ReVisions

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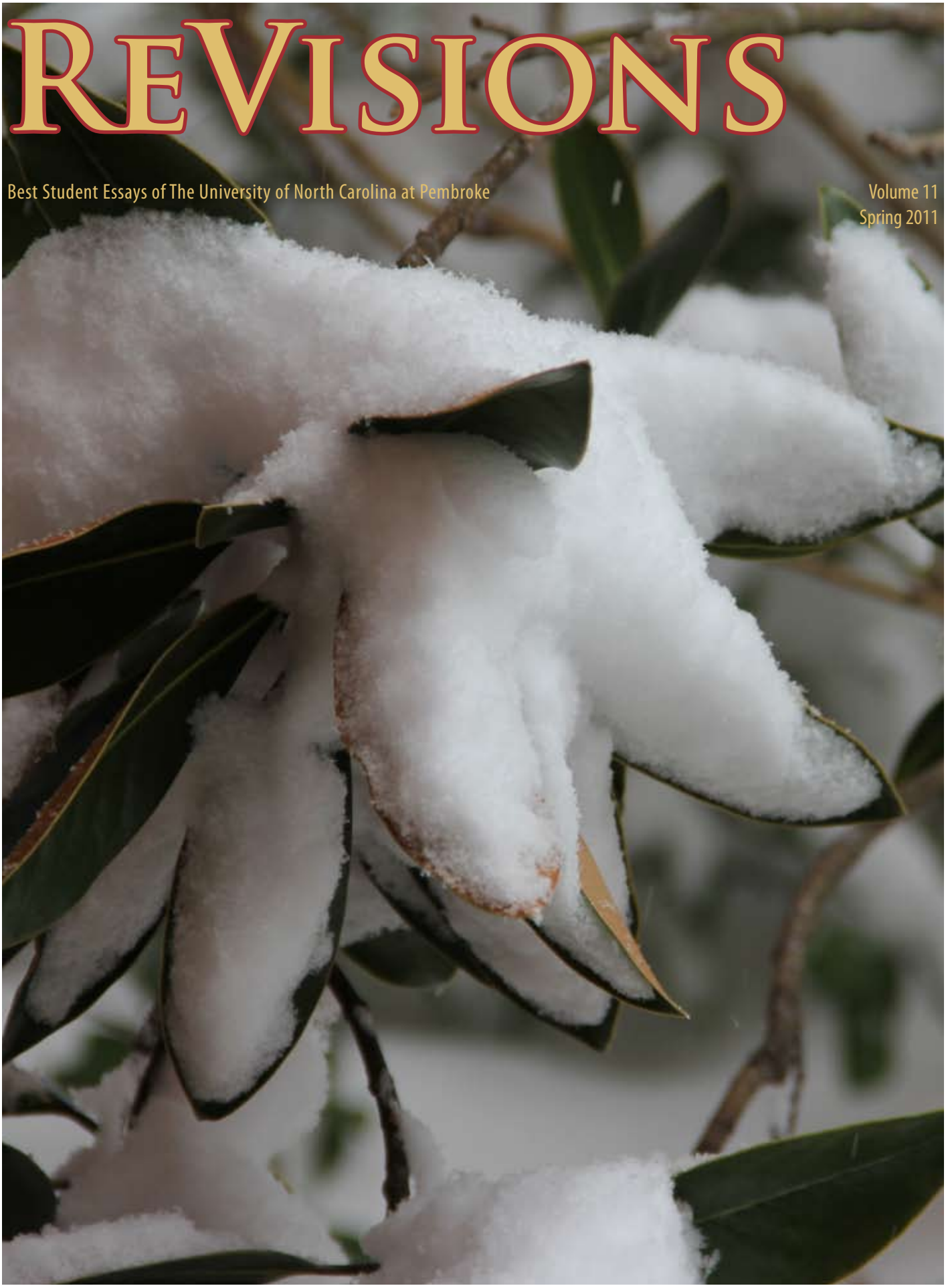

Grant Merritt

ReVisions: Best Student Essays is a publication designed to celebrate the finest nonfiction work composed by undergraduate students at The University of North Carolina at Pembroke. This issue was copyedited, designed, and produced by the students in PRE 345: Computer-Assisted Editing and Publication Design.

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Essays may cover any topic within any field of study at UNCP. We encourage submissions from all fields and majors, but we do not publish fiction or poetry. All submissions must be nominated by a UNCP faculty member. Students who believe that they have a strong essay for submission are encouraged to ask a faculty member to sponsor that essay. Nomination forms are available at http://www.uncp.edu/et/revisions.

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All essays will be read and evaluated in a blind selection process. If a submission is chosen for publication, authors will be asked to submit a brief biography, and a photograph of the author will be taken to be included in the publication.

Nominations to be considered for publication in the Spring 2012 issue will be accepted until December 17, 2011. For further information, contact Susan Cannata, E&T Department, 117 Dial Building, (910) 521-6806, cannata@uncp.edu, or Teagan Decker, E&T Department, 139 Dial Building, (910) 521-6437, teagan.decker@uncp.edu.

The cover photo shows one result of the snow that fell on campus at the start of January 2011, causing a one-day delay in the start of classes for the spring semester. It was taken by *Indianhead* yearbook staff photographer Grant Merritt, an Esther G. Maynor Honors College student who will graduate in May 2011 with a degree in Mass Communication.

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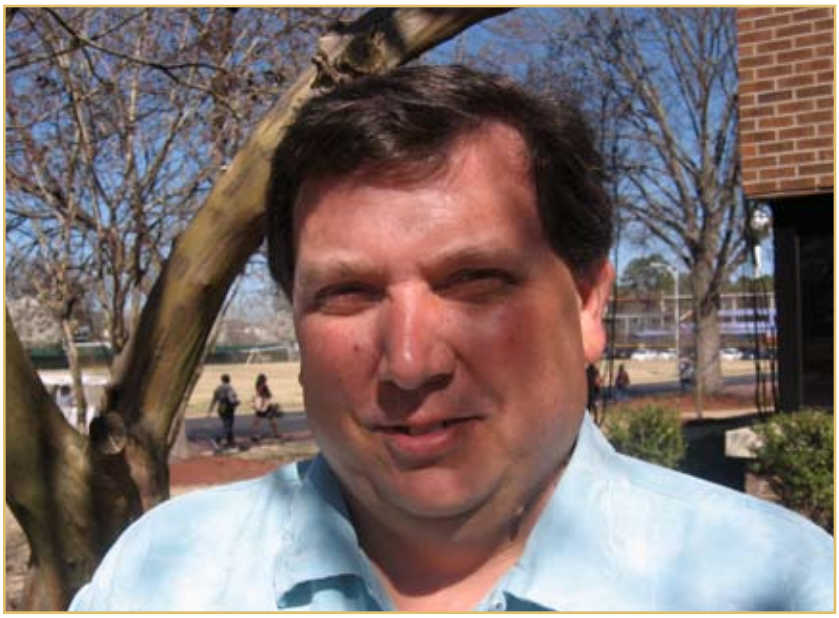
Japanese Internment Camps During WWII:
Were American Citizens Dehumanized or Protected?

By James Brigman



James Brigman is a junior and a transfer student from Rockingham, NC, majoring in history. The motivating factor that urged him to return to school was the birth of his three-year-old daughter, Lauren Faith. James says that Lauren "is my special miracle, a preemie and special needs child who has taught me not to take all of the small things in life for granted." He enjoys spending time at the beach with his family and playing with Lauren.

After the 1941 attack on Pearl Harbor, many Americans felt that Japanese people could not be trusted and that they were capable of sabotage on United States soil. In answer to this fear, on February 19, 1942, President Franklin D. Roosevelt signed Executive Order 9066, which called for the immediate eviction of Japanese-Americans from the West Coast, and for placement of them in various internment camps for their personal safety. To fully understand why the United States would take such drastic measures against approximately 120,000 of its inhabitants, of which more than 70 percent of this number were natural citizens, one would have to begin with a short study of their journey and struggles from Japanese ancestry to American citizen. When one understands the daily issues that the Japanese-Americans faced, then one can, with a clear conscience, decide whether these American citizens were dehumanized or protected.

By the 1940s Japanese-Americans had long been subject to citizenship/property laws that forced them into an isolated life in close-knit communities set apart from other Americans. Although the Japanese-Americans had been the victims of anti-Asian and anti-Japanese prejudices, their internment was directly triggered by the attack on Pearl Harbor. The December 7, 1941 attack resulted in almost 3,500 US casualties and Americans quickly placed blame at the feet of Japanese-Americans. The *Los Angeles Times* defended Japanese-Americans in a December 8, 1941 editorial, stating that they were "good Americans, born and educated as such."[1] General John L. DeWitt, the Army's Western Defense Command leader, also stood in the defense of the Japanese-Americans, saying "an American citizen, after all, is an American citizen" and that any talk of mass evacuations was "damned nonsense."[2] Regardless of this defense, as Japan conquered more territory and the talk of war increased, there was an imminent fear that the Japanese-Americans living in the United States would coordinate attacks on American soil.

Some Americans wanted the Japanese gone for reasons other than national security. A leader of California's Grower-Shipper Vegetable Association declared, "We're charged with wanting to get rid of the Japs for selfish reasons…we might as well be honest. We do. It's a question of whether the white man lives on the Pacific Coast or the brown man."[3] Because of such attitudes, the Federal Bureau of Investigation began searching and arresting prominent west coast Japanese-American leaders and businessmen, looking for any evidence of involvement with Japan. Racial tensions soared and one newspaper proclaimed, "If all the Japs were removed tomorrow, we'd never miss them in two weeks, because the white farmers can take over and produce everything the Jap grows. And we don't want them back when the war ends, either."[4]

The American people, media, and military commanders all shared the view that Japanese-Americans were a military threat to the United States. In February 1942, President Franklin Roosevelt thus signed executive order 9066, an order that resulted in Japanese-Americans being "forced from their homes into what were essentially prisoner-of-war camps; loyal Japanese-Americans lost their land, their businesses, and their dignity, while many well-placed whites profited substantially from purchases made at bargain prices."[5]

Although more than seventy percent of the Japanese-Americans were natural-born American citizens with absolutely no political connections to

Japan, they were required to register their families with the government and prepare to move. When Sam Mibu asked his parents about the move, they answered, "It can't be helped" and they must "bear with it,"[6] which is what they did. Although Tsukasa Matsueda's grade school teacher told him to remember, "War is between countries and not between people,"[7] one must consider the shock that young Matsueda must have endured seeing his family stripped of their home, valuables and constitutional rights, and imprisoned behind the guarded fences.

Internment was a two-step process. The Japanese-Americans first were sent to one of sixteen assembly areas, where they stayed for up to six months while the federal government prepared ten relocation centers. These relocation centers were built in California, Arizona, Utah, Idaho, Wyoming, Colorado and Arkansas, usually on land that was deemed worthless. When families arrived at the assembly area with only what they could carry, they were immediately given a number. According to David Neiwert, "The numbers became a token of the evacuees' objectification. They had replaced their identities. To this day, virtually all of the Nisei (second generation Japanese-Americans) can remember their numbers."[8] According to Mine Okubo, "shelter for 100,000 evacuees was constructed by the army within a space of three weeks. Race tracks and country fairgrounds were changed overnight into assembly areas surrounded by military police and barbed wire."[9]

The inhabitants of these camps found their environment dehumanizing. Yoshiko Uchida described her barracks: "the stall was about ten by twenty feet and empty except for three folded Army cots lying on the floor. Dust, dirt, and wood shavings covered the linoleum that had been laid over manure-covered boards, the smell of horses hung in the air, and the whitened corpses of many insects still clung to the hastily white-washed walls."[10] Mine Okubo added that they had to fight to get sleep because "the partitions were low and there were many holes in the boards they were made of, the crackling of the straw and the noises from the other stalls were incessant. Curfew [was] imposed, and roll call was held every day at 6:45 a.m. and at 6:45 p.m."[11] Additionally, "The latrines were crude wooden structures containing eight toilets, separated by partitions, but having no doors."[12] Alice Murray said that most of the camps were built in "desert or swamp-like terrain. In some camps, winter temperatures dropped to 35 degrees below zero, and summer temperatures soared as high as 115 degrees."[13]

Tosh Ito remarked, "The thing I remember most about the camps was that they told us it was for our own protection…but when we got to the camps we saw the barbed wire, and the guns pointed inward. Why would the guns point inward for our protection?"[14] The camps, designed for self-sufficiency, functioned in many ways similar to small towns. Wendy Ng states "they developed their own form of governance, and dealt with unique issues having to do with the challenges of the physical setting, geography, and landscape of the region they were in."[15] Everyday life in the camp was run by the inhabitants, and the adults in camp were paid twelve to nineteen dollars per month to work various jobs that consisted mainly of cutting wood for fuel and building materials, draining the swamplands, irrigating the deserts and farming vegetables and animals for food. More skilled inhabitants worked in clerical, medical and service fields such as teaching and cooking. Children in the camp were required to go to school, and learn to be productive American citizens. They still had leisure activities: "ping pong, badminton, and cards were the important indoor games. Basketball, tennis, golf, football, and baseball were the outdoor games."[16] Another pastime was art and crafts of all types, as well as talent shows and plays to keep them entertained when not working. Many internees still found time for, and enjoyed, one very popular and old-fashioned form of entertainment since, as Okubo claims "birth rate in the center was very high."[17]

Mabel Ota notes that the diet consisted of "just starches…hardly any vegetables or fruits… sometimes only bread, potatoes, spaghetti, and macaroni."[18] She added that breakfast was "oatmeal, and it was full of those little black bugs…I am sure that the food was the cause of my father's death."[19] Ng reported that the "food consisted of 'discolored cold cuts, overcooked Swiss chard, and a slice of moldy bread…brined liver…huge liver…

In his final, graduate-quality research paper, James has used a variety of historical sources ranging from documentaries, photo retrospectives, and collections of personal interviews to cultural history studies to illuminate a difficult topic which still resonates with much controversy into the present day—the mass internment of American citizens of Japanese descent following the 1941 Pearl Harbor attack. James examines how factors ranging from the desire of a fearful American public pressuring congressmen to an inflammatory media led to one of the most shameful episodes in American history.

—Annika Culver

brown and bluish in color, rice and for dessert, maybe a half a can of peach or a pear'."[20] However, the majority of the interned claimed that the food consisted mostly of "wieners (hot dogs), dry fish, rice, macaroni, and pickled vegetables…but, once the evacuees began to produce food and to cook and run the mess hall operations in the camps, food quality improved."[21]

While many viewed the life of the Japanese-Americans in internment as harsh, the gradually-improved quality of life made some white Americans feel that they, interestingly, would have traded places with the detainees. An enraged Frances Hopmann fumed, "they would get trainloads of food…they get all the food and we get a food stamp that we can only buy five pounds of flour or five pounds of sugar."[22] Audrey Risner Self added, "the men in the community could go out there and get slops… for the pigs, and there would be whole hams, and there would be light bread, and there would be fruit, stuff that we didn't have, and I think there was more resentment on my part than anything else that I had seen."[23] Frances Hopmann continued, "they were given a hospital, which we didn't have, they had nice schools, which we had to travel a good ways to go to school…there was always some little something that they could get that we couldn't. That's what kept the anger and the people in an uproar."[24] However, Dillon Meyer, the head of the WRA, dismissed this accusation in a radio interview: "now just a minute, that's the way rumors get started. The people in the relocation center are subject to the same rationing restrictions as everyone else."[25] Life was not easy in a war-torn America, for anyone, black, white, or Japanese Americans.

Division among generations quickly resulted while living inside the camps. As parents struggled to keep their traditional family structures intact, the teenagers would spend most of the day mingling with one another, which might have influenced the high birth rate as well. Children and teens were able to get out from under the strict Japanese home discipline. They spent time eating together in the mess halls instead of participating in family meals. Wendy Ng explains this may account for "former internees have selective memories of camp in the way that young children remember things. They may not have been aware of their parents and other adults' fears and anxiety, but grew to see the camp experience as a part of their everyday life routine."[26] George Takei remembers being a six-year-old, living in the Rohwer camp "I liked our barrack…It was right across the way from the mess hall…it was great to be just a short dash from the comfort of food."[27] Lawson Fusao Inada remembers from his years as a child in the Arkansas camp in this poem-like passage:

> Children being children, they adapted to conditions. They observed, they absorbed, they got what was given. Children being children, they grasped the situation. They said their prayers, they sang their carols, they pledged to serve their nation. Children being children, they grew to accept their station. They knew what they deserved. They belonged in camp.[28]

Despite the Japanese-Americans being stripped of their rights as American citizens, in January 1943, the United States military formed a Japanese fighting unit, feeling that the young men would be more useful in the military than in the camps. Daniel K. Inouye said, "President Roosevelt made a statement saying Americanism is not a matter of blood and color, Americanism has always been a matter of mind and heart, and that's when we responded."[29] He added that many joined the army to "get the hell out of the camp," but countless numbers of internees proved that they were equal in patriotism and loyalty to the United States as any other American. For example, the Japanese-American 442nd Regimental "Go for Broke" Combat Team fought in some of the toughest battles of World War II. They fought heroically trying to "prove we were good Americans," one soldier told the interviewer. The men of the 442nd fought with gallantry and heroism in Europe, earning seven Distinguished Unit Citations, which is the highest honor that can be bestowed upon a unit during wartime.

There is an ageless expression, 'time heals all wounds,' and this is what happened in Jerome, Arkansas. Resident Richard Smith said, "After a while there was a feeling of empathy for the people who were detained. We became aware that these were people who were Americans like us. That they were being really discriminated against because of the color of their skin and their ethnicity."[30] White

Americans began to see the Japanese-Americans in a different light than previously, in part because of their heroic military service. Eventually, the internees were allowed to leave and obtain jobs elsewhere, after passing intense clearances. Organizations began working on behalf of the internees to find employment and obtain scholarships to colleges and universities throughout the country. Many of the Nisei (second-generation) and Sansei (third-generation), began moving out of the camps and living productive lives as American citizens. However, many of the Issei (first-generation Japanese immigrants) did not want to leave. After all, they had lost nearly everything that they had once owned, and they felt that they were ultimately too old to begin anew.

Some historians, while acknowledging the emotional and physical trauma Japanese-American internees endured, cite some benefits from the internment. Kennedy states, "The detention experience . . . undermined the cultural authority of the elderly Issei, liberated their children from hidebound tradition and cultural isolation and dramatically catalyzed the Nisei's assimilation into the larger society." Further, "within three decades of the war's end, the Nisei were among the best educated Americans and enjoyed incomes more than a third above the national average."[31] Despite such benefits, the testimonies of citizens in the internment camps bear witness to the dehumanizing treatment they received.

Notes

[1] Kennedy. *Freedom From Fear, The American People in Depression and War, 1929-1945*.p 749.

[2] Daniel K. Inouye, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[3] Kennedy. *Freedom From Fear, The American People in Depression and War, 1929-1945*.p 751.

[4] Peter Thomas, Narrator. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[5] Weinstein and Rubel, *The Story of America*. p 524.

[6] Sam Mibu, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[7] Tsukasa Matsueda, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[8] David Neiwert. *Strawberry Days How Internment Destroyed A Japanese American Community*. (New York, NY: Palgrave Macmillan, 2005): p. 142.

[9] Mine Okubo. *Citizen 13660*. 1983 edition. (Seattle, WA: University of Washington Press, 1946): p. 15

[10] Yoshiko Uchida. "Desert Exile." *Only What We Could Carry: The Japanese Internment Experience*. edited. Lawson Fusao Inada. (Berkeley, CA: Heyday Books, 2000): p. 72.

[11] Mine Okubo. *Citizen 13660*. p. 59.

[12] Yoshiko Uchida. "Desert Exile." *Only What We Could Carry"*. p. 74.

[13] Alice Yang Murray. *What Did the Internment of Japanese Americans Mean?* p 12.

[14] Neiwert. *Strawberry Days How Internment Destroyed A Japanese American Community*. P 158.

[15] Wendy Ng, *Japanese American Internment During World War II: A History and Reference Guide*. (Westport, Connecticut: Greenwood Press, 2002):p 44.

[16] Mine Okubo. *Citizen 13660*. p. 170.

[17] Mine Okubo. *Citizen 13660*. p. 163.

[18] Mabel Ota. "Insufficient Care" *Only What We Could Carry:The Japanese Internment Experience*. edited. Lawson Fusao Inada. (Berkeley, CA: Heyday Books, 2000): p 175.

[19] Mabel Ota. "Insufficient Care" *Only What We Could Carry: The Japanese Internment Experience*. p 176.

[20] Wendy Ng, *Japanese American Internment During World War II*. p 35.

[21] Wendy Ng, *Japanese American Internment During World War II*. p 41.

[22] Frances Hopmann, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[23] Audrey Risner, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[24] Frances Hoppman, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[25] Dillon Meyer, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[26] Wendy Ng, *Japanese American Internment During World War II*. p 44.

[27] George Takei. "To The Stars" *Only What We Could Carry: The Japanese Internment Experience*. edited. Lawson Fusao Inada. (Berkeley, CA: Heyday Books, 2000): p 122.

[28] Lawson Fusao Inada. "Introduction" *Only What We Could Carry: The Japanese Internment Experience*. edited. Lawson Fusao Inada. (Berkeley, CA: Heyday Books, 2000): p. xx.

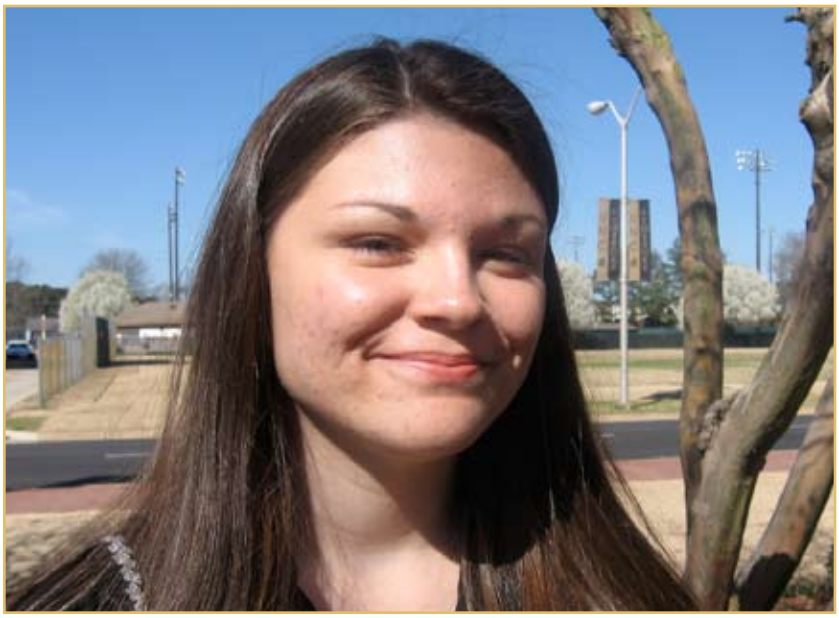
[29] Daniel K. Inouye, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[30] Richard Smith, Interviewee. *Time of Fear*. Dir. Sue Williams." PBS Home Video: 2004, DVD.

[31] Kennedy. *Freedom From Fear, The American People in Depression and War, 1929-1945*.p 759.

Self-Segregation:
The Challenger of Integration in the Early Seventies

By Lorin DeBarge



Lorin DeBarge is a first-year student at the University of North Carolina at Pembroke and is majoring in nursing.

Although the success of the Civil Rights Movement peaked during the mid-1960s, it was blunted by the challenges to racial harmony. After the *Brown* decision of 1954 and 1955 dismantled segregation "with all deliberate speed," a biracial group of activists attacked racial laws generally in the Jim Crow South to speed up the pace of integration. When Martin Luther King, Jr., marched onto the Lincoln Memorial with 20,000 people to give his "I Have a Dream" speech, President John F. Kennedy began to recognize civil rights as a moral issue which resulted in the passage of the Civil Rights Act of 1964 and the Voting Rights Act of 1965. However, because integration and racial harmony was met with resistance, the civil rights activist community divided. Two activist groups, the Student Nonviolent Coordinating Committee (SNCC) and the Congress on Racial Equality (CORE), expelled their white members out of frustration toward white conservatives' continued resistance to change. This division gave way to the rise of black power in which blacks fought for their own rights on their own terms. By the late 1960s, the movement lost its momentum to a series of inner city riots, the deaths of King and Robert Kennedy, and the rise of other protest movements (Foner 903-932).

Clara Silverstein, in her memoir, *White Girl: A Story of School Desegregation,* examined the integration process on a local level. In 1971, Richmond, Virginia schools began complying with the *Green v. County School Board of New Kent County* (1968), a Supreme Court decision to use busing as a tool to speed integration. This decision, however, did not resolve the distrust between sympathetic whites and black activists or prepare a Jim Crow society for integration. Silverstein recognized in her memoir that the Richmond school district was handicapped by the self-segregation that stemmed from their Jim Crow society that, in turn, challenged progress towards racial harmony (Silverstein 24-26).

Silverstein explained that the students did not willingly integrate. Her friend Annemarie avoided integration by attending a private school where the laws forcing integration did not apply. Her parents felt that she would be safer and better educated in an all-white school. People like Annemarie's parents believed that black people would lower the level of educational quality in public schools. This misconception was based, in part, on customs that limited blacks' job opportunities and supposedly proved that their learning ability was limited to domestic work and manual labor. For those white students who did attend public school, the interaction with black students was particularly hostile. Silverstein estimated that in most Richmond public schools black students made up seventy percent of the school population and they saw bused white students as unwanted intruders. Also, most white students were not excited about being bused and, unlike Silverstein, they were not interested in fitting in. In predominately black schools like Richmond public schools, black students took their frustrations out on the white students. Silverstein recounted an experience in the bathroom at Binford Middle School where a group of black girls shoved her away from the mirror while they flicked cigarette ashes on her arm. In this environment, white students avoided black students and both sides accepted self-segregation as normal (Silverstein 31-36, 55-56, 61-63).

The students segregated themselves, but the Binford administrators and teachers enforced their

separation. When the administrators banned after- school activities to prevent fights, Silverstein assumed that their actual intention was to prevent further integration. In addition, the teachers' lessons were biased. For instance, until learning about history from one of her teachers, a black man named Mr. Palmer, she had never been exposed to the black perspective of history. She recalled that he taught both the views of plantation owners and slaves during the Civil War, as well as the views of black leaders such as Booker T. Washington and Frederick Douglass. Later, she realized he was careful not to make his teachings of the black perspective too radical by avoiding Black Panthers and Malcolm X; the principal, a white conservative named Mr. Harper, would have fired him for his radicalism (Silverstein, 61-69).

Silverstein and students like her, both black and white, grew frustrated with the continued resistance to integration in Richmond schools. This hostile environment led Silverstein to Open High School, a successfully integrated model public school that encouraged students to understand each other as individuals. On one occasion, Silverstein and Zippo, her black classmate, both participated in a trust exercise in which they were allowed to spend class time together in an effort to cross cultures. Though integration was gradual, Open High School proved that it could be achieved through teaching students to interact with people of different backgrounds (Silverstein 110-114).

Despite the Civil Rights Movement's success in gaining legal equality through the courts, many black and white citizens did not take the opportunity to interact with one another. There was no immediate unity between the races in the South because of Jim Crow society's legacy. *White Girl* demonstrates that Richmond's black community and white community did not understand each other. When integration thrust them together they resorted to self-segregation rather than immediate cooperation. Silverstein's memoir demonstrates that, even with its tremendous success, the Civil Rights Movement did not teach people tolerance. People were not encouraged by the federal or local government's efforts to integrate because few people thought it would change what was understood as a "natural" environment. Thus, self-segregation represented a failure of the Civil Rights Movement. The movement and the government were preoccupied with laws rather than people's daily lives. However, thanks to institutions like Open High School, some members of Silverstein's generation grew out of self-segregation and passed on to future generations their understanding of each other as individuals.

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Lorin's essay draws from Clara Silverstein's memoir *White Girl: A Story of School Desegregation* (2004) and Eric Foner's textbook *Give Me Liberty!: An American History, Vol. 2* (2009). Lorin deftly weaves these materials together, arguing that in addition to focusing on landmark triumphs of the civil rights movement, one should also look at student-level interaction as something that ultimately helped Silverstein and other students understand each other. This, Lorin argues, built the groundwork for generational change in the realm of race relations, because both white and black students learned that integration was a process, rather than an achievement.

—Ryan Anderson

Sensory Integration Dysfunction:
An Underserved Need in the Field of Developmental Disabilities

By Paul King

Paul King has worked in the field of developmental disabilities for twenty-one years. He is pursuing a bachelor's degree in psychology with intentions to continue on to earn a master's degree in occupational therapy.

Sensory stimulation is found in every aspect of daily living: strobe lights in night clubs, trampolines, amusement rides, satin sheets, scented candles, water falls, botanical gardens, and music of every genre. These examples provide a very limited list of activities that people schedule in their lives to satisfy sensory cravings. As different as people are, so too are the sensory activities in which they choose to engage. Some prefer the fast paced nightlife of New York, while others seek the serene atmosphere of camping in the Rockies. Each of us seeks specific sensory input or, as Patricia Wilbarger calls it, our "sensory diet" (qtd. in Lowman 5). Some people enjoy Swedish massages, while others prefer not to be touched. Some crave blaring rock music, while others become agitated when exposed to loud sounds. For most of us, our sensory needs do not impede daily living. For others, hyper- and/or hyposensitivity to sensory input can have a significant impact on their lives, and, at times, may hinder learning, or, worse, place the person or others in danger, especially for those with developmental disabilities.

Sensory Integration Dysfunction (or Sensory Processing Disorder) was first theorized by Dr. A. Jean Ayres in the 50s and 60s and then published in her book *Sensory Integration and the Child.* (Kranowitz xxi-xxii). Sensory Integration Dysfunction (SID) can be defined as follows: "The inefficient neurological processing of information received through the senses, causing problems with learning development and behavior" (Kranowitz 292). While this theory has been in existence for over three decades, the medical community has not acknowledged it as a diagnosis (Bialer par 2). Consequently, the condition is many times left unrecognized and untreated, especially in group homes and day treatment facilities for people with developmental disabilities. In my experience, the absence of Sensory Integration Therapy for this population seriously restricts success in reduction of unsafe behavior and limits learning for many of the people supported in residential and treatment facilities.

I have worked in the field of developmental disabilities for 21 years in group homes, vocational workshops, and day treatment environments. Unfortunately, for the first 14 years of my career, I had not heard of SID or the possible treatments for the disorder. I have had the pleasure (and sometimes pain) of providing training and care to people who clearly suffer from SID, most of whom have the diagnosis of autism.

In 2004, I transferred to a facility in Benson, NC. My duties included assessment for the development of individual training programs for the residents who received services there. In order to develop individual training strategies successfully, it is essential to communicate with the specialized professionals on the treatment team, such as speech language pathologists, physical therapists, psychologists, and occupational therapists. I became educated about SID and the prescribed therapies for the disorder by the facility's occupational therapist, Paula Boehm. Boehm introduced to me some strategies and interventions that can be used to decrease aggressive and self-injurious behavior, provide successful oral hygiene, and help the residents gain sufficient attention to task so that learning may occur. I implemented those strategies into training programs under her supervision and noted slow but significant progress through data analysis and direct observation. To gain even an elementary understanding of SID, one must understand how

sensory information is processed in our bodies.

Each of us receives information about our surroundings from our senses. The five senses are widely known to the majority of people: vision, hearing, touch, taste, and smell. Carol Kranowitz categorizes these as the "far senses" because the sensory information comes from sources outside the body (39-40). In addition, the body receives information from within itself. These senses Kranowtiz calls "near senses" (40-41). The vestibular sense provides information received from the inner-ear that organizes our movement in relation with balance and gravity. The proprioceptive sense originates from nerves located in our joints and muscles and lets us know where our body is in space. The tactile sense is received through nerves in the skin and informs us of texture, pressure, and temperature (Emmons and Anderson 19-20). All of our senses send information to the brain simultaneously. The information is processed and then impulses are sent from the brain to the body to coordinate an appropriate response (Kranowitz 45-46). In this way, people relate to one another and their environment. Essentially we learn every aspect of living through sensory processing.

Our ability to interpret sensory input affects the way we learn to talk, walk, read, write, dress, eat, groom, and socially interact. When delays in the development of the central and peripheral nervous systems occur, the results are problems with sensory perceptions. Similar to other developmental milestones, as a child matures from fetus to late childhood, the sensory systems develop in a predictable sequence (Emmons and Anderson 20-28). Interruptions in this development can create a glitch in the body's information highway, causing abnormal reactions to stimuli (Emmons and Anderson 34-35). How these interruptions occur can only be speculated upon, once the disorder is identified.

A person with SID short-circuits somewhere in the course of receiving, processing, and reacting to sensory input (Kranowitz 56-57). Because so many factors influence development, it is difficult to identify the root cause or causes of SID. Delays may come about due to environmental factors (lack or excess of stimuli, toxins, etc.), nutritional deficiencies, or genetic disposition. Additionally, interruption in normal fetal development (fetal alcohol syndrome, premature birth, etc.) may impede this sequence. Traumatic injury can play a role in the retardation or disruption of development as well (Kranowitz 23-24). Regardless of the cause of the disorder, it is imperative for educational and medical professionals to identify pattern behaviors that suggest the possibility that SID may be a prevalent or underlying problem for the person. Occupational therapists that have been trained in the identification and treatment of SID are the best professionals to rule in or rule out this disorder by interviewing caregivers and directly observing the person's behavior.

SID can be manifested in a person's behavior in a variety of ways. Kranowitz sorts these responses to stimuli into three different categories: hypersensitivity, hyposensitivity and a combination of the two (57-60). In my career, I have found that most people with this disorder have a combination of specific sensory seeking and avoidant behaviors. For a clearer understanding of how hyper- and hyposensitivities are communicated through behavior, I have included the definitions and examples of how these two extremes manifest in behavior from my direct observations of people I have supported.

When a person is hypersensitive to sensory input, he/she may be overwhelmed by the stimulation, which in many cases causes an avoidant response in the behavior of the person (Kranowitz 57-58). Mike does not like crowds or loud noise and becomes aggressive if he is exposed to that environment. Sampson refuses to allow staff to brush his teeth, shave his face, trim his nails or bathe certain parts of his body. Junior will not allow solid food or a toothbrush into his mouth. Chris becomes extremely violent when he hears words that begin or end with the "s" sound, including words such as "Chris," "please," "stop," and "sit." Calvin continually rips shirts off his body. Shannon strikes her head against the wall when the environment becomes too crowded and noisy. These examples illustrate how sensitivity to sensory input can impede daily living and at times threaten the person's wellbeing. At the other extreme, hyposensitivity can be just as limiting to learning and elicit similar unsafe behavior.

Paul's essay effectively combines his own past experiences in serving individuals with developmental disabilities with research about sensory integration therapy. In Paul's argument, his genuine concern for human beings comes through as he develops a purposeful, controlled argument.

— Dennis Sigmon

Sensory Integration Dysfunction

Hyposensitivity to sensory input can be identified by sensory-seeking behavior. Stereotypical behaviors that are frequently displayed by persons with autism, such as hand-flapping and rocking, do not normally pose a threat to the person; however, they make learning and social interactions very difficult. Other sensory-seeking behaviors can produce dire consequence to the health of the person, peers, and staff. Brandon runs, jumps, hops, sways, and swings for a majority of his day, many times without concern for his safety. Selena bangs her head against furniture and walls, seemingly when she is in a good mood. Terrace compulsively eats. Trey runs frequently into walls and furniture. Many people I have supported who overly seek out stimulation have an incredibly high tolerance of pain, which greatly increases the likelihood of injury. Other behaviors that I have observed include eating non-food stuff, rumination of digested foods, and pressing fingers into the side of the eye for optic nerve stimulation. Many times, behavioral symptoms are the best indications of sensory processing problems due to the person's communication limitations.

Because many people with developmental disabilities are non-verbal, reasons for their behavior can only speculated upon by those who provide treatment for them. There are, however, some people diagnosed within the autism spectrum who have the verbal capabilities to communicate quite clearly how they interpret sensory input and what coping strategies they employ to combat SID. The following paragraphs provide perspectives from those with autism who possess the expressive communication skills necessary to give a better understanding of how they interpret the world.

One of the most influential people in the understanding of autism is Temple Grandin, a Ph.D. in animal science and a person with autism. An author, speaker, and advocate for people with autism, Grandin has greatly improved public awareness of and education about autism. In her book, *Thinking in Pictures,* she gives a personal viewpoint to the problems associated with SID: "Autistics with severe sensory problems sometimes engage in self-injurious behavior such as biting themselves or hitting their heads. Their sensory sensations are so disordered that they may not realize they are hurting themselves" (Grandin 59). Grandin gives further insight when she discusses her own sensory processing sensitivities:

> Rocking and spinning were other ways to shut out the world when I become overloaded with too much noise. Rocking made me feel calm. It was like taking an addictive drug. The more I did it, the more I wanted to do it. My mother and my teachers would stop me so I would get back in touch with the rest of the world. I also loved to spin, and I seldom got dizzy. When I stopped spinning, I enjoyed the sensation of watching the room spin. (Grandin 44-45)

Grandin gives an insider's perspective on why certain sensory processing initiates stereotypical behaviors by those with autism, such as spinning objects, hand-flapping, and rocking.

In 1997, I attended a conference hosted by the National Autism Association. One of the tracks in that conference was presented by a very intelligent man with autism, Thomas McKean. McKean's presentation discussed his sensory processing issues and interventions he had discovered to help him cope. McKean gave a list of sensations that overwhelmed him: the color yellow hurt his eyes, loud noises such as sirens caused him to panic, and loose-fitting clothing would cause him to have difficulty concentrating. To combat these common stimuli, McKean assembled a "toolbox" of items that helped him manage over-stimulation: specially tinted sunglasses helped him avoid direct exposure to yellow; noise-canceling earmuffs used at firing ranges eliminated loud noises and helped him de-sensitize after particularly stimulating days; spandex undergarments gave him deep pressure hugs beneath his clothing to help him tolerate any light brushing sensations from his clothes. McKean advocated the use of a large teddy bear to provide needed deep pressure hugs for those people that avoid physical contact with others. Ankle and wrist weights gave him resistance to his muscles and joints to facilitate organizing his body's movement. Chewing gum and therapeutic chew tubes assisted McKean in focusing his attention when in formal learning environments.

Many people with SID are overtly self-conscious in social activities. Rachel Cohen-Rottenberg discusses the social effects of sensory processing disorders on her website "Journeys with

Autism." Cohen-Rottenberg describes her sensitivity to "emotional energy" in social situations that overwork processing capabilities, causing her to feel awkward and confused:

> I'm flooded constantly by other people's energy, by sounds, visual images, everything . . . I'm unable to translate facial expressions or body language. I'm unable to filter anything out. Everything comes in, but my brain can't parse it fast enough . . . I say too much, or stumble over my words, or simply feel paralyzed and mute (Cohen-Rottenberg par 1).

This description gives a better understanding of why many with autism have difficulty in social settings and avoid those situations altogether. She identifies three main reasons she feels she has social difficulties: "delayed processing," "difficulty filtering stimuli," and "too much empathy." Cohen-Rottenberg states that her processing becomes bogged down and makes it difficult to retrieve the appropriate words for the conversation. To compound this, the intake of even subtle imagery and noises attack her senses and make focus on the conversation difficult. Her last reason for overload occurs when she becomes enmeshed in the emotional state of those around her, vicariously experiencing their feelings at that moment (pars 4-10).

So many times, discrete sensory influences considerably interfere with learning. Unsurprisingly, those of us without sensitivities to such input are ignorant that they even exist. Stephen Shore, a person with autism, explains how subtle sensory input may significantly hinder learning in classroom settings: "Improperly understood, sensory integration dysfunction can severely impede functioning in a classroom. For example, visual sensitivity to fluorescent lights can make them appear like strobe lights to a person with autism, creating an unsuitable environment for learning" (par 6). He explains that children with SID react to irritating or intolerable sensory input with behaviors that teachers misconstrue as evasive or hyperactive (par 6). Many times these behaviors can be addressed punitively when a simple change in light source could make the most significant difference for the child.

In my experience, I have learned that it is most important to consider two questions when developing a successful intervention plan: what sensory stimulation is the person attempting to gain or avoid by his/her behavior, and how can that person safely receive the stimulation sought? Once these questions have been answered, the treatment team develops a sensory diet built into the person's daily routine. The next two paragraphs describe possible scenarios and interventions the treatment team can implement to facilitate coping with SID. The first example describes a person with hypo-sensitivities regarding vestibular and proprioceptive senses. The second describes a person with hyper-sensitivities in tactile sensations, specifically oral stimulation.

From observations and data collection, the team determines that Brandon becomes excessively excited before coming to the day treatment center, after lunch, and prior to his afternoon snack. Brandon bounces and rocks to such a degree that his peers become distracted or agitated and the staff is required to give him a considerable amount of attention to redirect his behavior. Occasionally, Brandon runs out of the building, endangering himself amid the traffic that passes by the center. To address these behaviors, the team schedules time on a trampoline or swing, joint compressions (light bouncing of shoulder, elbow, wrist, finger, hips, knees, and ankle joints), and activities that require Brandon to push or pull weighted objects such as loaded carts and heavy vacuum cleaners. Brandon is also provided with a weighted vest, commonly used for added resistance during exercise. The vest offers additional input to his joints and muscles to satisfy the sensations he seeks. The result is that Brandon's challenging behavior decreases, most importantly the escapist behavior, while his attention to learning tasks improves.

Junior does not eat solid food. He receives his nutrition from a gastrostomy tube (or g-tube), a tube with one end placed into the stomach and the other extruding from the outside the belly. Junior will not allow his face to be washed or a toothbrush to be inserted in his mouth. The treatment team develops a sensory diet schedule that includes body brushing (firm brushing of arms, hands, back, and legs using a surgical scrub brush), joint compressions, firm facial massages, and the use of a Nuk brush (small instrument with hard rubber nubs frequently used for infants). Direct-care staff implement this therapy at least three times daily.

In addition, Junior receives weekly therapy sessions with the occupational therapist to tolerate foods in his mouth. The occupational therapist slowly introduces baby foods to Junior by giving him opportunities to see, handle, smell, and taste food items in a slow and gradual process. After months of consistent implementation of these interventions, Junior will allow a toothbrush into his mouth, even allowing brushing for 30 or more seconds. Additionally, Junior has successfully eaten a small snack can of SpaghettiOs.

Interventions must be designed specifically for the individual receiving the therapy (Kranowitz 178). I have discovered that many times the team must endure trial and error to identify what works for a person before realizing success. Additionally, consistent implementation of these strategies is vital to note progress. I have found that some staff have a hard time accepting programs based on sensory integration because the underlying problem is hidden, tucked deep into the network of neuron cells in the brain. With clinical oversight and an open mind, caregivers can soon see the benefits of their labor as the person demonstrates more independence and fewer outbursts. However, direct care personnel are not the only ones skeptical of sensory integration therapy. Many professionals question the validity of this intervention.

Jacobson, Foxx and Mulick include an evaluation of Sensory Integration Therapy (SIT) in their book *Controversial Therapies for Developmental Disabilities: Fad, Fashion, and Science in Professional Practice*. The authors cite these conclusions: "Studies indicate that SIT is ineffective and that its theoretical underpinnings and assessment practices are unvalidated" (Jacobson, Foxx, and Mulick 345). The writers list several empirical and case study research projects, questioning the findings primarily due to the research structure (Jacobson, Foxx, and Mulick 334-335). As a direct observer of the benefits of this therapy, I would disagree with this trio of professionals.

The evidence of success can be found in the quality of the life that improves when SIT is implemented. Junior has now begun to eat solid food and allows brief sessions of oral care. Brandon's escapes hardly occur anymore. Sampson is allowing more oral care and even returned from his dental appointment with noted improvement. Shannon's self-injurious head banging occurs so infrequently that she has undergone a reduction in medication prescribed to target her anxiety. Trey relaxes calmly in class when he wears his weighted vest. Granted, SIT is not the sole reason for the successes noted above. Staff training and consistency, effective behavior intervention programming, appropriate psycho-pharmaceutical management, and the person-centered approach to address clinical, functional, and personal outcomes all play a role in success for a person.

SIT is a key ingredient in the combination of interventions individually designed for those with developmental disabilities who experience abnormal sensory processing. Unfortunately, health care providers, developmental disability professionals, educators, and even occupational therapists miss an opportunity by neglecting to consider SID as a potential factor for maladaptive behavior. The consequences, many times, are excessive sedative medication, restrictive behavior interventions, and difficulty providing basic hygiene services. The field of developmental disabilities needs more passionate and knowledgeable occupational therapists, such as Paula Boehm, to educate the industry. Contrary to popular belief, SIT is more than a lava lamp and room deodorizer, but a specific plan of treatment to excite neural pathways to build tolerance and/or gain satisfaction with stimulation. Applied correctly and consistently, sensory processing deficiencies can be addressed, allowing persons who suffer from SID to blossom to their greatest potential, which is the ultimate mission for those who serve this population.

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Circularity and Connectedness in *Selu: Seeking the Corn-Mother's Wisdom*

By Sara Pack

Sara Pack is from Highfalls, NC, and is a senior in the Esther G. Maynor Honors College at UNCP. She is double majoring in English and psychology, as well as minoring in criminal justice. Sara plans to further her studies at the graduate level with the intent of acquiring a Ph.D. in English.

In Marilou Awiakta's work, *Selu: Seeking the Corn-Mother's Wisdom*, the concept of circularity and connectedness as an alternative to linear ways of thinking is a common theme. According to Awiakta and the teachings of Corn-Mother, all life forms are linked by a web of relationships that makes it impossible to act without affecting the entire circle. Therefore, the "web" serves to bind humanity together and hold it in balance: if one strand breaks, the entire web is in jeopardy, emphasizing the importance of participation from each individual part for the success and survival of the whole. A closer look at *Selu* shows exactly how important the circle is in Cherokee culture, not only as a metaphor, but as a functioning part of life.

Awiakta writes:

> If we are not careful, the witchery will get loose. It will… draw us aside individually and whisper, 'The web of life does not exist. You are not part of it. Cut off your roots; you don't need them. If other people are sick and dying, let them go. The world is solid; it will not be injured. Forget the stories…' Or more slyly, 'Only the stories of your people are important.' (166)

This is a warning about the danger of severing one's connections with the circle, and by default, from life, memory, identity, and the people. In *Selu*, it is made clear that the Cherokee believe in the healing power of community relations, family, and sharing—whether it is stories, thoughts and teachings, or corn. If one person dies, he or she is not forgotten or ignored. In the way that Corn-Mother left and returned in another form to nourish the people, the legacies Cherokee people leave behind continue to contribute to the web. This builds stronger foundations for future generations, allowing them to access the rich cultural heritage that is channeled by the web, rather than accepting a more linear approach that implies a movement away from the old, barreling toward "progress" as the origins of the line are left farther and farther behind.

Awiakta explores this idea as she frequently draws comparisons between the Cherokee way of life and the process of weaving a basket. The basket's shape is circular, spiraling upward from the center in a consciously harmonious and rhythmic motion; it grows gently until it encompasses all of the space within, while still managing to incorporate each individual strand into something beautiful, meaningful, and full of purpose. Awiakta tells the reader that each poem, essay, and story in *Selu* shares "a common base—the sacred law of taking and giving back with respect, of maintaining balance," and that "a round basket never runs straight on" (34). This also relates to the Native American belief that the earth is a living being, a mother to all people, not an 'it,' an object to be conquered, claimed, and devoured by mankind. By taking and giving back equally, the earth can remain healthy and is given the opportunity to replenish herself and, thus, restore balance. To say, as quoted earlier, that the world is a thing that "will not be injured" implies that there is no need for restraint or reverence, and no debt to the earth for the life-giving and life-sustaining nourishment that is provided openly and with love. This attitude is mirrored by Awiakta's description of European settlers viewing corn as a "trade item" rather than "a gift with spiritual meaning" (223). The difference in perception completely changes the way the life form is treated and valued—as something sacred (a family member) or as a series of numbers (a potential means of making profit).

This notion is continued in *Selu* through the further comparison of lines and circles. While the circle unifies and heals, the line separates and severs. "Humans have lost connection-- with ourselves and each other, with nature and the Creator," writes Awiakta, "To survive, we must set ourselves right and reconnect" (169). The straight line is hard and exacting; it creates an incision in the hearts and minds of the people. It breaks the circle, discontinues it, and discourages openness and flexibility. Native American land was rationed into a series of hard lines (square plots), with more lines (fences) surrounding vertical lines, forming boxes (European houses), without considering the implications of what those lines represent. Unlike the tolerance and accommodating nature of the circle, the line is direct and cold and only notices or cares about the immediate future—its intended path—and does not take into account other systems of thought. Perhaps the distance between people is in part due to being broken down and organized into these boxes—these cages. By cutting apart the web, individuals are "squared, boxed, labeled—and brought under control," according to the European principles (168). This leads to living life in a "squared world" (189) and being driven by linear belief systems concerned only with the immediate group, while excluding the needs and beliefs of others. This is not the Cherokee way, the way taught by Corn-Mother, and such prolonged detachment can only lead to destruction. As the Choctaw Woman said, "Disconnection of body/mind/spirit is death-dealing"—that is, if the conscious decision is not made to correct the disjunction (187).

In short, *Selu: Seeking the Corn-Mother's Wisdom* brings up several key teachings of the Cherokee concerning the sanctity of the circle and the lessons that can be learned from it. The circle encourages warmth, balance, equality, and respect; it symbolizes a ceremony of the soul. There is no sense of the obsolete, and every creation has its place in the web of life. As Awiakta asserts, it is important that people continue to believe in the web and remember the stories. Indirectly, she instructs the reader, Native and non-Native alike, how to live by the teachings of the Corn-Mother and, in effect, how to live a good life. To Awiakta, to live a good life is much like weaving a good basket; it is a process of give and take, in and out. One must follow a path of rhythm and balance, cherish the relationship between reality and story, and recognize the greater design, just as the dances of the Cherokee people have a pattern of "man/woman/man/woman" (179). In effect, one must live in the circle, become part of the basket, and always remember never to run "straight on."

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Sara's essay beautifully expresses the relationship between the concept of circularity in Cherokee worldview and the woven nature of author Marilou Awiakta's text. One especially compelling aspect of Sara's writing is that she fluently utilizes her own metaphors to articulate the metaphorical quality of Awiakta's basket-shaped stories in *Selu*. Sara combines intellectual insights with wonderful writing to create a memorable, thoroughly enjoyable essay.

—Jane Haladay

Native Literature:
Evolution of the Warrior Spirit

By Mark Rice

Mark Rice was born in Lumberton, NC, on July 30, 1981. He spent four years in the US Air Force as a firefighter before deciding to pursue an English degree. He believes that literature is an essential element of what allows the expression of the human spirit. He has thoroughly enjoyed his learning experience here at UNCP and hopes that all who read this essay are both encouraged and inspired.

The story of Native Americans is one that is often alluded to in American popular culture but is rarely understood and overwhelmingly underappreciated. Native American representation in films, TV, and literature often has its roots in colonialist thinking, which perpetuates a master narrative that pits Euroamerican "civilization" against Native American "primitiveness" or "savagery." This has resulted in grossly inaccurate portrayals of not only the circumstances Natives Americans have faced since the first colonizers arrived in America, but also of the struggles they still face today in a world that seems determined to neglect and forget the beliefs, values, customs, and culture that embody what it means to be a Native American.

Native Americans, though comprised of many unique and diverse peoples, are united in their historical struggles against outside forces that have continuously set out on campaigns of devastation, not only of the lands that have been their source of sustainment both physically and spiritually, but the very nature of what distinguishes Native Americans from those who attempt to colonize them. This colonization extends into every facet of Native American existence. It does not stop at the thievery of their lands but extends to their spirituality, beliefs, and values. Spokane tribal member and Native American author Gloria Bird, in her essay, "Breaking the Silence: Writing as 'Witness,'" calls on the reader to focus on "the larger issue of decolonization of the mind" (30). This attempt to colonize the mind of Native Americans is one that is often overlooked and rarely understood, yet it is just as damaging and equally as sinister as the forced possession of their lands.

One of the most effective tools to combat this colonization of the mind is Native literature. Though Native literature is not clearly defined in the context of the Euro-centric literary canon, we may recognize it through its transformative power to redefine both historic and present-day misconceptions of Native Americans. Gloria Bird mentions one of the significant aims of Native literature, stating that, "Through writing we can undo the damaging stereotypes that are continually perpetuated about Native peoples. We can rewrite our history, and we can mobilize our future" (30). In Bird's conclusion she quotes an anonymous voice that she refers to as "a powerful woman" who states, "'if we do not define ourselves, we will be defined by others for their use and to our detriment.'" Bird states, "I agree, and so I write" (48). With these words in mind we will look at three Native authors who have written novels that commence with the work of Native literature, serving as examples of ways to rewrite history and reclaim the integrity of Native people.

Leslie Marmon Silko's novel *Ceremony* presents us with a story that expresses how the influence of colonial thinking serves to fragment the identity of Native Americans and dispossess them of their land, culture, beliefs, and values. The story is of Tayo, a Laguna, and his cohorts, who are all former soldiers of the U.S. military. They have returned to the U.S. after fighting in World War II and must deal with readjusting to American society. Each of the characters has ways of dealing with their traumatic experiences at war, though all of them have turned to the regular consumption of alcohol as a way to cope. The bars and taverns became places where some, like Harley, can summon up memories and relive the glorious days when American society treated them with respect and prestige because they

were in uniform. But for Tayo they are places to go and drown the memories of pain, suffering, and death that are inevitable in war. When Tayo is pressured by Harley and the others to tell a story while they are at the bar drinking, Tayo addresses the bigotry they have experienced since returning. Tayo states, "You knew right away. The war was over, the uniform was gone. All of a sudden the man at the store waits on you last, makes you wait until all the white people bought what they wanted. And the white lady at the bus depot, she's real careful now not to touch your hand when she counts out your change" (39). This passage expresses the reality for the Native veterans: now that the American government's enemies are defeated, their fears are subdued. Their use for Native soldiers is no more. The men should be commended for their service to their country, defending a land that was theirs long before there ever was an American government. Instead, as Silko writes, "they tried to sink their loss in booze, and silence their grief with war stories about their courage, defending the land they had already lost" (157).

Silko's character, Emo, represents the dangers of giving oneself over to the colonial mindset. Emo, as a soldier, represented exactly what the American military wanted. Where Tayo gets ill at the thought of even having possibly killed someone at war, Tayo observes of Emo that he "grew from each killing" (56). Emo was cold and callous, without empathy, consumed with the perverse power to take away another's life. Silko writes of Emo, "He was the best, they told him; some men didn't like to feel the quiver of the man they were killing; some men got sick when they smelled the blood. But he was the best; he was one of them. The best. United States Army" (57).

Through Silko's characterization of Tayo and Emo she sets up a dualistic representation of the effects that colonization of the mind has on them. For Emo, the taste of dominant power over others consumes him. When he was a soldier, he was commended by the colonizers, praised for his mercilessness, but when the war is over and he has returned home, the only thing he has left is an apathetic heart and memories of the lives he has taken. It is those memories from which he judges his worth. Emo has bought into the lies of the colonizers, and when the war is over and there is no one else to kill, his actions as well as his new colonial system of belief and value becomes self destructive. When the soul dies, the flesh follows. As Betonie, the Native medicine man told Tayo concerning ceremonies, "things which don't shift and grow are dead things" (116). In the end, Emo is lost because he is never able to break free of his mental bondage, his colonized mind. He is unable to change.

The colonizers believed that Emo was a warrior for his ability to kill without remorse. In contrast, Tayo, despite all the horrors of war and the attempted colonization of his mind and soul, is able to retain his humanity, to remember the sacredness of life. After Tayo's journey from government hospitals for his mental illness to various Native medicine men, and through his quest to bring back Josiah's stolen cattle, he is able to reconnect with the land. He is able to see past the lies and reconnect with truth. Silko notes Tayo's revelation towards the end of novel when she writes,

> He lay back in the red dust on the old mattress and closed his eyes. The dreams had been terror at loss, at something lost forever; but nothing was lost; all was retained between the sky and the earth, and within himself. He had lost nothing. The snow-covered mountains remained, without regard to titles of ownership or the white ranchers who thought they possessed it. They logged the trees, they killed the dear, bear and mountain lions, they built their fences high; but the mountain was far greater than any or all of these things. (204)

In the end, it is Tayo who is able to overcome the colonization of mind, and it is Tayo who is the true warrior.

Another story in which we see the damaging effects of colonization on Native Americans is found in D'Arcy McNickle's *Wind from an Enemy Sky*. In this novel we have the story of the Little Elk tribe whose sacred land is being imposed upon by the colonizers. As in Silko's *Ceremony*, the colonization is not only aimed at the land but also the culture, as well as the minds of the Little Elk people. The story opens with Bull, a prominent and respected leader of the tribe, and his grandson Antoine, who has recently returned from a government boarding school. They are walking to an area that has always been considered sacred to their people. McNickle

Mark takes his own warrior stance against historical injustice in this essay on the decolonizing intentions of Native American literature. Through his discussion of three Native novels, Mark exposes colonization's policies and praxes of dividing Native peoples from their lands, their resources, their traditional forms of knowledge, and from each other. Mark incisively connects not only the stories in these novels to one another, but he also connects Native literature as a body to the larger ongoing project of retelling history from the literary perspectives of those whose voices have too often been silenced.

—Jane Haladay

writes, "'be careful what you do here,' the boy had been told by his relatives. 'This is a place of power. Be careful what you think. Keep your thoughts good'" (5). When Bull and the boy arrive at the sacred land, they see a huge concrete dam that is beyond belief. Bull becomes so angry that the young Antoine begins to tremble as he remembers his elders telling him, "Keep your thoughts good." But Bull's anger cannot be hidden and boils to the point where he does the only thing he can think to do: he fires his rifle at the gigantic structure, but it absorbs the shot as though nothing happened. This monstrous dam is not only built on sacred land, but it stops the flow of streams that are in use by the tribe as well. The dam represents a beacon of colonization and stands in direct opposition to the values and beliefs of the Little Elk tribe.

The dam was built, McNickle writes, "to take the water away from there and give it to the farmers out on the flats" (13). Farming was another implementation of colonization, and it, too, sent divisions through the tribe because many believed that it was not a natural way to get food; they didn't believe you should cut up and divide the land. However, Henry Jim, Bull's brother, wanted to farm like the white man did and, in choosing to do so, was separated from the rest of the tribe. Again, we find a duality represented in the characters of Bull and Henry Jim. Bull represents the *old ways* and Native traditionalism, whereas Henry Jim represents one who is embracing aspects of colonialism. This rift that farming creates within the tribe further serves the colonizer's agenda as it operates on the tried and true tactic of divide and conquer. It is much easier to gain control of a population if they do not stand united. Henry Jim shows us one of the ways in which indoctrination works. By receiving land and equipment from the government, and then cutting up and dividing the land for farming, he goes against the traditional beliefs of his tribe, which will inevitably encourage others to do the same.

We also gain insight into this process of indoctrination through Bull's grandson Antoine in the form of government boarding schools. McNickle shows us through Antoine's experiences that the purpose of these schools was not to educate these children but to completely strip them of their Native identities and replace them with Euro-centric based ideals and values. The children who went to the school called the strict teacher, "the Long-Armed-Man." McNickle writes:

> The Long-Armed-Man told them as soon as they arrived at the school: 'You students, now, you listen to me. I want you to appreciate what we're doing for you. We're taking you out of that filth and ignorance, lice in your heads, all that, the way you lived before you came here, and we're going to fix you up clean and polite so no man will be ashamed to have you in his home. Forget where you came from, what you were before; let all that go out of your minds and listen only to what the teachers tell you.' (106)

The tragic conclusion of McNickle's novel is that Bull, after having seen, year after year, so much of the world he loved continuously being impeded upon by outside, colonial-minded forces, as well as having dealt with one broken promise after another from incompetent government officials who always said they were trying to help, yet always resulting in devastating effects on his land and his people, finally gives in to frustration and shoots two white men, only to be shot himself. Though this is a tragic ending, it is an excellent representation of the lack of understanding that often exists between Native Americans and the colonists, as well as the seemingly unending injustices that have occurred, and continue to occur.

Joseph Marshall's *Winter of the Holy Iron* takes us even further back into American history, to a time when many Native Americans had never seen a white man. However, times are changing and contact between Natives and European settlers is increasing. Not only are Native Americans getting more exposure to Europeans, but they are also being introduced to a new, devastating technology that we know today as the rifle, which was called by the Lakota *maza wakan*, "the holy iron." The introduction of the rifle to Native American tribes creates a whole new paradigm shift not only in the hierarchy of power between tribes that have acquired the new technology and those that have resisted it, but also in what it means to be a warrior.

As evidenced in the two novels discussed above, the intrusion of colonial influences often causes disagreements and sometimes bold divisions

within Native tribes. The reason we see this recurring theme in Native literature is because this was a recurring theme in Native history. The embodiment of this division in *Winter of the Holy Iron* comes from Whirlwind, the tribal war leader, and Bear Heart, a warrior who already harbors resentment for not being chosen himself to be war leader. The arrival of the holy iron serves to drive the wedge even further between Whirlwind and Bear Heart. Bear Heart seems to be infatuated with this new powerful weapon. For Bear Heart, the rifle represents more than a mere means of defense; it represents a way to exert and expand the power of the tribe. Bear Heart gives in to colonial thinking and seems to feel incomplete as a warrior knowing that there is such a powerful weapon out there that he has not yet acquired. Bear Heart states in the novel, "'A holy iron is a strong thing. It is power. A man would be foolish not to use that power…. If the old ones had chosen me as war leader, I would use the holy iron to show our enemies how powerful we are'" (45).

On the other side of the issue there is Whirlwind, along with many of the old warriors, who feel that this new weapon is the death of their old way of life as well as the death of what it means to be a true warrior. Whirlwind states, "A true warrior understood that real power came from knowledge, skill, and wisdom; any weapon he might use only added to that power" (7). Whirlwind and the old warriors recognized the dangers that came from having a weapon such as the holy iron. They knew that, for many, the holy iron would extend a deadly power to those who are not responsible enough to contain such power. They saw that the holy iron had the ability to change a man's soul and make men killers simply because killing became easy, and, as Marshall writes, "a warrior was not a killer" (13). Through Marshall's novel we see once again how colonization has not only affected the lands they have attempted to seize and control but also corrupts the beliefs and values that are built upon thousands of years worth of insight and wisdom.

Through these three examples, we have representations of various timeframes throughout American history that retell and redefine the story of Native Americans and the impact that colonialism has had on Native peoples. These stories give us a more accurate depiction of history, one that is rarely taught in our Euro-centric, colonial-based systems of education. These stories must be told, for if we continue to whitewash American history we will remain on a path of destruction, failing to learn from our past mistakes.

Though we may deceive ourselves and think that the ways of the warrior are no more, we are wrong. Like all things subject to the cycles of nature, the warrior has merely evolved. Where there was once the bow, there is now the pen, or perhaps now in our new technological age, the keyboard. Where there was once the arrow, there are now the sharp words of truth, which pierce deeply into the heart of disinformation. These Native authors whose works we have looked at, along with growing numbers of many more, are carrying on the warrior spirit. That spirit, which refuses to be ignored, refuses to give up the fight against injustice, and refuses to go away against all odds, still remains and still thrives. The task ahead of these warriors is great and will be resisted by many. Those who have allowed colonial thinking to consume their minds will simply either be in denial of past transgressions or refuse to acknowledge their significance, but we should have faith in humanity's ability to change. There are people from all walks of life who are realizing that there are better ways to treat each other and our planet. There are many who thirst to see humanity stand united. Native authors will find that they have many allies in their quest to restore balance to the world because we've all had enough of the bigotry, deceit, and self-serving agendas of colonial-minded tyranny.

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The Great Debate:
Essentialism vs. Dominance

By Courtney Stoker

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In an episode of the popular television show *Friends*, Rachel kisses Ross and then they each go home and tell their friends about their experience. Rachel's girlfriends, Phoebe and Monica, get very excited and have to get out the wine and unplug the phone before she tells the story so that they do not miss any details. They giggle and clap as they ask all sorts of questions like where his hands were and what kind of kiss it was. On the other hand, Ross simply tells his friends, Chandler and Joey, that he kissed her. The boys do not even stop eating to hear about the kiss and the only question they have is whether or not tongue was involved ("Difference Between Men and Women"). Clearly, this episode demonstrates and exaggerates the existence of communication differences between men and women recognized by many linguists today. While a pretty solid consensus exists among scholars and the general public that differences in communication purposes and styles exist, the conflict lies in why these differences are present.

There are two prominent explanations available for the discrepancies in communication between the sexes—the essentialism theory and the dominance theory. Essentialism is the original theory and found strength in the 1950s and 1960s as feminists began to embrace and celebrate the qualities of a female. According to the essentialism school of thought, women and men are innately different and women are more polite and nurturing from birth because they are women (Bucholtz 416). According to the essentialist school of thought, Rachel is giddy because she is a woman and it is part of her natural instincts to react in that way. Furthermore, Dr. Brizendine, a professor of neuropsychiatry, would attribute Rachel's and her girlfriends' chatty tendencies to a rush of oxytocin—a hormone related to emotions—which women presumably get while gossiping (Solomon). In essence, the essentialism theory claims that by exhibiting differences in communication men and women are simply conveying their natural selves. As time progressed many found the essentialism theory to be too limited in defining gender; thus, the dominance theory was born. According to the dominance theory, the differences in communication between the sexes are a learned behavior that can be blamed on men's historical dominance in society over women. According to the dominance theory, a woman is polite and does not say much because she fears punishment for overstepping her bounds in society. In Rachel's case the dominance theory would suggest that she was simply living up to the giddy, gabby, girl that society would want a woman to be and that Ross was simply being the cool guy who is only concerned about the sexual aspect of their relationship because society has defined men as unemotional creatures. But dominance theory fails to explain why women continue to communicate differently than men among a group of all females; it would seem that in the absence of sexual diversity, there would be no subservient group that would feel the need to live up to stereotypes. While it is easy to simply take a side in the great debate, the fact is that neither side has enough empirical data or an effective way of measuring the data to be declared victorious.

Two major figures in the debate of essentialism and dominance are essentialist theorist Deborah Tannen and dominance theorist Deborah Cameron. According to Tannen, men communicate to solve problems whereas women communicate to establish emotional connections. Additionally, women find intimacy through conversation,

and men find it through actions. Tannen claims a man's need to solve problems leads to disputes because a woman feels her heterosexual mate does not understand her problems or is belittling them by constantly offering solutions while the woman is actually seeking support (Kelly and Cotter). This theory gained popularity because it is relatable to everyday life. For example, when my mother complained to my father about being worn out and tired after a long day at work, he suggested she start taking a multivitamin in order to keep her energy up. My mother became annoyed because she felt that my father's suggestion of a multivitamin was belittling her stress and partly blaming her for not taking better care of her body; additionally, he had failed to give her the emotional recognition and understanding she craved. On the other hand, my father was upset that my mother did not appreciate his helpful advice. My parents' misunderstanding is a typical case of a communication problem between men and women. Essentialists would argue that we must learn about these innate differences so that men and women can better understand one another.

Both essentialists and dominance theorists recognize a woman's tendency to be suggestive and indirect with language. This claim may be finding some validity today with many studies claiming that women use language more indirectly by making suggestions rather than giving orders. On the other hand, these studies claim that men are more likely to bark out orders, clearly conveying their wants. This suggestions versus orders can often leave men confused as to what women actually mean or want, and women are left annoyed that men are not more perceptive. Many women feel that if their mate truly loves and cares about them then they will be able to know what they want and understand exactly what they are thinking without clear verbalization (Cotter and Kelly). For example, my friend Amanda told her boyfriend of nine months, Christopher, that she did not want to celebrate Valentine's Day because it was a "greeting card company holiday." When February fourteenth rolled around, Amanda got exactly what she asked for—nothing, not even a card. Enraged, Amanda called me to vent about how unloving, unromantic, and emotionally handicapped Christopher was. In Christopher's eyes when Amanda said "no Valentine's Day," she meant no Valentine's Day. But what Amanda actually meant was "I want you to think that I do not want anything but I really do care about Valentine's Day and no matter what I say you should get me something because you love me and on top of that you should know me well enough to know that deep down I really do care about Valentine's Day." Clearly it is easy to understand why Christopher would be confused. According to essentialist thinkers, Amanda and Christopher need to learn about and accept their communication differences in order to communicate more effectively. To them, Amanda cannot help that she wants Christopher to be able to read between the lines and do exactly what she wants even if she does not verbalize it. However, according to dominance theorists, Amanda and Christopher need to stop living up to the stereotypes set for them by society and openly communicate. Amanda need not fear seeming clingy and needy by wanting a Valentine's Day gift. It is easy to see both sides of the debate and how they play a role into everyday relationship and communication problems.

The main problem with the essentialist school of thought is that it is outdated and even insulting in today's world. Essentialism taken to the extreme would define both men and women as only having the ability to hold certain roles in our society and hold specific occupations. Clearly this is not the case today with male nurses, Nancy Pelosi as the Speaker of the House, Sarah Palin running for Vice President, men being stay-at-home dads, women working as CEOs, etc. Our society is redefining the gender roles and stereotypes that have been in place for hundreds of years. According to dominance theorists, women were put into their subservient and nurturing roles because of a lack of birth control; in the past, prior to effective contraceptives, a woman could have been pregnant as many as fifteen or twenty times in a lifetime. Thus, a woman was easily forced into the nurturing role, but, as birth control developed and women's rights emerged, women were able to begin to redefine themselves as more than the baby-making machines of society (Soloman). The possibilities for women and men are not defined merely by their

Courtney's treatment of the topic of gender and language is ambitious: instead of choosing a side in the debate she analyzes the strengths and weaknesses of both sides' arguments, ultimately claiming a position of her own. With a lot of hard work, revision, and patience, Courtney fit the pieces of this paper together into an interesting and solidly argued essay.

—Teagan Decker

gender and for that reason their language cannot be either. Many of the opponents of essentialism feel that essentialism as a school of thought boxes the genders into stereotypical roles, actions, and ways of communicating that cannot be condoned in today's "equal opportunity" society.

Cameron blatantly condemns the work of Tannen and other "self help" authors as being nothing more than a string of fallacies and stereotypes taken as scientific fact. While condemning the work of others, Cameron argues that the issue of gender and language is so complex that it cannot be correctly analyzed or studied without isolating all of the factors besides gender that may affect language, an obviously impossible task to accomplish (Cameron 578-580). While Cameron still maintains that language differences are created by society, she seems to admit that the research is still impossible. Furthermore, Cameron attacks scientists and intellectuals who blindly quote the trumped up data from self-help books in their academic work (578).

In the late eighties and early nineties, "self-help" books, e.g., *Men are from Mars, Women are from Venus* and *You Just Don't Understand - Women and Men in Conversation,* were very popular and many were even bestsellers; Deborah Tannen appeared frequently on day-time television shows (Bucholtz 417). The general public and some scholars took the advice in these books as the gospel. Unfortunately, many if not all of the claims in such books were pure speculation and personal experience with no scientific data to support it. This irresponsible reporting is dangerous to the general public because they might take the advice from these authors as medical advice given by doctors. Wives everywhere were attempting to analyze and diagnose their husbands' communication problems; needless to say, this created some unneeded tension in many relationships.

Louann Brizendine, a professor of neuropsychiatry at the University of California, San Francisco, came under attack for her unsupported claim that men use approximately 7,000 words per day while women use about 20,000. Brizendine made this claim in her 2005 book, *The Female Brain.* After being questioned about the validity of this statement, Brizendine admitted that she was not an expert in the area and was simply quoting a study she had found. Upon further research, it was determined that Brizendine had gotten the information from a study quoted in a non-academic source. Furthermore, Brizendine said that the claim would be removed from any future editions of the book (Liberman). In a *New York Times* interview, Brizendine was once again asked about her claim that women use 20,000 words a day compared to men's 7,000; Brizendine stated that the statement was misprinted and should have been that women use 20,000 "communication events"—facial expressions, gestures, words, and raising of the eyebrows—compared to a man's approximately 7,000. Questioned about whether she was concerned writing about such stereotypical concepts as women being more talkative would keep stereotypes alive, Brizendine stated that most stereotypes have some root of truth and validity. Furthermore, Brizendine argued that she was simply trying to explain why the differences between the genders exist. Brizendine does not do any of her own field research because she says that some of the techniques involved in research—giving placebo and not informing participants exactly what is being studied—are cruel. Interestingly enough, she does not take issue with dispensing false statements as fact and thus becomes yet another person to publish academic claims about the differences between men and women while failing to check into the research (Soloman).

Plaguing both schools of thought is a lack of empirical data and an unbiased way to gather empirical data for such a subjective body of information. In fact, much of the publications on the differences in communication between sexes focus a great deal of attention on the fallacies of others' experiments. The main problem is that results are not reproducible due to the variability in measuring and determining the communication differences that exist. Yet another issue is the analysis of a relatively small body of subjects or texts and the application of broad generalizations from the small body. For example, many of the studies that have been conducted to date had fewer than 50 participants, and most of the samples and participants in these studies came from middle-class white groups and thus failed to recognize any differences that

may be present in communication between different cultures (Newman et al. 212). Obviously, it is a dangerous action to take a study of a group as small as fifty and magnify the results to apply to men and women in general. I am pretty sure that most people would agree that the behaviors, language, and actions of a group of fifty or fewer men and women cannot speak for the world population of 6,813,800,000 (as estimated by the United States Census Bureau in 2009).

An increasing number of people within the social sciences field are claiming that men use language more for presenting facts and information and women more for emotional and social connections; yet, at the same time, studies by others are now claiming that there are no "meaningful" differences present in women's and men's language usage (Newman 212). Discrepancies such as these go on and on, further highlighting the current inability to reproduce the same findings. Thus, there is not only an argument on why differences exist but, additionally, how to measure the differences and whether or not they even exist.

One technique of measuring communication differences between men and women involves the use of a high-tech computer program that flags words as certain categories—emotional, solution, happy, questioning, sexual, etc—and then takes a sample of a variety of texts and analyzes the content of the flag words based on gender. While, in theory, this approach may seem like a reasonable way to measure the language differences, it is in actuality very time consuming and expensive. Furthermore, the program oftentimes misflags words by failing to recognize sarcasm, puns, and other plays on words (Newman 211-215). Issues such as the misflagging of words further prove the three dimensionality of language and the lack of a black and white categorization in the matter; there is simply too much gray area to cover.

Another issue with the data about communication between the sexes is its tendency to be based widely on observation and personal judgment. With little to no scientific support, society often quickly accepts the stereotypical communication issues between men and women. Furthermore, scientists and people in general are all too quick to read into results of research and see the results they are seeking. For example, if a study shows that women use more tag questions than men, dominance theorists claim that women feel they must have a male's permission and are subservient. On the other hand, the same findings by essentialists are touted as women being more concerned with the feelings and thoughts of others by nature or even as seeking an emotional connection (Hannah and Murachver 274-276). Thus, no matter how many differences are found through innumerable studies, linguists have yet to be able to point a definitive finger at the cause. Without the ability to isolate all of the dimensions that define a person, they are unable to pinpoint the cause of differences and are left only to speculate with each side declaring itself victorious.

In a study conducted by the University of Wisconsin in Madison, Psychologist Janet Hyde analyzed former research on gender differences in both language and activities. Hyde found that men and women were more similar than different and that most of the stereotypical differences between men and women appeared stronger and more often if the subjects were informed that they were being labeled as male or female. On the other hand, if the subjects were told that the experiment was gender blind, the average number of differences reported was much smaller ("Men and Women: No Big Difference"). Therefore, it seems that much of the data from past experiments becomes biased by informing the participants they are being labeled. This trend seems to support the dominance theory that the subjects are simply living up to the expectations of their particular gender role that society and history has set for them. However, there is no definitive way to prove this, and there are still many other studies claiming many differences do exist.

Regarding the differences in communication between men and women, I acknowledge and accept some aspects of both the essentialist school of thought (men and women are simply different in some ways) and the dominance theory (some behaviors and tendencies in men and women become magnified by stereotypes). But I also condemn some aspects of both. In reference to the essentialist school of thought, I do not feel that we are completely predestined or predetermined by

gender. Nor do I feel that history and society can be fully blamed for the differences between men and women as presented by the dominance theory. Presently, there is not sufficient evidence to support either side of the debate. I believe the true answer may be some sort of a blend of the two, with some tendencies and habits being more prevalent in men or women at birth and yet others simply the product of the society that we live in and historical injustices. But once again, I do not feel as if there is enough evidence to consciously declare one theory correct. Before any accurate judgments can be made, the field of gender language studies is going to have to be revised to create uniform standards of experimentation. Furthermore, if scientists and linguists are going to apply the results of their studies to the population as a whole, a more accurate representation of society must be represented in the studies. Middle-class white suburbia cannot be used to represent the population as a whole by any account. Studies must include samples from a diverse group of economic, educational, social, religious, cultural, and ethnic groups; by not acknowledging the role of all of these factors, the human experience is being oversimplified. It is irresponsible and impossible to expect accurate and reproducible results while measuring such subjective data in such haphazard and biased ways. While creating the standards for research will address the issue of whether or not differences exist and what exactly they are, it still will not answer the question of why these differences exist. Honestly, we may never be able to confidently and empirically show the root of differences between men and women; the human experience may simply be too complex and multi-dimensional to pinpoint the cause. However, it is important to continue to look for the answers in determining how and why men and women are different so that future generations can communicate more effectively. But for now, in my book, the argument over dominance theory versus essentialism goes down as yet another stalemate taking us back once again to one of the great questions of life: nature or nurture?

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