Amalgam:
A Multidisciplinary Research Journal

Christopher Westfall (English)
Sarah Matlock (History)
Madeline Heine (Communication Studies)
Matt Hotz (English)
Ashley Mewes (English)
Kayla Roark (Communications)
Elizabeth Richardson (English)

Amalgam

The Multidisciplinary Journal of the University of Southern Indiana's College of Liberal Arts

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Preface

When reviewing the selected articles for publication in the *Amalgam*, a similar purpose appeared throughout the variety of topics and subjects covered by the student authors. From ethnography to literary analysis, these writers were examining the many ways in which we interact with each other, within groups and larger realms of society. The opportunities for these students to propose their thoughts and works to the community, however, would not have been possible without the guidance and assistance of many people within the USI College of Liberal Arts. Thanks and recognition is extended to the faculty advisors—Dr. Kearns, Dr. Aley, and Dr. Hitchcock—for reviewing and revising this year's submissions. Our gratitude also includes Dean Glassman and the Liberal Arts Council for supporting and funding the *Amalgam* for the fourth consecutive year.

The fourth issue presents a diverse collection of ideas and research from many different areas of study within the College of Liberal Arts. Christopher Westfall examines the themes of short stories published in Harper's Weekly during the Civil War and how the rhetoric of these narratives influenced the reader's perception of the war. From the first essay we move on to Sarah Matlock's analysis of women's health as well as how this influenced societal views of women in the 19th and early 20th centuries. Madeline Heine discusses her research and observations of a USI men's fraternity and the hierarchies that shape these social groups. Matt Hotz weaves the texts of T.S. Eliot, Alfred Tennyson, and Robert Browning together in the authors' varying portrayals of King Arthur and the legend of the Fisher King. Ashley Mewes explores how the female characters in *Jane Eyre*, *The Tenant of Wildfell Hall*, and *Tess of the D'Urbervilles* interact with the religious and education circumstances of the Victorian era. Kayla Roark investigates the ways in which advertisements influence and leave a lasting impact on one's memories. In the journal's final selection, Elizabeth Richardson questions how faculties interact outside of their specialization by describing and critiquing current research in the field of rhetoric.

We would also like to thank the students who submitted their essays for publication. Throughout this current volume of the *Amalgam*, academic excellence is displayed through the study of interactions between individuals and society as well as texts and their historical influence. Their motivation and endeavors published in this volume will encourage others to explore interactions in the future.

Leah Weinzapfel

CHRISTOPHER WESTFALL

INFLUENCING NORTHERN IDEOLOGIES: THE SHORT STORIES OF
HARPER'S WEEKLY DURING THE CIVIL WAR

　　During the Civil War era, *Harper's Weekly* was one of the main sources of news and infor-
mation for Northerners about the bloody conflict that was shaping their lives. While most people
know *Harper's Weekly* contained many articles and drawings about the battles, soldiers' lives, and
other daily occurrences of the Civil War, what has remained mostly unknown is that the newspaper
also contained short stories that related to the war. This should not be a surprise, as it would be
expected for a newspaper that caters to both civilians and soldiers to contain some kind of enter-
tainment to draw the readers' attention away from the horrors of war. However, the short stories
that appeared in *Harper's Weekly* seem to have been written to do more than just entertain. The real
intention of these stories seems to have been to influence the readers' opinions on both the nature
of the war that was being fought and the characteristics of the people the war was being fought
against.

　　The one theme that resonates throughout nearly all of the short stories that appeared in
Harper's Weekly during the Civil War is that the war was an exciting event, a place where a man
could go to find excitement and adventure. While it is now known that this was not the case, and
that in actuality the American Civil War was arguably the most horrific and gruesome time in
American history, it was important for the Northerners of the 1860's to believe otherwise. And,
this is precisely what the authors of these short stories attempted to do, portray the events that
were occurring every day not as killing fields where Americans were killing each other daily, but as
hallowed fields where the boys in blue were risking their lives to preserve the Union.

　　This task, making the fighting seem exciting, would have been difficult to accomplish. For
the readers of *Harper's Weekly* to continually have to see reports of Union casualties in battle, which
could reach as many as 20,000 in a single day of fighting, would not portray the war as the thrilling
place it needed to be portrayed as to boost support and enlistments. However, telling heroic sto-
ries, whether they be true or made up, can easily accomplish this task. Just as modern day movies
can evoke passions in a young man, passion enough to make him want to enlist to serve and pro-
tect his country, these short stories would have aroused the same passions in the men of the Civil
War era.

　　However, men of military age would not have been the only people targeted by this ploy.
If the citizens of the North had been disappointed with the progress of the war, they would no
longer have supported the cause. Given the overwhelming Confederate victories throughout most
of the war, it seems plausible that this could have occurred. However, these stories would have
had the same effects on the regular citizens of the North as they did on the men. If these people,
who could not fight, could find some kind of hope in the fighting and the war, it would have been
much easier for them to throw their support behind the war, and possibly boost the morale of their
family members who would have been off fighting for the Union.

　　Many times, the stories produced characters that become somebody else during battle. As
the artillery would begin firing and musket shots could be heard all around, these characters would

go from being ordinary men to heroic soldiers. This is especially prevalent in the story "Colonel Charly's Wife," in which the character of Colonel Charly discusses the topic, stating,

> I hold that in a fight a man is not himself. There is a kind of intoxication in the smell of burnt powder, the banging of guns, the shout and tumult around, and, more than all else, a sense of power that comes over a man in the mere handling and sighting that cold, hard, bright thing that can kill—that carry men on to do great things in spite almost of themselves.

Reading this, it does not matter whether someone is a poor farmer or a rich industrialist, the potential is there for them to attain everlasting glory merely by putting on the uniform of a soldier, and going off to fight for, and defend, the Union.

This is not the only way in which the thrill and excitement of war is portrayed in these stories. In many stories, the thrill that can be found in war is portrayed in rather unrealistic ways. In the story "The Fourteenth at Gettysburg," two men from the same regiment are talking in a hospital after the Battle of Gettysburg. One man, who had missed the fight, asks his friend to tell him "all about the glorious fight" which "it was just my ill-luck to miss." At the time this story was published, readers would have known while the battle had been a Union victory, it was nowhere near glorious for even the Yankees, as casualties were high and included some important officers. However, the soldier still goes on to portray the fight in a rather glorious way.

Just as if this story had been any piece of fiction, the author begins the story by having the soldier describe the fighting as if it had been some kind of musical. He describes the scene as containing the "'whoo?-whoo?-whoo?-oo?'" of the round shot; the 'which-one?'-'which-one?'of the fiendish Whitworth projectile, and the demonic shriek of the shells." As if this small orchestral number is not enough, the stage is completed with an image of Confederates charging "with colors flying and bayonets gleaming in the sunlight." This does not sound like the type of place where soldiers are dying all around, but a place where "peculiar" sounds could be heard and the wondrous colors of the flags and bayonets were accented by the sunlight. In a scenario such as this, it is easy to forget that these men who are marching towards the soldier are there to kill him. So, in actuality, the situation should not seem as glorious as it does.

The stories do not just use this method of portraying the battlefields of the war as exciting places to influence the readers' views on the fighting. The stories also use plots where individuals are placed in situations with all the odds against them, and yet they always triumph. These situations and stories may not be realistic, but they are more than prevalent within *Harper's Weekly*, because situations like these do not occur in everyday life and will thus seem more thrilling and appealing to the readers. An example of this can be found in "The Scout's Narration." In the story, a common enlisted man is asked directly by a General to sneak into a Confederate camp and find out the Confederate battle plans for the next day. Once he discovers the plans, he is to set off one or two rockets to signal the direction of the attack to the General.

While the mission the man is given may not have been anything too out of the ordinary, army scouts would have performed similar duties, the soldier in the story had no previous training as a scout, and does not receive any before the mission. Despite the man's lack of training or experience as a scout, he answers "in the affirmative pretty readily" with only a slight hesitation regarding the decision. The man's decision to go on the mission, particularly how quickly he makes it, seems a little far-fetched. For one, a common soldier would more than likely not have agreed to undertake a mission like this, because for an untrained soldier this would have essentially been a suicide mission. Secondly, at no point would a General have asked an untrained soldier to perform

such a task. This does, however, occur in the story, and to a man of military age who already has a romantic vision of army life, this scenario would only add to the glorious dream that is the army.

The excitement begins as soon as night comes and the soldier is off on his mission. With every step of his horse, the soldier's "senses are painfully alive, his faculties strained to their utmost tensions," because a Rebel waiting to kill him could be anywhere. When he finally reaches the Confederate pickets, his night continually becomes more and more dangerous, and thrilling. He tricks the first guard with a story, at the second he overhears the countersign, but at the third he runs into trouble and is almost shot. However, the cap on the Rebel's gun fails and the soldier rides of frantically. Whereas this may not seem like fun to most people, to some this would seem like the ultimate thrill.

From here, the soldier embarks on the mildest part of the mission, as mild as sneaking into an enemy camp and learning their plans can be. After this lull, the soldier must then go back through the pickets, who have discovered his real identity. In heroic fashion, he plunges through the picket line with his revolver and saber in either hand as shots are grazing past him. And then, all of a sudden, he is "in their midst, shooting, stabbing, slashing, and swearing like a fiend." The soldier, however, is able to get away and sets off the rockets, single handedly making victory in the upcoming battle easier for the Union army.

Finally, this non-stop, action packed adventure is over. When the soldier finally completes the story, all he can say is, "So that is all" and "Let's go to bed." So not only does this story show the reader the possibility that no matter what position a soldier holds in the army, he can be asked to go on an exciting and thrilling mission that could help win the battle for the Union, but also, the way the soldier ends this story makes it seem like a rather common occurrence. For someone to react so nonchalantly to this story, making such actions seem like no big deal, it must be something that occurs regularly. This makes the story even more exciting to the reader, because it means there is a good chance something like this could happen to them if they are fighting for the Union army.

In "Colonel Charly's Wife," a similar event occurs. In this story, a volunteer is needed to sneak around the Confederate army to get reinforcements to help save a small band of soldiers who are trapped by the Confederates. An outcast of the regiment, Mark, is chosen and takes off along a ridge to get help. The Captain climbs a tree and commentates on the exciting journey.

> Ah! There come three of the scoundrels up the bank, and put after him. By George! The boy runs like a deer. He has got a fine start too; but one of the graybacked villians [*sic*] has got the longest legs, and gains on him. There the leading man halts and fires his carbine. Curst it, he's hit; he's down. No, he only tripped, or fell on purpose. He's up and off again. But Long Legs is coming to close quarters. Ha! Mark wheels and gives Mr. Reb a barrel of his revolver; another.

Shortly after this, the other two men would stop, and Mark would get away safely.

Even though this was not a particularly thrilling fight, the way it is described makes it sound more like a game or a race than someone who is running for their life. The way the event is described, readers almost feel as if they are watching Mark running from these Rebels. The description gets the reader's heart pumping and once again makes the Civil War soldier's experience seem much more glamorous and exciting than it really was.

Prior to this escape, "Colonel Charly's Wife" did not leave any dull moments either. The soldiers were in this predicament because they had been in an engagement, which they had won,

and were now trapped by the rest of the Confederate army. The engagement though, is where the author really tried to make an impression on the reader.

During the engagement, the Yankees were significantly outnumbered, so it was inevitable the Rebels would be the ones to attack. Regardless of this, the men decided "to trust in Providence, and to charge them five graybacks for every blue-jacket." This decision would soon be tested, when, as the narrator says, "there our fellows stood, ten men to stop three hundred." In this situation, the author has referenced arguably one of the most heroic and exciting battles of all time, the Battle of Thermopylae. During the Battle of Thermopylae, a small band of Greek soldiers led by the Spartans, some of the fiercest warriors in history, held off a Persian army that was one of the largest ever assembled.

By referencing this famous battle, the author has targeted the more educated middle and upper socio-economic classes that *Harper's Weekly* designed its magazine for and placed the Union army amongst the greatest fighting forces ever assembled. It also places the army in a situation, where, if the reader understands the reference, a tremendously heroic and exciting story will then unfold. By having the engagement in the story slightly mimic the Battle of Thermopylae, the author attempts to show the readers that the battles unfolding in the American Civil War can be amongst the most thrilling and eventful in history. And anyone who wants to have an adventure and leave a legacy behind would be hard pressed to find a better opportunity than the Civil War to do so.

The reference to the Battle of Thermopylae also provides some of the best evidence inot the identity of the author of this story. No name is given for the author of this story, or any of the other stories, so it is impossible to know anything about the authors of these stories. However, this reference provides readers with somewhat of a clue into who was writing these stories. Given the author knows something about the Battle of Thermopylae, it appears the author was an educated person. Since the author of this story was more than likely an educated man person, it seems reasonable that the authors of the other short stories that appeared in *Harper's Weekly* were also educated individuals.

A similar situation to what happened to Mark in "Colonel Charly's Wife," and particularly to the soldier in "The Scout's Narration," occurs in the story "Two Days with Mosby." In the story, two Union soldiers are captured and must spend some time with Lieutenant-Colonel John S. Mosby until they can be taken to a prison camp. During one day on a march, however, one of the men is able to get a hold of a few carbines. As the group enters a group of willow trees, the author once again takes the story into an unrealistic, but thrilling, portrayal of individual heroics. The soldier who is narrating the story declares,

> I gave the fatal signal and instantly threw myself from my saddle upon the Lieutenant, grasping him around the arms and dragging him from his horse, in the hope of securing his revolver, capturing him, and compelling him to pilot us out of the rebel lines. At the same instant, Mark raised one of the loaded carbines, and, in less time than I can write it, shot two of the guard in front of him, killing them instantly.

The struggle does not end here, however, as the narrator continues to describe the situation,

> seeing me struggling in the road with the Lieutenant, and the chances of the revolver apparently against me, he raised the carbine a third time; and as I raised the now desperate rebel to my breast, with his livid face over my left shoulder, he shot him as directly between the eyes as he could have done if firing at a target at ten paces distance.

Once again, this story seems rather unrealistic. First of all, the Confederates would never have placed Mark on a horse where he could possibly ascertain a gun. And secondly, being sufficiently outnumbered, it does not appear likely that the two could get away unharmed.

However, the point of these stories is not to describe exactly what was occurring on the battlefields of the nation, because this was what the rest of the newspaper was for. Instead, these particular stories were meant to make the readers believe the battlefields and soldier's lives were times of great excitement and adventure. This would have accomplished two important objectives during a war. First, it would have helped garner support on the home front, particularly in the North where victories were rare for most of the war. For the people back home to see an opportunity for their loved ones to achieve an individual victory in the war, and to single-handedly help the Union cause, would have greatly improved their support of the war. No longer could they have seen the fighting as devastation on the country, which was losing more and more of its men each day, but as a glorious cause in which their loved ones are becoming heroes. Secondly, portraying the life of a soldier in this way would have been very appealing to male readers. Nobody would be excited to go enlist for an army where there is a good chance of being killed or losing a limb. But, when these men believe they can sign up for a mission that will bring them excitement and status as a hero, they are much more likely to place their lives on the line, no matter how strongly they feel about the cause.

While the authors of these short stories wrote many stories that tried to portray the thrill of war, this is not the only message they tried to convey. As could be expected from a newspaper written in the North, much of the short stories from *Harper's Weekly* were devoted to influencing the readers' perspectives of Southerners. This could have occurred for multiple reasons. For one, it is much easier to pursue a war against people who are believed to be inferior. This can take many forms, but in the stories, it is especially prevalent to portray the Southerners as uneducated, ignorant people who are pursuing an illogical cause. Second, it is much easier to fight and kill someone who is seen as evil and acts in a manner that proves this to be true. Multiple stories, and multiple instances amongst the stories, do nothing but portray the Confederate soldiers as immoral, heartless, and purely cruel people.

The way in which the authors of these short stories wanted readers to view Southerners can best be seen in the story "On the Kentucky Border". In the story, Maurice, a Kentuckian who has been living in Illinois and supports the Union, is speaking to his half-brother Dan, who supports the Confederacy, and discusses what he would be like had he stayed in Kentucky all along.

> I might then have been a fellow of about six feet three (I should have grown at least five inches taller, of course), with my hair very badly in want of cutting my teeth dyed of a good permanent yellow of tobacco, my pants thrust in my boot-tops, and my homespun suit rather out at the elbows. I should be a crack shot at turkeys, deer, or 'possum, and count it a disgrace not to bring down a squirrel as dead as a hammer with the wind of my bullet. I should loaf about all day talking horse, with a whip under my arm and a half dozen dogs at my heels, or fighting cocks at Jones' tavern. At night I should chew myself sleepy by a wood fire, dream about euchre, and wake up crying out 'I'll go it alone!'

Not only is this not a very flattering description of a Kentuckian, or a Southerner for that matter, but also it is a description of Dan, the person he is speaking to. So, this shows the reader that if Maurice is brave enough to think and say this to someone standing directly in front of him, particularly since it is his half brother, then everyone should believe this is how Southerners truly are.

This automatically makes Dan, and others who live and feel the same way he does, seem somewhat inferior to Northerners.

To add even more emphasis to the impact this statement is trying to make, Dan neither notices nor becomes angry when Maurice makes this harsh comment. This makes Dan appear to be rather ignorant, because Maurice is making fun of his lifestyle and he does not even seem to notice. Not long after this, the story continues to emphasize Dan's ignorance when he begins to speak. When Dan is discussing his cousin Andy, who wants to join the Rebel cause with him, his speech is about as inarticulate as it can possibly be. Dan says, "He kin knock the head off a turkey at a hundred yards, and I reckon that's further than any of Linc'ln's nigger-stealin' abolishioners 'll like to come within sight of a Kentuck rifle!". The way Dan, the Southerner personified, is represented, it appears as if he is far behind the average person in intelligence.

The author of "On the Kentucky Border" did not solely use Dan's appearance and speech to try and influence how readers viewed Southerners. Another important way this was done was through the character of Dan and Maurice's uncle. When Dan returns to his uncle's house, after the war has been going for a while and Dan has been injured and lost his arm, his uncle is not very friendly towards him. While there is not a back-story to show the reader what their relationship was like before the issues of the Civil War divided them, it appears they were once fairly close. Dan arrives to warn his uncle that a group of soldiers from Tennessee are coming through and he should take his flag down so they do not notice he is a Unionist and burn his house down. The uncle refuses to do so and tells Dan, "Go your ways, young man! You were my nephew, and are a rebel!". This implies that even though Dan was family, he became a Confederate and was no longer welcome, regardless of whether or not he was trying to help.

This is not the only instance where the uncle is meant to influence the way readers see Confederates. In fact, it is not even the most important instance. Just like many families during this period in history, the family in the story is divided amongst the two armies. Dan and Andy have sided with the Confederacy, while Maurice and the uncle are supporters of the Union. This situation would have created a huge problem: should someone still support and care for a family member who is fighting against them in this struggle? It is apparent that this story does not believe this is the case. When the uncle finds out his son Andy, who fought for the Confederacy, has been killed in battle, he responds by saying,

> It's better as it is, he was my boy and I loved him, God knows it! But he turned traitor and fout [*sic*] against his country—and I named him arter Jackson, too! Ah! I'm glad the old woman never lived to see this day!

It is one thing to not care when a soldier who is fighting against you is killed, but to feel the same way when this soldier is your son seems a little cold hearted. Just because his son did not agree with his father does not mean their relationship changed any. And yet, the author of this story is trying to tell the readers that they should not feel any sympathy whatsoever to their family members who fight for the other side, because no matter what, the Confederates are their enemies.

Another way the authors of these short stories have tried to influence the readers' views of Confederates is to portray them as evil. Everybody who would have been reading *Harper's Weekly* would have known the Confederates were the enemy, but, given many families had relatives serving on both sides during the conflict, Northerners may or may not have seen what the Rebels were doing as bad, but merely misguided. The way the authors of *Harper's Weekly* tried to combat this was to portray the Confederates as truly evil, mean-spirited individuals.

One way the authors tried to convince the readers that the Rebels were evil was to portray them as bloodthirsty fiends in battle. This is the particular case in "Tippoo Saib." In the story, Tippoo is a slave, who has been sent out by his master to work for the Confederate army. To show that Tippoo is not just some ignorant slave, but someone who deserves the respect and admiration of everyone, the author of the story begins by placing him in a situation where he makes a moral decision most people probably would not make.

At the beginning of the story, Tippo's master is off fighting for the Confederate army, where he will eventually die in battle, and he is left on a secluded farm with the master's wife and daughter, Alice. One day, Tippoo finds the woman dead. He begins to run away, but remembers the little girl and goes back to the house. Tippoo and Alice, who treats him more like a person than anybody else, are then sent to live with Captain Fernald, a relative who treats Tippoo rather poorly. Eventually, Tippo's new master hires him out to the Confederate army. As he is leaving, the only thing Tippoo wants to do is say goodbye to Alice, but his master will not let him. Alice, however, chases them down to say goodbye to Tippoo. This back-story portrays Tippoo as a caring and loving individual, which makes what happens at the end of the story seem even more terrible.

While Tippoo is working for the Confederate army, he runs away and joins the Union army, where he fights rather bravely. One day during a fight, Tippoo finds himself engaged in a hand-to-hand fight with a Confederate officer. Tippoo gains the upper-hand in the fight and is about to plunge his bayonet "into the breast of the disarmed officer, when, glancing up, he recognized with astonishment Captain Fernald, his former Master."

As Tippoo is standing there with his former master's life in his hands, he remembers Alice, and how if he kills Captain Fernald Alice will be left without a father figure. Even though Captain Fernald had done Tippoo many wrongs, Tippoo tells him to leave and that he will not kill Alice's father. As Tippoo is going to fight another man,

> the white man with an oath drew the revolver from his belt, and with deliberate aim discharged it'scontents full into the generous heart that has so faithfully garnered and so well repaid the one love that has illuminated his gloomy life.

The way in which Captain Fernald essentially murders Tippoo makes the Confederate officer seem rather heartless.

While the two are in a scene where men are being killed all around them, this situation is different. Tippoo had the chance to kill Captain Fernald but chose not to do so in order to help someone else. And instead of being grateful for Tippoo's generosity, Captain Fernald murders him in cold blood. Tippoo's selfless act is directly offset by the inhuman way in which he is killed, portraying a direct relation between good and evil, Union and Confederate.

This same idea is portrayed, rather easily, in the story "In the Libbey". This story is told from the perspective of a Union soldier who has spent some time in the prison camp, Libbey Prison. While the articles from *Harper's Weekly* would have contained accounts of Confederate prison camps, they would not have been able to give the personal side of living in these places that this story is able to convey. The main thing this story attempts to accomplish is to show just how poor the living conditions were for men in the camps, or how poorly the Union soldiers were being treated by the Confederates who were supposed to be taking care of them.

The true nature of how the Confederates are treating Northern men comes out in the soldier's description. He describes how nearly all the men sleep on the floor and only had blankets if they had been fortunate enough to bring one with them. While this is bad, the food was even

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worse, as "The rations were scanty; but water, the muddy, brackish water of the James River, was even more sparingly dealt out." The food situation was even so bad, that the soldier tells how the men once "caught a dog and roasted him, and quarreled over the bits."

This story portrays a situation in which men are no longer being treated as men, but are instead being denied the basic rights due to them. While the story does not mention that, for the most part, conditions for Confederates in Union prison camps would have been mostly the same, it does portray the Confederates as evil, ruthless men. The Confederates are made to look like people who will not even give adequate supplies or treatment to the men they are supposed to be taking care of. Regardless of the way readers felt about Confederates, they would have more than likely rethought their opinions when reading the description this story gives concerning the deplorable way in which Northern men were treated in Confederate prison camps.

A final example of how the authors of these short stories attempted to portray Confederates as evil, and thus influence the readers' views of them, can be found in the story "Buried Alive." This story is the most moving and convincing story based around this idea because it is mostly based on a true event, the Fort Pillow Massacre. During this event, Confederate General Nathan Bedford Forrest led his men on a mission that would eventually lead to the massacre of many Union soldiers, the majority of which were black soldiers.

The story is told from the perspective of a black soldier, Daniel Tyler, who is a runaway slave fighting for the Union. As he is describing the fight, the true nature of the fighting begins to become evident when, as he describes, the Confederates

> sent in another flag [of truce]. We ceased firing out of respect to the flag; but Forrest's men had no such notions of honor and good faith. The moment we stopped firing they swarmed all about the fort, and while the flag was yet withdrawing, made a desperate charge from all sides!

Once the Confederates were finally in the fort, the author's true motives for the story become evident. From here, Daniel's descriptions become rather dark, as he describes how the soldiers,

> Seeing that all resistance was useless, most of us threw down our arms, expecting, and begging for quarter. But it was in vain. Murder was in every rebel heart; flamed in every rebel eye. Indiscriminate massacre followed instantly upon our surrender.

It does not take any explanation to see how poorly this portrays the Confederates. While this event is occurring during a war, the fighting and killing of war is supposed to be noble, and the way the Confederates massacred the men of Fort Pillow is far from noble.

As Daniel describes, the situation does not get any better for those fortunate enough to make it outside of the fort. And in many ways, those who make it out of the fort face an even more hectic and frightful situation. The reader sees just how evil the Confederates can be as Daniel describes his experience once he gets out of the fort.

> Running for my life, a burly rebel struck me with his carbine, putting out one eye, and then shot me in two places. I thought he would certainly leave me with that, but I was mistaken. With half a dozen others, I was at once carried to a ditch, into which we were tossed like so many brutes, white and black together. Then they covered us with loose dirt, and left us to die.

While Daniel eventually climbs out of the mass grave, the story does not really end happily as it shows the most evil side of humanity. There is no way for someone to do what the Confederates

did in this story and to not be purely evil at heart. And this is precisely what the author wants the reader to see.

The stories that appeared in *Harper's Weekly* varied in their themes, and yet they all intended to accomplish the same goal, influence the readers' opinions on the war and the Southerners. By portraying the war as a thrilling event and the Southerners as evil and ignorant people, the authors of these stories would have been able to show a much different, and much more appealing, version of the war. This more than likely would have resulted in much greater support for the war and a much more open-minded view of it. So, by writing these stories the way they did, the authors of *Harper's Weekly* would have been able to impact the Northern people as much, if not more, than anybody else during the Civil War era.

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SARAH MATLOCK

PERIODS OF AMERICAN WOMANHOOD, 1800-1920:
TRACING THE TIES BETWEEN WOMEN'S ROLE IN THE PUBLIC
SPHERE AND MEDICAL FINDINGS CONERNING THE EFFECTS OF
MENSTRUATION ON WOMEN'S HEALTH

"The history of men's opposition to women's emancipation is more interesting perhaps than the story of that emancipation itself." – Virginia Woolf

As new information is available, that which was previous considered true may be found false. In America, this is evident in the changing views regarding a woman's place. The rise of women in the public sphere triggered a response in the medical community, revealing efforts to maintain the traditional hierarchy of power. The social and medical issues surrounding the health and natural roles of the sexes became a topic of interest in the second half of the 19th century with increasing interest in the effects of menstruation, both bodily and psychologically.

Physical examination led to conclusions that eventually became linked to psychological effects of menses on the woman's body and mind. The transformation of menstruation from "one of many types of excrement needing to be purged and expunged to maintain good health" to an "infirmity" that made women "undoubtedly more prone than men to commit any unusual or outrageous act" is an interesting journey, which can be traced back thousands of years.

In Classic Greek literature, "the idea of menstruation as cleansing dominates the Hippocratic tradition." Greek, Roman, Celtic, and German cultures often practiced rituals invoking the power of mother earth with ceremonies of blood or sacrifice, in which "women's menstruation might be seen as a potent force, connecting her to deep sources of power." The Bible refers to menstruation as "the issue of her uncleanness," calling for a separation of seven days from sexual intercourse and other activities. The view of menstruation in European and American cultures at the beginning of the 19th century had been in existence and practice since the Second Century, in which "menstrual blood… was often seen as foul and unclean, but the process of excreting it was not intrinsically pathological."

However, in the early 1800s, scientists set about arguing "fundamental differences between male and female sexuality" which would help to cement the roles of men as "workers" in the public sphere and women as "wives and mothers" in the household. Perhaps these distinctions were under a kind of informal attack by the emerging influence of women in politics, through voluntary associations and social activism.

Before 1800, the role of a woman varied considerably depending on the culture and context of her existence. In Greece, women were indirectly involved with politics as they advised, cajoled, and persuaded their husbands and sons to represent them in the public sphere. This remained the norm until the late 1700s. As revolutions swept the American and European landscapes, the traditional roles of individual, society, and government came under scrutiny by the people. The French and American Revolutions were set apart from wars past by the proximity of battle to women, as well as a reliance on women for morale and support as the men fought for fundamental ideals.

PERIODS OF AMERICAN WOMANHOOD

It became clear that women were not going to willingly relinquish gains they had made in importance of the social eye, as they increasingly pursued careers, higher education, and, eventually in the U.S., social reform and equal rights.

THE CIVIL WAR AND BEFORE

The decades before the Civil War saw many social changes set in motion that would continue and grow during and after the war. This period was marked by a very defined social hierarchy. Mostly patriarchic, American families were mini-models of the whole country. Fathers were the masters of their homes and the wives and children were expected to obey and contribute in their unique ways to the prosperity of the families.

These early years saw the initial emerging of a capitalistic market system, as well as industrialization. However, most Americans in the early 1800s lived in rural, agricultural communities. Women were mostly extensions of their husbands, with very little legal autonomy. Labor responsibilities on the farm were cleanly divided based on gender roles, with women in the household and men working outside and earning profit. As explained in *Loosening the Bonds* by Joan Jensen, the farming family wanted to uphold these traditional roles, but sometimes their needs called for men and women to share in tasks previously separated. Since the agrarian lifestyle calls for many hands to make a profit, these rural families often had several children, causing women to be in a perpetual state of pregnancy. Most white women had "seven or eight pregnancies during [their] childbearing years." Equaling almost one pregnancy per year, these women were in no position to pursue education or occupation, as pregnancy was "interrupted only by a painful and dangerous labor, and months of nursing." Education and political advancement were far from the top priorities of these women, since God and family were to come first and survival was not always guaranteed.

Most women, then, were menstruating maybe once or twice a year. Doctors and researchers were interested in the cause of menstruation as a natural, physical process. Views concerning this ordinary phenomenon saw two general functions – "a form of purification" and how it "related to the reproductive process." The purification aspect was founded on the belief that men and women both had excess fluids built up in their bodies, and what men alleviated through exercise, women "eliminated…as menses." By 1812, a link between menstruation and ovarian changes had been proposed and medical researchers continued to explore the role of the menstrual period in reproduction.

It was also during first half of the 19th century, as the process of menstruation and reproduction became clearer, that trends in the US show a shrinking family size.

Several factors played a role in this national trend. As medical information became available, more effective means of birth control were practiced. The shift to industrialization in the years just before the Civil War influenced the social climate towards smaller families and more focused skill sets. Republican Motherhood, though its roots reach back to the late 18th century, established certain expectations for women citizens as mothers and educators of future leaders. This concept emphasized "childrearing over childbearing" and so the role of a mother changed to include instructor as well as a reproductive vessel. It is probably during this period that the more modern appreciation of life and individuality came to the forefront as parents choose the number and spacing of their children rather than procreate at every opportunity. This became an issue during the Civil War as men left home to fight and the women waiting at home had the power to push them to fight or call them home.

Though the legal and political status of women had not changed by 1860, their influence in the lives of powerful, educated men is difficult to deny. Though they were not legally allowed to

enlist in either the Confederate or Union Armies, women and the legacy they represent were on the front lines of battle. A brief study, "The Altars of Sacrifice: Confederate Women and the Narratives of War," delves into this period of power and manipulation of both sexes.

The author refers to an ideal Confederate woman as "unflinchingly loyal" to the cause of the South, a supportive mother urging her sons to fight and a fragile wife in need of a strong husband to fight for her protection. These observations were more "prescriptive than descriptive," according to the author for they "deferred to women's importance." In other words, it is not likely that Southern women were truly urging the men so vigorously at the onset of the war. However, this image of womanhood as an honorable figure fed the egos of the women, leading them to strive to be an example of this figure. In turn, soldiers then received the feminine support of the South, helping to boost morale. Though this fabled womanhood may have initially helped the cause, the women who received honor and respect as good civil servants seemed resistant to accepting this small role as all they could contribute to the war efforts.

In a matter of a few years, women involved in various groups and causes began to appear on the surface of the political landscape. The Lowell Mills Girls of the 1830s had opened the doors of wage labor to women in the new industrialized markets, and their subsequent strike against lower wages showed that women could have power in numbers. Two significant women's suffrage groups were founded in 1869, the National Woman Suffrage Association and the American Woman Suffrage Association. The rallies and meetings that took place before the war in the name of charity or antislavery continued to grow as women saw the fruits of their labors. These modern women who earned pay checks, practiced birth control, and successfully pursued public reform must have been shocking to the patriarchs of the age. Not surprisingly, medical research quickly discovered that higher education, physical activity, and participation in 'masculine' pursuits was detrimental to women's health and upset the natural balance of power.

THE WOMAN QUESTION AND COEDUCATION

The Civil War left a nation ravaged by death, deception, and a refigured economy no longer reliant on slave labor in the South. The newly freed slave population presented an issue of habilitation in free society, competing for wages and challenging notions of race and humanity in the country as a whole. Politicians who had been in opposition a short time earlier now faced a series of compromises and heated political debates determining the future of the nation. American women had strong ties to the issues confronted during the war and their feelings did not diminish at its conclusion. However, with men returning to the homes of the South and lawmakers and politicians dealing with the 'Negro question,' issues of women's rights, career, and education were not at the top of the agenda.

The cult of domesticity had lost some of its pre-war support, but Catherine Beecher and others continued to urge women to enjoy the power they wielded in the home, forsaking the public sphere ventures of professionalism or market activity. The period of Reconstruction still allowed for women to meet and rally, but some of the fervor present during the war was missing. Those in the North were not so keen to push for equal rights of blacks and whites as they had been to condemn the sin of slavery.

In medicine, some women were determined to become doctors as the age of midwifery was coming to an end. Just as men had been more inclined to the study of the male body, women physicians approached research about reproductive health, specifically menstruation, from a perspective unavailable to male doctors. Mary Putnam Jacobi was educated at the Female Medical College of Pennsylvania in 1863 and eventually accepted a position with the Women's Medical College of

New York. She anonymously submitted an essay in 1874 to an annual medical essay competition using the latest medical information arguing against the physical infirmity of women during menstruation. To the chagrin of the essay judges, they were forced to give her the prize money but refused to publish the work of a woman.

The male dominated medical profession had begun to publish information at odds with Jacobi's research as early as the 1860s. In 1868, Dr. Haratio Storer "feared that a midwife…who performed an abortion could 'plea that the act was committed during the temporary insanity of her menstruation,'" perfectly logical and legal evidence according to the beliefs of the time. Doctor Edward H. Clarke published *The Building of a Brain* in 1874. In a chapter entitled "An Error in Female Building," Clarke reproduce correspondence that supports his views concerning females and education. One excerpt reads as follows.

> Girls suffer more than boys from attendance at school…. As a girl draws near this period, menstruates, and becomes capable of child-bearing, the school discipline and work must bend to her bodily needs in a manner not required by boys. Her menstrual week must be respected. During these days, her menstrual powers are easily overstrained. The depressing influence of confinement in the schoolroom, long-continued standing, or even sitting, do her bodily harm. The neglect of these demands of her system, as that of an intended breeder and nurser of men and women, the effort to treat her as though she were a boy, will…do unmistakable harm to those concerned, and, eventually the whole community.

A respected medical professional, Clarke "argued that a woman's body could not function properly while expending energy toward two different biological purposes," or the brain and the uterus. This argument gave educators and law makers the evidence they needed to prohibit coeducation schools and classrooms.

In 1883, Dr. George Austin further supported Clarke's findings in his own work, *A Doctor's Talk with Maiden, Wife, and Mother*. He explains "at least one mistake in their education will have to be rectified. As a rule, they are educated too much." This education and development of "ductile minds" is "one of the causes of the nervous irritability and excitability peculiar to women in the Northern States." Even without the physical detriments of women's education, Austin believed that over education led many wives and mothers to be unsatisfied in life after the study of "astronomy," "transcendental philosophy," and so on, wondering, "It may be genteel, but does it pay?" If the only use of a woman's education was to say she was more educated than her neighbor, then was it truly beneficial for her to develop her mind in ways that exposed her lack of opportunity?

The education of girls in the classroom was a relatively new, but generally accepted practice in the first half of the 19th century. Rural communities educated most of the neighboring youths, regardless of sex, teaching basic literacy and mathematics giving them a good background for reading the Bible and keeping track of household accounts. There does appear to have been a great deal of debate concerning the coeducation of boys and girls in rural communities. This may be due to the use of the church building as school house and the economic implications of hiring multiple teachers for the sexes. A growing population of educated young women helped to meet the growing need for teachers.

A relatively unassuming phenomenon, American society as a whole seemed to accept these changes in education and opportunity. Yet within a decade of the Civil War's end, arguments arose concerning the detriments of education on women's health, as expressed by Drs. Clarke and Aus-

tin. Another respected professional, G. Stanley Hall took the issue one step farther, expressing concerns that women in the classroom and as instructors were influencing the male student population toward femininity. Confusing the masculine nature of education with the domestic duties of women could cause mass turmoil and the eventual demise of civilization if men and women strayed from the natural roles.

Most of the wives and mothers in America during this period still lived in rural areas, concerned with survival and sustenance rather than rights and education. A select few, however, posed a threat to the American patriarchy, promising to be equal in intelligence as well as skill. Ida B. Wells-Barnett rose above her gender and race to become a tenacious opponent of lynching, having her articles published in newspapers and pamphlets. Louisa May Alcott became a popular children's author, earning nationwide fame for *Little Women*, published in two parts in 1868 and 1869. Mary Putnam Jacobi was one thousands of female physicians to be educated and practice medicine by the end of the century. In fact, Putnam believed in 1895 that "women's brain activity was at an all-time high in the course of human history." The momentum garnered by American women was difficult to suppress, though politicians and educators continued to try to undermine their efforts.

1900 AND BEYOND

The turn of the century saw many changes in American society, and one which seemed to be gaining public support was coeducation. Most public schools were open to both sexes, and several higher education institutions were beginning to admit female students. By 1910, 25% of women over the age of 14 were working paying jobs. These women were a miniscule population compared to the men and boys seeking degrees and engaging in paid labor. The concerns surrounding menstruation, its effect on reproduction, and the implications of a developed female brain continued to be topics of debate in public circles.

The *Handbook of Gynecology*, published in 1917, explains that "menarche" usually "begins with numerous mental and nervous disturbances, varying from slight irritability of temper to mania." The president of Clark University offered a new twist on the women in education argument, still citing that higher education disturbed her natural role in the family, but adding that educating the sexes simultaneously "is a grave danger of civilization" since schooling "tends to an exaggeration of the importance of the intellectual and a diminution of the natural and highest function of womanhood," that is, reproduction and childrearing.

Though publications and articles concerning the psychological effects of menstruation drop off significantly at the beginning of the 20th century, the link established in the late 1800s remained an accepted truth and doctors continued to argue the ill effects associated with the masculine strain of education and labor on the weaker sex. In 1913, the National Women's Party is formed with the intention of passing a Constitutional Amendment giving women the right to vote. By 1920, the original women's suffrage amendment written by Susan B. Anthony in 1878 was passed by Congress and women were granted the right to vote. In the next 50 years, women would gain equal opportunity for education and career opportunities, legalized and regulated birth control, and earn significant political power as senators and representatives.

As far as menstruation and its effects on women's minds, medical professionals are still debating if and to what extent it influences the female psychology. A 2007 text concerning the diagnosis and treatment of these issues explains that PMS exists, though it is not clear whether it is a disease experienced by portions of the population or a symptom of the changes occurring in the body. In either case, no mention is made of the body's inability to focus energy on reproductive processes in conjunction with brain activity. Issues of masculinity and femininity continue to

plague American culture as experiences and information change over time. Tracing the views of menstruation in tandem with the role of women in America provides a perspective on truth and public opinion that may be useful in other areas of study.

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MADELINE HEINE

FRATERNAL HIERARCHY: A STUDY OF HEGEMONIC MASCULINITY

Some scholars divide communication into feminine and masculine patterns of behavior, how men and women conform or reject these socially determined roles. Along with these ideas of how men and women should act in conversations and other situations, there is the concept of hegemonic masculinity that plays a part in how people, specifically men, communicate and rank one another based on the hegemonic scale. Within this hegemonic hierarchy, men have very gender-role oriented reactions to those men who fall outside the hierarchy, sometimes creating adverse reactions to those differences such as homosexuality. This study analyzes the communication style and interactions of an all men's fraternity. This fraternity enacted the behaviors consistent with the concept of hegemonic masculinity throughout most of their interactions. Whether at an intramural game, eating out, or during a party the behaviors of hierarchy based on how masculine a member is were evident. Although the concept of hegemony is followed by this fraternity in a general sense, there is a lack of a hegemonic ideal, which creates a dynamic of leadership that warrants this study.

LITERATURE REVIEW

There are different sets of expected communication behaviors for men and women, as well as older and younger generations. Reflecting the different communication expectations, the idea of hegemonic masculinity evolved, creating a standard of communication patterns and behaviors for men. Because of these ideals, men are trained to react in certain ways to different situations, all in accordance to the concept of hegemonic masculinity. In many ways, the men identified in this study followed the expectations set forth by all of these communication patterns.

The Communication Differences in Men and Women

Many studies show a gender difference in communication patterns of men and women. There are two main perspectives that reflect this idea; however, they differed on their conclusions. One study states that men were more instrumental in their communication, meaning they are seeking an outcome, and that women are more affective, seeking to build relationships rather than self-benefit (Burleson, Kunkel, Samter, and Werking, 1996). The Burleson et al. research analyzed college students (the same age group of this study). The other perspective, presented by MacGeorge, Feng and Butler (2003) studied the communication patterns of middle-aged adults and found that the affective and instrumental levels of communication were the same across the board for men and women. They also found that, while men and women valued the same characteristics in a communicator, being able to tell jokes and stories was rated as the most important quality by the adults, whereas the college students rated it as being the least important factor in communication (MacGeorge, Feng, Butler, 2003; Burleson, Kunkel, Samter, and Werking, 1996).

Aside from the values of a communicator, gender roles in communication are also important. Lee (2007) performed research which took place online, where research participants believed they were playing a trivia game with strangers through online interaction, although the entire study was pre-programmed. The participants received several gender-neutral responses as well as gender-specific. The findings stated that the gender of the person the participant was chatting with was most relevant to the participant with no exchange of personal information. More importantly, gen-

der-typed individuals started to behave in accordance with gender stereotypes given for their gender. Gender-typed males were more resistant to this than women were (Lee, 2007).

Hegemonic Masculinity

Scholars often refer to masculinity and gender identification as being socially constructed. Gender helps people to identify themselves as individuals, and is developed and identified in the communications of the individual. For men, an influence as to how they may express their gender is the idea of hegemonic masculinity. Connell, as cited by Trujillo (1991) defines hegemonic masculinity as being "the culturally idealized form of masculine character" which creates the need for "toughness and competitiveness… the subordination of women… and the marginalization of gay men." Connel (2005) also states that men's masculinity can be measured, and therefore is superior to another male's masculinity. The terms of masculinity vary but center on the ideas of strength, intelligence, and being dominant over a group seen as "inferior" (Tharinger, 2008). Often times, the groups that men vying for status within the concept of hegemonic masculinity seek to dominate are women, homosexuals, and other men who are less masculine than themselves (Wilkinson, 2004). Wilkinson says that heterosexual men, those most likely to compete for hegemony, consider gay men to be a threat to the standard norm and therefore a threat to their own hegemony.

In his study of an all-male fraternity on a college campus, Kiesling (1998) discovered that, when giving speeches during elections, many of the members seeking positions aligned themselves with values representative of hegemonic masculinity, such as "hard working" and having working class values that align themselves with the middle-class views. The items that the fraternity men presented in their speeches served to show a sense of camaraderie among each other, as they all are supposed to be bonded over the same definitions of masculinity and leadership. Renold's (2001) research, however, shows that young men are capable of creating alternative masculinities, although it was only successful in larger groups of young men. The highest achievers at the school she studied had formed an alternative masculinity, rejecting the sport climate that dominated their school and instead declared that it was manly to succeed at school (Renold, 2001).

Masculinity and Same-Sex Interactions

There are many studies on the interactions of males with each other, both as friends and comrades, and in the hegemonic relationship to homosexuals and anti-gay attitudes. Levy (2005) argues that males differentiate between friendship and camaraderie. The general camaraderie is a less intimate and therefore less threatening relationship between men, whereas friendship is generally more meaningful and specific between two or more people. Levy also goes on to say that the comradeship is essentially playing into the hegemonic ideals, whereas the friendships are the opposite of what the hegemony rules state. Friendships do not produce a superior and an inferior, whereas a comradeship is easily broken and often times used for social gain (Levy, 2005).

Another important factor in the relationships between men and how the hegemony plays out is the idea of anti-gay behaviors and homophobia and how men hide or act upon it in groups of other men. Because hegemonic masculinity creates groups and subgroups of males, there are different levels of attachment in male relationships which are sometimes selective in nature. This could also contribute to Levy's differentiation between friend and comrade (Tharinger, 2008; Levy, 2005). Wilkinson (2004) declares that the origination of the male anti-gay attitudes stems from the idea of hegemonic masculinity in that the homosexual behaviors of men are viewed as being "feminine" and therefore not falling in line with the behaviors defined as being masculine. Tharinger (2008) also states that violence may be associated with the hegemonic masculinity, therefore eliciting violent reactions from some men who fall deeply into that category of the male gender. This violence takes form in homophobic hate crimes and other violent acts against men with other definitions of masculinity.

METHODOLOGY

In this particular study, ethnography is the primary form of research performed. Ethnography is a study of a cultural group in order to observe and draw conclusions from their behavior. This study looked at how members of an all men's fraternity communicated with each other and how those speech patterns formed their community.

Social Situation

This study's participants included an all men's fraternity on a college campus in a suburban Midwestern community. This particular fraternity's chapter (a local affiliation of a national organization) had only fifteen active members at the beginning of the study and twenty when the study concluded. This discrepancy is due to the intake of members during fall recruitment, which all chapters must participate in if they wish to gain new members. Observations took place in several settings, including the home of an alumnus of the chapter, the university's intramural fields, the University Center, and other locations around campus.

Participation- Observation

The researcher obtained access to this chapter only after she informed the men of the chapter the purpose of the study and promised them a copy of the final report. The researcher in this particular study was granted more access than other researchers might, as she is the "Sweetheart" of this chapter, meaning she is the only female allowed access to brotherhood events and always has an outstanding invitation to any of their events. As the fiancé of an alumnus of this particular chapter, the researcher easily gained access to the chapter's online message board as well as other alumni functions.

For the duration of the study, the researcher carried a notebook, observing and taking notes at a variety of events put on by the chapter. These events included, but were not limited to: parties, intramural sport events, and philanthropies, as well as sharing meals and other leisure activities that do not fall into the other categories listed. The researcher participated in many of these events, even hosting a few of them at her home; however, participation was limited in many respects, as full membership in the fraternity is impossible for a woman. Because of this restriction of membership, she was not able to attend the chapter's weekly meetings and rituals of the fraternity, as they are considered sacred secrets of the brotherhood.

ANALYSIS OF DATA

Making observations of this fraternity allows for the formation of generalizations. After hours of spending time at intramural sporting events, meals, philanthropies and parties, it is very clear that the communication patterns of these men have strict rules for what is appropriate and what is not. One pattern of communication used by the men of the fraternity was an overall sense of negativity in their speech. These men also very frequently follow the rules of hegemonic masculinity, forming a hierarchy of who made decisions for the organization. They also used their hegemonic identities to handle differences in sexual orientation and religion among their brothers.

Negativity in Speech

Reviewing the observations made during this study, the researcher noted that the men of this fraternity often communicated in negative ways, both speaking about the fraternity and speaking to each other. Very often, the men of the fraternity would talk about the organization of the fraternity itself. During the time of this study, a new president took power as the former president resigned just before the start date of the study. This realignment of the power structure led to much debate

over the direction of the chapter and the events that took place during the semester. At one rush event, there were seven brothers and one potential member (who later joined the fraternity) in the room. The only conversation taking place was not with the potential member, but among the brothers of the fraternity, discussing how much this event "sucked" and how "no one is even here." This fight escalated into one brother using religious slurs toward another brother, and the offended brother stormed off and left the event. This caused the event to end early and left the potential member sitting in the middle of a fight, not knowing who to talk to or where to look.

No matter the event, discussion about the chapter, and even sometimes the actions of the brothers was generally negative. At the philanthropy project (this event involved the brothers serving barbecue pork sandwiches to students on campus for free), one brother observed that "the three biggest douche bags in the fraternity are at the grill" while the brothers he described as the most socially awkward were serving the food and talking to the students accepting the sandwiches. This particular brother's self-appointed job was to run the laptop and play music to keep the participants in this event. Many of the brothers, however, had complaints about the music he was playing, so he simply turned it off. Another time this negativity was evident was at a dinner held with members from another local chapter, national council, and the chapter observed here, in which there was a great divide between the chapters, and even the other chapter's members seemed to follow this rule of negative talk. The two chapters were swapping notes about what each chapter was doing and what was and was not working for their own chapters in terms of leadership, recruitment events, and other fraternity business. Conversation inevitably turned to the members in the organizations who cause trouble and what to do about these members.

Kiesling (1998) also found that men were very critical of their fraternity's actions and the actions of the members as well. The general sense of negativity towards the brothers and the organization of this fraternity as a whole was seemingly the single-most important rule in communication among brothers. Members are taught to speak negatively about the fraternity from the moment they are met at recruitment events, as the argument at recruitment shows. Fights like that argument at recruitment events and the negativity used to refer to the chapter in social situations has even caused potential brothers to not join this particular organization. Between chapter members, and even other chapters, the negativity of the men shows in almost every conversation they have. Many brothers, seemingly fed up with the negativity and gossipy nature of the men but still feeding into the cycle, said that they had "joined a sorority with dudes." These behaviors and speech patterns are engrained into each member from the time they are recruited until the time they reach alumni status, prolonging the cycle of negativity to each generation of pledge classes.

The Expression of Hegemonic Identities

Many significant observations took place at the intramural fields, where this fraternity assembled a softball team for the university's league. This team was composed of a few alumni and potential new members, but mostly of actives, as rush had not concluded at this time. The issue of masculinity was never quite so evident as it was in this setting.

The hegemonic relationships were evident even upon approaching the fields on which the chapter was playing. During every game, there were members consistently in the bleachers watching as opposed to playing. These members may be characterized as being awkward or out of shape, and no matter how often they volunteered to substitute into the game at the beginning, the team somehow found a way to rebuff these offers. When alumni of this chapter stopped in to watch one of the games, they were very critical of the players on the field. Often, one would hear the word "pussy" screamed from the sidelines as well as other criticisms of the players' ability. Men on the team were not willing to give up their positions on the field, even when men on the bench asked at every inning if the players wanted a break. These "benchwarmers" were usually overweight, nursing

injuries, or awkward in their movements. All of these observations clearly show a divide and a ranking order of the hegemonic hierarchy developed by this group.

Hegemonic masculinity is another concept that, while not labeled as such by the members of the group, is a founding principle on which recruitment for this particular chapter is based. Over-hearing conversations about which men to recruit for Spring recruitment, one member suggested recruiting athletes so the chapter would not look so bad in intramurals. This member also suggesting recruiting men with well-developed social skills so as to attract sorority women to the chapter, allowing the men to show to potential members in the future that their reputation is in good standing and the idea of dating sorority women is possible.

Hegemonic Men and Their Reactions to Differing Roles

The interactions of the chapter in general with the men who challenged the hegemonic mold were very important to this group of men. In this group, there is only one openly homosexual man and one of the Jewish faith. The remaining brothers are heterosexual and claim to be some variation of Christian faith if they practice a religion at all. These differences result in these brothers being called out, made fun of, and even left out of some parts of the fraternity's social activities, displaying the power of domination that Wilkinson (2004) discussed. In reference to the homosexual member, the chapter seemed to prey on this major difference whenever he was around, and even when he was not present at some activities. One observation of major importance was the absence of this member during each of the softball games in either the player's role or the observer's role. He simply opted not to participate in any way in the softball league. In another instance, there was drinking involved, and one member got "handsy" with another member and that member retorted that he was not the gay member, so "get the hell off of me."

The behaviors in which the men singled out one member because of a major difference in lifestyle are not restricted to the gay member. In addition, another member practices Judaism, and commonly responds to the nickname "The Jew." In fact, members call him "The Jew" more often than they use his name. The instance most notable was at the rush event mentioned earlier where the members were very negative towards each other: this member reacted unfavorably to being called "The Jew" repeatedly and having Jewish jokes made at his expense. He got so angry as to start yelling and storming out of the room. This situation repeated itself numerous times during the study, and the reaction was usually the same.

Perhaps more obvious an observation of hegemonic masculinity and its reaction to differing roles is the manner in which the only openly homosexual man was treated at the intramural fields. During the softball league, he was nowhere to be found, and often when players were performing poorly, they were called his name. During the football league, which immediately followed the softball league, he was present, but not playing. By his own admission, he was not interested in playing flag football; however, the offer for him to substitute or start a game was never presented as an option for him by the other players. Seeing the behaviors of the general chapter population towards this member has inhibited some men from feeling socially secure with this fraternity. There are other members in this chapter that may be questioning their sexuality; however, because of the apparent homophobia and closed-mindedness, they have not been able to explore such issues more deeply.

DISCUSSION

In observing this fraternity, it is obvious that a hierarchy based on hegemonic masculinity is quite apparent. The men of this fraternity are constantly competing with each other on a variety of fronts in order to see who comes out on top and who is the most masculine. On the softball fields,

this is most evident where the most athletic men stay in their field positions and always play in those spots at every point in the game and in every game observed. The men display this ranking again in the instances where the two men singled out for their differences are clearly on the bottom of the list of who is most masculine. The ideal hegemonic male, according to Connell (2005), is a white, heterosexual, and protestant male—a standard that leaves many of these men out. Among these standards, there is also a ranking of members based on physical attractiveness, where the most physically fit members are seen as being more desirable than those that are either overweight, extremely skinny, or awkward in their own skin.

Using the definition of hegemonic masculinity as the ideal member of this fraternity, the member that displays the most physical ability on the athletic field, the member with the most social skills, and the member who commands the most respect from the other men is the "leader" or "ideal member." While this may be the ideal, this particular fraternity does not have this perfect member, which Kiesling also found with the fraternity that he studied (1998). They have several members that come close on many of these fronts, leaving room for interpretation over who is the most masculine and, therefore, the most controlling. This lack of a hegemonic ideal leads to power shifts depending on the situations in which these men find themselves. One member may take control of the athletic team whereas another member may be the man in charge of socializing the men and organizing their other events. The subdivision that emerges as a result is very similar to Tharinger's subgroups of men in an organization created by the hegemonic hierarchy (2008). Clear lines of power and hierarchy are very difficult to draw based on the lack of a member filling all the roles set forth by a hegemonic ideal.

POINTS FOR FURTHER RESEARCH

In conducting this study, there are parts that warrant further examination. In addition to the hegemonic hierarchy, further attention needs to be dedicated to the relationships between alumni, actives, and pledges. Observations made later in the study period showed that when the three groups of men are together, there is a significant power differentiation between these groups of members. In addition to the power differentiation, studying how the older members and alumni model the behaviors of hegemonic masculinity warrants further study. Also warranting more consideration is the power structure of the elected officers in the organization. Although the national organization lays out a chain of command, many times this chain of command is not necessarily how the power balance of the chapter works. A deeper exploration of which positions hold the most power in the grand scheme would enhance understanding of such organizations. When combined with the hegemonic hierarchy, alumni, and active pledge relationships, these studies would also deepen this new understanding of the fraternal system considerably.

Throughout this study, observations of a fraternity has aided in drawing conclusions about the masculinity and power structures of all-male organizations. The hegemonic male is the ideal image in this group of men, especially when excluding those of differing sexual orientation and religion. In this particular group of men, the member who displayed the most significant attributes of athleticism, socialization, and physical fitness is seemingly the man with the most power in the group. However, as this organization lacks one particular male with all of the hegemonic characteristics, the power balance changes based on who excels in which situations.

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WANDERERS IN THE WASTE

King Arthur. The name of Britain's most famous legendary monarch brings up images of grand quests and heroic deeds, tragic love affairs, murder, magic, political subterfuge, and most importantly, a land in turmoil. The tales surrounding Arthur's origins range from him being a Romano-Saxon[1] chieftain in the fifth century to a young, unassuming squire who had no idea of his true potential or his kingly destiny. Arthur pulled the magical sword, Excalibur, from a stone and was declared king of all of England. Frankly, no one knows the truth, and his life and legacy may forever be shrouded in mystery; however, it is safe to assume that almost no historical figure, real or imaginary, enjoys the fame that King Arthur has in our world culture. Tales of his conquests, nobility, his just laws symbolized by his Round Table at the castle of Camelot have inspired millions. His legends have appeared in great works of art, poems and stories, songs and dance and, most recently, films, all of which renew the interest in Britain's greatest myth for a new generation of people who are eager to learn about him.

In Victorian England, poets and artists alike drew inspiration from the legends of Arthur. In the earliest stories that were taken down by Sir Thomas Malory,[2] he recounts the heroic quests of Arthur's knights. One of the most popular Arthurian tales involves the search for the Holy Grail. This legend was later adapted in several unique ways by some of England's most prolific writers, but one theme remained constant in their work: to reclaim the cup of Christ, the knight had to go on a symbolic quest for the Holy Grail across a ravaged and destroyed land. *The Wasteland*[3] by T.S. Eliot, *The Epic [Morte d'Arthur]*[4] by Alfred Lord Tennyson, and, *Childe Roland to the Dark Tower Came*[5] by Robert Browning all give us a different view of this "wasteland" and the men who must attempt to save the land before it is too late. The King Arthur legend stands out among all of the literature in Britain and indeed the within Middle Ages because of the legend that tells of a time when Britain will need him and he will return to usher in a new era of peace and prosperity.[6] Upon closer examination, however, the poems were not focused so much on King Arthur as they were on the quest for the Grail and the virtues which would allow the knights to complete the quest. While each story is distinctive in the way the quest is performed, they all share a common trait of a disillusioned hero, usually a knight, seeking to find some remnant of beauty and deeper meaning in a world bereft of it. To understand to this new conclusion, however, we must first look at what happened culturally that caused the authors such distress that they wrote these poems in the first place.

During the 1800s and early 1900s, Britain and the rest of the world were undergoing some great changes which would alter the course of human history both culturally and socioeconomically. The Industrial Revolution and colonization of the world was a turning point and heralded the start of the Modern Age in Britain as the monarchy established colonial holdings on every habitable continent. Important advances in science, war and weaponry, business and labor, medicine and philosophy all caused great upheaval, even as they improved the quality of life for everyone. First, the studies of geology, astronomy, paleontology, and archaeology gave scientists irrefutable proof that the earth was much older than it was said to be in the Bible.[7] This was a crushing blow to the Anglican church in Britain because they could no longer say without a doubt that the Bible was the one universal truth. As more discrepancies between religious texts and scientific facts appeared, a very important cultural shift began whereby people started turning to science and logic for their answers rather than to the Christian religion. Advances in technology,[8] especially indus-

trial technology, allowed for greater quantities of goods to be manufactured with more efficiency. These machines, however, required fuel and so the countryside was pillaged and burned not only to make room for more factories but also for the necessary fuels such as timber and coal. Machines of war were also quickly improved by the advances in technology and so, for the first time, during World War I, the world saw aircraft as tools of war as well as the first use biological warfare in the form of mustard gas. The world was changed forever in the eyes of the poets, like Browning, Eliot and Tennyson. How could the world save itself from such reckless hate, greed, and godlessness? It seemed that Britain did need King Arthur to return more than ever.

In most of the stories where a knight is sent out to retrieve the Grail, it is literal Grail quest, not a metaphorical journey. The men, however, who seek the Grail are not actually looking for the Grail itself: they are seeking to know the meaning of life, which the Grail often represents in mythology. They are on a quest to heal the Wasteland, which the authors discussed here felt Britain has become due to the rape of the land, years of senseless war, and the loss of community, religion and morality. Despite all of the major advances that society was making around them, they saw the land becoming more dystopic every day. The authors wrote somber, critical works of the society which they felt placed a higher value on making money and the utter destruction of life, rather than cherishing and enhancing it. These seekers are looking for a way to heal their own hearts as they watch the country they love become a wasteland, and they seek the Grail in the hope of finding something which can give meaning back to their own lives in a world that does not offer much to them.

The framing narrative for each story is inspired by much older stories of British lore,[9] specifically the stories which deal with King Arthur and Guinevere, his knights of the Round Table, his court at Camelot and, obviously, his own quests for the Holy Grail. One story in particular, however, seems to have influenced the authors more than any other: the legend of the Fisher King.[10] While this story is Arthurian in nature, Arthur does not actually appear in any version of the legend and instead the story focuses on the knights of his court. The original Fisher King legend was set down by Chretien de Troyes[11] in the 12th century, and in it Sir Perceval (sometimes accompanied by Sir Galahad and Sir Bors in later versions), a knight of the Round Table, embarks on a quest across a wasteland to find the Grail and to meet the Fisher King[12] and heal him. The King's life is bound to his land and he is very sick. As his condition worsens, so does the state of land, and his people are suffering because nothing will grow there and their livestock are dying. Since nothing grows in the land, the King instead chooses to fish in the river near his castle. The Fisher King is the keeper of the Holy Grail and once he is asked the right question,[13] he will recover his health and the land will be fertile once again. Despite the daunting task of reworking a story centuries old and attempting to make it more contemporary, the poets were able to modernize the premise of the Fisher King narrative into something more relevant to the times in which they were living. The themes of a hero's quest across a wasted land and the search for the meaning of life on that journey are elements that are repeated in the legend of the Fisher King and also in the poems from the Victorian and Edwardian Eras discussed below.

T.S. Eliot's *The Wasteland*[14] can be seen as a work that serves several functions as a piece of cultural anthropology[15] for Europe and also as a very closely translated version of the Fisher King tale, in which Eliot[16] himself becomes the narrator and knight of the poem. Finally, the work describes the corruption of every aspect of life in the period in which he was writing, including communication, faith, love and sex, life and life symbols such as water, death, and, obviously, the land. *The Wasteland* is a complex and very allusive poem and seems to have several different interpretations on which no two scholars can ever agree. What they can agree upon, however, is one overarching theme of modern life as a wasteland through which people just seem to wander aimlessly

and disconnected from the rest of society. Eliot's "wasteland" is both figurative and literal at the same time. From the very beginning of the poem, what he describes is our world, but everything is altered and distorted[17] in the London he describes, and the reader gets the sense that there is something terribly wrong with what the author/narrator/questing knight is seeing all around him.

The verse below from the first section[18] of the poem shows not only a small glimpse of Eliot's world view but also gives the reader one of the early references to the Fisher King legend, the first obviously being the title.

> Madame Sosotris, famous clairvoyante[19]
> Had a bad cold, nevertheless
> Is known to be the wisest woman in Europe
> With a wicked pack of cards.[20] Here, she said
> Is your card, the drowned Phoenician Sailor
> (Those are pearls that were his eyes. Look!)
> Here is Belladonna, the Lady of the Rocks[21]
> The lady of situations.
> Here is the man with three staves, and here the Wheel,
> And here is the one-eyed merchant, and this card
> Which is blank, is something he carries on his back[22]
> Which I am forbidden to see. I do not find
> The Hanged Man. Fear death by water.[23]
> I see crowds of people, walking round in a ring. (43-56)

Eliot stated in his notes on *The Wasteland* that he chose to relate the "man with three staves" to the Fisher King, but he does not give an explanation for the choice, only that he was chosen arbitrarily (Damrosch and Dettmar 1256). With the Fisher King tale being only a very short section out of a very long and complicated poem, it is hard to draw many conclusions. What we do see, however, in the verse is not only Eliot's utter disgust for life but also his contradictory fear of death (Bloom 72). Eliot places himself in the poem as the narrator and the man on the quest to recapture the meaning of life; however, through the course of the poem, including this particular verse, we also sense how futile he feels the quest is. As the poem ends, he reaches a point at which he can go no farther and the quest will have to be undertaken by others. But, in a sense, his failure is a type of success because he has effectively delivered the message that this is not one man's quest alone, but a quest for all humanity. The legend of the Fisher King is similar in this regard because the knights who seek to heal the king have to allow another knight to take up the quest at the end of the poem. In the early versions, Perceval is the knight who seeks to heal the king, but he fails whereas in the later versions, the pure knight Galahad finishes the quest and becomes the keeper of the Grail.[24] The idea of success through failure was not reserved for Eliot. Robert Browning[25] made ample use of this concept in his poems, but it is seen most clearly in the poem, *Childe[26] Roland to the Dark Tower[27] Came.*

Similar to *The Wasteland*, this poem deals with a quest for life across a tortured and destroyed landscape.[28] Roland[29] is a young knight who began his quest with several other knights in search of the Dark Tower. Unfortunately for Roland, he has become lost in the land where the Dark Tower stands. Even though we know he is seeking the Tower, we have no clues as to why it is significant, but one very popular theory is that the Tower is the resting place of the Holy Grail, which makes sense since many knightly quests were focused on it. For example, the knights in the medieval tale of the Fisher King and also presumably the narrator in Eliot's *The Wasteland* were all

hoping to recover the cup that caught the blood of Christ at the crucifixion. One major difference between Browning's poem and *The Wasteland* is the lack of human interaction for Roland, which only adds to his despair. Roland's utter disconnection from humanity[30] and his solitude inside the "wasteland" does give him a lot of time for reflection on his lost friends,[31] his life, and if his quest is even worth it anymore.

The concept of going on a quest in order to discover one's self is a very important theme in both this poem and Arthurian legends like that of the Fisher King (Phelps 236). The knights who seek to heal the Fisher King and the "wasteland" itself have to ask themselves if they are worthy enough to make the journey to find the Grail. Many knights of the court tried and failed to heal the land which the Fisher King ruled, but it was not until the quest of Sir Galahad that the land is finally made whole again and the Fisher King is restored. Until that time, the knights were not able to heal it, but they made the brave attempts, and their attempts were what mattered in the tales. Dying in the attempt is better than not trying at all, and, according to the texts, there is glory to be had even in the face of failure. Robert Browning's poem, *Childe Roland to the Dark Tower Came* is similar to the legendary quest for the Holy Grail because, if one chooses to believe that the Dark Tower represents a failed quest that was ultimately successful, there are many parallels to the legends of the Fisher King. Roland had achieved his goal of finding the tower, but the poem ends before we find out if the quest was actually a glorious success or a resounding failure.

These are the closing stanzas of *Childe Roland to the Dark Tower Came* and they seem to imply two very different interpretations:

> Not hear? when noise was everywhere! it tolled
> Increasing like a bell. Names in my ears
> Of all the lost adventurers my peers, ---
> How such a one was strong, and such was bold
> And such was fortunate, yet each of old[32]
> Lost, lost! one moment knelled the woe of years.
>
> There they stood, ranged along the hill-sides, met
> To view the last of me, a living frame[33]
> For one more picture! in a sheet of flame
> I saw them and I knew them all. And yet
> Dauntless the slug-horn[34] to my lips I set,
> And blew. *"Childe Roland to the Dark Tower came."*[35] (192-204)

One conclusion is that Roland has triumphed by reaching the Dark Tower against all of the malignant forces of the world that have been pitted against him in the hellish wasteland. Barren, desolate plains represent the sterility and corrupted life he is living. Browning's wasteland is similar to Eliot's portrayal of the wasteland except that Browning's is a depopulated plain, while Eliot's is the city and has many people inhabiting it. This particular landscape, though, was necessary to serve Browning's purpose in the poem, and so the plain is used in place of the city. At the same time, the closing stanzas give a contradictory statement about the futility and overall pointless nature of the journey and of life itself. The theme of success in failure, however, seems more likely considering the types of poetry that Browning was famous for writing. While Roland may have died on his quest, he never gave up the search for the Tower, and that is what the reader should take away from the poem. The reader must accept the fact that the world may not be capable of healing and that all the problems in the world may not be solved, no matter what we do to try and

change them. Childe Roland combines aspects of a classical hero as well as the Fisher King. By incorporating the themes of catharsis and the completion of a quest into the poem, certain commonalities between the Browning poem and the Fisher King legend begin to emerge.

Catharsis is an important theme in every Arthurian legend, especially in the tale of the Fisher King. In the epic tale of King Arthur's life, Sir Thomas Malory's *Le Morte d'Arthur*, the end of the story tells of a time when England will need King Arthur again and he will return to lead his people. This legend was expanded slightly when Alfred Lord Tennyson[36] began his own Arthurian epic work entitled *The Idylls of the King*. The twelfth book of this long work was called *Morte d'Arthur* and it was originally framed by another poem, *The Epic*.[37] The legend of Arthur's return was expanded to include the king not just leading but also healing. His return would mark a redemption and renewal of the land and a spiritual catharsis for a very disillusioned people. The Fisher King legend is all about rebirth and redemption, very much like the story of Christ and his crucifixion in the Bible. As seen in *The Epic* frame narrative to the *Idylls of the King*, Tennyson deals much less with the concept of seeking a religious artifact like the Grail than either Eliot or Browning, yet he still focuses on the depression of living in a modern age of war and industrialization as well as the peoples' need to heal:

> To me, methought, who waited with a crowd,
> There came a bark that, blowing forward, bore
> King Arthur, like a modern gentleman
> Of stateliest port[38]; and all the people cried
> "Arthur is come again: he cannot die."[39]
> Then those that stood upon the hills behind
> Repeated--- "Come again and thrice as fair;"
> And, further inland, voices echo'd---"Come
> With all good things, and war shall be no more."[40] (343-351)

The concept of King Arthur returning conjures up memories of an age when men had honor and fought for ideals other than money or land and there was still beauty in the world (Ryals 96). The images from these lines, taken from a dream sequence portray King Arthur as a fine, modernly dressed gentleman. This is a very different image of the king than we are used to as he has traded the shining armor for a suit. Since Arthur is depicted differently than he has been in the past, the new portrayal of Arthur fits the contemporary 19th century conception. The passage is also reminiscent of the Fisher King legend because it is not just a story of a quest for money or power—it is simply a quest to bring beauty back to a land which is lacking it, much like the more contemporary England of Tennyson's time. The fact that Tennyson was so intent on keeping the legends as faithful to his source material as possible shows not only his respect for the legends but also for the characters and what they stand for in their own time. Arthur, like the Fisher King (symbolic of Jesus), is meant to represent justice, honor and, most importantly, redemption and renewal of both body and soul. His return would herald the dawn of a new age for Britain, one without war, hunger or poverty, very much like the Second Coming of Christ in the Book of Revelations.[41]

The legend of the Fisher King is a very complicated tale in all its versions, but the themes of success only through failure, redemption and catharsis are all very important aspects of the legend. These themes in particular make the legend a very useful frame narrative for the authors of these works. Browning, Eliot and Tennyson could take the concepts of the different and deeper meanings of the legends and apply them to their own problems with the contemporary society and the ways in which to fix the issues they were dealing with. All the disillusionment, cynicism, de-

spair, and despondency reflected in the poems could be fixed, and that gave them hope. They also knew, however, that one man's hope for the future could not save it, which is why the heroes of the poems end up alone at the end. The heroes had to die not only for the poems to be dramatic but also to show that the futures of their societies depended on the rest of humanity to lift themselves up, to be better than what they had become through years of abuse to the land as well as to themselves.

NOTES

 In the 5th century A.D., the Roman Empire collapsed in Britain. Angle, Saxon and Jute tribes began a massive invasion of the island. Many historians speculate that if Arthur had been a real, historical figure, this would most likely have been when he was alive and in turn where the legends came from.

2 Sir Thomas Malory's narrative *Le Morte d'Arthur* (translated as *The Death of Arthur*) was originally written as eight books in 1470 and was first published by William Caxton in 1485. To this day, it stands as one of the best known and most widely read pieces of Arthurian lore.

3 T.S. Eliot's *The Wasteland* was first published in 1922.

4 Alfred Lord Tennyson's *The Epic [Morte d'Arthur]* was first published in 1834.

5 *Childe Roland to the Dark Tower Came* (1855) is a poem by Robert Browning written supposedly in one day after it came to him in a nightmare. Unlike Eliot's urban wasteland, Browning's vision of the destruction of Western society is shown through a flat, featureless and destroyed plain. One man, Childe Roland, is on a quest to find the Dark Tower (but we don't know why and neither does he), and he is lost in wasteland and is losing hope of completing his quest.

6 At the end of Sir Thomas Malory's epic, *Le Morte d'Arthur*, King Arthur is killed in battle against his own bastard son, Mordred. Arthur is taken away to Avalon; however, the legend tells that King Arthur would one day make his return from Avalon in the hour of Britain's greatest need.

7 The Bible states that the Earth was created by God in seven days which by the reckoning of the religious scholars of the time, meant that the earth was only several thousand years old. However, geological studies of the Earth's strata and discoveries of dinosaur bones proved the Earth to be hundreds of millions years old.

8 Innovations such as the water frame used in cotton spinning, the spinning jenny, mills, the steam engine, the smelting of iron with coke and not charcoal, the rediscovery of the use of concrete, and the first assembly lines all made Britain a leading producer of goods and services in the world.

9 A similar story also appears in Celtic mythology and Welsh mythology.

10 The Fisher King (or the Wounded or Maimed King) is a medieval story which deals with a wounded king who is charged with keeping the Holy Grail. The Fisher King contains numerous Christian references such as the fish as a symbol for Christ. The apostles were fishermen in their villages until Christ sent them out to be fishers of men. In one version the Fisher King is stabbed in the side by a spear like Christ at his crucifixion and in later versions of the legend, the king is revealed to be a relative of Joseph of Arimathea, the original keeper of the Grail after Jesus died.

11Chretien de Troyes was a 12th century French poet and was also the first great advocate for the romanticism of the Arthurian legends, especially the Fisher King legend. In the Troyes version of the legend, Perceval stays at the Fisher King's castle and witnesses the procession of the Grail and a bleeding lance (a reference to the spear that pierced the side of Christ at the crucifixion). However, the young knight fails to ask the question which would heal the king.

12 "Fisher King" was an obvious reference to Jesus Christ himself.

[13] According to the legend, only one man (the chosen one) will be able to ask the Fisher King the right question: "What ails you, Fisher King?" In the Troyes version, Perceval was meant to ask the meaning of the procession of the lance and grail. Once the question is asked, the land will flourish once more.

[14] *The Wasteland* is one of the most important, influential and confusing poems ever to be produced during the modern era. The poem was written by T.S. Eliot and was published in his magazine, *The Criterion* in 1922. It is divided into five sections of unequal length. If the poem can be said to have a theme, it is the decay of Western society, specifically of London (the Unreal City), its people, and the narrator's journey through it.

[15] Eliot created a European cultural anthropology out of his poem by inserting references to many legends such as Tristan and Isolde and the Fisher King, to other languages (French, German and Latin), to other religions (most notably Buddhism and Hinduism), and to other books and authors including Ezra Pound, the Bible and Jessie Weston's book on the Grail Legend entitled *From Ritual to Romance*, Aldous Huxley's *Chrome Yellow*, and Dante's *Inferno*, to name a few. He also included references to Tarot cards but the real extent of his knowledge of them is unknown.

[16] T.S. Eliot (26 Sept. 1888-4 Jan. 1965) was one of the most prolific writers of the early 20th century. He was a poet, critic and editor born in St. Louis, Missouri and became a legal citizen of Britain in 1927. Due to his dual citizenship, he is studied in both American and English literature. He was a very private man and forbade a biography of him to be written, and to this day there isn't one.

[17] "April is the cruelest month/Lilacs out of the dead land, mixing/Memory and desire, stirring/Dull roots with spring rain" (ll 1-4). This verse is a display of the land's dysfunction as normally April would not be considered a cruel month, since that is the time when plants and flowers begin to bloom, and instead of being happy, he is disturbed by life because he is afraid to live it, but he is also too afraid to die, like most inhabitants of the Wasteland.

[18] Section 1 is entitled "The Burial of the Dead."

[19] Clairvoyante- Fortune teller or mystic.

[20] A wicked pack of cards refers to a Tarot deck.

[21] There are no such cards as a drowned Phoenician Sailor or Lady of the Rocks card in a Tarot deck; they were created by T.S. Eliot specifically for this poem.

[22] As stated, the "Wasteland" is filled with people who are faithless and corrupted. Madame Sosostris, with all her power, cannot see what the merchant carries on his back (the secrets of life), and her lack of power shows the loss of faith in the world.

[23] The card showing the drowned sailor relates to the line of "Fear death by water." Water is usually identified with life and so, by having references to death by water, Eliot shows the further corruption of the Earth and life symbols.

[24] Galahad is revealed to be related to the Fisher King and Joseph of Arimathea and so once the quest is completed he must keep the Grail in the castle.

[25] Robert Browning was born May 7, 1812 in a suburb of London. He was home -schooled and very intelligent and knew five languages by age fourteen. He then attended University of London in 1828, but left to pursue education at his own pace. By 1833, he was a published author. In his career as a poet and author, he made many contributions to the literary field. His use of dramatic monologues and especially his use of diction, rhythm, and symbol are regarded as his greatest contributions. He died in 1889, the day after his last book was published.

[26] The OED defines "Childe" thus: Archaic usage: a young man of noble birth, esp. a candidate for knighthood.

[27] Three different interpretations of the Tower: a) Tower is a quest, and success is found at the moment of failure; b) The Tower is a quest for nothing, because the tower is meaningless; c) The Tower is not a quest, but damnation, and his choice to turn from the true path to seek the tower is a descent into hell (Phelps 233).

[28] Unlike Eliot's version of the modern wasteland which has buildings and landmarks, Browning's wasteland is just barren and featureless.

[29] Roland is the name of a heroic knight mentioned in the legends of Charlemagne as well as song quoted in Shakespeare's plays.

[30] The feeling of disconnection from humanity was a major theme for all of the poets in their Fisher King adaptations. Their disconnection is what they seek to restore in their lives (and any other people inside the "wasteland") when they find the Grail. Once they restore the land, they can rejoin humanity, but not until then.

[31] Childe Roland originally had two companions, Giles and Cuthbert, both knights. Giles died on the quest and Cuthbert was marked as a traitor and was cursed and then banished from the quest.

[32] Roland has less in common with his peers than he does with the adventurers of old. He is disconnected from all life in this place and time

[33] Roland begins to have hallucinations about his fallen comrades which seem to signify the mental strain of the modern world.

[34] OED defines Slug-horn as a trumpet (archaic).

[35] His moment of triumph will be spent alone and no one will hear of his deeds. As he blows his horn, the quest and his life come to an end (Phelps 224). This represents the isolation of the modern man.

[36] Alfred Tennyson was born 5 August 1809 in a small village in Somersby, Lincolnshire, England. He entered Cambridge in 1827 and had his first work published that same year in a book of collected poems. In 1859 he published four of the *Idylls of the King*. The Queen of England offered him a baronetcy, which he turned down until 1884 when he became Lord Tennyson. He died of gout on 6 October 1892.

[37] Tennyson's *The Epic* was his attempt to attain some of the devotion given to Malory's earlier works. This poem is a frame for the actual work which is a very meticulously crafted expansion and embellishment on Malory's work. It centers around four friends at a Christmas party who begin to discuss different aspects of life and the different poetic works of the group. Even though the central poem (which would eventually become the 12th book of the *Idylls of the King*) describes the death of Arthur, it was published first in 1834, while the rest of the books were published in the 1880s (Francis 216).

[38] Port- Bearing

[39] This refers to the legend of Arthur returning to his people from the mystical island of Avalon.

[40] Arthur's return is a type of catharsis and marks an end to warfare and poverty.

[41] This is a reference to the 1,000 year reign of Christ's kingdom on Earth after Judgment Day.

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ASHLEY MEWES

A RELIGIOUS SHIFT: THE INDIVIDUALIZED RELIGION OF *JANE EYRE, THE TENANT OF WILDFELL HALL,* AND *TESS OF THE D'UR-BERVILLES*

For years, critics have scrutinized the portrayal of religion in novels. Three 19th century novels have been highly criticized and condoned for their depiction of the lack of Christianity and moral decision-making. The characters in *Jane Eyre, The Tenant of Wildfell Hall,* and *Tess of the D'Urbervilles* have received much attention for their representation of religion. Their religion did not conform to the doctrine of the Church of England or the Evangelical movement that swept through England; rather, their religion is depicted as individualized – a form of religion unique to each person discovered through, or in spite of, education and experience.

Education during the Victorian period varied depending on social class. Upper class children were cared for by a nurse and taught by a governess. Boys would be sent to a boarding school around the age of seven, while girls would remain at home to learn to sew, cook, read, and take care of the house. At boarding schools, boys would learn "Greek and Latin while studying the classics and religion" (Hibbert 47). Few boarding schools were available for girls, but those schools enforced strict policies and humble lifestyles while indoctrinating religion. Even in the lower social classes, boys would be sent to public schools while girls would work to earn money and help support the family. Many philanthropists opened orphanages and schools for the parentless and poor, but often these establishments were strictly governed and susceptible to outbreaks of disease. Education was not highly valued by the general public, as children were needed to earn money. In 1851, "less than half the school age children in England had ever been to school, and of those that did go, very few remained there after age eleven" (Hibbert 51). During the 19th century, many laws were passed requiring school attendance for all children, but several years went by before these laws were enforced. The lack of schooling left religious instruction to parents, governesses, and the church.

Higher education was offered to males, whereas women continued to confront furthering their education. Many opponents to higher education for women began to explain how the female reproductive system was negatively affected by mental strain. A woman's intellectual achievement came at a high cost to her femininity. It was believed that "no woman could follow a course of higher education without running some risk of becoming sterile" (Burstyn 94). In the United States, experience showed a woman could expect dire results of education that was allowed to interfere with the "normal development of the menstrual cycle," possibly even "permanent sterility" (Burstyn 95). Intellectual women were of better service by producing children for their country. Their intellect would assist girls in becoming ideal mothers. Education for men did not decrease their virility but gave them means to provide for their families. Opposition to higher education for women came from the church as well. Clergymen preached against immodesty of educating women, using the Bible as evidence for the separate spheres for men and women. Many feared that education would steer women from their duty to motherhood. During the Victorian age, as childhood was viewed as increasingly more important, the role of mothers in the education of their children also became vital.

The significance of education for young girls becomes quite clear in *Jane Eyre* as Jane attends Lowood School. John Peters points out Jane's use of religion for help in four of five major crises in her life: the red room incident; the death of Helen Burns; Bertha and the failed marital attempt; the shut door by Hannah; and the supernatural call from Rochester near the end of the novel (Peters). Jane does not appeal to God during the red room incident because she has not yet had religious training, which she soon receives at Lowood. On the first day of school, Jane watches as the day's activities unfold. The day begins, as every subsequent day would, with repeating the day's Collect, "then certain texts of scripture were said and to these succeeded a protracted reading of chapters in the Bible, which lasted an hour" (45). Breakfast began after "a long grace was said and a hymn was sung" (45). On Sundays, the students walked two miles to Brocklebridge church to spend the day worshipping God. The strict indoctrination Jane receives at Lowood is not the pure form of religion the novel esteems; rather, it is Jane's highly individualized form that she creates from her education and experiences. Jane's formal education does not satisfy her curiosity about religion; instead, she turns to Helen Burns, who at her deathbed instructs Jane about her own personal relationship with God by answering Jane's questions:

> "But where are you going to, Helen? Can you see? Do you know?"
> …"Where is God? What is God?"
> …"You are sure, then, Helen, that there is such a place as heaven; and that our souls can get to it when we die?"
> "And shall I see you again, Helen, when I die?"
> …Again I questioned: but this time only in thought. "Where is that region [heaven]? Does it exist?" (81-82)

From this crisis forward, Jane begins to wholly rely on God, turning to him in her times of need and praising him when her needs are met.

Although a clear picture of education is not presented in *Tess of the D'Urbervilles,* Tess had received some formal education. Tess "passed the Sixth Standard in the National School under a London-trained mistress" and therefore was able to speak not only her English dialect, but also "ordinary English" which was spoken to those outside her home and to persons of higher status (12). She is contrasted with her mother who is only able to speak the dialectical variation of English. Even though Tess attends church, she does not know to which doctrine her beliefs align. Clare realizes this as she questions Tess about her faith. Tess confesses to Clare her desire to understand her parson: "I wish I could fix my mind on what I hear there more firmly than I do. It is often a great sorrow to me" (138). At this point, Angel comprehends her childlike faith:

> She spoke so unaffectedly that Angel was sure in his heart that his father could not object to her on religious grounds, even though she did not know whether her principles were High, Low, or Broad. He himself knew that, in reality, the confused beliefs which she held, apparently imbibed in childhood, were, if anything, Tractarian as to phraseology and Pantheistic as to essence. (138)

Tess's faith is merely a simple, childlike belief, no doubt instilled in her as a young child by her education and her parents whose faith could not be much more developed. Clare, on the other hand, as the child of a clergyman has been highly instructed in religion and is expected to complete his education to join in the ministry of the Church. When Clare relates to his father his desire to not join the ministry, his father no longer justifies providing higher education to Clare. Clare's father

was "stultified, shocked, paralysed. And if Angel were not going to enter the Church, what was the use of sending him to Cambridge?" (91). His parents view education as important only for religious purposes.

Much like *Tess of the D'Urbervilles*, education is not fully depicted in *The Tenant of Wildfell Hall*. Helen's views, however, on parenting Arthur are described in much detail. The close bond between Helen and Arthur is highly frowned upon by the Markham family as this behavior is viewed as spoiling the child. Mrs. Markham scolds Helen for Arthur's reliance on his mother – a relationship of which he should be ashamed. Helen, however, is adamant that her son will "never be ashamed to love his mother" (25). Helen's radical aversion to alcohol is another concern of the Markhams, but Helen's attempts to educate her son cause much distress to Mrs. Markham:

> My dear Mrs. Graham, let me warn you in good time against the error – the fatal error, I may call it – of taking that boy's education upon yourself.—Because you are clever, in some things, and well informed, you may fancy yourself equal to the task; but indeed you are not; and if you persist in the attempt, believe me, you will bitterly repent it when the mischief is done. (28-29)

The Markhams do not judge Helen to be intelligent enough to educate her son. They suggest boarding schools, which to Helen is abhorrent because of the stereotypical roles to which Arthur would be subjected. Unable to convince Helen herself, Mrs. Markham even suggests concerning the vicar with what she sees as a problem. Helen, however, remains resolute and unchanged in her views.

These novels depict very different forms of education. Each of these was common to the Victorian period. Although the characters do not have a common influence on their religious beliefs, all view religion on a personal level, not adhering to a doctrinal form. Many early critics of *Jane Eyre* claimed the novel rejected Christianity. Elizabeth Rigby, a critic whose review appeared in *The Quarterly Review* wrote: "Altogether the auto-biography of *Jane Eyre* is pre-eminently an anti-Christian composition" (Peters). Another reviewer maintained *Jane Eyre* struck "many blows aimed at our institutions, political and social…on every occasion a blow is sought to be struck at true religion" (Peters). Several reviews were concerned with Jane's lack of Christianity while making moral decisions. More recently, an article by John Peters argues that "*Jane Eyre* is about individual change through individual religion" (Peters). His argument of "individual change through individual religion" applies also to Anne Brontë's *The Tenant of Wildfell Hall* and Thomas Hardy's *Tess of the D'Urbervilles*. The drastic revolutions of the century – religious, industrial, and imperial to name a few - required people to shift their ways of thinking and reexamine their beliefs. Few people were prepared for this; "most Victorians turned, instead to an intensification of personal relationships and an exaggerated adherence to domestic virtues" (Burstyn 102). This did not only apply to family and friends, but also to God. These three novels display intense, individual relationships with God, rather than a distant, Sunday-only meeting with the Lord.

Many have claimed *Jane Eyre* is Bildungsroman – the story of Jane's "all-around self-development" (Hader). Some even question the authenticity of Jane's faith. Margaret Blom is among those who refuse to accept her faith. She wrote, "Clearly, despite her habitual and characterizing use of the conventional language of Christianity, Jane is not motivated by a Christian concern to save her soul by submitting her will to God's. Instead, she uses religion to justify following the self-seeking course to which she is already committed" (Peters 53-54). However, Jane's faith is genuine; her emotions are real, and to strip her of the fundamentals of human feelings is to take away her humanity. It is Jane's Christian conviction which fills her with hope, allows her to survive

Lowood School, leads her to leave Mr. Rochester rather than living as his mistress, and to refuse St. John. After Jane left Thornfield, before she came to Morton, Jane comments:

> We know that God is everywhere; but certainly we feel His presence most when His works are on the grandest scale spread before us…where His worlds wheel their silent course, that we read clearest His infinitude, His omnipotence, His omnipresence. I had risen to my knees to pray for Mr. Rochester…I felt the might and strength of God…I turned my prayers to thanksgiving: the Source of Life was also the Savior of Spirits. Mr. Rochester was safe: he was God's and by God would he be guarded. (324)

Not only is Jane acknowledging God as her God, she is relying on Him for her strength and guidance. This passage is not a solitary example of Jane's faith. Rather, her faith is expressed through her actions and words throughout the entire book. Jane continually prays to God for support and guidance in her life. She serves God by making moral decisions and serving others. She leaves Rochester, not because it would be immoral to live as his mistress, but because it would displease God. She highly values her own talents and gifts by putting them to good use because as she tells St. John, "God did not give me my life to throw away" (414). Instead, Jane lives her life following God and living by His loving hand.

For years, critics have argued the faith portrayed by Mr. Brocklehurst, St. John, and Helen Burns is not complete, nor is it true Christianity. Many, however, have failed to look to Jane for the depiction of true, pure Christianity. It is not the lack of evidence for her faith that leads many critics to dismiss her religion; it is the revolutionary individuality of the faith she has constructed for herself. In Helen Burns, a picture of a girl with extreme faith emerges – one who takes faith to such an extreme that she accepts the punishments doled out by her teachers, wearing them as badges of her humbleness, as consequences of her sins and further correction. She fails to stand up for herself and maintains an air of soberness in her faith. Helen is the closest model of true Christianity for Jane. Mr. Brocklehurst values sternness and humility, a hypocrite who refrains from practicing that which he preaches. Although Mr. Brocklehurst is to be obeyed, it is Helen who paints him in a true light for Jane: "Mr. Brocklehurst is not a god; nor is he even a great and admired man" (69). St. John truly believes all his deeds are for the good of God, but even he recognizes his own faults: "Now I did not like this, reader. St. John was a good man; but I began to feel he had spoken truth of himself, when he said he was hard and cold…. Literally, he lived only to aspire – after what was good and great, certainly" (392). St. John is ambitious and hard working, but is easily entangled in his own self-interests, failing to consider God's will for others and common good. Although each of these characters display Christian attributes, it is Jane's faith that is pure and true.

Much like *Jane Eyre*, Anne Brontë's *The Tenant of Wildfell Hall* is subversive in its treatment of religion and virtue. Helen leaves Huntingdon, a verbally and socially abusive alcoholic husband, taking her son Arthur with her, ignoring marital laws of the time. Helen is so repulsed by Huntingdon's behavior and habits he is beginning to pass down to his son, she takes concerted measures to protect her son from his father. Helen steers Arthur from alcohol as she "surreptitiously induced a small quantity of tartar-emetic – just enough to produce inevitable nausea and depression without positive sickness" (313). The Markhams are abhorred at Helen's insistence against wine for Arthur, citing she should teach him to resist temptation, not completely remove it from his path. Helen would much rather remove temptation from Arthur's path, taking an active role in educating Arthur instead of allowing him to make his own mistakes. She voices her concerns to the Markhams, "It is all very well to talk about noble resistance, and trials of virtue; but for fifty – or five hundred

men that have yielded to temptation, shew [*sic*] me one that has had virtue to resist" (28). Helen's view of parenting not only conflicts with current parenting practices but also views of religion and morality. Helen refuses to passively allow Arthur to find his own way in the world; instead, she walks beside him, guiding him in decisions of virtue and morality. Helen's experiences and the education she has received as the wife of Huntingdon have guided her to make these decisions. While Helen is trapped in her marriage to Huntingdon, her faith is strained, but she continues to hope in God because "though He cause grief, yet will He have compassion according to the multitude of His mercies" (312). She reaches to God for comfort and draws strength from her faith. After escaping from Huntingdon, she writes in her journal, "I could hardly refrain from praising God aloud for my deliverance" (330). When Huntingdon dies, she does not expect to find happiness again, but eagerly await "perfect love" in heaven (343). Helen's story is unique and this is how her faith becomes subversive: her fierce protectiveness of her son prohibits faithful church attendance, yet her faith remains strong. She does not rely on a preacher to instill beliefs or teach her right from wrong, but instead leans on the Lord and draws strength from Him.

In Thomas Hardy's *Tess of the D'Urbervilles,* two interesting characters emerge: Tess and Angel Clare. Clare is a preacher's son who is considered rebellious in the eyes of his father for refusing to go into ministry. Tess is a simple girl whose faith resembles that of a child. It is exemplified through her love and care of nature as well as the beauty she sees around her. As Tess is taken advantage of by Alec, Hardy laments:

> But, might some say, where was Tess's guardian angel? Where was the providence of her simple faith? Perhaps, like that other god of whom the ironical Tishbite spoke, he was talking, or he was pursuing, or he was in a journey or he was sleeping and not to be awaked. (58)

Tess, however, does not seem to doubt God's existence, nor does she expect Him to revolve the world around her. Her simple faith is plagued by a crisis as Sorrow quickly becomes ill. Tess, "like all village girls, was well grounded in the Holy Scriptures" and realizes the need for her child to be baptized (73). When her father refuses to allow her to send for the parson, Tess becomes distressed by worry of the child's eternal fate. Tess springs into action, gathering her siblings and a washbasin to perform a baptism for her dying child. Transformation occurs as Tess is no longer a meek, simple girl, but a mother and Christian pouring out her heart and soul to the Lord. Her faith strengthens and boldness enters her. "The ecstasy of faith almost apotheosized her" as she commissioned Sorrow to fight against sin, the world, and the devil (Hardy 75). Calmness enters Tess immediately and this serenity accompanies her grief. The parish parson is moved by Tess and tells her the baptism she performed was the same as that of a parson; however, he is hesitant to allow Sorrow a Christian burial. He finally acquiesces and allows Sorrow to be buried in the churchyard during the middle of the night. Her faith and motives are pure as Tess sculpts her own view of God and religion. It is Tess's simple faith that leads her through life, even though her faith changes and grows through her life experiences.

Angel Clare is the rebellious son of a preacher whose decision to not go into the ministry cost him the opportunity for education. Clare's faith does not come strictly from biblical teachings, but from books and experiences. He mixes Christianity with philosophy and science to form his own relationship with God, much unlike that of his father. Clare's faith is sharply contrasted with that of his father and brothers as he refuses to simply believe, but also questions and inquires to find truth.

The characters in these novels represent highly individualized Christianity. Their religious beliefs were not learned in their education, but developed through their educational experience. Education did not indoctrinate them; rather, they sifted through their knowledge for practical application, not philosophical expertise.

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KAYLA ROARK

HOW DO WE REMEMBER ADVERTISEMENTS?

In 2008, the commercial of Justin Timberlake being unexplainably pulled across town and then finally hit in the head by a big screen TV ranked number 1 best Super Bowl 42 commercial by You Tube (Top Ten Super Bowl Ads 2008). That commercial was advertising for Pepsi-Cola and the rewards earned with the more you drink, but how many people remember that? Advertisement is "a notice, such as a poster or a paid announcement in the print, broadcast, or electronic media, designed to attract public attention or patronage" ("advertisement") to a product or service. Although, how important is attracting attention if the viewer does not remember the message? There are two types of memory that are significant to advertisements, but many different aspects are considered when focusing on the best way to get the message to the consumers. For example, advertisers and marketers need to reflect on the gender and emotions of their target audience, the commercial's location, duration, and then ultimately its influence. This message can be recalled through memory and distributed through many channels and positions of advertising.

If we are going to discuss memory, two important types of memory first need to be explained: explicit and implicit. "Explicit memory is when a consumer consciously thinks back to a prior exposure episode and intentionally attempts to access the information that was presented" (Shapiro, 1). Explicit memory is important to a marketing campaign team because their entire reasoning for producing a catchy advertisement is for the consumer to remember the product or service. For example, when someone is on a diet but desperately wants a candy bar, the campaign team at Mars Incorporated wants people to remember that their product has 45% less fat than the average candy bar. Mars, Inc. provides viewers with an image of a 3 Musketeers bar floating up from a women's purse to symbolize how light the candy bar is ("3 Musketeers"). Jingles or music are also important in advertisements to involve the sense of sound to invoke explicit memory. FreeCreditReport.Com used a man singing about his life and his unfortunate credit score to remind us to check our credit score often so we do not end up having to work at a restaurant serving fish to tourist in t-shirts. On the other hand, providing free samples of the product allows the customer to use their implicit memory of their experience when they go to purchase the product or use the service. "Implicit memory is the result of passive learning from prior exposure, not consciously or intentionally meant to be remembered." Marketers like to use implicit memory to encourage impulse purchases. Remembering a short commercial on television or seeing an advertisement in a magazine for gum can instantly remind a person of a prior experience and results in selecting the product while waiting in line to purchase groceries. Both explicit and implicit memories are important to remembering advertisements.

Remembering advertisements is also influenced by the duration and competition within an advertisement media block. Rik G.M. Pieters and Tammo H.A. Bijmolt, professors of Marketing Research at Tilburg University in Netherlands, performed a study to understand the effects on a consumer's memory of a commercial depending on the duration and the number of commercials within a block. The study lasted 17 years, from February 1975 through February 1992. During that time, they analyzed 2,677 television commercials from over 39,000 consumers (Pieters and Bijmolt). The method of collecting this information was not easy. After a particular television commercial block, 60 trained female interviewers went to random trialed consumers to conduct the post-test. Approximately 175 consumers (about three per interviewer) over the age of 18 were interviewed per commercial block. The interviewers would start by asking the consumers if they were

watching television on "X hour on station Y." After confirming, the interviewer started asking un-aided and aided brand recall questions. For example, an unaided question asked would be "Which television commercial can you remember having seen in the respective block? Please name all commercials that you have seen." An aided question would be "Which of the following television commercials can you remember having seen tonight on station Y and at X hour?" (364). The interviewer would then read a list of brands and product categories for the consumer to answer yes or no. The results of the study suggested the duration of the commercial has a significant positive effect on aided and unaided brand recall. Even though the average commercial in the block was 25 seconds, researchers also found large incline in brand recall as the duration of the commercials increased (368). Interestingly, the results of the competition within a block had a direct opposite appearance (369). An increase of competition within a block had a substantial negative effect on the brand recall. The average block size during the study was 12 commercials, but the graph (right) illustrates a much more positive brand name recall effect during the first four to six commercials (365). Even though the study took 17 years, Pieters and Bijmolt found some interesting statistics that can significantly help remember advertisements.

The size of the commercial block also has a huge impact, as shown by the third part of the Pieters and Bijmolts study, positioning within a block for adequate recall. There was also a significantly higher recall of commercials at the beginning of the block in comparison to those close to the end (368). Rik Pieters explains that "the advantage of the last commercial only emerges when the effect of elapsed time is controlled for" (367). Even though individually each factor has shown significant results, the advertising and marketing campaign teams receive the most results when all three factors were combined. For instance, commercial A has a duration of 60 seconds, positioned at the beginning of a block with six commercials, and commercial B has a duration of 20 seconds, positioned in the middle of the block with 14 commercials (each starting four minutes after the beginning of the block). When asked unaided and aided questions, 65.6 and 82.4 percent were able to recall brand name of commercial, A, in comparison to 18.0 and 55.5 percent recall for commercial, B (366). That is a 47.6 and 26.9 percent difference in brand name recall. That percent difference is important to advertisers because they spend a lot of money positioning their commercial with the most popular television shows. The business editor of *Broadcasting and Cable*, Claire Atkinsson, reported that in 2006-2007 30-second commercials during *Monday Night Football* cost $323,000, during *The Simpsons*: $293,000, *Grey's Anatomy*: $344,000, and *American Idol Results:* $620,000 (Atkinson). During the biggest commercial day of the year, a 30-second commercial during Super Bowl 2008 cost $2.7 million. NBC has also announced that it will cost $3 million for a 30-second commercial during Super Bowl 2009 (Futterman and Vranica). The cost of commercials clearly explains why it is important to know how to position a company's commercial to get the most for their money.

Advertisers also need to know if all the money they are spending on commercials connects with the emotions of each gender. In 2004, $260 billion was spent on advertisements by American businesses. Emotional advertisements make up to 20% of all appeals. If you are doing your math right, in 2004 alone $40-50 billion was spent on emotional advertising in America (Baird, 39). More importantly, advertisers need to know if different kinds of emotions have a greater impact on memory. A study conducted by Thomas R. Baird of Ball State University focused on the amygdala, the part of the brain that affects memory and emotions, among both men and women to discover the emotional impact of positive and negative images. In previous studies by the Department of Psychology at Stanford University, the PET (positron emission tomography) studies showed higher emotional activity on the right side of the brain. The fMRI (functional magnetic resonance imaging) studies had more activity of the left side (Canli et al.,1). The results suggested

that men have greater amygdala activity on the right side of their brain while women have more activity on the left side. Finally, both genders viewed a series of positive and negative images and then were asked to recall them after a few weeks. Women displayed higher levels of brain activities than men in remembering emotionally intense pictures and negative pictures (Baird, 45). Knowing this information will help campaign teams decide the level of emotion their advertisement needs to better communicate with their target audience.

Since studies suggest women recall long-term memories easier by using the left side of their brain, the emotions that they connect so easily with are also beneficial to nostalgic advertising. Nostalgic advertising is "advertising that tires to transport consumers to their past through cultural or symbolic reference" (Braun-La Tour, 403). On February 3, 2002 quarterback Tom Brady became MVP when the New England Patriots defeated the St. Louis Rams 20 to 17 in Super Bowl 36 (2002 Super Bowl XXXVI). You probably do not remember that game but many still remember the Pepsi-Cola commercial "Now and Then" with Britney Spears symbolizing the different eras of Pepsi customers (D'Angelo). Kathryn Braun-La Tour, assistant professor of Hospitality Marketing at the University of Nevada, Las Vegas, suggests advertisements should use past images of their product towards the prime era of their target audience to connect them emotionally (Braun-La Tour, 403). The comparison between the product's past and the consumer's past shows similar transitions and ultimately makes a deeper connection between them. Many eras and generations are able to connect and enjoy the "Now and Then" Pepsi-Cola commercial because they experienced at least one of the different eras presented in the commercial. Focus groups conducted after 9/11 found consumers prefer "advertising that was softer and more nostalgic. Nostalgia makes people feel good and it is generally thought that if the brand can connect to that positive emotional state associated with remembering the past, the brand can benefit" (Braun-LaTour, 402-403). After September 11, 2001, many Americans wanted to go back to "the good-ole days" where they felt safe and happy about life. As consumers, we associate good times with products or services we used during past holidays, birthdays, weddings, sporting events, school events, and other experiences. Pepsi-Cola's commercial clearly displays that concept. Advertisements that connect with those memories spark the emotional side of the viewers and ultimately have a chance of making a greater impact.

Advertisements may also alter an overall experience of a product. Recent studies suggest that advertisements can achieve this by changing the consumer's memory so they remember the product in a more positive light (Cowley, 229). There are two explanations for this misinformation effect: substitution or coexistence. During substitution explanation, the consumer's memory is overwritten or blended with the new information while both the original and misinformation experience are known during coexistence (230). Kathryn Braun conducted a study at the University of Iowa to observe if "marketing communications create expectations that influence the way consumers subsequently learn from their product experience" (Braun). Braun used three diluted juices (good, medium, and bad) in her study to see if advertisements could alter her participant's description and identification of the juice they sampled post- experience. The participants were also questioned about their amount of juice experience to determine how familiar they were to the different types of juices. To set a control group, half of the participants were told that Orange Grove, the new brand of orange juice they were sampling, was trying to decide which ad campaign to use and were then shown a few commercial advertisements describing the juice as "sweet, pulpy, and pure." All participants were then asked to pick from five samples the one they thought they sampled earlier. The samples included: an even more diluted orange juice with vinegar, "1," the original "bad" sample, "2," the original "medium" sample, "3," the original "good" sample, "4," and regular Minute Maid sample, "5" (322). The control group maintained a 46%

accuracy rate compared to an only 26% accuracy rate for those shown advertisements (325). The second part of Braun's study was to see if the participants would describe the juice they sampled with more positive words after witnessing the ad campaigns. Braun recorded significant results regarding positive responses from ad campaign viewers and negative responses from those who did not see the advertisements (324). Braun concluded that "post- experience advertisement oc- curred at all levels of the experience" regarding to "good," "medium," or "bad" (325).

Elizabeth Cowley, associate professor of marketing at the University of Sydney, Australia and Eunika Janus, a research student at the University of New South Whales, Sydney, conducted a study in relations to Kathryn Braun's to discover if advertisements could alter memory to not just remember an experience as better but different. They used five samples of juices in their experi- ment: good orange juice (diluted with water), medium orange juice (more diluted with water), bad orange juice (diluted with salt and vinegar), grapefruit juice (diluted with water), and an equal blend of orange and grapefruit juice. Each subject received a sample and then an evaluation form to complete after trying the sample. Half of the group was exposed to print advertisements before they were given their evaluation forms. The participants were asked to identify if they sampled the good orange juice, medium orange juice, bad orange juice, grapefruit juice, or a blend of both. The table above shows there was not a significant different between the different control groups. The results illustrated that "In the ad condition 64% were correct, while 34% chose the blend. In the no ad condition 64% were correct, while 36% chose the blend." This study provides evidence for a substitution explanation as well as the second explanation, coexistence. Coexistence explana- tion "is based on the assumption that the trace for the original experience and the misinformation coexist in memory." Evidence showed the substitution or possibly coexistence memories of par- ticipants made them recognize orange juice as what they experienced, while they recognized or- ange-grapefruit juice as an example of blending. On the other hand, the advertisement had an op- posite effect on some participants. They used the misleading information to better explain what they did not experience, such as, "didn't taste like orange juice," and "doesn't taste the way it claimed to on the ads." When their experience did not match up with the advertisement, it was easier for them to separate from the misleading information. Cowley concluded from her study:

> This research demonstrates that memory for observation and memory for   evaluation are
> not the same, because memory for an observation did change after exposure to misleading
> advertisement, but memory for evaluation did not. (235)

This information is valuable to advertisement campaign teams because their message needs to be similar, if not completely accurate, to the actual results from their product so consumers can re- ceive the results they expected or report better observations.

Recalling advertisements through memory is based on the distributing and positioning of the message throughout different media channels. In every incident, explicit or implicit memory contributes to the memory of advertisements. Since memory is multifaceted, the length and whereabouts of the commercial has to be taken into great consideration so the viewer's memory can have time to store it. The viewer's emotions and gender can also alter his or her perception of the ad campaign. Kathryn Braun, Elizabeth Cowley, and Eunika Janus also suggest that experi- ence alone may not give a customer adequate perception of a product. Advertisements can have amazing effects on a customer's memory, but remembering the brand name in the advertisement is what all the money is worth.

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ELIZABETH RICHARDSON

AN APPLICATION OVERHAUL OF "THE IDEA OF A UNIVERSITY—AS SEEN BY A RHETORICIAN"

According to Wayne C. Booth, humanity has long possessed the necessary rhetorical knowledge needed to judge the merit of an intellectual argument without any background pertaining to the specialized subject matter being discussed. This being said, Booth penned "The Idea of a *Uni*versity – As Seen by a Rhetorician" as a lecture, part of the Ryerson series that takes place each year at the University of Chicago (228). It was intended as a critique of the academy and its obliviousness to the benefits of rhetorical awareness during interdisciplinary discourse. Through a breakdown of three different kinds of rhetoric, each of which plays a role in any intellectual setting, Booth believes that he can outline a guilt-free means of assessing the contribution of any scholar, or any layman, for that matter, who happens to work outside of one's specialized sphere of knowledge. In doing so, Booth also provides a set of rather vague principles which could govern a sort of idealized system for higher education through an emphasis on collaboration between disciplines. He focuses much of his writing on interdepartmental discourse within a university setting and the benefits of an integrated study of rhetoric, as he believes that it will foster a system for the study of what he implies to be the necessary level of applicable comprehension. Although Booth's general commentary bodes well at a faculty-based level of application, his ideas would be better received within the context of the curriculum itself if they were applied to the "multiversities" that he criticizes. Instead, the essay as written culminates in Booth's invention of the fictitious, futuristic, and overly idyllic Polytopia University.

A great deal of Booth's lecture deals with the communication among the faculty of a multiversity. He asserts that its poor execution can be blamed on scholars having little or no awareness of the rhetoric necessary to judge arguments that exist outside of their subject jurisdiction. Of his colleagues and fellow scholars at the Ryerson lectures, he asks "whether [they] do not have overwhelming daily proof that no one can understand more than a fraction of frontline work of the rest" (Booth 230). Although an answer in the affirmative is expected, Booth does not then follow with a prescription for understanding, like that of I.A. Richards. This seems justified in that the depths of specialized, "frontline" knowledge would hardly yield to such oversimplifications as "Basic English." Instead, Booth simply identifies and elaborates on the rhetoric that university faculty have *always* used within the context of administrative duties that reach across disciplinary borders and often in the case of discourse between specialties within a single department.

Booth's use of rhetoric as a tool, as a lens through which intellectual discourse is colored and ideally made visible, is similar to other modern scholars like bell hooks and Jean Baudrillard, who seek to deconstruct the alternate reality that society has created through its ultimate reference to symbol systems. In Booth's case, he uses higher education to illustrate systematic colonization within intellectual society, as well as that of the public sphere. With the assumption that colonization is evident within major field study, Booth then discusses the legitimacy of administrative decisions made without concentrated knowledge pertaining to the discipline or specialty in question. After informally polling a number of scholarly acquaintances, Booth decided that his "informants" more or less agreed that "[they] are by no means fraudulent, because [they] have available certain rational resources that [Booth's] definition of understanding leaves out" (Booth 231). An emphasis

was placed by the interviewees on the value of character assessment and on an awareness of indicators of trustworthiness, integrity, and intellect that aid in credibility and imply a scholar's desire for validity in his or her work. Booth uses these second-hand observations as proofs that judgment of work can and does exist without even rudimentary knowledge of an author's subject matter. He moves on to flesh out his definition of rhetoric into three separate categories that better explain the ability to judge credibility through an analysis of the speaker in addition to an examination of the discourse itself.

The field-based information which creates such tension in interdisciplinary discourse Booth deems "Rhetoric-1." In general it is considered reliable until proven otherwise and "here each group of experts relies on what Aristotle calls 'special topics' of persuasion" (Booth 238). Booth explains that the information in these specialized fields is often added to or changed with new discoveries, treatises, and general research, but that it can be used as support when constructing arguments since it is taken to be valid in the present. Within the university, Rhetoric-1 is most easily identified as any specialized field of study, and it is worth noting that the rhetorical differences between two specialties within a discipline can be just as daunting as those between fields in the humanities and the sciences. When dealing with Rhetoric-1, an individual knows that he or she is successful in imparting information when what Booth calls "participatory understanding" is achieved on the part of the audience. By Booth's definition, participatory understanding occurs when an idea is understood well enough for the audience to respond in such a way that the speaker must take the objection into account (Booth 233). This is significantly similar to Chaim Perelman and Lucie Olbrecht-Tyteca's notion of the particular audience as governing the structure and value in an argument. The idea of a "particular audience" also implies categorization at the university level, which begets colonization and interdisciplinary hierarchy. In her writing, bell hooks specifically refers to colonization as a symptom of dominance in Western culture and the hierarchy of specialized education is a prime example of the university's attempts at creating separate spheres of being inside a system of institutionalized education. Even though Booth never expressly speaks against the hierarchy of specialized educational curricula, he does explain that an expansion beyond the narrowly-focused major concentration is needed in order to protect a school from the fall into the dreaded "multi-versity," which he loosely defines as "a mere collection of research institutes warring for funds" (241).

It is not until Booth moves into his explanation of Rhetoric-2 that his theory about the universality of rhetoric begins to manifest as a *revolutionary* idea within the context of higher education. Rhetoric-2 refers to any probable piece of discourse, as it is made probable through an appeal to common sense or what *makes* sense in an argument and "is a set of resources available in the functioning of all organizations, not just of universities" (Booth 239). The implication in Booth's lecture is that Rhetoric-2 and its reception depends greatly on the speaker's style and the form that it takes in discourse; it does not often deal with fact because it generally manifests in the event that Rhetoric-1 has failed to achieve participatory understanding. The duty of the audience in judging Rhetoric-2 through a certain amount of gut-reaction and feeling about the credibility of the speaker can easily be related to the conceptual theory of Ernesto Grassi. Grassi himself was often critiqued for his use of grand concepts that were not followed with ideas for practical application, but Booth uses Rhetoric-2 as a sort of fail-safe in the event that understanding through Rhetoric-1 fails. While Grassi uses a sort of glorified Humanism to describe an idealized reality, Booth is distinctly rational in his application of Rhetoric-2 as a tool for use in the university setting, where understanding within foreign disciplines is unlikely. His lecture, then, moves into an implied description of the ideal *uni*versity, as he believes that his third type of rhetoric has the ability to create.

Along the same lines, and yet curiously distinct in its obvious bias, Rhetoric-3 is defined by Booth as specific to an intellectual setting, particularly that of higher education. This rhetoric of "intellectual engagement" exists somewhere between Rhetorics-1 and 2 in scope and with it judgments can be made on the plausibility of arguments with their subject matter based in unfamiliar disciplines through awareness of scholarly credibility and elements of commonality between areas of study (Booth 239). Since Booth's focus is of course the university, Rhetoric-3 figures most prominently in his application of his theory, which he justifies with the assertion that

> …even if we could create a university inhabited solely by geniuses… full of an infinite good will toward, and determination to understand, one another's disciplines… we would find that under modern conditions of inquiry, conditions that we have no hope of changing fundamentally, none of them could come to an understanding of more than a fraction of what others would take to be real knowledge. (236)

It seems that scholars are plagued with the inability to relate information of depth in any way that is coherent to a non-specialist, and so the implications for the Liberal Arts curricula of the multi-versities are quite bleak. Unfortunately, even though Booth creates a user-friendly outline of his theory and provides ample examples of its application within "degree-granting committees like Ideas and Methods, imperialistic fields like geography, anthropology, English, and rhetoric, conferences and workshops galore…" (237), his lecture culminates in a somewhat irrelevant, fictitious report supposedly sent to Booth by one Raphael Hythloday, Emeritus Professor of Education at The University of Polytopia, established April 22, 2037.

The University of Polytopia is constructed by Booth as a sort of rhetorical island, a veritable commune of untainted rhetorical integration made possible through a set of scholarly-irrelevant requirements for faculty-hire and absolutely no attempt at a "master-plan" (Booth 247). The University of Polytopia, hereafter UP, should be examined in the same terms as every other Utopian community dreamed up throughout history. Booth makes an obvious attempt to distance himself from this comparison in addressing his choice of "not Utopia, no place, but Polytopia, many places" (247) and yet the attention drawn to this distinction is only more likely to hold the attention of his audience/reader on the challenge to understand the difference. This challenge they will inevitably fail to satisfy, due to the vast and easy connections between Booth's overly idyllic use of grand principles and the quintessential Utopian community, which has notably always failed to maintain its existence. The fact is that no man is separate or can be separated from worldly influence, short of growth-stunting, psychologically damaging action taken to prevent outside contact. Enforced ostracism in Utopian communities can easily be pinpointed as the tragic flaw that manifests as paradoxical in that it creates destructive dissention and yet is the only possible means of providing for the untainted application of such idyllic principles. This being said, UP seems doomed to fail, while the foundation upon which it is constructed could easily be employed in the service of the Liberal Arts curriculum that exists as the closest materialization of Booth's ideas in the multi-versities that dominate higher education.

One of the most pleasing results of UP's integrated structure is Professor Hythloday's assertion that "faculty members [are] now required to pursue problems that arise when disciplines must make decisions together about what is worth learning and what should be taught" and so are forced to consider "how their Rhetoric-1 was or was not valuable to non-specialist undergraduates" (Booth 248). A clear problem with the general reception of the Liberal Arts curricula in universities is its undefined possibilities for application within the specialties of students or its purpose given the goal of cultivating a class of intellectual, well-informed citizens. The team mentality that

Booth describes through Hythloday's report can easily be converted into a joint-teaching, forum-like approach to non-specialized study and then applied to the core curriculum of a multi-versity. In this form, the system would still foster an atmosphere of respect and general interdisciplinary knowledge, with the added bonus of enthusiastic students who understand the best ways to apply that knowledge and so no longer resented its inclusion in their coursework. Furthermore, common rhetorical strategy could still be identified and cross-examination of problematic points within each specialty could still be achieved in the hope of eliminating the same types of similarly-resolved issues that Hythloday has listed (and that Booth has rather pompously implied had to be drastically cut due to its extensive nature) in his letter.

With the understanding that low-level courses in each discipline (100 and 200-level) are taken by beginning majors as well as often for Liberal Arts credit, UP's requirement that "all faculty members [are] required to teach at least half of their courses to non-specialists, graduate or undergraduate" would be difficult to enforce, but this does not seem as though it would hinder the classes' emphasis on "what kinds of arguments are defensible, in one or more of the three rhetorics" (Booth 248). In concentrating on Rhetoric-1, majors would be given the specialized knowledge necessary, while its inclusion can serve as an illustration of the sort of discourse within that discipline to which non-majors can apply Rhetorics-2 and 3.

One more faculty-based requirement that any scholar outside of UP *should* take issue with is the imposed system through which tenure and promotion-related decisions are made in Hythloday's university. The pertinent evaluative process involves the application of "one test only: Is this candidate still curious, still inquiring into one or more of the three rhetorics, and is it still probable that at the age of forty, fifty, or sixty-six, he or she will still be enquiring?" (Booth 248). In true communal fashion, the only qualification for teaching in UP is an adherence to its distinguishing principle. It's tragically obvious that Booth's ideas have morphed into the extreme opposite of the problematic original of specialized study, having long ago forsaken the integrated ideal that Hythloday's *uni*versity claims. Again one can perceive unsettling echoes of fallible "Utopias" that inevitably fail due to the inability of their founding principles to be universally willed. Qualification through the study of rhetoric alone is not even the least of the two evils; at the very least, specialized study provides intellectuals with the ability to argue a point of scholarly depth. The result of rhetorical study alone could very well yield a university of faculty talking to themselves and generation after generation of students who become more attuned to the art of saying nothing well. This aptitude for inept squawking would put the stereotypical "liberal" into "Liberal Arts," but for scholars who value the substance just as much as the ability to relate it, integration of the two worthy systems of major field study and the liberal arts curriculum, thus far acting independently of each other, is pivotal.

Booth's test for evaluation of the rhetorical commitment of faculty still applies, yet his application is once again incomplete. In addition to the perpetuation of rhetorical curiosity, an emphasis must still be placed on scholarly value in conjunction with original disciplinary study. Booth may well fear the results of a rigorous assessment of professors of whom much more is being asked than has been previously, but humans only strive to meet the expectations that others have of them. No revolution within a field as elitist as that of higher education will be successful without a massive amount of dead weight being dropped pending its unwillingness to be whipped into adequate shape.

The improbability of the massive overhaul of the "multi-versities" that this proposal would entail is no doubt the most effective argument against its application. As was previously referred to, Ernesto Grassi's theory employed the use of a number of grand concepts that made any sort of comprehensible use seem far-fetched and borderline impossible. In letting Booth's ideas about

rhetoric provide the foundation for an entirely new approach to liberal arts, the means of application may induce a nostalgic longing for the days when speaking about rhetoric was not accompanied by any expectation of application because the field itself was not taken seriously beyond an occasional reference in English-related studies. Again, to coin a cliché, the most difficult things to accomplish are often the most worthwhile, and there is no reason to believe that such brilliant minds who daily make themselves known within colleges across the country will not be willing and able to direct all of their available energy toward the institution of such a revolutionary cause as the one above. In response to the willing and enthusiastic attitudes of faculty who allow themselves to believe in this worthwhile possibility, the universities that employ them – as they will be universities to the fullest sense of Booth's definition – will have no choice but to support their wishes. Instead of supporting Booth's claim that it was necessary for UP to "postpone all attempts to rise one more point in the polls of the *multi*-versities" (247) in order to kick-start his rhetorical revolution and remove himself from their polluting influence, a direct application to the "multi-versities" themselves through subtle, friendly integration within liberal arts would prevent the sacrifice of a single popularity point.

     The intention of this argument is not to accuse Wayne C. Booth of proposing a set of inconsequential ideals. By the end of his lecture one is left with the ardent wish that there was some way of applying his ideas in any sort of way that made sense and had the potential to inspire real change within the academy. The use of the liberal arts curricula in established universities across the country is the most logical vehicle for Booth's ideas, as it would move in the general direction of a massive collegiate reform. It seems ironic that the most traditional, Aristotelian definition of rhetoric as persuasion, and the very definition that Booth seeks to uproot in order to build on, seems so simple that he himself cannot embrace it even to the point of his own advantage. In failing to identify the most obvious means of applying his own ideas, he has penned his own inconsequentiality in the form of the irrelevant Polytopia University. Booth's ideas are salvageable and perhaps he, and scholars like him, would benefit the most from the proposed liberal arts revolution in that they would finally see clearly the possible contributions of humility within specialized study.

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Contributors

Christopher Westfall is a junior at USI majoring in history. His research into these stories was done as an Honors Project for Introduction to American Literary History. Christopher was fortunate enough that Dr. Hoeness-Krupsaw allowed him to blend his love of the American Civil War with the theme of the class.

Sarah Matlock is a senior at USI graduating in May 2009. She is a history major with an emphasis on American History. This essay was written for her senior seminar, Women and Gender in the US to 1920. She volunteers with College Mentors for Kids on campus, works as a student worker in Rice Library and as a Resident Assistant for Housing and Residence Life. She enjoys reading, camping, and recently took up knitting. She plans to pursue her education in Museum Studies and help others find their love of history hidden within.

Madeline Heine is a senior communication studies major. This essay was written for Dr. Leigh Anne Howard's class, Communication Criticism and Analysis. She is currently very excited about graduation and anxiously awaiting responses from graduate schools, which she will be attending in the fall. Madeline enjoys spending time with her fiancé and two dogs in her downtown home.

Matt Hotz is a senior currently working toward a degree in English literature. This particular paper was a research essay for his English 255 class with Dr. Elizabeth Passmore last semester. He enjoys reading, writing, watching movies, playing with his dogs Atlas and Hera, and listening to classic rock music.

Ashley Mewes is a senior at USI majoring in English education. She wrote her paper for Nineteenth Century Literature with Dr. Wooden. She enjoys reading, writing, working with youth, 4-H, and being outside.

Kayla Roark is a senior anticipating graduation in May 2009 with a degree in public relations with a marketing minor. She wrote her paper for a Liberal Arts Capstone course, "Memory and the Creative Mind," with Dr. Evey. Kayla is on the executive board of the Public Relations Club, PRSSA, on campus and was on the USI women's golf team for two-and-a-half years. Kayla would like to thank Dr. Evey for all of her support and words of wisdom she has provided over the past year.

Elizabeth Richardson is a senior English major with an emphasis in literature. Her paper was written for Dr. Patrick Shaw's class, Contemporary Issues in Rhetoric. She plans to attend Indiana University to attain both a Master's Degree and a Doctorate in English. Her goals are to teach at the university level after graduate school. In her spare time she enjoys journaling, traveling to new places, and making progress on her reading list.