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Spring 1991

### Logos-Sophia

Pittsburg State University Philosophical Society

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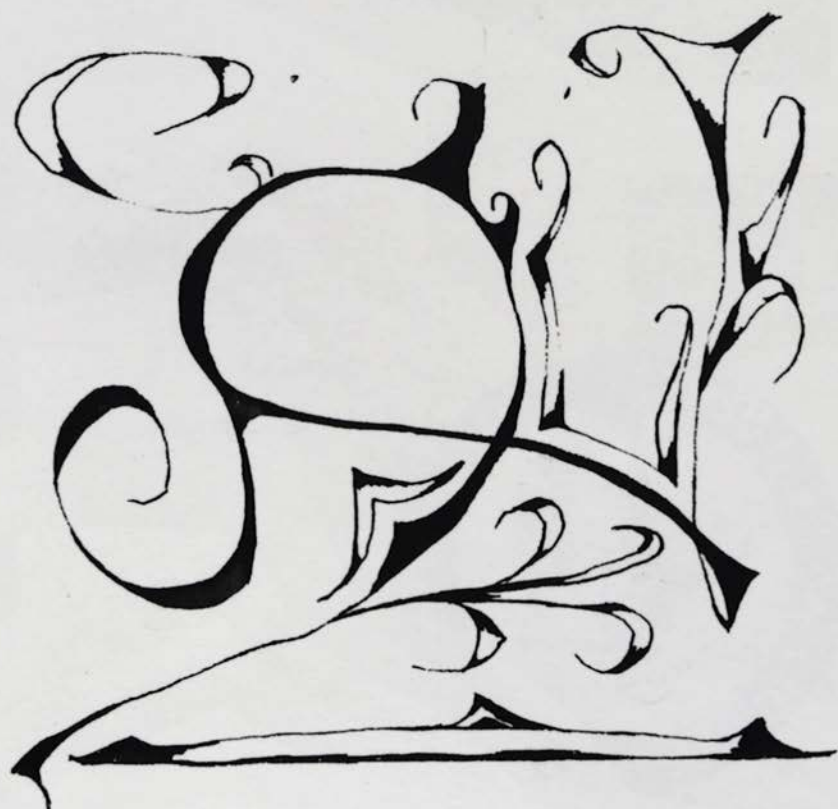
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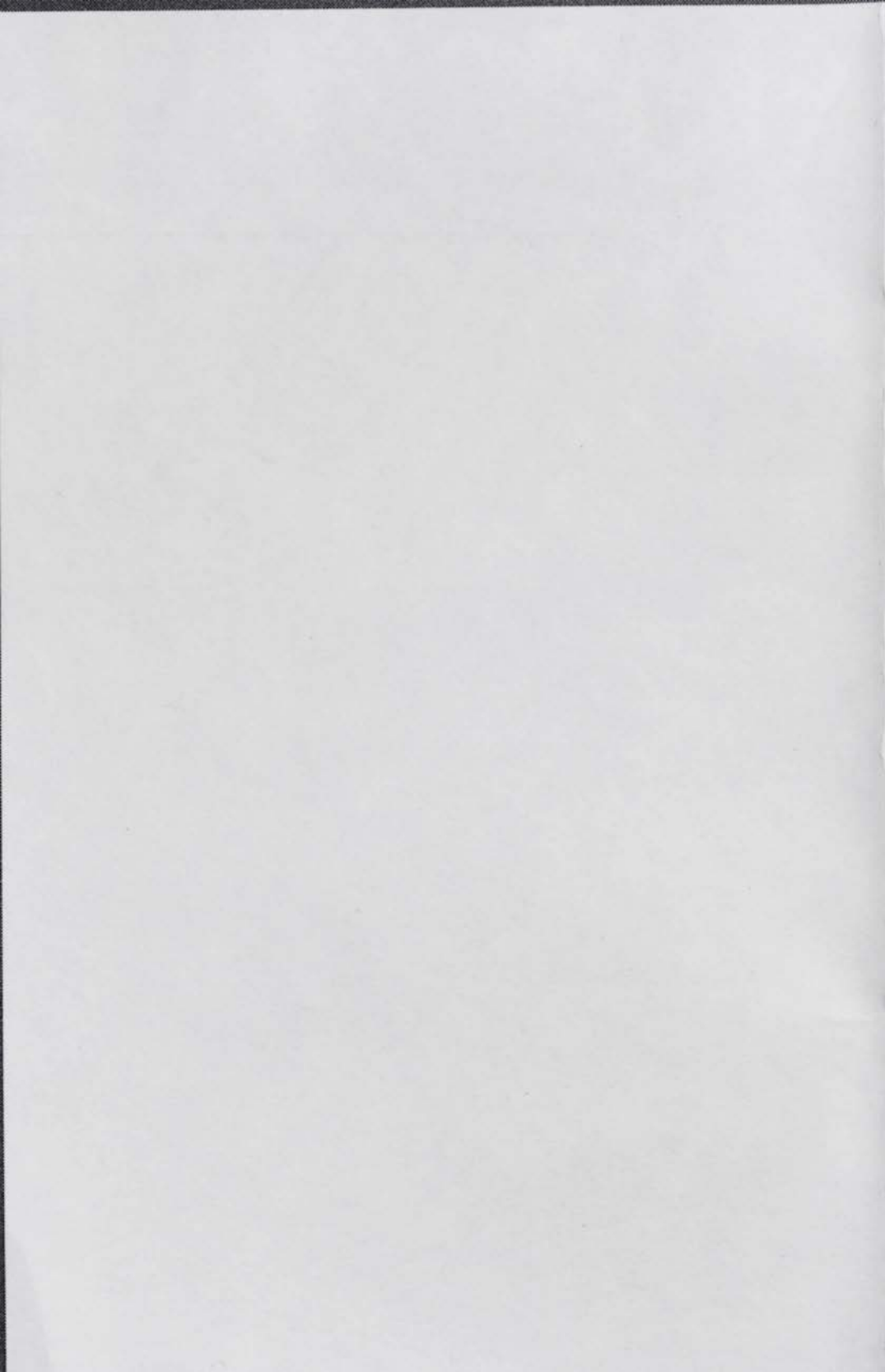
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*Logos-Sophia*  
*The PSU Philosophical Society*  
*Spring 1991*



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# *Logos-Sophia*

*The Journal of the  
Pittsburg State University  
Philosophical Society  
Volume III, Spring 1991*

## *Board of Editors*

*Kimberly Hazen*

*Stuart Kelley*

*Donald Wayne Viney,  
Faculty Advisor*



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# *Introduction*

*Donald Wayne Viney*

Members of the Pittsburg State University Philosophical Society are proud to present the third volume of Logos-Sophia, the student journal of philosophy. This number continues the tradition of the last two issues in publishing articles and poems of philosophic interest. Two new features in this volume are the inclusion of a work of art and book reviews. The Society is also happy to publish, for the second year, the winners of the Women's Studies Essay Contest. The winner of the undergraduate division was Andra Bryan and the winner of the graduate division was Janie Moriconi.

The Society was quite active during the 1990 academic year. For the second year the PSUPS sponsored Philosophy Week the first week in April. Dr. Allen Merrian spoke on "Hinduism and Islam," Dorothy Miller spoke on "Violence Against Women," Dr. Barry Brown's talk was called "Reflections on Dualism," and Dr. Serendra Gupta spoke on "Eastern Europe--the times are indeed changing." The final event of Philosophy Week was a forum on issues pertaining to the first amendment to the Constitution. Dr. Marjorie Donovan served as moderator of the discussion and Jan O'Connor, Mike Strand, Earl Lee, and E.W. Hollenbeck were the panelists. The Society returned to first amendment issues on November 29th with another panel discussion. Panelists Sherri Strickland and Curtis Isom fielded questions from moderator John Alex.

In October, PSUPS members joined in homecoming festivities. Sherri Strickland, the PSUPS homecoming queen candidate, rode on a float designed and built by Society members. The theme of the float was the Rocky Horror Picture

Show. Several PSUPS members dressed in colorful costumes and did the "time warp" dance the length of Broadway street during the homecoming parade. Onlookers were, by turns, amused and aghast.

On November 30th PSUPS sponsored a Coffee House featuring a variety of entertainments (music, poetry, dramatic readings) and gustatory delicacies. Participants included Prairie Dawn (Lee Ann and Jack Sours), Thane Doss, Curtis Isom, Rebecca and Don Viney, Ellen Harrington, Tom Leverett, and Lem Sheppard.

The 1990 President of PSUPS was Athula Kulatunga. Other officers were James Holman (Vice President), Bridgette Gilette (Secretary), and Holly Amershek (Creative Director). The strength of PSUPS in 1990 has been the willingness of its members to really work on the various projects the Society has sponsored. I doubt that PSUPS would have been as vital without the contributions of John Alex, Elaine Huebner, Curtis Isom, Ellen Harrington, Janna Whistler, Stuart Kelley, Marianne Evans-Lombe, Frank Kuhel, and Kimberly Hazen. Special thanks are due to Sherri Strickland, Kimberly Thompson, and David Coughenour for doing the unenviable task of typing the manuscripts for this issue and to Ms. Thompson for the cover design.

Members of the Society wish to thank the PSU Student Government, the Women's Studies Committee, and Ms. Ellen Harrington for the financial backing that has made the publication of this issue of Logos-Sophia possible.

# *Concept and Reality*

*Elaine Huebner*

The concept surrounding an object usually impedes us in fully experiencing the object. Walker Percy emphasizes a similar point in his essay "The Loss of the Creature," although he is especially concerned with education and how learning is affected by the influence of authority. Even in daily living and learning, what we experience is muted by the concept of the thing being experienced. The mental picture we have of an event or a thing is often given more authority than the thing itself.

First it is important to understand the use of the term "concept." I am referring to the body of beliefs and ideas that surround an object, event, or perception. When we experience a chair (see it, touch it, sit on it, think about it) we have in our mind the concept of "chair." We know what a chair is; we know what a chair is supposed to be. We learn this body of beliefs from influences around us: from our parents, television, books, radio, friends, enemies, teachers, and from personal experience.

When we were babies and children, we often learned things directly from personal experience. Maybe we had no idea that such a thing as a frog existed. We had never seen one on TV, never heard the word in a story-book, never even acknowledged that the word or object existed. Then, when we saw a shiny green animate being, hopping around in the grass, and asked what it was, we experienced the full reality of a frog, without knowing the concept first. As youngsters, much of what we learned was amazing to us. We learned of a new being with wonder, and examined a new-found object

with honesty. But it was a matter-of-fact wonder and amazement. There was nothing unusual in learning something new. We expected that the world around us contained much that we didn't know. We were comfortable with the amazement--not afraid of it.

After early childhood, though, there is little that surprises us. We have seen or read of many things, and when we do discover something completely different, we often ignore it, discarding it as trivial or unreal, a figment of our imagination. But if the new discovery is unavoidable, and we must confront it, we usually feel at least threatened, if not terrified. The idea that there are things which we know nothing of is very threatening to us. If we do not know anything about an object, we cannot control it; we cannot predict what it will do or how it will affect us.

Annie Dillard illustrates this feeling of terror as she describes a total solar eclipse in her essay "Total Eclipse." She is relating an experience that she was unprepared for by her past learning. The eclipse was an experience that she had never had before, and because it was so unknown, it was terrifying. She says, "What you see in an eclipse is entirely different from what you know. . . . What you see is much more convincing than any wild-eyed theory you may know." And, "It obliterated meaning itself." When trying to get across the feeling of afterwards being speechless, she says, "All those things for which we have no words are lost." She needed language to save her by keeping the experience in check--by circumscribing it. To be able to talk about something, to have words for it, is to be able to control the event in some way. If we have that knowledge of the thing, we can predict what it will do. This gives us a certain amount of power. Only when a fellow eclipse-watcher gave her words, gave her a mundane object with which to associate the eclipse, only then could Dillard control the terror; only then could

she control the eclipse itself.

In our daily life, though, most experiences do not come to us completely new and unknown. We have been well-prepared for most new experiences. Before going to college, a high school student prepares herself, both unknowingly and knowingly. Without being aware of the occurrence, a concept of college has formed in her mind: she has seen movies of young adults in college; she has visited an older brother in college; she has listened to her mother's stories of college. Purposefully, the student has requested information on possible colleges: he has read booklets and booklets of description; he has talked to current students to get their candid opinions; he has visited the campuses of his choice. The incoming freshman has been equipped for her college experience. The concept of college life is very strong in her mind.

The freshman's concept of college may be shattered immediately, or it may take years for him to realize that the concept he had built had not been even close to reality. Either way, what the student experienced was not identical to the pre-conceived notions he had had. This will always be true. A concept is an abstraction. That is its whole purpose. To be able to communicate, humans need symbols. Words themselves are abstractions of reality. The word "notebook" symbolizes thousands of actual objects in the world. But we use the word so that we can talk about one object without having to have it before our eyes. Your friend asks if she can borrow your calculus notebook. She doesn't have to say, "Can I borrow your blue, 150-page, wire-bound notebook that you bought at Osco, that has a scribble on the front cover, that has your calculus notes in it . . ." "Your calculus notebook" symbolizes all of the details. The phrase symbolizes the reality.

Concepts, then are useful, and in fact necessary for communication. The problem comes when we forget the limiting nature of a concept. An object has many "realities"

to it. Different people see a tree in different ways: a picnicker sees the tree as shade; a child sees a challenge to climb; a lumberjack sees a marketable resource. The tree has as many sides to it as there are minds and bodies to perceive it. But when we say "that tree," we take away all the realities and are left with Plato's essence of the tree. We have abstracted the concept from the reality. In everyday life, we often forget that this occurs. We take the concept as being what is real about the tree. The individual perceptions don't matter, only the fact that this thing has tree characteristics.

We let the concept limit our experience. The concept can get in the way of a full experience, and in fact, we often judge the reality according to how it measures up to the mental picture. The concept becomes the ideal, and the reality is not as good if it does not match the ideal. When we go to college, we have expectations. If college lives up to our expectations, we are happy. If college does not live up to our expectations, we do not stop and consider that perhaps our expectations were incorrect, we assume that the college experience was at fault. We must have come to the wrong college, taken the wrong classes, done the wrong things, gone to the wrong places. If Christmas in my home is not how Christmas *SHOULD* be--with a tree and lights, cookies and candy, warmth and good cheer, presents and decorations--I have somehow missed out on the real, true Christmas experience.

This judging of reality that we practice impedes us in fully experiencing. It gets in our way. If we could ignore these pre-formulations, these expectations of how something is "supposed" to be, we could enjoy the experience to a much greater degree. If we accept reality without judging it, we won't be disappointed and unfulfilled. We need to trust our own experience as legitimate and worthwhile, even if we have not experienced a happening as the concept says we should have.

Too often we give up the opportunity to learn because we are too rigid. We are protecting ourselves, we don't want our ignorance to be apparent. Or, like Annie Dillard, we are afraid of the unknown, and close ourselves off from it. We need to let our experience surprise us. Like the child discovering the frog, we need to keep ourselves open to the new and different. When we accept our experience for what it is, and allow ourselves to be vulnerable to new experiences, only then can we truly learn from reality.

### Notes

1. Dillard, Annie, "Total Eclipse." From Teaching a Stone to Talk: Expeditions and Encounters by Annie Dillard. Harper and Row Publishers, 1982.
2. Percy, Walker, "The Loss of the Creature." From The Message in the Bottle by Walker Percy. Farrar Straus and Giroux, Inc., 1954.

# *The Abortion Pentagon: A Five Part Division of the Abortion Debate*

*Frank J. Kuhel, Jr.*

Abortion is a hot subject, at the present time, and there are many different arguments, both good and bad, thrown back and forth between the different groups. A thoughtful consideration of the subject, however, must first deal with the positions that can be logically held. Traditionally there have been two main groups. On the one side there are the 'pro-lifers' who claim that all abortions are morally unacceptable and therefore, no abortions should ever be performed. On the other side there are the 'pro-choicers' who claim that all abortions are morally acceptable and that it should be the woman's choice whether or not to have an abortion. The major problem with this classification system is that it leaves the reader in an all or nothing situation. A careful analysis of the debate will show, however, that there are actually five different logically distinct positions that can be held.

The first of these positions is the pro-choice/pro-abortion position which states that all abortions are morally acceptable and that it is the woman's choice whether or not to have an abortion. This is the same as the traditional 'pro-choice' position. The second position is the pro-choice/anti-abortion position which holds that abortion is morally unacceptable in all cases but it is still the woman's choice whether or not to have an abortion. Position three would be anti-choice/pro-abortion. A

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statement of this position would be that all abortions are morally acceptable and because of population control or other desirable ends it is the woman's duty to have an abortion. A good example of this would be the Chinese government's one child program where a woman pregnant with her second child is threatened with economic and social sanctions if she does not terminate her pregnancy. Position four is the same as the traditional 'pro-life' position of anti-choice/anti-abortion. A statement of this would be that all abortions are morally unacceptable and it is the woman's duty not to have an abortion. The final position is the middle of the spectrum position which states that abortion is morally acceptable in some special cases and it is the woman's right to choose whether or not to have an abortion if and only if hers is a case that is covered by these exceptions.

Of all these positions, position five, the middle of the spectrum position, seems to be the easiest to fit into the moral code used by a majority of the population. The major problem with this position is in the defining of these special cases in which abortion is morally acceptable. The first of these special cases, which also seems to be the easiest to defend, is the case of an anencephalic embryo, or put into simpler terms, an embryo where, through a failure of certain cells to develop, there is no brain. This embryo if carried to term would have a zero percent chance of survival and by being carried to term might cause severe emotional and/or physical harm to the woman. This would inflict needless suffering on the part of the woman for no positive benefit.

Another special case that is a little more difficult to defend would be the case where the life of the woman is threatened by the embryo being carried to term. An example would be a diabetic woman who becomes pregnant accidentally after being told by her doctor that if she carries the embryo to term it will cost her her life. The generally accepted moral right to self-defense applies here to justify her having an abortion

even though it is usually considered that the entity that is threatening the person's life is somehow guilty of some moral offense. The question in this case is not the guilt or innocence of the threatening party but the right of the woman to use any reasonable means to preserve her own life. Imagine that there is an evil genius that has taken control over an innocent person's mind and this evil genius directs this person to attack you. Even though this person is not guilty of any moral offense and in fact did not ask to be put in this situation you would be morally justified to use deadly force if it was the only way to preserve your own life. In the same way even though the embryo is not guilty of any moral offense and did not ask to be placed within the woman's womb the woman is still morally justified in taking the embryo's life if it is the only way to preserve her own. However, this special case does not apply to a woman who intentionally becomes pregnant after being told that doing so could cost her her life. By ignoring the doctor's warning she has forfeited her right to the self-defense justification by agreeing to an implied moral contract. This idea of an implied moral contract will figure closely in a later case.

This leads to another special case that is even harder to defend, the special case of incest/rape where the woman's physical well being is not threatened by carrying the embryo to term but her emotional well being is. Here is where the question of responsibility for one's own actions comes into the picture. The only actions we can be morally held accountable for are the actions that we are responsible for either through our own negligence or through our own willful misconduct. The woman was not negligent in being the victim of rape or incest. She did not ask to be victimized in this way so she cannot be held morally accountable for the results of this attack upon her person. To require the woman to carry to term an embryo that she had no moral responsibility in creating would be a cruel and insensitive thing to do. It could very likely cause irreparable

damage to her mentally and emotionally. Because of her innocence in the creation of the embryo the woman has no moral obligation to carry the embryo to term and may elect to have an abortion without being morally wrong.

On the subject of moral responsibility one must deal with the topic of whether or not the woman's moral duty toward the embryo grows as it develops toward the actual moral agent it will become if carried to term. The answer is yes. This is because the woman by carrying the embryo for an extended period, after discovering that she is pregnant, has accepted a moral responsibility to see her pregnancy through. This responsibility comes from her negligence through which she has agreed to an implied moral contract similar to the implied moral contract of accepting or changing the moral rules that society has set, that all Americans agree to follow by living in the United States. This is not because the embryo is more of an actual moral object/agent than it was at earlier stages of its development, the state of being an actual moral object/agent is formed within the thing that has this quality through its development of certain traits and it cannot be bestowed upon something by an action or lack of action by any actual moral agent. Saying that the embryo is an actual moral object/agent would be like saying that the sperm and the egg are actual moral objects/agents. Just as they are not actual moral objects/agents so the embryo is not an actual moral object/agent. The only thing that can be said of the embryo that cannot be said of the sperm and the egg is that the embryo is a potential moral object/agent. This statement, however, does not give it the rights or duties of a fully developed actual moral object/agent. This implied moral contract would at least reduce if not destroy the woman's claim to the right to an abortion.

This is important to the last special case where a woman willingly has sex. Even though she uses all the forms of contraception that she can she still falls into the fraction of one percent that becomes pregnant. Even though she is probably

more morally accountable than the woman who was the victim of rape or incest she is not negligent because she has done everything that a morally reasonable person could do to prevent this pregnancy from happening short of abstaining from sex. In human nature there are four main drives: thirst, hunger, avoidance of pain, and sexual gratification. To say that a woman must avoid fulfilling any one of these is not only unrealistic but verges on the cruel. If a person were to steal a loaf of bread to keep from starving or were to break into another person's house to keep from being subjected to intense physical pain very few people would say that they were morally wrong in doing so. In the same way a woman who responsibly gratifies her sexual urges using all possible precautions to prevent pregnancy cannot be and should not be held morally responsible for becoming pregnant. Because there was no negligence on the part of the woman there is no implied moral contract to bind her to this pregnancy and even though she isn't totally innocent in the creation of this embryo she cannot be held morally responsible for her pregnancy, therefore she still has the moral right to an abortion. This case would also apply to the cases where birth control methods are unavailable, unreliable or excessively dangerous to the woman's health if the woman has honestly tried to get and/or properly use all methods available and safe for her to use. By doing this she has done all that any morally responsible person can be expected to do in preventing her pregnancy and is therefore morally justified in having an abortion.

Some people might consider the above case a justification for a woman to use abortion for a method of birth control but there is a major difference between the case of a woman who has an abortion because she became pregnant after taking all the preventative steps she could reasonably be expected to take and the case of a woman who has an abortion but who refused to properly use other birth control methods. The woman who used

birth control methods that failed was not negligent in trying to prevent her pregnancy and therefore cannot be considered morally responsible for her condition; but the woman who didn't use any form of birth control was negligent and therefore is morally responsible for her pregnancy. This is the major difference between the two cases. Birth control methods are widely available in the United States through planned parenthood, state run clinics and university health centers across the nation at a minimal cost if any. The excuse that they cost too much or that they don't give as great of satisfaction are just that, excuses for negligent behavior and as such they cannot validate the use of abortion as a means of birth control.

In the abortion debate there are many different positions that can be held and only one of them has been covered in any detail here. This debate will probably still be as hotly argued in the future as it has been in the past and there are no easy answers to this question. The purpose of the debate is not to prove who is right or who is wrong but to get people thinking about the subject so that they can make their own decisions based on the facts, not on the opinions of religious groups, legal theories, or self-proclaimed guardians of morality.

# *Determinism and Free Will*

*Curtis Lee Isom*

Determinism vs. Free Will--How is the world governed? This is always one of the biggest debates in philosophy. In the following, the objective is to examine both, then offer an alternate viewpoint of how the world is governed.

First is determinism which is the belief that everything has been set-up in a predetermined fashion that allows no room for change or deviation from that order. This order, according to those who support determinism, was set-up by God when everything began. For humans, this means that all our actions are involuntary and in a "pattern" that is absolute and final.

To consider that everything has an absolute order to which change cannot happen seems like a good idea but becomes absurd in the long run. One point is that if an object has a set pattern to it, then after a while, the pattern will become obvious to anyone who has been studying the object long enough; because the pattern is absolute and will not vary. Now, if everything was broken down into individual objects, and each object observed long enough to record its set pattern, and these patterns recorded onto one "master list," then everything, to anyone who reads the "master list," will be absolutely predictable. But those who observe life occasionally will no doubt say that life is not predictable to any great extent. Yes, there are those who say that you can predict how an object will react, or how a circumstance will turn out. But can they really say that that object or circumstance will produce the same end result exactly the same way every time? Very doubtful. Now considering the previous statements, if things could be predictable, wouldn't everything eventually become boring because you could know the outcome of everything that is happening

around you? And from that standpoint, determinism is quite frankly--dull.

Now those who strongly believe in determinism will say, "That's how God set things up!" But use the following thought experiment--say you could be God and you create a world, to observe, where everything is set-up to follow an order that cannot be deviated from whatsoever. Would you create something like that to observe? And what would there be to observe? You look at it once and you know how everything is going to occur. And since you know how everything is going to occur, your creation becomes dull, predictable, uninteresting, and boring. So what is the point of creating it in the first place?

By this time, since determinism has everything in an absolute set fashion, how does it explain the constant change that takes place in the world around us? Those who support determinism say that all the set patterns of everything interact with each other and thereby causing change. But to cause change according to this means that one objects' pattern alters or varies the pattern of another object or the pattern of each object varies. But this contradicts the idea that everything has a set order that leaves no room for change or deviation from that order. So in the long run, determinism doesn't allow for change and therefore everything would finally reach a point of stagnation because change does not occur.

Now if a world controlled by determinism is absurd, the flip side is a world controlled by total free will. Is that possible?

Well, the concept of free will is that we have total control over our actions and therefore what we do is spontaneous and voluntary with no outside control. Therefore, everything could act on its own accord without affecting the actions of anything else. And since everything its going off on individual "tangents," without any outside regulation or control, the end result would eventually become utter chaos. And from utter chaos, change, and eventual progress, could not occur because

things would not be interacting with each other in some type of orderly fashion. This is not to say that change is not possible, just that any change would not have any lasting effects. So in brief analysis, the idea of a world controlled by total free will also becomes absurd in the long run.

So where does that leave us? The alternative is a world that is run by a compromise/combination of these two extremes. Most people might believe this is impossible, that it has to be one or the other; but determinism and free will can work together and do so in the world around us.

A basic model of determinism and free will working together is the game of chess. In chess, there is the restrictive, or determinism, side which includes the gameboard, the number of players, the number of pieces per player, and how each piece is to be moved. The possibility, or free will, side is composed mainly of a player's choices in moving their pieces. During a chess game, a player's options can be many; while at other times they are very, very limited. How a player's pieces are moved constantly changes the outcome of the game as to who wins, loses, or the possibility of a draw. Although a chess is a basic model of determinism and free will working together, the world also has determinism and free will working together.

The restrictive, or determinism, side of the world is the basic environment that we live in. The weather, rain for example, has a cycle that explains how water evaporates into the air to condense in a cloud only to fall back to the ground as rain, where it collects into streams, rivers and oceans, from which it evaporates again. Plant life, trees for example, also have cycles that tell how a tree grows from a seed into a full grown tree that produces more seeds that allow more trees to grow. All these cycles, or patterns, are predictable to some degree from beginning to end. Humans also have a predictable pattern that states we all are born and then eventually die. All these patterns are in an order that does allow for change or deviation, but are

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basically consistent time after time.

The possibility, or free will, side is what action we take in respect to the environment around us and to each other. Using our natural resources effectively/efficiently or wasting them is how we change or determine what we have to survive on. War, striving for peace, and helping the homeless are examples of things that change or determine how we get along with one another. We can build and we can destroy our world and our relationships with others. Therefore, we can affect our destiny by what we have and who to work with. These are things that we can choose to, or not to, take part in; it all relies on what actions we take. Our actions produce, more often than not, reactions that allow for some change, and sometimes progress, to occur. This change or progress is not always predictable, but helps make our world a constant challenge for us. Also, whether this change or progress is always in our best interest is beyond the initial objective stated before, and a topic better left alone for another time.

From all of this, the viewpoint of a world governed by determinism and free will working together is more realistic and probable than a world governed by just one or the other. Both determinism and free will are needed to keep things going in an orderly fashion and yet allow change and progress to occur.

# *Reflections of Women: Past, Present and Future*

*Andra Bryan*

All my life I have been a woman. Someone once told me to be proud of being a woman; it meant having the capability to be a daughter, a sister, a wife and a mother. I recently learned it meant much more. Until I did extensive research into the lives of women of the past and present, I did not realize what a great impact women have made on history. Women have been leaders, inventors, creators, and winners. They have been in the forefront and behind the scenes. They haven't been in the White House or on the moon, but perhaps that will change soon.

The women who received my focus all were educators, having influence on a great number of people and making strides for themselves and for other women in their field. Two women in particular had a great direct influence on my life.

Margaret E. Haughwout was one woman of the past that was ahead of her time. Because of this, she eventually lost her job. She was born in 1874, and during her lifetime achieved much in academics. In doing so she helped others to achieve as well. She became a professor at Kansas State Teacher's College, now Pittsburg State University, in 1923. Haughwout became known to her students for her eccentricity. On the top of the list was her behavior in purchasing a man's suit, shirt and tie and wearing the attire to classes and social gatherings. She was criticized heavily for it, but people didn't realize the purpose of her actions. Haughwout was conducting a study. She published the results in 1930 in an article about men's clothing, and according to Gene DeGruson, curator of Special

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Collections, she found that pants were economical, practical and comfortable, especially in winter. She was an important figure in women's dress reforms. Haughawout even had her 1931 picture taken for the school yearbook, the Kanza, in the suit.

Eyebrows also were raised when Haughawout made available to students copies of magazines banned from the mail, according to Special Collection documents.

In 1933, she took a sabbatical against the warnings of peers. With the beginning of her sabbatical came the ending of her career. Her salary began to be cut each month, and by the end of her sabbatical she received no paycheck. She went to President Brandenburg to demand an answer, and he told her her position had been abolished.

Throughout her career, Haughawout made significant contributions to her field. A teacher of advanced and creative writing, she took knowledge beyond the classroom by founding the "Monday Nighters." Every Monday night, she would open her house to any student willing to bring their manuscript for criticism. Often great discussions arose, and many good writers were a result of the group.

Haughawout found her way back to KSTC after World War II, amidst a teacher shortage, and at the age of 70 began teaching again at the request of a former "Monday Nighter," then a department head. She permanently retired in 1951 and died in 1964, leaving behind many students who had successful careers in part because of her.

Margaret Coventry, another woman educator of the past, never liked school. In fact, she hated it so much she wished as a child it would burn down so she wouldn't have to go. In 1914 her wish came true when she was at the Manual Normal Training School, now PSU, and she witnessed Russ Hall burn. Coventry eventually had come to like school, and received a bachelor's of science degree in the first degree-receiving class

in 1913. She was an instructor when Russ Hall burned, and was unusual in the sense that she was in a career field normally considered a man's: science.

In 1913 she began teaching physical science, and in 1918 she became an assistant professor of chemistry. Coventry eventually achieved her master's degree, and according to Special Collections documents helped many students to obtain a love of science. Records show that the woman who never liked school never was absent in college.

Not only did Gladys Galligar enter a field not normally filled with women, she earned the title of Doctor, and kept her maiden name after marriage. She was born in 1904, and was educated in a one-room school. Her academic record grew to be outstanding, and after receiving extensive training and degrees, she became professor of biology at KSTC in 1948. According to documents in Special Collections, her first salary was \$25 a month. She quickly progressed up the career ladder, and by the end of her career had published numerous scientific studies, held membership in several honorary societies, and was awarded many scholarships.

While at graduate school, she met Dr. Theodore Sperry, also a botanist. They married, and because of the name she had made in her profession and because she was a generation ahead of her time, she retained her maiden name both professionally and socially. According to Gene DeGruson, it really raised some eyebrows when they traveled together.

During their life together, they concentrated their efforts on the wildlife wilderness in their backyard, known as a one-acre oasis, or "gene pool," appropriately named "Paradocs." Together they catalogued 163 species of birds on their preserve, with a concern about wildlife and conservation. According to a 1961 Kansas City Star article, Galligar attained a federal permit for their work on the oasis, something not easily done. She had the goal of developing an area that would allow plants

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and small animals of nature to live and thrive in their natural habitat.

Galligar set an example more than once to students, and to women seeking professional lives. Her sudden death was in 1975, in the house which she personally had designed.

Women of the present also were influences on history. Dr. Carolann Martin, professor of music at PSU, was one woman who broke the norm in her field. Sir Thomas Beecham said there were no women composers, and never would be, but Martin proved him wrong. She recorded "Journeys," a compact disc of orchestral works by living American women composers. A nationally-known conductor, she said the album is the first of its kind that has orchestra pieces entirely by women.

Martin said things have started changing for women in the music field in the last 10 to 20 years. She is conductor of the Southeast Kansas Symphony and has been reviewed countless times for her many accomplishments, as well. During the '50s and '60s she was an officer in the Marine Corps, something she said was odd for that time, since women were primarily secretaries. Throughout her career in the military, she didn't lose her love of music, taking part in musical activities wherever she was stationed. Her first assignment was in Norfolk, Va., where she was one of three women on a Navy base that had 20,000 to 30,000 men. She said she showed them that women could do that type of thing in the military in order to get rid of age-old misconceptions.

"I'm lucky because opportunities have opened up for me. Music is a field that I'm seeing grow every year; there are more and more women getting some of these positions and winning prestigious awards. People often have preformed ideas about what should and shouldn't be; they aren't used to seeing women conducting. But as more people see more women up there conducting, they're not going to think of it as such an odd thing. Why should it be an odd thing? It's just

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music," she said.

There have been many firsts among women in history: the first American woman in space, Sally Ride; the first woman pilot, Amelia Earhart, and the first and only woman vice president at PSU, Wilma Minton, who has made strides for herself and witnessed those of others. She set another first among Kansas regents institutions as the only woman director of student affairs.

Minton said women's roles on campus during the beginning of her career in the '60s were definitely different than today. Women had a separate government and a separate honors society, and men's and women's sleeping quarters were on opposite ends of campus. In 1969, Minton became dean of women, a position that has since been terminated. She oversaw any woman student who broke the rules and made decisions concerning women on campus.

"You wouldn't believe what women had to go through in those days. It was just incredible. I saw some enormous social changes occurring here from 1965 to 1970. Rules for women were much more strict than those for men. Women were required to be in their residence halls by 10:30 p.m. Monday through Thursday, 11:30 p.m. Friday and Saturday, and 11 p.m. Sunday. The doors were locked at that time, and room checks were made to ensure you were in your room. If you weren't, the dean of women was called and your parents were notified. It was a very serious thing," she said.

On Sunday women held "open houses" by inviting men to their rooms to visit under close supervision, of course. A dress code also was held. Shorts and slacks worn by women were forbidden, unless they were playing tennis or it was after 6 p.m. Minton witnessed much change when men began wearing what they wanted, so women said "to heck with" the dress code, and residence hall hours were done away with in 1967. Title IX was implemented, and women began achieving

their long-awaited equality.

Perhaps the women most influential on my life were two very close to me, my grandmother and my mother. Both had their stint at PSU, both are educators and both are achievers who have made an impact on others.

My grandmother, Georgia Atterbury, 83, was a woman who in her youth rode in a horse and buggy, witnessed the invention of the indoor bathroom, the car, airplane and television set, saw a man set foot on the moon, and saw the Berlin Wall built and torn down. She went from a one-room school-house to become principal and teacher at an elementary school, and founded a band and music program, all of which made an impact on hundreds of students lives for 32 years.

She earned her master's degree from KSTC in 1960 at the culmination of her formal education, but by no means was it the end of her learning. Not only did she accomplish much academically, she married during her teaching career, something not normally done by women teachers of that time. She organized the Grandview High School Concert Band, and founded the school's music program. Throughout her life, she has traveled extensively, seeing all but four of the fifty states. At the death of her husband, she successfully ran a single-parent household while maintaining her career. She refuses to be thought of as an "old woman" and keeps abreast of current events and politics. She has proved a valuable role-model for me as a young woman, as I now can set my sights on all that she accomplished and know that it is possible for me too.

My mother, Janeil Bryan, graduated from KSTC in 1962, but like her mother, her thirst for education didn't stop there. She taught elementary school for eight years, periodically returning to PSU to continue her education. She earned her master's in education in 1967, and has continued to attend university seminars. Since then she has experienced the joy of teaching an illiterate adult to read; the ambition to operate her

own business a number of years in Pittsburg; and the initiative to found the Centennial Choir, which has continued to thrive since its start 17 years ago. She too has been a role-model, an encourager and a motivator in many people's lives, most of all mine. She was the one who early in my life told me I was lucky to be a woman, because it meant being able to be a daughter, sister, wife and mother. She also told me I could do anything I wanted to do. I will.

# *Shaped by Adversity: A Case Study of the Organizational Communication perspective at Dina Manufacturing, Inc.*

*Janie Moriconi*

Dina Jemison is a woman who has developed a business philosophy that is unique among her male counterparts. Jemison espouses a management philosophy that is largely foreign in the national work force. She has a clear vision of the ideal workplace and it is one that may be possible only for women in business.

Jemison is president and chief executive officer of Dina Manufacturing, a Pittsburg, KS.-based company producing cultured marble products at factories in Pittsburg, Columbus, and Oswego. There are 28 factory workers on the payroll. They are all women. There are six salespeople traveling all over the United States. They are all women. The office staff in Pittsburg numbers six. Five are women. The lone man on the Dina work force is Jemison's husband, Robert, who is the comptroller. A part time male designer rounds out the Dina staff. "Women," Jemison says, "fit into this kind of business better than men." Her opinion has been forged by adversity.

Adversity shaped Jemison's business philosophy which is a product of her unique--intrinsically female--response to a challenge created by male-dominated competition.

Jemison says she had been expanding her company

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gradually after beginning in 1980 as a one-woman, home-based crafter. By 1986, she was manufacturing cultured marble bathroom accessories from a factory in Houston, TX., employing a small crew and receiving orders from up to 600 retailers across the nation. That year when Jemison took her product line to market, she discovered that another manufacturer, a man, had taken her copyrighted designs to an overseas factory and had them copied to produce a line which he could offer at a fraction of her cost. "My customers were afraid to buy from me," she recalls. "They were afraid that their competitors would buy the cheap copies and leave them open to charges of gouging."

Within days, Jemison's orders dried up taking her cash flow with them. With overhead and payrolls to consider, Jemison says she was faced with two choices. She could either risk destroying her business by devoting her remaining capital to attorney's fees for a lawsuit on copyright infringement or she could simply accept defeat quietly. She believes the latter choice is what her illegal competitor expected. It would have been the logical course for a man.

Jemison, however, had the benefit of being brought up female. As a woman, the focus of her development had been on analyzing experiences and relationships (Sullivan, 331) and applying those analyses to a relational perspective based on intimate, interpersonal communication (Jamieson, 81-84). She accepted neither of the traditional alternatives. Instead, she set out to meet each of her previous customers face-to-face. At each meeting, she says, she explained the situation and then said to each retailer: "I understand that you can't afford to take the chance on buying my product line. I just hope you will do the right thing. If you can't buy my products, at least don't buy his."

If her response to the challenge was unexpected, the result was even more so. "Within three months, our orders were higher than they had ever been," she says. Her illegal competitor responded by suing her for damages. Since his damages

were based on his own illegal activities, the suit was unsuccessful; but the costs of defending the action placed her in financial jeopardy.

The increased business and decreased capital created a dilemma for Jemison in labor-poor South Texas and eventually led to her relocation in 1987 to labor-rich Southeast Kansas. The company has since grown from one factory to three and Jemison has continued to make personal calls on her far-flung customers a part of her marketing strategy. "I think the customers like the chance to talk to the president of the company," she says. That personal touch, which came so naturally to her, along with her new motto, "It can be done in America with Americans working," has set the stage for what she hopes will be continued growth and development.

Adversity also shaped Jemison's management philosophy which is based on mutual trust grounded in mutual respect among all her workers. Jemison recalls her own experiences as a working woman in the years before she started her company. "I was a good employee, but I never got treated that way," she says. Her experiences, she believes, have been shared by her current employees in their own previous work experiences. Jemison sets a standard of fair treatment for her employees. She demands that supervisors earn trust and respect by behaving respectfully toward their subordinates and that subordinates reciprocate. She demands that all production workers take pride in their work and she encourages each employee to think for herself and to ask questions. Jemison believes that every piece produced in her factories requires individual judgement decisions to achieve top quality and she wants her workers to feel justified in making their own production decisions and acting upon them.

The philosophy and resulting work atmosphere often require difficult adjustments for new employees. "Sometimes it takes a long time--six months or a year--to gain an employee's

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trust and it's an easy thing to lose. We work at it . . . daily," Jemison says. Vigilance is necessary, she adds, because trust is the first thing to go when conflict arises and the rebuilding process can be very slow.

Until very recently, Jemison worked on the production line along with her staff at least part of the time. The development of strong team spirit is a priority. She tells new employees the stories of the company's beginnings that embody the essence of her management philosophy. For example, she relates the "living legend of Lucille," the tale of a Texas woman in her late sixties who was hired by mistake and became the core of the team because of her positive outlook. The story reflects Jemison's belief that attitude is the key to success and that everyone should be given a chance. Such story-telling style is typical communication patterning for women (Jameison, 83) and it is one of the most effective means of passing on management values in the act of creating a corporate culture (Morgan, 121).

The emphasis on strong team spirit is fostered in a number of ways by Jemison. She encourages and participates in employee-initiated celebrations of special occasions. Such events as birthdays, family achievements, etc., are routinely observed by employees with covered-dish luncheons instead of the traditional lunch hour. The company sponsors a softball team whose games are usually attended by the non-playing colleagues. A picnic and awards ceremony highlight the summer season, but Jemison resists such standard awards as "Employee of the Month." She believes such ploys are divisive rather than motivating and, in her factories, the spirit of cooperation is more important than competition. At Christmas, the company hosts a lavish Christmas dinner for employees and their families and Jemison observes a ritual she calls the Five Days of Christmas. During the last five working days before Christmas, Jemison gives a gift to each employee each day. The

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gifts may range from the sublime to the ridiculous, but they have become part of the tradition of the company and thus set the tone for all personnel interactions (Kreps, 123-128).

Jemison also responds to mood changes among employees by providing little surprises aimed at raising morale before low periods become depressions. "Sometimes I just order pizza for everybody (at one of the factories) and serve them lunch myself to let them know how much I appreciate them," she says. This attention to climate or mood may be Jemison's most successful strategy at maintaining a supportive, open company culture--a factor which can be crucial to business viability (Kreps, 194).

In such a nurturing atmosphere, the development of strong interpersonal relationships among workers is probably natural. "We don't stop caring about each other after work," Jemison says. "Employees do special things for each other, like babysitting. They are good to each other." Jemison, too, does her share of after work sharing. For example, she is currently acting as Lamaze coach for an employee who is expecting her first baby. She has an open door policy and is willing to meet with employees at their convenience. She treads the fine line between boss and colleague carefully to support the team atmosphere without showing favoritism.

One result of this fellow feeling manifested itself in November, 1989, when an employee at the Columbus factory suffered a major loss. The woman's mobile home burned and destroyed nearly all of her family's personal property. By the next morning, an employee of the Pittsburg plant had mobilized the entire work force. The employee organized lists of specific family needs including clothing sizes. She approached Jemison for her cooperation, and she led the entire Dina staff to Columbus where she and her fellow employees helped rescue the items spared by the blaze. Jemison, who worked alongside her employees on the clean-up, postponed work on the production

line but paid her employees their full wages while the rescue operation proceeded.

When the burned out family decided to rehabilitate a derelict house they owned into a new home, the factory workers drafted their husbands to donate labor and they talked to Jemison about doing more. Jemison says they suggested she donate the funds she had set aside to provide their traditional Christmas party. She complied and the funds were used to finance new wiring and plumbing for the remodeled house.

Jemison agreed to waive the lavish dinner, but she did not abandon the Christmas party totally. With the cooperation of the employees, she rented a hall and hosted a covered-dish dinner to which all of the employees contributed; and one of her ritual Five Days of Christmas gifts to each employee was a gift certificate redeemable for a free, private lunch with the boss at any time during the year.

Jemison carried her vision of the perfect company with her through many setbacks before achieving her dream. Starting as a floral designer selling items at arts and crafts shows, Jemison was offered a contract to provide silk arrangements for Sears' store displays. The problem was that Robert Jemison was also in the midst of building his own high technology equipment testing business and was faced with the need to transfer his business interests from Texas to California. The couple agreed that Dina would forego the Sears contract and move to California to focus on Robert's business. However, they also agreed that the next family priority would be her business.

Eventually, Robert Jemison sold his company to a Houston enterprise which requested his presence for technical support during the transition. The couple moved back to Texas and Dina Jemison began working toward her own goals. She rescued some silk flowers left over from years before, bought \$45 in new supplies, re-established her contacts--including Sears--and began again. As her sales grew, she reinvested the

profits and, following the advice of her banker, began to expand her home-manufactured product line. A plaster wall plaque which she designed was soon attracting enough attention that she decided to try for national distribution. The rest is history. The wall plaque led to cultured marble accessories; and the home-based, one-woman operation became Dina Manufacturing, Inc.

For the future Jemison intends to continue following her banker's advice with expansion into additional markets and product lines. She says she would like to explore establishing her own retail outlets, is considering adding a furniture line to the product, and would eventually like to offer a complete bed and bath suite concept with textiles and wallpaper.

Whatever the direction, the company's philosophy will continue to be, "Women can do it better." From the organizational communication cultural perspective, the philosophy may be right.

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## *Shards of Silk*

*Janna Whistler*

As I dance  
this dance of death  
plodding slowly  
to my last breath.  
Should I?  
Could I?  
If I dared?  
Would I?  
Would I?  
If I cared?  
Chopping realities that have so blared.

I want to crawl in this place  
hoping it has  
a very small space  
seeking at times to hide within  
pondering stories I choose to spin  
Can we? Will we?  
Ever win?

I love to love the world I see  
though the decadence does show  
I bow before its majesty  
in hopes that I may grow  
I long to do so many things  
my hopes, ambitions and even dreams  
parts of me the world does not know.

And as I thought of all that was  
and all will never be  
gazing down, vistas of time  
hoping forlornly to see  
the banishment of loneliness  
of the one who lives in me.

For I long to touch that part of you  
bound up in shards of silk  
to feel the life and breath of you  
to share that taste of milk  
but silver thorns  
pierce so strong  
and bleed so deep you know  
like friends who meet, have intercourse  
yet one is held a foe.

On golden rings  
that broke my dreams  
casting emotion upon the stone  
those craggy hills  
upon sit mills  
churning endless woe.

# *The Quest for Freedom*

*John Alex*

2125 AD: Fear engulfs the mind, for I live in a society where all thought is controlled by the State. In my world, we exist to serve, we do as we are told, it is suicide to do otherwise.

Loved ones do not communicate with one another, friendship has gone the way of the dinosaur. I know in my heart that I can no longer live like this, but, I am afraid, I cling too hard to this life.

Was it always this way. . . Sometimes, while I sleep, I dream about a place where people live in absolute freedom, fear!. . . it has no place to dwell. Everywhere you turn, people are engaged in conversation, the issues of the day are hotly debated, couples hold hands in the moonlight, all is well. But, alas, I awaken, the dream fades, the real world takes over. Now, I live only for my dreams.

# *Untitled*

*Rhonda Kutz*

Sometimes the pressures of life  
can get you down,  
causing a tilt, in the outer rim  
of a frown.  
Anxiously awaiting the fragments  
of a spirit,  
that lingers around our soul,  
but seldom gets near it.  
Oh, the cycle of miraculous signs,  
that come to us in perfect time,  
reminding us of one who  
knows the heart  
that sin and selfishness impart.

# *Creation*

*Polly Anderson*

It's a quiet night in Chaos.  
Existence stills it's breath  
In anticipation.

Lightening crashes!  
Thunder roars!  
Galaxies whirl!

Cosmic mood music.

The Goddess and God make Love  
With an explosion of ecstasy  
The stars collide  
And the universe shudders.

The heavenly couple sigh.

They smile with knowing.

Passionately, with painful violence  
The birthing begins.

Hee-hee-hee PUUUSHH!!

Her birth waters flow in waves  
Softening the passage of time.

Hee-hee-hee PUUUSHH!!

A cry of agony rings through infinity  
as mountainous edges pass through  
imaginations canal.

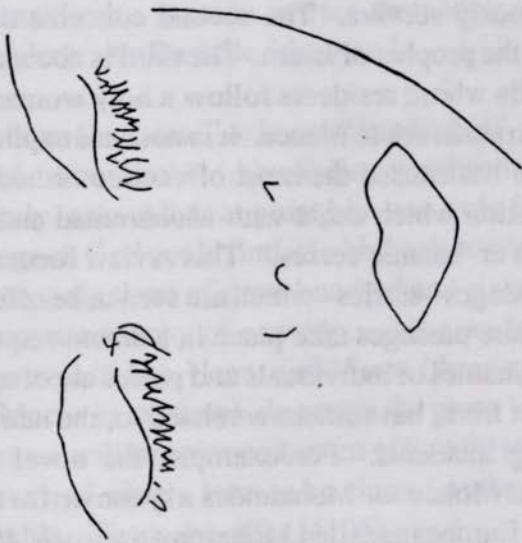
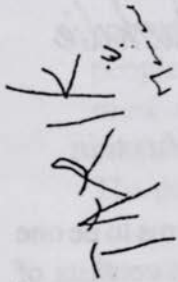
Hee-hee-hee PUUUSHH!!

Momentarily the pain subsides  
exposing beautiful depths  
of canyons and valleys.

The Goddess sheds tears  
of wonder, Love, relief.  
A gentle rain to cleanse  
the new Babe.

Congratulations Dad!

It's an Earth.



Night Fairing... they w-h the stars

# *The Satanic Verses*

*by Salman Rushdie*

*review by Ali Hussein*

The Satanic Verses by Salman Rushdie seems to be one of the most controversial novels ever written. It consists of three stories. The first story deals with the adventures of two Indians who fall out of a jumbo jet blown apart by a bomb and who miraculously survive. The second concerns the life of Mohammad, the prophet of Islam. The third is about a Muslim village in India whose residents follow a holy woman to walk through the Arabian sea to Mecca. It is not hard to pinpoint the section which has caused the most offence to orthodox Muslims: the section which deals with Mohammad and also the whole subject of "satanic verses." This review focuses primarily on the passages--stories--which are seen to be offensive by Muslims. These passages take place in a dream sequence. In these dreams, names of individuals and places are often chosen to be different from, but somehow related to, the names in the corresponding incidents. For example, the novel refers to Mohammad as Mohaund. Mohaund is a synonym for the devil, and medieval Europeans called Mohammad as such. In another instance, the city of Mecca is referred to as "Jahillia." In Arabic jahillia means ignorance. Also, in the Quran, jahillia refers to the pre-Islamic era of darkness and ignorance.

According to early Islamic historians, Mohammad was challenging polytheism, and his monotheistic teachings were real threats to the power of rulers from the Quraysh family. In spite of the fact that Mohammad gained some support from the

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lower class and non-tribal individuals, he was not welcomed by the well-to-do in Mecca. As Rushdie "dreams:"

Mohand laughs, . . . 'maybe you haven't been here long enough' he said kindly. 'Haven't you noticed' The people don't take us seriously. . . Some times I think I must make it easier for people to believe. . . You know what has been happening. Our failure to win converts. The people will not give up their gods. . . (108)

It was within this atmosphere of despair and "failure" that the "satanic verses" event occurs. According to Muslim commentators, Quraysh made the offer to Mohammad that if he would reconsider his attitude toward their idols, they would convert to Islam. As Rushdie "dreams:"

Mahound. . . grins 'I've been offered a deal'. . . 'A grain of sand. Abu Simbel (Abu Sofian was head of Quraysh family) asks Allah to grant him one little favour'. . . 'If our great God could find it in his heart to concede. . . that three, only three of three hundred and sixty idols in the house are worthy of worship. . . 'He asks for Allah's approval of Lat, Uzza, and Manat (three greatest Idols in Mecca at the time). In return, he gives his guarantee that we will be tolerated, even officially recognized as a mark of which, I am to be elected to the council of Jahillia. That's the offer.' (105)

Shortly after the proposal from the Quraysh family, Mohammad recited the following verses:

Have ye seen  
Lat, and Uzza,  
And another,  
The Third (goddess), Mannat? (Quran, Sura Najm,

verses: 19 and 20)

According to some Islamic commentators, Mohammad, inspired by Satan, introduced the two following verses after announcing the two previous ones:

These are exalted birds,

And their intercession is desired indeed (Rushdie, 114).

However, Gabriel then revealed to Mohammad that Satan was the one who inspired those two last lines to him; then the following verses were revealed to him through Gabriel:

Have ye seen

Lat, and Uzza,

And another,

The third (goddess), Mannat?

What! For you

The male sex,

And for him, the female?

Behold, such would be

Indeed a deviation

Most unfair!

These are nothing but names

Which ye have devised,-

Ye and Your Fathers,-

For which God has sent

Down no authority (whatever).

They follow nothing but

Conjecture and what

Their own souls desire!-

Even though there has already

Come to them guidance

From their Lord (Quran, Sura Najm, verses: 19-23)

And the "Satanic Verses" (the two lines) were removed from Quran (actually from the notes-manuscripts, because there was no Quran at the time as we know it now).

Rushdie in his "dream" suggests, indirectly, the notion

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that "mahound" has not been actually deceived by the Satan into uttering the "Satanic Verses," he sees "Mahound" as a pragmatic prophet who purposely introduced those verses to gain more support from the people and to spread his religion. As he puts it in the "dreams" word:

'Angels and devils,' Mahound says. 'Shaitan (Satan) and Gibreel (Gabriel). We all, already accept their existence, half way between God and man. Abu Simbel asks that we admit just three more to this great company. Just three, and he indicates, all Jahillia's souls will be ours.' (107)

Muslims perceive the "Satanic verses" incident as a proof that Mohammad was sent by God and was provided with the ability to distinguish true revelation from "Satanic" ones; however, Rushdie in his "dream" (through Mahound's discussion with Hind, 119-121) suggests that when Mohammad realized the potential fatal impact of the compromise--the approval of the three goddesses--he reconsidered those verses and stuck to the notion, suggested by one of his followers, that he has been deceived by Satan in uttering those lines; Rushdie "dreams":

Khalid. . .says: 'Messenger, I doubted you. But you were wiser than we knew. First we said Mahound will never compromise, and you compromised. Then we said, Mahound has betrayed us, but you were bringing us the Devil himself, so that we could witness the workings of Evil One, and his overthrow by the Right. You have enriched our faith. I am sorry for what I thought.'

Mahound moves away from the sunlight falling through the window. 'Yes.' Bitterness, cynicism. 'It was a

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wonderful thing I did. Deeper truth. Bringing you the Devil. Yes, that sounds like me.' (125)

After having implied that Mohammad, himself, introduced the "Satanic verses" for pragmatic reasons, Rushdie in his "dream" goes further to show us a bigger picture, which is actually the real offence to orthodox Muslims; according to Rushdie's big picture, the whole Quran is the work of Mohammad, himself, as opposed to being the Word of God. He "dreams" that Mahound hears only those verses from Gabriel which he wants to hear, indirectly saying that he, himself, makes up the verses through Gabriel. In the following passages this view in Rushdie's "dreams" is hard to miss:

Salman the Persian says: 'It's a trap. If you go up Coney (mountain where Mohammad received his revelations) and come down with such a message, he'll ask, how could you make Gibreel provide just the right revelation? He'll be able to call you a charlatan, a fake.' Mahound shakes his head. 'You know, Salman, that I have learned how to LISTEN. This LISTENING is not of ordinary kind; it's also a kind of asking. Often, when Gibreel comes, it's as if he knows what's in my heart. It feels to me, most times, as if he comes from within my heart: from within my deepest places, from my soul' (106).

But when (Mahound) has rested he enters a different sort of not-sleep, the condition that he calls his LISTENING, and he feels a dragging pain in the gut, like something trying to be born, and now Gibreel, who has been hovering-above-looking-down, feels a confusion, WHO AM I, in these moments it begins to seem that the archangel is actually INSIDE THE PROPHET, I am the

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dragging in the gut, I am the angel being extruded from sleeper's navel, I emerge, Gibreel Farishtta ( means angel in Persian), while my other self, Mahound, lies LISTENING, entranced, I am bound to him, navel to navel, by a shining cord of light, not possible to say which of us is dreaming the other (110).

'It was the Devil,' (Mahound) says aloud to the empty air, making it true by giving it voice. 'The last time, it was Shaitan.' This is what he has HEARD in his LISTENING, that he has been tricked, that Devil came to him in the guise of the archangel. . .but Gibreel, hovering-watching from his highest camera angle (Rushdie's big picture), knows one tiny thing that's a bit of a problem here, namely that IT WAS ME BOTH TIMES, BABA, ME FIRST AND SECOND ALSO ME. From my mouth, both the statement and the repudiation, verses and converses, universes and re- verses, the whole thing, and we all know how my mouth got worked (123).

To see better what Rushdie's views in the "big picture" may mean to an orthodox Muslim, one should realize that the most fundamental belief for Muslims is that the Quran is the exact word of God--Quran to Muslims is considered to be a miracle; whereas the bottom line of Rushdie's "dream" in the "big picture" is the Quran is not the Word of God, but of a human being--Mahound.

Some, as well as Rushdie, himself, see Muslims overreacting; they explain that the parts apparently offensive to Muslims have taken place just in a dream; however this argument seems to be hardly appealing. Rushdie, in his own defense writes:

"After working for five years to give voice and fictional flesh to the immigrant culture of which I am myself a member, I should see my book burned,. . . Inside my novel its characters seek to become fully human. . . I have tried to give a secular, humanist vision of the birth of a great world religion. . ." (Rushdie, 26).

Now, if we realize that Rushdie has spent "five years" to give fictional characters "fully human" dimensions, in trying "to give a secular, humanist version of the birth" of Islam, then it is simple-minded to fall for the "dream" argument; simply because "dream" was just a literary technique for Rushdie to express his ideas. A better argument, however, for Rushdie seems to be to argue against the means and manners with which a literary work is responded, while defending his ideas--that's not to say they are right.

Another important consideration is the political aspect of the issue. Some of the reactions of Islamic countries were influenced and shaped by political circumstances:

In Pakistan, the conservative Islamic Alliance used the Rushdie issue to oppose Bhutto, who, intellectually is close to Rushdie.

In India, the ban on the novel was probably a move by Rajiv Gandhi to gain votes among the Muslim Population.

Having been defeated in his bloody war against Iraq and forced to "drink the poison of peace," Khomeini found Rushdie's book a scape goat, a means to divert people's attention from the consequences of his irrational war. It is interesting to notice that Rushdie had been respected highly in Iran. His opposition to the Shah and his anti-Imperialist position had endeared him to Khomeini and his followers. In 1985, Rushdie's third book, "Shame," won an Iranian literary prize in Tehran as the best foreign novel of the year.

It is worth mentioning that Khomeini's death sentence

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for Rushdie conflicts even with the tradition left by the prophet of Islam and by the first Shi'ite Imam leader, Ali. Throughout his life, including the ruling years, the policy implemented by Mohammad was based on kindness and forgiveness. When the city of Mecca was conquered, he declared an amnesty for the people of Mecca although they had greatly harmed and insulted him, caused the death of his wife, and tortured and murdered his companions in the preceding years.

**Editor's note:** In February 1989 Ayatullah Ruhollah Khomeini of Iran condemned Salman Rushdie to death for The Satanic Verses, which he understood to be blasphemous. Since that time, and despite the death of Khomeini, Rushdie has lived in isolation under police protection in Great Britain. The author of this review wished to remain anonymous--hence, Ali Hussein is a pseudonym.

### Notes

1. Rushdie, Salman. The Satanic Verses. New York: Viking Penguin Inc., 1989, p. 100-125.
2. Rushdie, Salman. "The Book Burning", New York Review of Books, 2 Mar 1989, p. 26.
3. Yusuf Ali, A. The Holy Quran. Brentwood: Amana Corp, 1983, Sura Najm, verses: 19-23.

# *Our Right to Choose* *by Beverly Harrison*

*review by Kimberly Hazen*

Beverly Wildung Harrison begins her book, Our Right to Choose, by stating that the conflict over abortion is much more than a question of morality. It encompasses not only morality but the dominant groups' views about who shall societally control the reproduction of human beings and how.

Our society is class stratified to the extreme of caste rigidity between ancestors of white Europeans and others of ethnic backgrounds. Gender can also be viewed as having a castelike quality. This quality becomes a critical factor in the abortion conflict. The idea that women should assume procreative choice is radically new in shaping future social policy within the United States and other countries. It heralds a fundamental change in the course of human history as we know it.

The dominant group, being male, will use, and has used, political, religious, and economic means to assure that women as a group have had no real power in the question of reproduction of the species. According to Harrison,

...our institutions, mores, and customs and all the varied religious sacralizations of these systems through all recorded history-have been shaped inherently to control women's procreative power. This control will not be relinquished without a struggle (p. 3).

Because of the way these institutions are shaped, then, the question of the morality of abortion is entangled with society's political and religious views. Most important in the abortion

issue is the question of who shall ultimately control procreative power, men or women.

Posturing in politics to religious moral values is seen as good and even necessary in this patriarchal society. However, the author believes that moral value judgements should be set aside, and politically personal well-being rights should be fought for. She firmly believes that the fundamental issue is women's self-respect in the face of the anti-human values put forth by the dominant group of society.

Richard Wasserstrom, a male philosopher, recently conceded that because of dominant ideology only white males are taken seriously. Harrison states that,

...a few women reverse the ideology: morality is male generated and therefore no intellectual fairness can be expected where women's lives are concerned (p. 38).

Therefore, rights of personal well-being, which are guaranteed for the male members of society, are not even partially guaranteed to women. Especially in, but not exclusive of, reproduction rights.

Anti-abortionist groups and their supporters have argued against abortion on a religious moral view. They suggest that sexual freedom is a moral evil. Harrison points out that, "Sometimes the term morality is used as a euphemism for traditional rules governing sexuality" (p. 39). Unfortunately, most women fail to see that the question of personal well-being is related to morality although not to religious morality. This is due to the either/or split in traditional ethics between moral obligation and personal well-being. She refers to this as sex-negative moralism.

However, she also states that,

...even feminists sometimes fail to recognize that sexual expression should be understood as a positive moral good that contributes to personal self-respect and dignity. We need to recognize that sexual pleasure is a

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foundational value that enhances human well-being and self-respect (p. 39).

Therefore, according to the author, anything that enhances human well-being, self-respect, and dignity should be considered a positive moral good. One that benefits society as a whole, not just one segment or another.

Overall, Harrison disagrees with the popular moralist assumption that "the status of fetal life is the determining issue in the moral debate about abortion" (p. 16). She warns the reader that when encountering this type of moral reasoning to be aware that what sustains it is intrinsically sexist. Even though she believes the question of fetal life to be a valid one it is not the sole one. She states that,

The well-being of a woman and the value of her life plan always must be recognized as of intrinsic value in any appeal to intrinsic value in a moral analysis of abortion. Furthermore...noncoercion in childbearing is a foundational social good (p. 16-17).

Being for or against abortion should always take into account the value of a woman's life plan.

By taking into account the value of a woman's life plan, abortion becomes not only a question of morality but a question of social justice. What benefits a woman's life plan then also enhances the well-being of society as a whole. She cites European women, and Italians in particular, as an example of the social justice argument.

To rest a claim morally on social justice criteria means that the matter at hand is arguably a part of the basic conditions needed for a good society because they are foundational for the well-being of [all] people (p. 44). This would mean that society does have a, "positive moral obligation to support the conditions for women's well-being" (p. 44). She states that these European women learned this theme of social justice through their Catholic heritage.

We are reminded that conditions in the United States for women are not the same as for the above mentioned European women.

The defeat of the ERA should serve as a continuous reminder that not even formal legal equality between men and women is desired by the powers that be (p. 46). She goes on to recall that the political and economic gains made by women are quickly being lost. In reality women suffer the greatest economic and political inequality. By the year 2000 the majority of the people living under the poverty line but still in the work force will be women with children.

Most women who choose to have an abortion do so because of economic reasons. When they do so, for whatever reason, their communities stigmatize them as having loose morals. Harrison addresses the question of religious morals and their consequences in Chapters 3-5.

In Chapter 3, the author identifies four types of Christian theology relevant to the abortion conflict. They are admittedly oversimplified. This is done only so that the features salient to the abortion issue can be presented. These positions do help to "shape the public policy debate on abortion" (p. 57). These types are fundamentalism, biblicist-conservative, neo-orthodox, and liberal. I will only address two of the types she has identified, fundamentalism and liberal theology.

She defines fundamentalism as,

...the theological conviction that 'God's Word' is unchanging and readily identifiable in specific theological formulas, especially in biblical inerrancy (p. 57).

It is important to realize that this is the stance of the New Right. Their power, however, is drawn from the stand they take on such issues as, "...sexuality, procreation, and childbearing. . .are,"...latent but nevertheless operative in much other Christian theology" (p. 58). Fundamentalism then, basically, espouses the deification of males and trivializes females.

The New Right also desires to create a "Christian" state, run by Christians and shaped by Christian assumptions which encompasses everything from a free press, homosexuality, and abortion. Harrison states that,

According to its logic, abortion must be abolished because it militates against the male-dominated patriarchal family as the central institution in God's scheme of 'personal salvation' (p. 60).

Elements of misogyny can be seen in this type of thought. The author cites Nancy Jay who did a feminist analysis of the sociology of religion and the theme of rebirth through blood sacrifice. Jay concluded that these blood sacrifices led to the shift from a matrilineal to a patrilineal decent pattern.

Harrison also points out the deepest irony of fundamentalism. It is adopted by wealthy, powerful men who approve of a salvation that holds in contempt everything worldly while they own and "...control everything worldly in sight" (p. 62).

Women are expected to exhibit "sacrificial" behavior in reference to bearing and rearing children. However, this does not apply to men. They must only conform to "duty" in the deeply conventional sense. Harrison asserts that,

We live in a world where many, perhaps most, of the voluntary sacrifices on behalf of human well-being are made by women, but the assumption of a special obligation to self-giving or sacrifice by virtue of being born female, replete with procreative power, is male-generated ideology (p. 62).

In this sense it is not difficult to understand why safe, legal abortions threaten the very foundation of the fundamentalist's belief system. Understanding their beliefs, however, should not be allowed to impede the bringing about of conditions conducive to human well-being.

An emphasis common to "liberal" theologies in the United States is its focus on human experience in religious

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dimensions. It has attempted to bring together theological reflection and emergent social issues of society. Although it is not always successful, according to Harrison,

Theological liberalism strongly embraces responsible human freedom and affirms unqualifiedly the theological appropriateness of a world where human power shapes our destiny (p. 77).

She states that this emphasis is as typical of modern Roman Catholic theology as it is of Protestant thought. Critics have asserted that liberal theology has gone too far by placing humans at the center, emphasizing human power to shape the world, and at accommodating modernity at the expense of theology.

Harrison's view of liberalism is that its core inadequacy lies in universalizing. It does tend to perpetuate, "...the dominant western interpretation of women's nature and human sexuality" (p. 78). She believes that liberal theologians are susceptible to romanticism and sentimentality concerning women and the family.

According to the author, concerning liberal theologians,

Some continue to argue that nothing in a Christian theological approach makes abortion thinkable. In fact, by far the strongest and most damaging attacks on the pro-choice position by Christian writers in the last several years came from theological progressives, including some self-identified liberation theologians" (p. 79).

So despite its human-centeredness the new progressive evangelical Christian Left, according to Harrison, is still entangled in moral pedestalizing of women and its theory of romantic love. She admits that a few creative theologians have come to recognize the serious problem of misogyny in Christian tradition. However, the impact of this development has been

indirect.

There is a new trend in liberal theology. It is known as process theology. Its aim is,

...to incorporate modern scientific-cosmological assumptions into a Christian theological understanding of nature, thereby breaking the hold of static notions of natural process implicit in older cosmological perspectives (p. 86).

In process theology movement is the source of knowledge, not immobility. This is because knowledge of our world is constantly changing. According to Harrison,

Process theologians envision reality as an integrated web of social relationships, which over time engenders a degree of subjectivity and self-directed freedom in the social process itself (p. 86).

In this view process, or constant change, is all we know. It is human reality. The characteristic splits between nature and history found in much mainstream theology can be surmounted through process theology. A process perspective may also contribute to our view of fetal life. Harrison discusses this in Chapter 7.

The author agrees with Jean Lambert, a feminist process theologian, that the abortion experience, "...rests in a biological-social-moral nexus that requires a complex assessment of many values relevant to the decision" (p. 87). Harrison believes that a liberal process theological viewpoint can be enlisted that respects women's lives in the abortion question.

Chapter 4 includes a section devoted to the implications of a feminist Christian theology for ethics. She believes that moral theory should not be devoid of "socio-structural insight." According to her, "...the cost of moral irresponsibility in human life is the destruction of good as well as the doing of evil" (p. 110). Morally, then, each one of us influences the well-being of others. This is because,

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"We are all born into a web of historical sociality in which our very existence is conditioned by the past" (p. 110).

Our present will be the past of future generations and insuring the well-being of all people now benefits the present they will live in.

Chapters 5-6 expound on points made in Chapters 1-4. The subject matter these chapters cover includes in Chapter 5 Christian teaching on abortion, the masculinist interpretations of such teaching, and a review of Catholic and Protestant abortion logic. Chapter 6 discusses going beyond a masculinist historiography towards a feminist perspective, ancient problems in birth control and fertility, and contemporary basepoints for procreative choice.

Chapter 7 evaluates the act of abortion and the debate over fetal life. The value of human life is an old moral tradition. However, people today resort to a biological argument about fetal life with moral overtones. They believe that biomedical advances will somehow justify the moral evaluation of when full human life exists. Before Harrison proceeds to an assessment of fetal life from a moral view she first identifies precisely what a moral analysis involves. In the process she reviews her arguments for procreative choice.

She then attempts to define abortion. In the process the reader finds that the word "abortion" is abstract and suffers the same ambiguity in definition as other abstract words of the spoken language. As she points out, "...the meaning of the term alters from one discipline to the next and from one socio-historical setting to another" (p. 193). A distinction is also made between therapeutic and elective abortions. Who the responsible moral agent is in the abortion decision is also evaluated.

She ends the chapter by pointing out that most women are often "forced" to resort to abortion because of their individual economic situations. Therefore, abortions should be safe

and legal. Most importantly, those who are for procreative choice should take seriously the question of how resorting to abortion can be minimized. Hence,

...the proper way to frame this question is to ask what sort of society we would have to be in order to reduce resort to abortion, especially late abortion, and simultaneously enhance the quality and range of choice in most women's lives (p. 229).

Beverly Harrison believes that the question thus framed is the only way to approach the matter of compromise between politics and moral wisdom.

Chapter 8 concludes the book, Our Right to Choose. She reviews *Roe v. Wade* and the call to compromise by both sides including abortion politics since the 1950's and 1960's. Identified also are two developments that she believes have contributed to the rise in the number of abortions in the United States. They are, "...growing anxiety about the safety of long-term use of oral contraceptives and the accelerating rise in teenage pregnancies" (p. 245). The reader should by now be aware that abortions, "...have never been rare throughout history and across societies" (p. 244). They have only just become more frequent in the last 100 years prior even to it being legalized in the U.S. People have generally become more aware of abortions due to the wide coverage of the battles for legalization and continued legalization of abortion.

She concludes with the restatement of the question at the end of Chapter 7. The only way to minimize abortion, in the author's opinion, is to value women's lives just as men's are valued. Only then will it become unnecessary to resort to abortion. She ends with this thought,

Freedom to say yes, which of course, also means the freedom to say no, is constitutive of the sacred covenant of life itself. Failure to see this is also failure to see how good, how strong and real, embodied existence is in

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this world we are making together (p. 256).  
Formal equality of all human beings, whether male or female, will result in a state of social justice which recognizes the uniqueness of each individual.

In summary, Beverly W. Harrison's Our Right to Choose, in my opinion, is a book that anyone who is concerned with the current abortion debate must read. She brings together several viewpoints to form a compelling argument that women's procreative choice is a positive moral and social good. In my reading many points were made more clear and I became more firm in the belief that, "the integrity of the individual conscience must be protected" (Viney). It also became clearly apparent that our present will be the legacy we leave to the future. Let us leave one that values our right to choose.

### Notes

1. Harrison, Beverly Wildung. Our Right to Choose. Beacon Press, Boston: 1983.
2. Viney, Donald W. Pro-Choice Candlelight Service. Pittsburg, Kansas: 1990.

# *In a Different Voice* *by Carol Gilligan*

*review by Elaine Huebner*

Carol Gilligan's book, *In a Different Voice*, is an eye-opening description of what she believes are the basic differences in male and female world perspectives. She describes these perspectives and how they influence the way men and women evaluate and perceive moral dilemmas. Gilligan portrays the male perspective as one of separation and competition equaling success, contrary to the female perspective, in which connectedness and caring are equated with success. Because of these contradictory viewpoints, moral problems are seen by the sexes in very different ways. The viewpoint of the female will generally cause her to evaluate the problem according to the responsibilities of those involved, while the viewpoint of the male will cause him to consider the rights involved.

The differences in male and female perspectives begin to form very soon after birth. Although these differences may have a small amount of innate origin, they stem mostly from the differences in socialization of males and females. Gilligan uses an analysis by Nancy Chodorow to illustrate this. Chodorow asserts that the differences begin in the variance in the relationships of boys and girls to their mothers. Girls, because of their likeness to their mothers, feel a connection which causes them to develop their feminine identity in terms of attachment. They define self in relation to others. Boys, however, must separate themselves from their mothers to achieve masculine identity, and therefore, relate to others in terms of self.

In later years, the continuing dichotomy can be seen in

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the characteristic games of boys and girls. Janet Lever's study relates some of the differences. The separation attitude of males is shown by the competitive games they play. In these games, such as athletic sports, one person's success is brought about directly because of others' failure. The connectedness of the female perspective is shown in games such as hopscotch and jump rope, in which everybody wins, or more importantly, no one loses. Also, boys tend to resolve disputes during a game in a legalistic way, allowing rules and rights to take priority over relationships and feelings. The opposite is true for girls, who will often discontinue a game if the alternative is hurt feelings and severed relationships.

Adolescence marks the securing of these differences. To make the jump from childhood to adulthood, autonomy is required, meaning self-sufficiency and capable decision-making. Separation is required, which is congruous with the male perspective. However, for the female, this same autonomy which defines the male as an adult, depicts her as somehow unfeminine. This many times leads to an inner struggle of: "Do I want to become an adult, or a woman?"

It can be seen how the differing perspectives of the sexes develop through childhood. When socialization is complete, the male, as earlier stated, is left with the belief the separation equals success. The male viewpoint sees the world as a hierarchy in which the person who is on top, and the most separated, is considered the most successful. Relationships and strong emotional feelings are sometimes considered weaknesses, because they expose vulnerabilities.

The female emerges from socialization seeing her world as a web of connected relationships, and success coming from being at the center of this web. Just as the male does not understand the female perspective of connectedness, and is in fact often fearful of this type of "success", the female does not understand the male's separation viewpoint, and she is fearful of

his type of "success." These different views of success show that male and female goals are sometimes very different.

These different viewpoints contribute greatly to the manner in which the sexes perceive and evaluate moral dilemmas. The male perception, which has long been considered the "correct" one, uses the belief that separation is desirable. This places the importance on individual rights, just as the male children's games did. The male viewpoint equates morality with justice. When there is a moral conflict, the male sees the conflict as being a conflict of rights, and the solution is thought to be a clear-cut issue of who has the stronger right.

The female viewpoint of connectedness becomes a perspective of responsibility and care when dealing with moral issues. The feelings of each person involved are considered and protected, if possible. While the male sees moral conflicts as conflicts of rights, the female sees them as conflicts of responsibilities. The female viewpoint considers all of the relationships involved, and usually solves the problem using the solution that will cause the least amount of hurt, as in the girl's childhood games.

These perspectives illustrate the self/other theory. The male viewpoint begins with self and then considers other. In a moral dilemma, the first consideration is to self. The female viewpoint begins with other, and then considers self, but with less importance. This is another way of describing the separation/connection idea.

Gilligan's study of Jake and Amy, two eleven-year-old children, exemplifies the self/other dichotomy. When asked to describe himself, Jake sets himself apart from the world by telling about his individual characteristics. Amy describes herself in terms of her relationship to the world and to others. Gilligan sums this up as "The contrast between a self defined through separation and a self delineated through connection. ." (Gilligan, p. 35).

The differing perspectives of the male and female, as described here, can easily be seen. However, it must be noted that these perspectives are not necessarily the exact perspectives of men and women. Mature adults of either sex learn to balance the two different perspectives and views of success, although some of the differences are still notable. Now that both perspectives are described, they must be understood and acknowledged by society, so that neither is thought more correct, but the advantages of both are considered.

### Notes

1. Gilligan, Carol. In a Different Voice: Psychological Theory and Women's Development. Harvard University Press, Cambridge: 1982.

the first of the two main themes of the book is the relationship between the individual and the social world. Gilligan argues that the traditional male perspective on this relationship is based on a model of competition and individualism, which she argues is flawed.

Gilligan's second main theme is the development of moral reasoning. She argues that moral reasoning is not a single, linear process, but rather a series of stages that develop over time. She argues that the traditional male perspective on moral reasoning is based on a model of abstract, universal principles, which she argues is flawed. She argues that the traditional female perspective on moral reasoning is based on a model of concrete, particular relationships, which she argues is more accurate.

The female viewpoint, she argues, is based on a model of responsibility and care. She argues that the female perspective on moral reasoning is based on a model of concrete, particular relationships, which she argues is more accurate. She argues that the traditional male perspective on moral reasoning is based on a model of abstract, universal principles, which she argues is flawed. She argues that the traditional female perspective on moral reasoning is based on a model of concrete, particular relationships, which she argues is more accurate.

These perspectives, she argues, are based on different models of the self and the world. She argues that the traditional male perspective is based on a model of the self as an individual, separate from the world. She argues that the traditional female perspective is based on a model of the self as a person, connected to the world.

Gilligan's study of girls and women, she argues, is based on a model of the self as a person, connected to the world. She argues that the traditional male perspective is based on a model of the self as an individual, separate from the world. She argues that the traditional female perspective is based on a model of the self as a person, connected to the world.

