



JOURNAL

The National Catholic Scholastic Honor Society

Wisdom | Leadership | Service

Member of the Association of College Honor Societies

Volume LXV

Spring 2020

Number 1

EXECUTIVE COMMITTEE 2019–2020

Officers

Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573 FAX: (610) 361-5314 Email: ckovach@neumann.edu

President Dr. Francis H. Rohlf, Mount Aloysius College, Cresson, PA, 3204 Ben Franklin Hwy, Ebensburg, PA 15931, (814) 749-6177 Email: frohlf@mtaloy.edu

Vice President: Dr. Valerie Wright, Saint Leo University, 33701 State Road 52, Saint Leo, FL 33574, (352) 588-8906 Email: valerie.wright@saintleo.edu

Chaplain: Rev. Dr. Anthony Grasso, C.S.C., King's College, Wilkes-Barre, PA 18711, (570) 208-5900 FAX: (570) 208-5988 Email: anthonygrasso@kings.edu

Members

Dr. Luigi Bradizzi, Salve Regina University, 100 Ochre Point Avenue, Newport, Rhode Island 02840, (401) 341-3213 Email: luigi.bradizza@salve.edu

Dr. Shelly McCallum-Ferguson, Saint Mary's University of Minnesota, Winona, MN, (507) 457-7279 Email: smccallu@smumn.edu

Editors

Editor: Dr. Robert Magliola, National Taiwan University (Taiwan) and Assumption University (Thailand), retired; 411 Tenth St., Union City, NJ 07087-4113, (212) 991-8621 Email: magliola.robert@gmail.com

Interim Co-Editor: Dr. Claudia Marie Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573 FAX: (610) 361-5314 Email: ckovach@neumann.edu

Official Organ of
DELTA EPSILON SIGMA
THE NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY

Published two times a year by Delta Epsilon Sigma Journal. Publication office at Neumann University, Aston, PA 19014-1298.

Send all changes of US mail and email address to Ronald L. Smorada, Ph.D., Assistant to Executive Director, Delta Epsilon Sigma National Office, Neumann University, Arts and Sciences, BACH 305, Aston, PA 19014-1298. Email: DESNational@neumann.edu .

The Delta Epsilon Sigma Journal accepts submissions from non-members as well as members of Delta Epsilon Sigma. While student contributions are welcome at any time, each spring issue will reserve space for the Delta Epsilon Sigma Undergraduate Writing Contest winners. We will consider for publication a wide variety of articles, fiction, and poetry. Our primary mission is to serve the Catholic cultural and intellectual tradition, and we favor work commensurate with that aim. Submissions to Delta Epsilon Sigma Journal are peer reviewed by doctorally-prepared academics or other specialists. Submissions published in the Delta Epsilon Sigma Journal may not be afterwards published elsewhere without the express consent in writing of both the Executive Director and the Journal's editor.

Submit manuscripts (as Microsoft Word files) via email to either of the two editors: Dr. Robert Magliola (magliola.robert@gmail.com) or Dr. Claudia Marie Kovach (ckovach@neumann.edu).

Indexed in Ulrich's International Periodicals Directory and Columbia University Libraries' web archive of freely-accessible e-journals.

MESSAGES FROM THE EDITORS AND EXECUTIVE COMMITTEE

- **HENCEFORTH, DO YOU OPT FOR THE PRINT EDITION (“Hard Copy”) of the *DES JOURNAL*, OR THE DIGITAL EDITION (at the DES Website)?** See the pertaining announcement on p. 5 of this issue.
- **DO YOU KNOW?** Thanks to the Amazon Smile program, you can donate to DES by simply shopping online at Amazon! When you designate Delta Epsilon Sigma as your chosen charitable organization, DES receives 0.5% of the value of your Amazon purchase. Use this link and it will automatically select DES for you: **<https://smile.amazon.com/ch/41-6038602>**.
- Congratulations to Laura Kandro (Iona College), the winner of the J. Patrick Lee Prize for Service. Her photo and interview are featured near the front of this issue.
- The Executive Committee announces the year 2019 winners of the Undergraduate Competition in Creative and Scholarly Writing. Please see the full list of winners in the pertaining section of the Announcements at the rear of this issue. The first place winning papers in Creative Nonfiction, Critical/Analytic Essay, Poetry, and Scholarly Research are published in this issue. In Short Fiction, there is a tie for first place: one of these first place winning papers appears in this issue and the other shall appear in the Fall 2020 issue (this sequence has been determined alphabetically according to the first letter of the respective authors’ surnames). The second place winning papers in Creative Nonfiction, Critical/Analytic Essay, Poetry, and Short Fiction shall appear in the Fall 2020 issue.
- Submissions for the forthcoming 2020 Undergraduate Writing Competition in Scholarly and Creative Writing are due on Dec. 1st, 2020. Chapter advisors are encouraged to organize their own local contests. *Before sending the winning entries on to the national competition, advisors must require the student-authors to correct all grammatical and mechanical (spelling, punctuation) errors in their submission.* Please note that the Executive Board must receive all submissions in Word format (no PDFs) and that submissions are limited to 5000 words maximum. *Submissions that exceed 5000 words shall not be considered.* **All Notes should be relegated to the submission’s back matter as Endnotes (NO Footnotes).** Submissions may not contain copyrighted images unless these have been cleared by the copyright holder. For further specifications, see the pertaining section of the Announcements at the rear of this issue.
- The recently re-designed Delta Epsilon Sigma website—**www.deltaepsilonsigma.org**—invites your *active participation*. The site features information about the Society and *its constituent chapters*. It supplies the latest news, current and past issues of the *DES Journal*, instructions and forms for the various contests, awards, etc.
- All published work in the *DES Journal* is peer-reviewed by doctorally-prepared academics or specialists in the work’s subject-matter.
- We continue to seek updated postal and email addresses of our membership. Please notify Ronald L. Smorada, Ph.D., Assistant to the Executive Director, DES National Office, Neumann University, Arts and Sciences, BACH 305, Aston, PA 19014-1298.

TABLE OF CONTENTS

NEW POLICY: CHOOSING TO OPT OUT OF THE <i>DES JOURNAL'S</i> PRINT EDITION	5
INTERVIEW	
Winner of the J. Patrick Lee Prize for Service: <i>Laura Kandro</i> (Iona College)	6
CREATIVE NONFICTION/PERSONAL ESSAY	
Overcoming Control Deficiency <i>Nick Rondinelli</i>	9
CRITICAL/ANALYTICAL ESSAY	
Resurrecting Value: Preserving Residual Culture Within Paula Meehan's Poetry (Part One) <i>Alex Kruse</i>	13
POETRY	
Judas <i>Emmett Perkins (Formerly Emily)</i>	20
SHORT FICTION	
World of Broken Hearts <i>Erika B. Girard</i>	22
SCHOLARLY RESEARCH	
The Heresy of Witchcraft in Elizabethan England <i>Daniel M. Majerowicz</i>	25
RESEARCH PAPER	
Learning in a Cohort: Communities Strengthen Women's Leadership (Part One) <i>Janice Fedor, Ed.D., MBA</i>	32

ANNOUNCEMENTS

Winners of the 2019 Undergraduate Competition in Creative and Scholarly Writing	39
Winner of the J. Patrick Lee Prize for Service	39
The Fr. Edward Fitzgerald Undergraduate Competition in Creative and Scholarly Writing	40-41
The J. Patrick Lee Prize for Service	41
The Sister Brigid Brady, O.P, DES Graduate Student Award	42
The Harry R. Knight Prize for International Service	43
Invitation to Potential Contributors	44
DES Scholarship and Fellowships	44
DES Undergraduate Student Award	44
Synopsis of the 2020 Executive Committee Minutes	45
Delta Epsilon Sigma Store	46

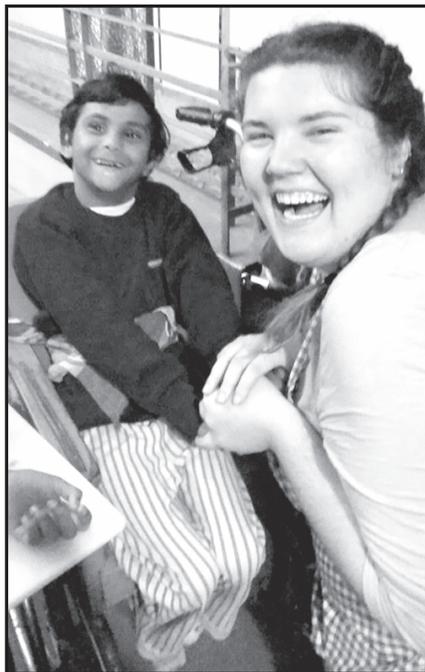
**NEW POLICY: CHOOSING TO OPT OUT OF THE
DES JOURNAL'S PRINT EDITION**

The present Spring issue of the *Delta Epsilon Sigma Journal* as well as archived past issues reside on the DES website (www.deltaepsilonsigma.org). The Executive Committee encourages DES members to use this digital access. Because of increased printing costs and the desire to funnel precious resources to student members, plus the negative impact of print media on the environment, the following decision has been duly approved. Members shall henceforth receive the print edition for the first five years after their induction into their DES chapter. After the first five years, they shall be sent the print edition only if they request the society to do so and remit to the DES National Office a financial donation of their own choosing. As for those many members who are already beyond their first five years after induction, if they wish a continuation of the print edition, they should notify the National Office. Otherwise, access future DES issues via the DES website.

J. PATRICK LEE PRIZE FOR SERVICE: INTERVIEW WITH LAURA KANDRO, IONA COLLEGE

As you have given to others, what do you believe you have gained in return?

Service has given me such amazing, irreplaceable experiences. It's given me a sense of direction in a completely unexpected way. It was something I just did on the side, something that was always present in my life, but not something I thought would become so important to me. But now, whenever I'm looking for something to fill the day or somewhere new to go, I find myself looking for new service opportunities. Now I know that working in a people-centered, caring profession is the life I want. That service is something I want to continue to do. That traveling and serving the people in locations I visit is the best way to see the world. Service has not only given me joy and pride, but a more purposeful way to be in this world.



You write that education remains essential to improving world conditions. Explain how you have seen this connection in your personal service experiences. Explain the connections you find in the sharing of such gifts.

It seems so natural now, that a child should be sent to school to learn to read and write and do math. But education is so much more than literacy and arithmetic. Education is the gateway to success, and not just monetarily. If one does not know that all people are entitled to clean water from their government, then why should one expect to have clean water? Education shines a light on a person's own station and what that person can do to improve it. While at St. Joseph's and St. George's schools operated by the Christian Brothers in Kolkata, I witnessed dozens of high schoolers who knew about their rights as human beings. They were able to hold adult, thorough conversations about the United Nation's Sustainable Development Goals and discuss international implementation of the goals. When one walks through the streets of Kolkata, it is very obvious that poverty is rampant. Children living on the streets were begging for money from pedestrians, unaware that inherently they deserve to be educated, and that they deserve to go to a safe home with a full belly.

Your trip to Louisiana has brought you close to several challenges in our country. Please describe this experience. What have you learned that might give *Delta*

***Epsilon Sigma Journal* readers insight concerning the current needs in that area of the U.S.?**

Going to New Orleans in 2017 was the first time in my life when I was able to dedicate such a significant amount of time to engagement in service-learning. It was on the heels of the beginning of the Black Lives Matter movement and my own increased interest in climate change. It seemed like the perfect combination of issues to tackle. While we were there, we visited a number of sites that were pretty heavily effected by Hurricane Katrina 12 years earlier. It was remarkable to see how long the costs of such a terrible event have lingered, and it wasn't something I expected. Before leaving, the head of Mission Trips, Steve Hill at Iona College, led our team in a discussion of intersectionality, and how outdated racist ideologies, climate change, and poverty were such a disastrous trio. How so many people lost their homes physically, as they were washed away with the storm, while others lost their lives because the government strategically evacuated rich white Gulf-coast neighborhoods before poor black ones, and many lost their lives as well as their homes.

The people of New Orleans showed me and my team an astounding amount of resilience. Their ability to rebuild and return home in the face of destruction is inspirational. It doesn't matter how many times they're knocked down; they've always gotten back up. But the issues aren't just 15 years old. The Gulf Coast is losing coastline fast, water levels are rising, and trees are dying. The physical changes of the regions are stark and incredibly visible. And, in the event of another catastrophe like hurricane Katrina, the environmental consequences may be even more dire.

Please tell us about your trip to India and what you have learned there.

I could go on and on about my trip to Kolkata! It was really life changing for me. I learned much about myself and the direction I would like to take in life while in India. I fell in love with the culture, and plan to return someday soon. While in Kolkata, we worked closely—during the mornings—with the organization PratyEk by workshopping the United Nations Sustainable Development Goals with two Christian Brother schools in the city. In the afternoons, we aided the caretakers at the homes founded by Mother Teresa and the Missionaries of Charity. The home I worked at specifically, Daya Dan, is an orphanage for children with disabilities. There, I helped with mealtime, played games with the children, and performed whatever duties the “Aunties” needed from me.

My interest in this trip was particularly intrigued by the prospect of serving children with disabilities in a culture where they are extremely disadvantaged. Within the first 10 minutes, I already had formed a strong connection with one of the girls at Daya Dan. And throughout the week, she and I spent a significant amount of time together. She

showed me a lot of love in such a short amount of time, and I hope that she feels the same about me. After leaving India, I knew that I was called to do service. I couldn't just end my service in Kolkata or in college—I needed to take my commitment further. After graduating in May 2020, I will be joining the AmeriCorps program, “Literacy First,” in Austin, Texas. There, I will be tutoring children in grades K-3 on literacy skills. I'm excited to be continually following my passion for service and I am so grateful that my trip to India was what really fanned the spark into a flame.

You mention working toward a career in Speech-Language Pathology (SLP). What service experiences have inspired this choice of career path?

I really enjoy working with those who have disabilities. One of my cousins is diagnosed with Wolf-Hirschhorn Syndrome. I've always had a special connection to her and really enjoyed taking care of her, even from a young age. So when I was exploring college majors, my mom mentioned a friend of hers was in SLP, and how she thought that it could be something that would interest me. Now, after studying the subject and working at my school's clinic, I've fallen in love with the field. Along the way, I've interacted with the Deaf community, Autistic community, and additional communiites of the disabled through the lens of service and my intended career path. The more I've done so, the more I've realized how much I'm looking forward to what I'm going to do for the rest of my life.

What do you find most difficult about service? Can you think of a time when things didn't go as you expected or you questioned your purpose?

I think I often struggled with the lack of support from others. There were times that my service project trips to Abraham House had only a handful of volunteers beside myself. Or, when I told people I was going to India, I would often get the question, “But why would you want to go there?” For the most part, the majority of people I interact with are thrilled about my love of service. Sometimes they don't understand my choices—especially when I announced that I would be taking a year off before graduate school in order to join AmeriCorps – but they aren't at all discouraging. Sometimes it has been difficult to experience such indifference from people I love in response to something I am so passionate about.



OVERCOMING CONTROL DEFICIENCY

NICK RONDINELLI*

2. Nothing starts at one. Nothing was done once. It's always a loop.
3. Repition. No, wait, repetition. Repetition is the dark loop of horrors that— No, no, let me start over. Repetition echoes the—actually, let me redo that. And that. One more time. Ok ok, I'm ready. Repeti—wait, one last time.
4. "Obsessive-Compulsive Disorder (OCD) is a common, chronic and long-lasting disorder in which a person has uncontrollable, reoccurring thoughts (obsessions) and behaviors (compulsions) that he or she feels the urge to repeat over and over" (National Institute of Mental Health).
5. How to start? At the beginning? It's never quite that simple. Do you think of where a circle begins? I suppose you don't think of circles at all, you Linewalker. Your path always continues towards an end. Perhaps a jagged path. Maybe even one that forks. One that sways. But never one that returns to the starting point. You could never understand a Loopwalker.
 - a. But what of the wind? Do you feel the wind brush against you on a warm summer day before it wistfully flies away like a fleeting kiss and then ask where it started? It's always been there and always will be. Maybe not that breeze, but the winds come. The zephyr revives.
6. How to start? With insightful quotes or poetic metaphors? No, no, too on the nose. Too verbose. A terrible idea. What does it even mean to start when you've already redone the task over a thousand times. Its repition I say. Repition. Repetiition. Repetition. Repeat. Repeat. Repeat. You'll get it right eventually, I'm sure. I'm here to make sure. I'm always here. To make sure. To make sure you're never sure. To question you until it's done right.
 - a. Do you hear that voice, too? It shares the sound of mine but not the words.
7. How to start? Not sure. Never sure. But I can't seem distracted. That's for sure (right? I don't know). I can't let them know that I was once like this on the inside. I sure as hell can't tell them about that time. I'm not referring to when I could consume literature like a voracious beast. Not to when my days were spent wondering about where Nicole was hiding, what a cicada looks like as it's molting, or why the notes from the tooth fairy had the same penmanship as

*Nick Rondonelli, a student at Cardinal Stritch University (WI), won first place in the creative nonfiction section of the Delta Epsilon Sigma Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

- my dad. And not to when my mind was still my own. But after that.
8. “Compulsions are repetitive behaviors that a person with OCD feels the urge to do in response to an obsessive thought. Common compulsions include:
 - a. Excessive cleaning and/or hand washing, Ordering and arranging things in a particular, precise way, Repeatedly checking on things, such as repeatedly checking to see if the door is locked or that the oven is off, [and] Compulsive counting” (National Institute of Mental Health).
 9. This statue is wrong. I can’t let it face that way there’s...darkness. No, no, the socks too? And these books. There, finished. It only took me an hour. But wait, what if the socks weren’t faced the right way when they were folded? Simply moving them now wouldn’t suffice to amend this error. That’s it, redo. Redo. Redo. Redo. Redo.
 10. Redo.
 11. Revolve.
 12. Repeat.
 - a. “Hey, Nick, how come after you say something, you mouth the words you just said. It’s like you’re echoing yourself as the words get softer and softer.”
 13. Time for bed. Let me turn just turn off the lights and...no, that wasn't right. One more time. No, that was too fast. Slower. Maybe just one more time. Perfect. Wait, is it wrong to think that it was perfect? Surely I can’t do it perfectly. One more time to make up for that. Mmm, no that still feels wrong. Again. There, it’s not perfect and I am specifying that I recognize that and I’m incapable of doing it right but I’ve come to terms with that and dammit, I’m tired of this pedantic hell! Let me sleep! Finally. Wait, what about the kitchen lights?
 14. You know, Mom once told me when I was sick to offer up my suffering to Jesus. What if instead of redoing something, I’ll just suffer a little bit physically instead of having to endure hell mentally. That makes sense. That’s not crazy. Right voice inside my head that sounds just like me and tells me what to do? I thought so. Thanks.
 - a. I’ll count to three, no nine, that’s three times three, even better. Three’s divine. That’s how long I’ll hold my eyes open in the shower as the shampoo runs into them. But wait, 27 is three times three times three. Even better.
 - b. Seven. Seven is divine. I’ll pray seven times before I go to sleep. But wait, three times seven is 21 and that’s like super divine. I’ll pray 21 times. Hey, did I turn the light off the right way before I went to bed? And should I sleep facing this direction? Away from the...darkness?
 - c. Just hit your knee. Not hard, but just enough to feel it. The number of times doesn’t even matter. Ha, I’m only joking. 12. Twelve apostles. Just hit your knee and I promise I won’t ask you to redo anything. You can be sure of that. Trust yourself.

- d. Math? Perfect, that's all numbers. I can't foresee any possible issues here. Especially not erasing numbers. Not rewriting numbers. Especially not erasing numbers so often that the page rips. Not rewriting numbers so often that a half hour assignment takes three hours and you flunk out of algebra because you can't finish the damn homework.
15. Number 15. "Disorder." Oh, that's an easy vocab term, I don't even need multiple choice. Let's see what we have here. A) A state of confusion. B) You don't have a disorder. Listen to me—to you. I'm sure. I'm sure for you. C) Help.
- a. Oh, it's A. Easy. Let me just circle it with my pen here and...oh. Oh dear. I don't like that circle. Do it again. Ignore the strange extra circle around your option. Ignore the many rings of redone circles, like the age records of a tree. A tree of knowledge. A tree of life. A tree now cut down to count the rings. Maybe just one more time. One more time. One more time. Wait, that's the bell? But I didn't finish my test. I didn't even finish the last page. Mr. A, you have to let me redo this test!
- i. Hey Nick, how come you were hitting your knee so much during the test?
16. Oh damn, I forgot that I brought up reading like a voracious beast in point seven but then I didn't explain what that had to do with anything. Stop being so distracted. Redo this whole paper. Oh stop crying, it's only the 16th time you've had to retype it. You're in middle school, what does a paper even matter to you? It's just a simple "Nancy Drew" book report. Sure it takes you an hour to read a single page of a 200 page book, but I need you to turn your head at the end of each line so you catch every minute detail of each letter. You promised you would read the whole book and if you skim over any words, that would be lying. Oh and don't think I'll let you just read the page. I don't believe you that you read it, much less the right way. You have to read it aloud for someone else to hear. Oh ho and just wait until we get back to school and you get called on to read. You think that the embarrassment of people making fun of your stutter and how fast you talk will be enough to stop me from questioning your actions? I am you. You made me. You can't delete me anymore than you can delete yourself. I'm sure of that.
17. 'The drill bores deeper into my skull.' It's the only way I can explain this to my parents. No dad, it's not an eye problem. I can read the words fine (I think, I don't know if I really read that whole "Nancy Drew" book) I just turn my head because ... well it's complicated. Ah and now we're at the eye doctor. Thanks for listening.
- a. Yes, um P R *squints* Q S S S S—no, I only see one S, what do you mean I said it four times? I just said it wrong three times, is all.
18. Shit, 18 is three sixes. That can't be a good sign. I'll just have to redo it again. Four sixes makes 24. The 24th. Happy Christmas Eve, baby Jesus!

19. I can feel the thoughts closing in now. Dark thoughts, strange ideas I would never consider acting on. Perverse images flash my head like strobe ts. Bright symbols appear everywhere. Words seem to glow in my mind when I think about them even though I don't see them glow. Every part of me feels vulnerable, especially when someone touches me. What if I lose a part of myself when they touch me? I can feel my essence leak from me, I'm sure of it. I think I'm sure. You're sure for me, right? You're my witness. I'll just make contact again, maybe a high five or something to get it back. But wait, if I have five fingers and my palm touching theirs, that's an odd number of total contacts. No wait, it's even worse than that. How many electrons interact with theirs? Is it even? Is it odd? Is it odd that I'm asking? That I even had to deal with all of this for years before I learned to control it? That it haunts me every waking second that if I lose control for even a moment, even to sleep, that it could all come rushing back? That my art and writing is merely an outlet to release the thousands of ideas and concepts that flood my mind every waking moment? That the drill is always boring, always spiraling towards my mind. Or that I must always keep my emotions, my thoughts, my desires in check. That every action must be one of reason. That I can always stop laughing. Never start crying.
- a. Always. Always I hate it.
20. "In fact, research has shown that most people have unwanted 'intrusive thoughts' from time to time, but in the context of OCD, these intrusive thoughts come frequently and trigger extreme anxiety that gets in the way of day-to-day functioning. Common Obsessions in OCD: Contamination, Loss of Control, Harm, Obsessions to Perfectionism, Unwanted Sexual Thoughts, and Religious Obsessions" (International OCD Foundation).
21. Three times seven. Divine.
- 1.How to start?
Control. I'm sure this is how I should start. That's how it ended.

WORKS CONSULTED

- International OCD Foundation. "What Is OCD?" *International OCD Foundation*, 26 Jan. 2018, www.iocdf.org/about-ocd/.
- National Institute of Mental Health. "Obsessive-Compulsive Disorder." *National Institute of Mental Health*, U.S. Department of Health and Human Services, Jan. 2016, www.nimh.nih.gov/health/topics/obsessive-compulsive-disorder-ocd/index.shtml.



RESURRECTING VALUE: PRESERVING RESIDUAL CULTURE WITHIN PAULA MEEHAN'S POETRY (PART ONE)*

ALEX KRUSE**

In a 2002 interview, Paula Meehan made reference to the Ireland she was presently experiencing: “But after you’re decolonized from one power, you’re recolonized by another.” This claim was made before the fall of the Celtic Tiger, the economic boom that swept over Ireland in the late twentieth and early twenty-first centuries. She went on to state that “it sometimes feels that in our case we’re now just a part of the economy of the evil empire; transnational capitalism rules all” (O’Halloran and Maloy 5). Meehan made this analysis directly in the middle of the economic boom. She saw how Ireland was now beholden to multinational corporations and that this exacerbated class inequalities. To track the continuity of Meehan’s statement, it is important to examine two of her collections: the first is *The Man Who Was Marked By Winter* (1994), which came out at the beginning of the economic boom, and the second is *Painting Rain* (2009), which came out right after the Tiger had collapsed. After the collapse, Ireland, like much of world, fell into an economic recession.

Born in Dublin in 1955 and living in a working-class tenement on the corner of Sean McDermott and Gardiner streets, Meehan confronted the modern liberal capitalist society which was emerging in Ireland during the years of the Celtic Tiger. As Michael Pierse has pointed out, “Meehan’s Dublin does not often feature in the considerable international literary focus that the city attracts, as the place that spawned Swift, Shaw, Wilde, Beckett, and Joyce” (Pierse 51). Meehan’s work was undoubtedly shaped by her upbringing. Unlike writers that would romanticize and speak *about* the working-class, Meehan speaks *from* the working-class. Speaking from her background, Meehan is able to voice a particular perspective upon women, workers, and nature that can only be done from within the Irish working-class itself. In a way, she is able to encompass a reality of women, workers, and nature that avoids the linguistic formulations of anyone standing on the outside.

*PART TWO of this essay will appear in the Fall 2020 issue of *Delta Epsilon Sigma Journal*.

**Alex Kruse, a student at Loras College (IA), won first place in the critical essay section of the Delta Epsilon Sigma Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

Because of the long history of the Irish working-class and its intimate connection with a majority of Irish people, class is defined more by lifestyle rather than the class's relation to the means of production, as would be the case in a traditional Marxist view. The lifestyle of the Irish working-class has often been defined by geographic area, particularly in Meehan's hometown of Dublin, where poorer families tended to live in tenement housing on the city's north end. Because of the lifestyle difference and separation from others, the Irish working-class existed in its own world and was isolated by these features. It maintained its own history and traditions. The cultural theorist Raymond Williams has described this type of culture as residual, meaning "that some experiences, meanings and values, which cannot be verified or cannot be expressed in terms of the dominant culture, are nevertheless lived and practiced on the basis of residue – cultural as well as social – of some previous social formation" (Williams 40). Seeing class in the light of its activity and practice makes class less of a state, but a lived experience in relation to another class. David Convery has made the claim that "class is real. It is real in relation to wealth, it is real in terms of power, control and freedom, and it is real in the arena of social life and entertainment" (49). Inevitably, this shared material existence created an outlook very different from that of other classes. In particular, this outlook distinguished itself from the dominant narratives of modern capitalism, the narratives of the bourgeoisie.

Meehan's comment "transnational capitalism rules all" is a reference to the dominant narrative of the capitalist mode of production. The capitalism that was sweeping Ireland during the Celtic Tiger was characterized by its liberal ideology. Joe Cleary has elegantly put that the new ideology revolutionarily defined middle-class subjectivity "in terms of individual capacity to participate in various modes of consumer lifestyle" (Cleary 95). Cleary went on to state that the gains made by the liberalizing of society "have been accompanied by an increasing subordination of society on the island as a whole to the cultural norms of a neo-liberal economic order that has actually hollowed out democracy, aggravated social inequality, and led to the normalization of an individualistic consumerist ethos" (96). Kathryn Kirkpatrick has made a similar point in regards to Meehan's poetry, stating that "[Paula] Meehan suggests that the price of a New Ireland in an era of global capitalism may well be the perpetuation of both social injustice and environmental degradation" (109). Modern capitalism sees value as something that is given solely to subjects – what is individual, bourgeois, and male. What is relegated to the realm of object, that is stripped of subjectivity and thus its value, is communal (including the environment), working-class, and feminine. Kirkpatrick claims that "the degraded terms on which systems of cultural dominance rely – woman, working class, animal – are reclaimed and valued in her [Meehan's] poems" (118). Kirkpatrick is right to suggest this, but she focuses her analysis of why this is on the shape-shifting shamanic role of the poet rather than on a residual aspect of Irish working-class ideology. Meehan's poetry, with its valuing of what is communal, feminine, and natural, continues a uniquely Irish working-class tradition which

preserves residual elements of its premodern history in opposition to the modern capitalist present, making her poetry a site of class struggle. Kirkpatrick's essay "Between Country and City: Paula Meehan's Ecofeminist Poetics" had adequately covered Meehan's commentary on the environment, and that is why this essay will focus its attention to the commentary on class and gender.

Residual Preservation of Community through Class

The Irish working-class community, particularly in Dublin, was and still is much different than modern, liberal, individualized society. As Meehan herself stated, "the earth is just one thing. Obviously, we are all neighbors and obviously one part of the world affects the other" (O'Halloran and Maloy 5). Unlike liberal, individualized society, the Irish working-class had an extremely deep sense of community, a residual tendency. Jimmy McLoughlin, in an oral account of his upbringing, described the living conditions within the Northside tenements: "There were sixteen families in our one tenement house, a very old Georgian house. We never had a locked door, every front door on my street was left open" (Kearns 180). In McLoughlin's case, the "other" was just like us, in a way, indistinguishable from us: "We never called it poverty because we didn't know it was poverty. We just accepted our class. We were all in the same condition" (Kearns 180-181). Kevin Kearns elaborates on the condition of the working-class within Dublin: "Life in the tenements was a constant struggle for financial survival. Most of the poor had minimal literacy, no job skills, and had to seek manual labour on a casual, sporadic basis" (29). The deep sense of community came from this shared struggle, and as McLoughlin pointed out, one that was so similar to the struggle of your neighbor that it became inseparable from it.

James Connolly pinpointed another reason why the Irish working-class had such a deep sense of community. He located this within their history of shared or communal ownership rather than the systems of private property within the modern capitalist system. Within the tenement housing of Dublin's north inner city, communal ownership would've still been a reality. For Connolly, this fact had seemed to escape the thought of his contemporaries:

Nor yet had all the insidious tendency of leaders, infatuated with capitalist doctrines, and too ignorant of their country's real history to understand its ancient traditions, even been able to take from the peasantry the possession of traditions which kept alive in their midst the memory of the common ownership and common control of land by their ancestors – an ownership and control which were the very flower of co-operation (Connolly *Re-Conquest* 258).

No doubt that Connolly was writing in spite of the Irish middle-class who had romanticized the Ireland of the past without recognition of its practice of communal ownership.

Meehan's own upbringing made certain that she became a voice from the working-class rather than just for it. She is able to write authentically from a position inside the lived experience of so many within Dublin's north inner city. "You Open Your Hands to Me" (1994) exemplifies Meehan's addition to the way the working-class in Ireland saw itself. The worker's hands that are being described are stripped of their gender pronouns; rather, the hands are consistently referred to as "they": "They hold nothing / They are calloused," "They are the hands of a worker." Throughout the poem, Meehan recognizes the poverty within these hands that "They hold nothing": "These hands hold nothing," "Your empty hands." The fact that they are empty allows them to be so welcoming. Meehan gives the hands subjectivity in that "They have tucked a whole city up at night" and "They reach to me in the dark." The hands are active and they have built so much, while they remain empty. These hands are the true agents behind the world turning, the change from "day" to "night" and vice-versa. Within them is the power to "dismantle empires." At the end of the poem she shows that she values these hands over any others because "Were I dying I would choose / These hands to guide me / Out of the world." She wishes that these hands, with their welcoming emptiness, be the ones that transition her from being to nonbeing, from life into death.

"Peter, Uncle" (2009) is another poem that reflects value given back to the working-class and working people. Peter's work is described as beautiful within the fields, "and the blade cutting into the turf / to open the field / to let his will be done." Peter isn't merely an object that is exploited by a member of the bourgeoisie, he is actively taking out his "will" on the field. He is able to act in a way that he has decided, not in the way that some other has determined for him. In Meehan's resurrection of value, the value is given back to Meehan herself, it is a reciprocal act: "He never gave up on me: / the family joke I became then." Peter, being the worker he was, still believed in the ability for Meehan to transcend her status and be liberated from the society she was subject to:

pauper-poet, wandering star,
 what is all this education for?
 Down at heel and
 down at mouth and
 all prickles and class anger and
 always in trouble and heartbroke,
 what I remember of the 70s.
 He never gave up on me.

If the previous poems have illustrated the resiliency and subjectivity of the working-class community within Dublin, the first poem within the "Troika" sequence, "How I Discovered Rhyme" (2009), and "Hearth Lesson" (2009) provide accounts of the harsh material realities of the class. Meehan states elsewhere her view of the situation: "I still have a very strong connection with the north inner city . . . power, class, how power is

used and misused through language; I mean they're my obsessions" (Pierse 51). In "How I Discovered Rhyme," Meehan describes a memory of living illegally in a corporation house and getting suddenly evicted from the premises. The father had gone to London, presumably for work, and it was after he had returned that he "had done a deal with a man." Part of the deal for living in the home was to "mind this man's chickens." The poem takes a sudden change when the notice arrives: "And then a letter: the Eviction Notice." It is after this event that the family is forced to pack up all that they have, which is not much. All of their clothes were stuffed into pillowcases, the feathers from the chickens "settling kindly on all that we owned." Their lack of material possessions fall under the blanket of a few chicken feathers, detailing the minute amount of personal property they had. Earlier in the poem Meehan reflects upon all that her parents had to do: "They have too much on their plate."

The day to day financial struggle is also seen within Meehan's "Hearth Lesson" (2009). This poem also orbits the economic reality of working-class family life. It was money "at the root of the bitter words." When her mother takes her father's wages and, "threw the lot in the fire," a transformation occurs. The money causes all sorts of colors to come from the fireplace, "blue and pink and green, / a marvelous sight, an alchemical scene." There is a realization that money does not mean anything if the family cannot get by on it. In this case, they are not burning surplus-value, they are burning deficient-value. "'It's not enough,' she stated simply. / And we all knew it wasn't." The burning of wages also alludes to a pre-capitalist and pre-modern notion of what it means to get by. Here, the mother is recognizing that within the current mode of production money-form is a necessity to living, whereas, within a pre-modern and pre-capitalist society, money-form was not needed to receive the means of sustenance. Meehan's mother is rejecting the current society and recognizes that the residual elements of a pre-modern one are oppositional to the capitalist society in which they are currently living.

Residual Liberation for Women through Class

Silvia Federici, a scholar who has focused on the change that occurred for women during the transition between pre-capitalist economic formations and capitalist economic formations, has stated that "at the core of capitalism there is not only the symbiotic relation between waged-contractual labor and enslavement, together with it, the dialectics of accumulation and destruction of labor-power, for which women have paid the highest cost, with their bodies, their work, their lives" (Federici 17). Women have had to pay the ultimate sacrifice for the reproduction and maintenance of their families. Because of their economic conditions, the structures imposed upon them by social relations, they remained in a position in which their lives were dictated. Meehan's view of working-class women comes from her own experience, in which women were essential to holding together the home and reproducing the shared culture, preserving the residual ideology. In the same 2002 interview in which she noted Ireland as being

a colony to transnational capitalism, Meehan stated: “The idea that Ireland is this kind of homogenous, Catholic oppressed country where women were all downtrodden underneath the jackboots of men and the church – I have never experienced that, but I did experience the image of that” (O’Halloran and Maloy 5-6). The image that Meehan is referring to is the image that is often associated with Ireland by what she labels as “American feminists.” Meehan uses her grandmother to illustrate this:

Take my grandmother, a ferocious, powerful woman. It wouldn’t have made any sense for me to come home to her with a book by Betty Friedan, saying, ‘Get up off your knees – you’ve been oppressed,’ because for a start I wouldn’t have been respecting her world, and secondly, she would’ve hit me over the head with the book (O’Halloran and Maloy 6).

Meehan’s objection to “American feminists” is a particularly working-class objection. It is ultimately a critique in regards to the class power at play. As she states, “I wouldn’t have been respecting her world.” For Meehan’s grandmother, all meaning would’ve been tied up with the world that she was a part of, her lived material reality. To tell her otherwise, to impose from the outside, would be stating that the world she had lived within does not have value at all. Meehan is opposing a particularly bourgeois notion of feminism which romanticizes the woman and wishes to put women in the role of the bourgeois individual male. Meehan’s feminism focuses on the strength of women within working-class communities and their ability, collectively, to keep things in order. This is a point echoed by Una Shaw, a tenement resident of Dublin: “Mothers held the families together. The women were the mainstay, they were everything . . . Women were the providers. The fathers seemed to be *invisible*” (Kearns 49-50). The father’s invisibility was often attributed to the time they spent either at the pub or the bookies, as work was often day labor and scant. When the men were at home, however, they expected their wives to be subservient to them (Kearns 49). In 1915, James Connolly had observed that “the worker is the slave of capitalist society; the female worker is the slave of that slave” (Connolly *Woman* 428). Jimmy McLoughlin, a north inner-city resident only a few years older than Meehan recalled the grief he had in recognition to all that his mother had done and lived through, “. . . it hurts me to think what she went through. *We never done enough* for our mother. Nobody did! You took them for granted” (Kearns 183). Retroactively, women were recognized for all that they had contributed to the community, but because of the economic relations forced upon them by capitalism, they remained in a position dictated by causes outside of themselves.

WORKS CITED

- Boland, Eavan. "Unfinished Business: The Communal Art of Paula Meehan." *An Sionnach: A Journal of Literature, Culture, and the Arts*, vol. 5, no. 1-2, 2009, pp. 17–24. <https://muse.jhu.edu/article/362730>.
- Cleary, Joe. *Outrageous Fortune: Capital and Culture in Modern Ireland*. Edited by Seamus Deane and Breandán Mac Suibhne, 2nd ed., Field Day Publications, 2007.
- Connolly, James. "The Re-Conquest of Ireland." *Collected Works*, vol. 1, New Books Publications, 1987, pp. 185–280.
- . "The Re-Conquest of Ireland: Woman." *A James Connolly Reader*. Edited by Shaun Harkin, Haymarket Books, 2018, pp. 426–31.
- Convery, David. "Writing and Theorising the Irish Working Class." *A History of Irish Working-Class Writing*. Edited by Michael Pierson, Cambridge University Press, 2017, pp. 37–56.
- Federici, Silvia. *Caliban and the Witch: Women, the Body and Primitive Accumulation*, 1st ed., Autonomedia, 2004.
- Gilligan, Carol. "Reply by Carol Gilligan." *Signs*, vol. 11, no. 2, 1986, pp. 324–33.
- Kearns, Kevin C. *Dublin Tenement Life: An Oral History*. 1st ed., Penguin Books, 2000.
- Kirkpatrick, Kathryn. "Between Country and City: Paula Meehan's Ecofeminist Poetics." *Out of the Earth: Ecocritical Readings of Irish Texts*. Edited by Christine Cusick, Cork University Press, 2010, pp. 108–26.
- Meehan, Paula. *Painting Rain*. 1st North American ed., Wake Forest University Press, 2009.
- . "A Reliable Narrative", pp. 76-78.
- . "Cora, Auntie", pp. 38-40.
- . "Hearth Lesson", pp. 85-86.
- . "How I Discovered Rhyme", pp. 74-75.
- . "Peter, Uncle", pp. 41-44.
- . *The Man Who Was Marked by Winter*. American ed., Eastern Washington University Press, 1994.
- ,---. "The Pattern", pp. 19-22.
- ,---. "Woman Found Dead behind Salvation Army Hostel", pp. 58.
- ,---. "You Open Your Hands to Me", pp. 50-51.
- O'Halloran, Eileen, and Kelli Maloy. "An Interview with Paula Meehan." *Contemporary Literature*, vol. 43, no. 1, 2002, pp. 1–27. JSTOR, doi:10.2307/1209014.
- Pierson, Michael. "'My City's Million Voices Chiding Me': 'Answerability' and Modern Irish Working-Class Writers." *World Literature Today*, vol. 87, no. 6, 2013, pp. 51–54. <http://link.galegroup.com.ezproxy.loras.edu/apps/doc/A349724690/PPPM?u=lorascoll&sid=PPPM&xid=f463cb95>.
- Randolph, Jody Allen. "The Body Politic: A Conversation with Paula Meehan." *An Sionnach: A Journal of Literature, Culture, and the Arts*, vol. 5, no. 1, Nov. 2009, pp. 239–71.
- Williams, Raymond. "Base and Superstructure in Marxist Cultural Theory." *Culture and Materialism*, rev. ed., Verso, 2006, pp. 31–49.



JUDAS

EMMETT (FORMERLY EMILY) PERKINS*

Judas considers.

He's on the cross because God thinks irony is funny,
And though he did not, does not, will not believe in hell,
This interim--this rift between time, between space, between sun
 and moon and sand and sea,
It laps at him, pulls him closer,
And when he licks his lips to drink of it,
It turns away. The blood of man would rather spill itself on the dirt,
Become an unsacred, dirtied thing,
Before making it over his tongue.

The narrative needs a villain,
And so was Judas born.
He is synonymous with betrayer now. The angels scorn him,
The devils emulate him in their little games,
Picking out a Judas and Jesus
And playing it out and over again.

He takes a breath.

Who was he betraying with that kiss?

The given, written, correct answer: Jesus.
The true answer: himself.

He gave away his love for silver,

But more than that,
Opened himself, turned himself inside-out,

* Emmett (formerly Emily) Perkins, a student at Regis College (MA), won first place in the poetry section of the Delta Epsilon Sigma Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

Guts on the ground,

And let his heart be trodden.

He paid the ultimate price,
Flesh for flesh,
Blood for blood.

That's why us disciples of Judas are so scared--
We love in unrecognizable ways,
And the world hangs us upon the cross.



WORLD OF BROKEN HEARTS

ERIKA B. GIRARD*

They walk past in a way that tells me they don't want to see me. They resist what I represent. They walk right on by the glass partition and barely look my way.

But when they do turn, they stare straight at me. And they scowl.

Maybe it's because they are collectively a mass of people on their way to a place of much work and little satisfaction.

Maybe it's because they have families that look different from us. After all, we are darker than the fair skin and light blonde hair they wear. Our hair stands at attention in curled ringlets from some richer land, of deep auburn and dark umber and jet black. I am usually the only one who stands very long at the glass after the other boys leave for duty and chores, and I'm not much to look at with my own short black crop.

Or maybe it's because they are tired, or simply tired of seeing me staring back at them. But I really don't think that gives them the right to scoff at the earnestness in my grin or the hope that I know used to gleam in my eyes. I saw it in a mirror once, when my papa told me I could light up a room with my smile. I ran so quickly next door to the neighbors' apartment that they thought something was wrong, but I just pointed inside to their bathroom and they let me run right in. I remember standing on my tiptoes and looking past the layer of grime coating the bottom edge and seeing my own grubby face eclipsed by a wide grin. It did brighten the room, I thought. I could've been mistaken, but why would I care if I was? I saw on my own face a smile that could change the world.

The next time I visited the glass wall, I wasn't tentative like normal. I didn't shrink from the long expanse of glass or approach it slowly like I had always been told to do. I marched straight up to the pane and smiled widely, staring out with as much kindness in my eyes as I could muster. They would see me, finally see me, and they would see my light and stop scowling so. I knew it. I knew they would. I expected it, and because I expected it, I was going to prove myself right.

Someone finally *did* stop after coming close to the pane. She had kind eyes and a sweet heart-shaped face that made me feel warm and safe. Her eyes, beautiful as they were, shined with a blue brilliance that I thought could color the world. She started to

* Erika B. Girard, a student at St. Leo University (FL), won first place in the short fiction section of the Delta Epsilon Sigma Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

smile, yes. My cheeks almost hurt, my smile was so big and bright. I felt proud of it for once despite my crooked teeth. She wavered for a moment. And then her eyebrows furrowed in. Her smile faded. Her beautiful eyes narrowed.

I felt her gazing into my soul.

I guess she didn't like what she saw.

My mouth returned to its customary pout and my eyes welled up with tears that I hoped she couldn't see running down my cheeks as she tilted her head and stared through the partition with a disgust I was all too accustomed to from my own mind. Sometimes it's a dark place and dingy, too, not just from the looks I get but because of how stupid I am or at least how stupid I perceive myself to be.

I backed away from the glass just in case she *could* see me crying.

I didn't want to give any of them the satisfaction of seeing one of us so hurt.

That was the last time I smiled at the people outside, I'm pretty sure. Now I anchor my lips so tightly over my smile that my friends whisper behind my back about it. I've caught them saying that they think I finally accepted the futility of looking out—which might be true, I don't know—or that I got in trouble for being too happy. But I've also caught them speculating that some of my teeth have fallen out. Maybe they're right. The teeth I once used to take a bite out of life were lost somewhere between the pane of the past and the windows of these people's lives. Maybe I wiggled those teeth too loose. Maybe that's it.

I guess nobody wants to look in and see a little boy staring into their souls.

Sometimes they stop and look in, but mostly they just walk on by.

If I could get on the other side of the glass, I'd tell them and tell them and tell them how much it hurts me, until they'd understand just what I mean when I say I feel like a failure with every hardened glance they turn my way.

But I can't get on the other side of the glass.

At least, I've never been on the other side of the glass.

I push the toe of my worn-out sneaker against it. To test it I give it a swift little kick and only manage to stub my big toe. I wince and glare. I can't believe I thought it would've turned out any differently. The glass is hard and cold.

Oh. I look at it funny and perk up. It's the same as the looks they give me. Hard and cold. Unyielding. Stronger than I.

But brittle, too.

I've always been told that my small mind isn't strong enough to handle the letters that the big kids make or the maths that the grown-ups do, but I know deep down that I can do it all if only they'd let me try. They call me persistent but I think of that as a compliment. They think persistent means difficult. They don't know it means limitless. Even though no one believes I can learn like the older ones, everyone always tells me how good I am at building things—which I am. Except I also know that building isn't everything. Knowing how to destroy things properly is a big key to building something

that can last. So I poke around a wall until I find a loose brick, lift it up in a hand that's half the size of the heavy brown clay block, and wander back to the glass.

The wall is thick. It is solid. I know what I am about to do.

Maybe it will break. Maybe it won't.

Maybe the brick will fly back at me and smash my brain to bits on the ground and my friends will bury me on the other side of the glass just to let me be part of that world for once.

But if I don't try, I know I will regret it for the rest of my life.

I wind up my arm like a baseball pitcher might. I hesitate.

No. I'll do it my way or not at all.

I slowly walk up to the glass and tilt my head. I peer through the partition to make sure there's nobody nearby on the other side. It isn't rush hour, so I won't injure anybody there. *Good.* I breathe on the glass and wipe it clean with my tattered sleeve. With careful thought I back away a few steps, draw back the brick in my hand, and slam the corner of it into the middle of the glass expanse. I have learned that the very center is the weakest part of any sheet, no matter the material. I know from every board I've seen my brothers break and every window I've watched in horror as the bullies shatter. Those are thinner and much more fragile. Though this wall of glass is much more durable, I am still convinced that the center will be its most vulnerable spot.

Maybe.

I'm not too sure anymore. What do I know, anyway? I grow less and less certain as I wait for it to crack and it doesn't. It *seems* like nothing happened. But then I feel the brick resist my pulling it away and I realize it is stuck a millimeter into the glass. Out of sheer adrenaline I rip it from the place it's held and proceed to smash the chunk in over and over until it pierces through enough for me to see a blue speck of sky beyond the muting effect of the glass. The colors are extraordinary, but I am too consumed by the desire to finish what I started that I forget to appreciate the beauty of the world I've just uncovered.

The glass finally cracks fully, shatters, and rains diamond shards all around me.

When the sparkling dust clears, I see a little girl standing in the distance wearing a slightly terrified look. She takes a step closer to me, and another, and another, until she is standing just outside the circle of diamonds. She glances up at the ceiling and around, then returns her gaze to me. I smile at her. She doesn't look afraid anymore, just awed. She speaks in a small voice.

"What have you done to the mirror wall?"



THE HERESY OF WITCHCRAFT IN ELIZABETHAN ENGLAND

DANIEL M. MAJEROWICZ*

It should come as no surprise that religion was a motivating factor of the witch hunts in early modern Europe. The Reformation gave birth to many new forms of perceived heresy (depending on which side of schism one was fighting for) and resurrected old heresies from the grave. In 1599, writing in defense of Catholicism in Elizabethan England, Richard Bristow in his book *A brief treatise of divers plaine and sure waies to finde out the truth in this doubtful and dangerous time of heresie...*, listed out large heretical sects from every century after the death of Jesus.¹ This list makes one interesting omission—witchcraft. In the early modern period, was witchcraft viewed as a heresy or something else entirely? The answer, as will be demonstrated with an analysis of the language used to describe both witches and heretics, will not be a simple yes or no. Rather, while witchcraft was considered heresy defined broadly, it was perceived as something much more dangerous and dastardly than any mere heresy of the Reformation.

The scope of this paper will necessarily be confined to England during the reign of Elizabeth I. Although the relatively few witch trials in England in this period as compared to Germany or Scotland may make readers question this choice, the lack of witch craze in England has left scholars to overlook the English nation when it comes to studying witches. Furthermore, the Elizabethan period witnessed many writers seeking to define heresy in the wake of Mary's reign and the Elizabethan Settlement. For these reasons, the Elizabethan era is a rich microcosm for the witch craze in Reformation Europe in which one can draw out larger conclusions for the relationship between heresy and witchcraft.

This paper is certainly not the first to notice such a relationship exists. In 1956, H.R. Trevor-Roper wrote the witch-craze “was forwarded by the cultivated popes of the Renaissance, by the great Protestant reformers, by the saints of the Counter-Reformation, by the scholars, lawyers and church-men.”² Later in 1963, Rossell Robbins notes, “witchcraft [in early modern Europe] was treason against God, that is,

* Daniel M. Majerowicz, a student at Mount St. Mary's University (MD), won first place in the scholarly research section of the Delta Epsilon Sigma Fitzgerald Undergraduate Competition in Creative and Scholarly Writing.

heresy.”³ While Trevor-Roper and Robbins were concerned about two different historical events, both believed that the witch-craze began from the top of the social-hierarchy and descended unto the common people. For Roper, it was the religious elite seeking to convert others to the “true” religion that kicked off the wide spread witch-hunts. However, this view has been challenged by scholars claiming that witch-hunts were a bottom-up phenomenon.⁴ And while this interpretation has led to more comprehensive work on the thoughts of ordinary people, religion is often eschewed as a cause in these studies. If anything, it is only a small reason out of many causes as Alan MacFarlane demonstrates in his book *Witchcraft in Tudor and Stuart England*, devoting only four pages to religion.⁵

However, more recent studies have shifted the focus back to the role religion and heresy played in the witch-craze. Gary Waite argues in his 2003 book *Heresy, Magic and Witchcraft in Early Modern Europe* that, “in several regions witchcraft trials began just as heresy trials against Protestants and Anabaptists ended, suggesting that heresy and witchcraft trials shared the purpose of ‘eliminating individuals who were believed to be in league with Satan and corrupting society.’”⁶ When analyzing the roots of witchcraft, Jeffery Russel and Brooks Alexander wrote, “Sorcery, pagan religion and folklore were the first three elements in the formation of European witchcraft. Christian heresy was the fourth.”⁷ But as this shift has returned to the heresy-witchcraft relationship, scholars have lost the element of the common person. Instead they have taken on broader projects of witchcraft in general. In order to come to any satisfactory conclusion about the relationship between heresy and witchcraft, however, both the role of the every-day commoner and their religious motivations (or fears) need to be combined. By doing so, we can better understand how heretics and witches were perceived by the people who lived amongst them. After exploring heresy treatises and witch pamphlets separately, this paper will show that while witchcraft was certainly considered heresy, witches were viewed as a far greater threat to the community due to their perceived direct connection to the devil.

HERESY

In a world that wished to save every soul possible, heresy presented a real threat. With the reformation in full swing by the time Elizabeth I came to the throne in England, heresy trails were rather common place. This offered ample amounts of material for the religious and laity alike to either defend their beliefs or try and knock down their perceived opponents. One such man was a Protestant named Thomas Stoughton. In his treatise printed in 1598, Stoughton stated up front his goal: “the reason why this work was taken in hand and the state of this...being first declared, then follows these general arguments against popery and for our religion.”⁸ The purpose is quite clear: defeat the Catholics and promote the Protestant faith. Like many of these types of religious writings, Stoughton provided doctrinal arguments focused on the tenets of faith rather

than attacks on individual Catholics. He argued, for example, that , “the subject matter of true religion is contained in the written word of God. The subject matter of poperie is not comprised in the written worde of God, but is directly contraie thereunto in all the principall parts thereof.”⁹

This pattern of focusing on doctrinal argumentation for the entire community, rather than attacking individuals, can be found in many religious writings in this period by Protestants and Catholics. In a 1581 pamphlet, anonymous author T. W. decried the actions of a single heretic by focusing more on the reasons why the subject was considered a heretic, rather than attacking the man himself. For instance, T.W wrote, “I say, that this fellowe hath offered great iniurie to the spirit of grace, in going aboute to make the scripture speak that which it never meant to utter or speake.”¹⁰ T.W defended and promoted his own belief system by using this single case to demonstrate the errors of the heresy. Simultaneously, he stressed the fear that Satan would actively undermine piety and salvation. In his first sentence he proclaimed, “the dayes are dangerous wherein we liue, and the time of dissolution of all thinges draweth nigh, which maketh Satan by himselfe and his instruments, dayle more and more to oppose himselfe against the trueth.”¹¹ This stated fear would often be highlighted in witch craft writings. Similar to T.W., William Rainolds, writing from a pro-Catholic perspective in 1593, presented a treatise in which chapter-by-chapter he dissected the arguments of perceived heresies and defended the Catholic position without emphasizing individual actions or crimes. Rainolds’ chief concern was to convince his audience with logical arguments that the only road to salvation was through the Catholic faith. In a defense of the belief of transubstantiation, for example, he wrote, “for that [Jesus’ sacrifice] was also ordeyned to be recieved of Christians in particular, to feed our bodies to resurrection & immortalitye & to geue grace, virtue & sanctification to ourselues.”¹²

The pattern in these writings shows up time and time again. If any single heretic is brought up in the writings it is only used as an example to demonstrate the heresy. It is almost never a direct attack on the person. The goal of these writing is not necessarily to spread fear or panic among the people, though that is an underlying cause with the threat of the devil, but rather to convince people to see the truth in the writer’s own beliefs. Therefore, while heresy was a threat to the salvation of souls, and in consequence a threat to society, heretics themselves seemed to be viewed by their peers more as intellectual enemies to be defeated with the pen, rather than public enemies to be defeated by rope or fire.¹³

WITCHCRAFT

Publications concerning witchcraft have a strikingly different tone. Whereas authors seemed to think a heretic only posed a threat to one’s soul through the intellect, a witch was feared due to her (very rarely his) power to do physical harm. In most cases, just the title is enough to tell this difference, as in one author’s title, *A Most Wicked Worke*

of a *Wretched Witch (the like whereof none can record these manie yeeres in England)*... (1592). But the content of these works mainly exemplifies this difference. The aforementioned piece offered no logical argument against witchcraft. The pamphlet assumed that witches are the evil bidders of Satan and provided a narrative of the events of one witch.¹⁴ The emphasis here shifted from giving an argument for the sake of conversion to emphasizing the fear of damnation and the devil: "I propose to treat damnable witches...manifesting what power and prominence through God's permission, that father of sinne Satan hath ouer sinfull worldlings."¹⁵

In the same vein an anonymous pamphlet, entitled *A Detection of Damnable Driftes, practized by three witches*... (1579), explained, "For the Devill by the sufferance of almightie God, is as well able to plague the persone, that moste presumeth of safetie, as any haue bin who in this treatise are mentioned."¹⁶ The pamphlet continued to lay out the evidence and crimes committed by the witches. These crimes centered around physical harm to either property or to people. In one small anecdote the authors told of a witch cursing a house, then "the nexte daie the wife comyng out the same doore was taken sick, and began to swell from time to time, as if she had been with child."¹⁷ The majority of the writings on individual witches from Elizabethan England followed this same pattern. They begin with a warning about the devil, then proceed to tell the story of the witch or witches in question; in these accounts, the witches were always working for the devil.

But there were also publications about witchcraft more broadly. In a platonic-style dialogue, George Giffard started his treatise the same way as the rest of the witchcraft documents with a warning about Satan. But he proceeded to tell a fictional tale about how the devil would trick a soon-to-be witch into working for him.¹⁸ This dialogue is prime evidence of the stereotypes of witches, the devil and evil women as a whole: "you say the witch commeth home angrie, who hath kindled this wrath in her heart but the deuill? Who inflameth her mind with malice, to be reuenged, and to do mischief but the deuill? Doth he not rule in her heart?"¹⁹ Witchcraft and witches are time and time again described as the work of the devil.

One final example comes from a more straightforward treatise more similar to those works described in the heresy section. In a work entitled *The discoverie of witchcraft vvherein the lewde dealing of witches and witchmongers is notablie detected* (1584), Reginald Scot connects the dots: "but Robin goodfellowe (a Catholic) ceaseth now to be much feared, and poperie is sufficiently discovered. Nevertheless, witches, charms, coniurors are yet thought effectual...they saie to their candles: I coniure you to endure foreuer."²⁰ While Scot's book focused on witchcraft instead of individual witches (though his is an interesting case because he does not believe they are real), still he expanded on all the themes seen in the other styles of witchcrafts literature during his time. For example, "These miserable witches are so odious unto all their neighbors, and so feared, as few dare offend them, or denie them aniething they alike."²¹ But lurking in the background of his book is his desire to connect witchcraft to Catholicism.

While the activity of witchcraft could be defined as a heresy, thereby, witchcraft in the early modern period appears to have produced a level of imminent fear and anxiety not experienced in general discussions of heresy. In part, this difference rested upon a view of heresy as an intellectual threat for future salvation, whereas witchcraft threatened physical harm in the present community. One significant way these difference became understood and expressed was through the direct work of Satan. While both heresy and witchcraft were acts against God, witchcraft threatened the community by providing an opportunity for Satan to manipulate the weak in society for his nefarious purposes.

NOTES

¹ Richard Bristow, *A brief treatise of divers plaine and sure waies to finde out the truth in this doubtful and dangerous time of heresie...* (England: The secret press (STC), 1599), A 4. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99842366.

² H.R Trevor-Roper, "The European Witch-craze of the Sixteenth and Seventieth Century," in *The Crisis of the Seventieth Century* (New York: Harper and Row, Publishers, 1968), 91.

³ Rossell Robbins, "The Imposture of Witchcraft," *Taylor & Francis, Ltd. on behalf of Folklore Enterprises, Ltd* 74, no. 4, (1963), 546. accessed May 8, 2019, <https://www.jstor.org/stable/1258735>.

⁴ See: E. Monter, "Patterns of Witchcraft in the Jura," *Journal of Social History* 5, no. 1, (1971), accessed May 8, 2019. <http://www.jstor.org/stable/3786284>. And: Stuart Clark, "Misrule and the Meaning of Witchcraft," *Past and Present*, no. 87, (1980). accessed May 8, 2019. <https://www.jstor.org/stable/650567>.

⁵ Alan MacFarlane, *Witchcraft in Tudor and Stuart England*, Second ed. (London: Routledge, 1999), 186-189.

⁶ Gary Waite, *Heresy, Magic, and Witchcraft in Early Modern Europe* (Hampshire: Palgrave MacMillan, 2003), 8.

⁷ Jeffrey Russell, Brooks Alexander, *A History of Witchcraft*, Second ed. (London: Thames & Hudson Ltd, 2007) 55.

⁸ Thomas Stoughton, *A generall treatise against poperie and in defence of the religion by publike authoritie professed in England and other churches reformed...* (Cambridge: Iohn Legat, Printer to the University of Cambridge, 1598), 3. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99849024.

⁹ *Ibid*, 4.

¹⁰ T.W, *The vnfoldyng of sundry vntruths and absurde propositions lately propounded by one I.B. a greate fauourer of the horrible heresie of the libertimes* (London: By T. Dawson for Thomas Man, 1581), 12. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99839079.

¹¹ *Ibid*, 2.

¹² William Rainolds, *A treatise conteyning the true catholike and apostolike faith...* (Antvverpe: Imprinted by Ioachim Trognesium, M.D.XCIII. (1593), 4. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99850789.

¹³ See the attached bibliography for more examples.

¹⁴ G.B, *A most vvicked worke of a wretched witch (the like whereof none can record these manie yeeres in England.)...* (London: R. Bourne for William Barley 1592) 1-5. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99854407.

¹⁵ *Ibid*, 2.

¹⁶ Anon, *A detection of damnable driftes, practiced by three vvitches...* (London: By J. Kingston for Edward White, at the litle North-dore of paules, 1579), A II. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99854184.

¹⁷ *Ibid*, B I.

¹⁸ George Giffard, *A dialogue concerning vwitches and witchcrafts...* (London: Printed by Richard. Field and Felix Kingston, 1603), *Early English Books Online*, accessed May 8, 2019.

http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99838886.

¹⁹ *Ibid*, 18.

²⁰ Reginald Scot, *The discoverie of witchcraft vwherein the lewde dealing of witches and witchmongers is notablie detected...* (London: by Henry Denham for William Brome, 1584), B iii. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99852103.

²¹ *Ibid*, 7.

²² Rossell Robbins, "The Imposture of Witchcraft." *Taylor & Francis, Ltd. on behalf of Folklore Enterprises, Ltd* 74, no. 4, (1963), accessed May 8, 2019, <https://www.jstor.org/stable/1258735>.

BIBLIOGRAPHY

HERESY

Bristow, Richard. *A brief treatise of divers plaine and sure waies to finde out the truth in this doubtful and dangerous time of heresie...* England, The secret press (STC), 1599. A 4. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99842366.

Golding, Arthur. *A briefe treatise concerning the burnynge of Bucer and Phagius, at Cambrydge, in the tyme of Quene Mary...* London, In Flete-strete nere to saynct Dunstons Church by Thomas Marshe, 1562. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99841776

Lindanus, Damasus. *Certaine tables sett furth by the right reuerend father in God, William Bushopp of Rurimunde, in Ghelderland...* Antwerpe : By Aegidius Diest, 1565. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99842441

Stoughton, Thomas. *A generall treatise against poperie and in defence of the religion by publike authoritie professed in England and other churches reformed...* Cambridge, Iohn Legat, Printer to the University of Cambridge, 1598. *Early English Books Online*. accessed May 8, 2019.

http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99849024.

T.W. *The vnfolddyng of sundry vntruths and absurde propositions lately propounded by one I.B. a greate fauourer of the horrible heresie of the libertimes.* London, By T. Dawson for Thomas Man, 1581. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99839079.

Rainolds, William. *A treatise conteyning the true catholike and apostolike faith...* Antvverpe: Imprinted by Ioachim Trognesium, M.D.XCIII. 1593. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99850789.

WITCHCRAFT

Anon. *A detection of damnable driftes, practized by three vwitches...* London: By J. Kingston for Edward White, at the little North-dore of paules, 1579. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99854184.

Anon. *A true discourse. Declaring the damnable life and death of one Stubbe Peeter, a most wicked sorcerer who in the likenes of a wolfe...* London, R. Ward, 1590. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99837541.

G.B. *A most vvicked worke of a wretched witch (the like whereof none can record these manie yeeres in England.)...* London, R. Bourne for William Barley 1592. *Early English Books Online*, accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99854407.

- Giffard, George. *A dialogue concerning vvitches and witchcrafts...* London, Printed by Richard. Field and Felix Kingston, 1603. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99838886.
- Hall, John. *A poesie in forme of a vision, briefly inueying against the moste hatefull, and prodigious artes of necromancie, witchcraft, sorcerie, incantations, and diuersother detestable and deuilische practises, dayly vsed vnder colour of iudicialastrologie*. London, Rouland Hall, 1563. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:879380297
- Scot, Reginald. *The discoverie of witchcraft vwherein the lewde dealing of witches and witchmongers is notable detected...* London: by Henry Denham for William Brome, 1584. *Early English Books Online*. accessed May 8, 2019. http://gateway.proquest.com/openurl?ctx_ver=Z39.88-2003&res_id=xri:eebo&rft_id=xri:eebo:citation:99852103.

SECONDARY SOURCES

- Clark, Stuart. "Misrule and the Meaning of Witchcraft." *Past and Present*. no. 87, 1980. accessed May 8, 2019. <https://www.jstor.org/stable/650567>.
- MacFarlane, Alan. *Witchcraft in Tudor and Stuart England*. Second edition. London, Routledge, 1999.
- Monter, E. "Patterns of Witchcraft in the Jura." *Journal of Social History*. vol. 5, no. 1, 1971. accessed May 8, 2019. <http://www.jstor.org/stable/3786284>.
- Robbins, Rossell. "The Imposture of Witchcraft." *Taylor & Francis, Ltd. on behalf of Folklore Enterprises, Ltd* 74, no. 4, 1963. accessed May 8, 2019, <https://www.jstor.org/stable/1258735>.
- Russell, Jeffrey and Brooks Alexander. *A History of Witchcraft*. Second edition. London, Thames & Hudson Ltd, 2007.
- Trevor-Roper, H.R. "The European Witch-craze of the Sixteenth and Seventieth Century." in *The Crisis of the Seventieth Century*. New York, Harper and Row, Publishers, 1968.
- Waite, Gary. *Heresy, Magic, and Witchcraft in Early Modern Europe*. Hampshire, Palgrave MacMillan, 2003.



LEARNING IN A COHORT: COMMUNITIES STRENGTHEN WOMEN'S LEADERSHIP [PART ONE]*

JANICE FEDOR, ED.D, MBA**

Women's Ways of Learning

Do women learn differently from men? The prevailing mindset in the 18th, 19th, and early 20th century was that intellectual activity was unfeminine and harmful to women's health and reproductive ability (Astin & Lindholm, 2001; Belenky, Clinchy, Goldberger, & Tarule, 1986). During this time there was also a belief that women were less intelligent than men and therefore incapable of advanced education (Astin & Lindholm, 2001). The assumption that mental inferiority is a natural defect, rather than socially constructed, could never be justified until women got an education equal to men's through a national system of coeducational schools (Laird, 1996).

Today it is taken for granted that both males and females have equal access to education (Astin & Lindholm, 2001). However, traditional gender roles are still present in the workplace with men earning more money and women taking primary responsibility for the household (Boeren, 2011). In many industries a "glass ceiling" still exists that prevents women from reaching positions of top leadership in many companies (Boeren, 2011). The attitude toward gender roles creates a vicious cycle for women in the workplace. Because of gender perceptions women are not promoted to better jobs, and subsequently receive less training. Lack of training negatively influences women's ability to achieve leadership positions (Boeren, 2011).

Cohorts can provide the safe place to take risks during learning and the design of the cohort is consistent with the view that women's learning involve a narrative process (Belenky, Clinchy, Goldberger, & Tarule, 1986; Bridwell, 2012). Group activities that are incorporated into the learning are one approach that is more likely to appeal to females (Belenky, Clinchy, Goldberger, & Tarule, 1986; Cavanagh, 2005).

Adults construct knowledge through different ways of knowing based on their attitude toward education (Bridwell, 2012). Instrumental knowers who believe education is

*PART TWO of this essay will appear in the Fall 2020 issue of *Delta Epsilon Sigma Journal*.

**Janice Fedor, Ed.D, MBA is chair of the division of business at College of Our Lady of the Elms, in Chicopee, MA, where she has taught business courses since 2004. Her research areas include cohort models of learning, affiliation-based teaching, and human literacy pedagogy. Dr. Fedor is a member of the Board of Directors for IACBE International Accrediting Council of Business Education, and president of IACBE New England Region One.

pursued to acquire something tend to ask “What’s in it for me?” Socializing knowers pursue education to “be someone,” and typically ask, “What do you think I should know?” Self-authoring knowers, who also pursue education to “be someone,” ask, “What do I want and need to know and learn? What is important for me to know to keep learning and growing?” (Bridwell, 2012).

Intuitive knowledge is generally assumed to be less valuable, due to its primitive nature, than objective knowledge that is learned in traditional settings (Belenky, Clinchy, Goldberger, & Tarule, 1986). Women tend to learn through socialization and through communicative learning, so they may not even know how or when they have learned something. Because of this, women may feel that their knowledge is somehow less valuable (Belenky, Clinchy, Goldberger, & Tarule, 1986). The authors of *Women’s Ways of Knowing* and other feminists posit that there is a masculine bias at the foundation of every educational structure, discipline, and research method (Belenky, Clinchy, Goldberger, & Tarule, 1986).

Delivery Models Adapt to Changing Student Population

The cohort is a model of instructional delivery that groups students together according to when they enroll in a particular program and processes them through a degree program through the same sequence of courses (Barnett, Basom, Yerkes, & Norris, 2000). Members of a cohort identify as being an interdependent group that is distinct from non-cohort members (Greenlee & Karanxha, 2010). In recent years the definition of a cohort has been expanded to include students working together on collaborative projects and a network of academic and social support (McCarthy, Trenga, & Weiner, 2015).

Cohorts are considered dynamic and adaptive entities because their main characteristic is the same members interact with each other over a period of time (Greenlee & Karanxha, 2010). Interaction between group members shapes both the individual learning and the group learning (Barnett, Basom, Yerkes, & Norris, 2000; Greenlee & Karanxha, 2010). Overall, the cohort structure is an academic and social support system designed to improve the teaching and learning process (Greenlee & Karanxha, 2010).

Women Learning in Cohorts

One of the main benefits of cohort learning is that being assigned to a cohort group of peer students creates a framework for communicative learning for the student. They do not have to spend time looking for other students to engage with as the students who are in a cohort are expected to reach out to each other and communicate on a regular basis. This understanding and acceptance of the group norms of cohort membership may help introverted students with the perceived daunting task of finding other students to study with in the beginning of a program. The established structure of the cohort learners sets the stage for communicative learning to begin.

Communicative learning, a process that involves at least two people who work together to understand each other's values, purpose, beliefs, and feelings is essential for current educational environments in order to train leaders who have the skills to unite diverse interests (Rusch & Brunner, 2013). Relying on instruction that only requires students to read books, write papers, attend class, and earn a grade is not enough to train future leaders who will need nimble habits of mind to lead ever-evolving communities of people (Rusch & Brunner, 2013). The cohort delivery model of education is based on communicative learning by organizing students into groups with at least two students, and often many more students creating a substantial opportunity for communicative learning (Barnett, Basom, Yerkes, & Norris, 2000; Greenlee & Karanxha, 2010). Many adult women learners may find communicative learning is consistent with their learning style (Belenky, Clinchy, Goldberger, & Tarule, 1986), a fact which was substantiated during a previous focus group conducted in March, 2014.

Students Learning Styles Within Cohort Models

The structure of cohort learning also provides the framework for students to engage in transformative learning because of the interaction between students. Transformative learning requires students to undergo a process during which they become emotionally open to changing frames of references that were previously taken for granted (Belenky, Clinchy, Goldberger, & Tarule, 1986; Bridwell, 2012). When students in a cohort engage in group activities over a long period of time they have the opportunity to learn more from each other and understand each other's opinions on more than a cursory level. This deeper level of interaction and connection allows students the time to engage in self-reflection, which may be prompted by cohort members who now feel comfortable enough with each other to challenge each other's viewpoints, stereotypes, and long held beliefs (Scribner & Donaldson, 2001).

The phenomenon of transformative learning was revealed by members of the previously held focus group. Students who had planned at the time of enrollment that they were merely going to come to class, sit through it, do the required work, and get a grade were pleasantly surprised at the amount of personal growth they went through during the program. Several students reported that their changed way of thinking, their personal transformative learning was not confined to the academic world as they now viewed other areas of their lives through a different lens.

Cohort Impact on Workplace Leadership Practices After Graduation

Students who learned in cohorts increased their teambuilding and collaboration skills, learned to cooperate for the purpose of achieving a team goal, and improved their use of reflective feedback (Barnett, Basom, Yerkes, & Norris, 2000; Greenlee & Karanxha, 2010). Being able to work effectively in teams is becoming more important for organizations of all sizes and sectors (Carpenter, M., Bauer, T., Erdogan, B., & Short,

J., 2014; Williams, 2010). Faculty were not able to comment on how the cohort experience impacted the job performance of students, which presents a gap in the literature on cohort delivery models feedback (Barnett, Basom, Yerkes, & Norris, 2000).

The first pioneering group of female executives tended to adopt men's leadership styles because they were breaking new ground. Subsequent groups of female leaders now tend to draw on skills and attitudes that they've developed as shared experiences with other women, such as collaboration, listening, and teamwork (Lee, 1994). In the sector of education many researchers suggest that women are naturally able to lead with a participatory and democratic style of leadership, which is currently favored in educational reform (Brunner & Kim, 2010). Female leaders display more transformational leadership behaviors than men, which utilizes women's innate collaborative abilities to transform workplace cultures (Belenky, Clinchy, Goldberger, & Tarule, 1986; Brunner & Kim, 2010).

Cohort Use in a Completion Program

Founded in 1928, Elms College is a small, Catholic liberal arts college located in New England. Originally created as a normal school, nursing and social work programs were introduced in 1978. Elms College has evolved into a coed institution that offers over 30 degree programs, including business and social science degrees. Enrollment is approximately 1,400 undergraduate and 300 graduate students. In recent years the primary enrollment growth has come from partnerships with community colleges to form off-site degree programs and the growth of graduate degree programs. The bachelor's degree completion program partnership with HCC is a successful example of how Elms has increased its undergraduate enrollment by forming a partnership with the local community.

Data was collected from sixteen participants in two ways: a personal, in-depth interview and a brief survey. All sixteen participants completed a demographic survey before their scheduled interview. The following table includes the participants' pseudonym, age, occupation, minority status and major course of study in the Elms-HCC bachelor's degree completion program.

TABLE I
PARTICIPANTS' DEMOGRAPHIC INFORMATION

Participant Name	Age	Occupation	Minority Status	Major
Alexandra	52	Fiscal assistant	No	Healthcare Management
Barbara	55	Accounting	Yes	Accounting & Business Mgmt
Carly	27	Operations coordinator	Yes	Healthcare Management
Diana	31	Director of community relations	Yes	Management & Marketing

Emily	49	Accounting manager	No	Accounting & Business Mgmt
Fiona	43	Director of finance and administration	No	Accounting
Grace	50	Administrative assistant	No	Business Management
Holly	49	Financial institute specialist	No	Accounting
Isabella	33	Audit and accounting associate	No	Accounting
Joelle	45	Assistant town administrator	No	Management & Marketing
Katie	49	Underwriter	Yes	Management
Lauren	43	Human resource specialist	No	Management & Marketing
Monica	26	Practice coordinator	Yes	Healthcare Management
Nicole	36	Accountant	No	Accounting
Olivia	35	Business office manager	No	Healthcare Management
Patty	54	Staff accountant	No	Accounting

REFERENCES

- Astin, H. & Lindholm, J. (2001). "Academic aspirations and degree attainment of women." In *Encyclopedia of women and gender: Sex similarities and differences and the impact of society on gender*. Oxford, United Kingdom: Elsevier Science & Technology.
- Association of American Colleges and Universities. (2015). *General Education Maps and Markers: Designing Meaningful Pathways to Student Achievement*. Washington, DC.
- Bank, B. (2007). "Coeducational colleges and universities." In *Gender and education: An encyclopedia*. Santa Barbara, CA: ABC-CLIO.
- Barnett, B.G., Basom, M.R., Yerkes, D.M., & Norris, C.J. (2000). "Cohorts in educational leadership programs: Benefits, difficulties, and the potential for developing school leaders." *Educational Administration Quarterly*, 36(3), 255-282.
- Barnett, B.G. & Muth, R. (2008). "Using action-research strategies and cohort structures to ensure research competence for practitioner-scholar leaders." *Journal of Research on Leadership Education* 3(1), 1-42.
- Bean, B. & Bean, J. (2007). "College student attrition and retention." In *Gender and education: An encyclopedia*. Santa Barbara, CA: ABC-CLIO.
- Belenky, M.F., Clinchy, B.M., Goldberger, N.R., & Tarule, J.M. (1997). *Women's Ways of Knowing*. New York, NY: Basic Books.
- Boeren, E. (2011). "Gender differences in formal, non-formal, and informal adult learning." *Studies in Continuing Education*, 33(3), 333-346.
- Bridwell, S. (2012). "A constructive-developmental perspective on the transformative learning of adults marginalized by race, class, and gender." *Adult Education Quarterly*, 63(2), 127-146.
- Bruner, D.Y., Greenlee, B.J., & Hill, M.S. (2007). "The reality of leadership preparation in a rapidly changing context: Best practice vs. reality." *Journal of Research on Leadership Education*, 2(2) 1-26.
- Brunner, C.C. & Kim, Y. (2010). "Are women prepared to be school superintendents? An essay on the myths and misunderstandings." *Journal of Research on Leadership Education*, 5(8).
- Bucher, R.D. & Bucher, P.L. (2010). *Diversity Consciousness: Opening Our Minds to People, Cultures and Opportunities*. Upper Saddle River, NJ: Prentice Hall.

- Canas, K. & Sondak, H. (2011). *Opportunities and Challenges of Workplace Diversity: Theory, Cases, and Exercises, 2nd ed.* Boston, MA: Prentice Hall.
- Caproni, P.J. (2012). *Management Skills for Everyday Life: the Practical Coach, 3rd ed.* Boston, MA: Prentice Hall.
- Carey, K. (2015). *The End of College.* New York, NY: Riverhead Books.
- Carpenter, M., Bauer, T., Erdogan, B., & Short, J. (2014). *Principles of Management Version 2.0.* Washington, DC: Flat World Knowledge, Inc.
- Cavanagh, S. (2005). "Educators revisit girls' loss of math, science interest; Some suggest employing varied teaching strategies to motivate students." *Education Week*, 24(34), 6.
- Cohen, A.M. & Kisker, C.B. (2010). *The Shaping of American Higher Education: Emergence and Growth of the Contemporary System, 2nd ed.* San Francisco, CA: Jossey-Bass.
- Collins, K. (2013). *Exploring Business Version 2.0.* Washington, DC: Flat World Knowledge, Inc.
- Corey, G. (2000). *Theory and practice of group counseling, 5th ed.* Belmont, CA: Wadsworth/Thompson Learning.
- Cozby, P. (2011). *Methods in Behavioral Research, 10th ed.* New York, NY: McGraw-Hill Companies, Inc.
- Danielson, C. (2007). *Enhancing Professional Practice: A Framework for Teaching, 2nd ed.* Alexandria, VA: Association for Supervision and Curriculum Development.
- Danielson, C. & McGreal, T.L. (2000). *Teacher Evaluation to Enhance Professional Practice.* Alexandria, VA: Association for Supervision and Curriculum Development.
- Dessler, G. (2006). *A Framework for Human Resource Management, 4th ed.* Upper Saddle River, NJ: Pearson Prentice Hall.
- Ellenbecker, C.H. (2010). "Preparing the nursing workforce of the future." *Policy, Politics, & Nursing Practice* 11(2), 115-125. Doi: 10.1177/1527154410380142
- Filipczak, B. (1995). "Different strokes: Learning styles in the classroom." *Training* 32(3), 43.
- Friedman, T.L. (2007). *The World is Flat: A Brief History of the Twenty-First Century.* New York, NY: Picador/Farrar, Straus and Giroux.
- Gender and leadership. (2015). In J. Mcray (Ed.), *Leadership glossary: Essential terms for the 21st century.* Santa Barbara, California: Mission Bell Media.
- Glickman, C.D., Gordon, S.P., & Ross-Gordon, J.M. (2010). *Supervision and Instructional Leadership: A Developmental Approach, 8th ed.* Boston, MA: Allyn & Bacon.
- Greenlee, B.J. & Karanxha, Z. (2010). "A study of group dynamics in educational leadership cohort and non-cohort groups." *Journal of Research on Leadership Education* 5(11), 357-382.
- Guramatanhu-Mudiwa, P. (2008). "Women as leaders: Lit review, tests, models." *Women in Higher Education*, 17(11), 29-34.
- Hellriegel, D. & Slocum, J.W. (2007). *Organizational Behavior, 11th ed.* Mason, OH: Thompson Education.
- Higher Learning Commission (2014).
- Hitt, Miller, Colella. (2011). *Organizational Behavior, 3rd ed.* Wiley & Sons Publisher.
- Hong, J., Hwang, M., Wong, W., Lin, H., & Yau, C. (2012). "Gender differences in social cognitive learning at a technological project design." *International Journal of Technology & Design Education* 22, 451-472.
- Hubbard, E.E. (2004). *The Manager's Pocket Guide to Diversity Management.* Amherst, MA:HRD Press, Inc.
- Kasworm, C. (2003). "Adult meaning making in the undergraduate classroom." *Adult Education Quarterly*, 53(2), 81-98.
- Kvale, S. & Brinkmann, S. (2009). *Interviews: Learning the Craft of Qualitative Research Interviewing, 2nd ed.* Thousand Oaks, CA: Sage Publications, Inc.
- Laird, S. (1996). "Girls and women, Education of." In *Philosophy of education: An encyclopedia.* London, United Kingdom: Routledge.
- Lamb, C.W., Hair, Jr., J.F., & McDaniel, C. (2013). *MKTG6.* Mason, OH: South-Western.
- Lee, C. (1994). "The feminization of management." *Training*, 31(11), 25-34.
- McCarthy, J., Trenga, M., & Weiner, B. (2015). "The cohort model with graduate student learners: Faculty-student perspectives." *Adult Learning*, 22-25.
- McEwan-Adkins, E.K. (2003). *Seven Steps to Effective Instructional Leadership.* Thousand Oaks, CA: Corwin Press, Inc.
- McKee, A. (2011). *Management: A Focus on Leaders.* Boston, MA: Prentice Hall.

- Merriam, S.B. (2009). *Qualitative Research: A Guide to Design and Implementation*. San Francisco, CA: Jossey-Bass.
- Murphy, M. (2007). "Professional development: Sisters doin' it for themselves." *Women in Higher Education*, 16(12), 41-46.
- O'Leary, V. & Flanagan, E. (2001). "Leadership." In *Encyclopedia of women and gender: Sex similarities and differences and the impact of society on gender*. Oxford, United Kingdom: Elsevier Science & Technology.
- Pemberton, C.L. & Akkary, R.K. (2010). "A Cohort, is a Cohort, is a Cohort . . . Or is it?" *Journal of Research on Leadership Education*, 5(5), 179-208.
- Pierce, J.L. & Newstrom, J.W. (2011). *The Manager's Bookshelf: A Mosaic of Contemporary Views, 9th ed.* Boston, MA: Prentice Hall.
- Robbins, S.P., Decenzo, D.A., & Coulter, M. (2011). *Fundamentals of Management: Essential Concepts and Applications, 7th ed.* Boston, MA: Prentice Hall.
- Robbins, S.P. & Judge, T.A. (2008). *Essentials of Organizational Behavior, 9th ed.* Upper Saddle River, NJ: Pearson Prentice Hall.
- Rusch, E.A. (2004). "Gender and race in leadership preparation: A constrained discourse." *Educational Administration Quarterly*, 40(1), 14-46.
- Rusch, E.A. & Brunner, C.C. (2013). "Transforming leadership identity in a virtual environment: Learning about the leading self." *Journal of Transformative Education*, 11(1), 45-69.
- Saldana, J. (2013). *The Coding Manual for Qualitative Researchers, 2nd ed.* Thousand Oaks, CA: Sage Publications, Inc.
- Sandoval-Lucero, E., Maes, J.B., & Chopra, R.V. (2011). "Examining the retention of nontraditional Latino(a) students in a career-based learning community." *Journal of Hispanic Higher Education*, 10(4), 299-316.
- Schram, T.H. (2006). *Conceptualizing and Proposing Qualitative Research, 2nd ed.* Upper Saddle River, NJ: Pearson Education, Inc.
- Scribner, J. & Donaldson, J.F. (2001). "The dynamics of group learning in a cohort: From non-learning to transformative learning." *Educational Administration Quarterly*, 37(5), 605-636.
- Thorne, D.M., Ferrell, O.C., & Ferrell, L. (2011). *Business & Society: A Strategic Approach to Social Responsibility and Ethics*. Mason, OH: South-Western Cengage Learning.
- Trochim, W.M. & Donnelly, J.P. (2008). *The Research Methods Knowledge Base, 3rd ed.* Mason, OH: Cengage Learning.
- Williams, C. (2010). *MGMT*, 2nd ed. Mason, OH: South-Western Cengage.
- United States Census, 2010.
- U.S. Department of Education, National Center for Education Statistics. (2014). *The Condition of Education 2014* (NCES 2014-083), Institutional Retention and Graduation Rates for Undergraduate Students.



WINNERS OF THE 2019 UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

Creative Nonfiction/Personal Essay:

- 1st “Overcoming Control Deficiency,” Nick Rondinelli, Cardinal Stritch University
- 2nd “Finding Reality in Real Life (Two Short Works),” Erika B. Girard, St. Leo University
- Honorable Mention “Letter to Wendell Berry,” Mikayla R. Watkinson, Mount St. Mary’s University

Critical/Analytical Essay:

- 1st “Resurrecting Value: Preserving Residual Culture Within Paul Meehan’s Poetry,” Alex Kruse, Loras College
- 2nd “Reassuring English Majors: The Skills to be Gained and Where They Can Use Them,” Alair DiRemigio, Neumann University
- Honorable Mention “Earnestly Influential : Interpreting Hemingway’s ‘Hills Like White Elephants’,” Kaisha A. Girard, St. Leo University
- Honorable Mention “The First Blast Against the Writings of John Knox: An Investigation of John Knox’s Forms of Argumentation Against Female Monarchy,” Kelley T. Northam, Mount St. Mary’s University
- Honorable Mention “Children Finding Themselves: Fairy Tales as breadcrumbs to follow,” Lauren Talty, Iona College
- Honorable Mention “Baptism in Blood: Civic Enfranchisement of African Americans in the Civil War,” Sophia Tragesser, University of St. Thomas ((MN))

Poetry

- 1st “Judas,” Emmett Perkins (formerly Emily), Regis College
- 2nd (tie) “Chicken and Breadcrumbs, Exposed,” Erika B. Girard, St. Leo University
- 2nd (tie) “On the Pier in Boca Raton, Florida, With My Grandfather,” Madison Tolley, Loras College

Short Fiction

- 1st (tie) “World of Broken Hearts,” Erika B. Girard, St. Leo University
- 1st (tie) “The Grandfather Clock,” Scott Riner, St. Francis University
- 2nd (tie) “Castles and Kingdoms,” Courtney Allen, King’s College
- 2nd (tie) “my darling, what if you fly?” Cara E. Gose, Mount St. Mary’s University
- Honorable Mention “Gathering,” Ariel Long, Thomas More University
- Honorable Mention “Blue,” Myha Sprifke, Cardinal Stritch University

Scholarly Research

- 1st “The Heresy of Witchcraft in Elizabethan England,” Daniel M. Majerowicz



J. PATRICK LEE AWARD FOR SERVICE

Delta Epsilon Sigma names Laura Kandro of Iona College the new winner of the J. Patrick Lee Award for Service. Her interview and photo are featured at the front of this issue.

THE FATHER EDWARD FITZGERALD UNDERGRADUATE COMPETITION IN CREATIVE AND SCHOLARLY WRITING

The DES Board is proud to honor Fr. Edward A. Fitzgerald, the founder of Delta Epsilon Sigma. Fr. Fitzgerald conceived the notion of a national association of Catholic scholastic honor societies in 1938 and chaired the Committee of Founders that wrote up DES's Constitution in 1939, thus initiating the national association.

This contest is open to undergraduates (members or non-members) in an institution that has a chapter of the society. Manuscripts may be submitted in any of five categories: (a) poetry, (b) short fiction, (c) creative nonfiction/personal essay, (d) critical/analytical essay, (e) scholarly research. There will be a first prize of five hundred dollars and a second prize of two hundred and fifty dollars in each of the five categories. No award may be made in a given category if the committee does not judge any submission to be of sufficient merit.



Fr. Fitzgerald

General Guidelines: All prose should be double spaced and in Word format, 12-point font. No PDFs, please. Pages should be numbered. All Notes should be relegated to the submission's back matter as Endnotes (no Footnotes!).

Poetry: Writing in this category should be original poetry, either in verse or prose form. A long poem should be submitted singly; shorter lyrics may be submitted in groups of two or three.

Short Fiction: Writing in this category should be original fiction, such as short stories or stand-alone sections of longer pieces. Fiction should total 1500-5000 words, either in a single work or, in cases of very short pieces, in groups of two or three.

Creative Nonfiction/Personal Essay: Writing in this category should communicate some dimension of the worldview or feelings of the writer. Writing should be true—as affirmed by the writer—but may be creative in structure or form and may make use of character development, dialogue, or other techniques of creative writing. Creative nonfiction pieces or personal essays should total 1500-5000 words, either in a single work or, in cases of very brief pieces, in groups of two or three.

Critical/Analytical Essay: Writing in this category should investigate a text, or a social or scholarly issue, through a critical lens. Examples of this type of writing may include textual interpretation or expository or argumentative essays in which original research is not the primary aim. Essays in this category should total 1500-5000 words.

Scholarly Research: Writing in this category should present primary or secondary research that elucidates and provides some original insight on a social, ethical, cultural, humanistic, or scientific question. Emphasis will be paid to the quality, depth, and presentation of the

piece, including conventional documentation format (such as MLA, APA, or Chicago Style). Scholarly research should include an abstract. Papers in this category should total 1500-5000 words.

The first phase of the competition is to be conducted by local chapters, each of which is encouraged to sponsor its own contest. A chapter may forward to the national competition only one entry in each category. Preparatory to student revision, editorial comment and advice by a faculty mentor is expected and appropriate, as is correction of grammatical and mechanical (spelling, punctuation) errors, so long as all writing is done by the student.

Preparation of Submissions

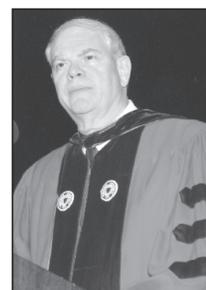
- Prose manuscripts of 1500-5000 words should be typed and sent electronically in 12 point Times New Roman font.
- One space is permitted between words and sentences.
- Include a cover page with title, name, university, and home address.
- The page following the cover (the beginning of the actual text) should contain only the title and no other heading.
- The pages must be numbered, the lines double-spaced, and in Word format (**no PDFs, please**).
- Scholarly papers should attach an abstract, include primary and/or secondary research, and present some original insight.
- Documentation should follow one of the established scholarly methods, such as MLA, APA, or Chicago.
- Advisors as well as faculty mentors are expected to take an active role in providing additional comments to students; **they should approve and send all entries to the Executive Director of Delta Epsilon Sigma (DESNational@neumann.edu) by December 1.**

Final judging and the announcement of the result will take place not later than May 1st of the following year. Winners will be notified through the office of the local chapter advisor.



THE J. PATRICK LEE UNDERGRADUATE AWARD FOR SERVICE

Delta Epsilon Sigma offers the J. Patrick Lee Award for Service. This annual undergraduate competition was established to honor Patrick Lee, who served as National Secretary-Treasurer of Delta Epsilon Sigma with dedication and commitment for over 20 years, and whose leadership transformed the Society. As a tribute to Dr. Lee's praiseworthy ethical character and judgment, awards of \$1000 will be given to student members of Delta Epsilon Sigma who best embody the ideals of Catholic social teaching through their engagement in service. Student winners of the award will also be profiled in the *Delta Epsilon Sigma Journal*.



J. Patrick Lee

Guidelines for J. Patrick Lee Prize for Service:

- In order to participate in the contest, the student should submit a personal statement of 500-1000 words to his/her chapter advisor. Personal statements should respond to the following questions: How does your current and past engagement in service reflect the tenets of Catholic social teaching and enrich the local, national, or global community? How will you continue or expand your service in the future? **Students are encouraged to be as specific and thorough as possible within the word limit. Please do not simply repeat information listed on the entry form.**
- The student should also submit one letter of recommendation written by someone in a professional position who can attest to the type and extent of the service in which the student has been engaged.
- Chapter advisors should select one student from their chapters to nominate for the prize.
- Nominated students must be undergraduates at the time of nomination.
- Nominated students must be members of Delta Epsilon Sigma.
- **Applications must contain a complete official entry form to be considered.** Please visit the DES website, www.deltaepsilonsigma.org, for this form.
- Advisors should submit all entries electronically as MS Word Documents (no PDFs, please) to the National Office at Neumann University, Executive Director: Dr. Claudia Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (610) 558-5573, FAX (610)361-5314, Email: DESNational@neumann.edu.
- **The deadline for nominations from advisors is December 1.**



THE SISTER BRIGID BRADY, OP, DELTA EPSILON SIGMA GRADUATE STUDENT AWARD

Named in honor of Sister Brigid Brady, OP, Ph.D., The DES Graduate Student Award will grant \$1000 to each of up to three (3) graduate student members of DES per year who have shown a strong commitment to graduate study and maintain the Society's ideal of service to others. The award is renewable upon verification of continued enrollment, for a total of three years. Sister Brigid served as a National Executive Board Member, Vice President, and past President of the Society, and was a remarkable Religious, educator, and woman. She spent sixty years as a Dominican Sister, forty-three of which she dedicated to teaching at Caldwell University. Sister Brigid challenged and aided her students to excel. A scholar of Medieval Literature, Shakespeare Studies, and the History of the English Language, Sister Brigid was among the first professors at Caldwell to introduce classroom technology as a way to broaden student learning. A Renaissance woman, Sister Brigid also hand made her own harp and was deeply committed to the Arts. In addition to her service to DES and other societies, Sister Brigid frequently presented and published papers at the Conference on Christianity and Literature, an international society of scholars dedicated to the study of Christian themes in literature.



*Sister Brigid Brady,
OP, Ph.D.*

Requirements: Applicants will submit: (1) a three-page proposal, which includes a statement of specific details of potential destination, travel costs, length of stay, assistance goals, and how the applicant's goals correspond with the mission of DES; (2) a brief CV with biography including personal career goals, other completed service, and academic accomplishments; (3) an official transcript of coursework; and (4) a letter of recommendation which addresses the candidate's character, academic work, and potential to contribute to society. **All documents must be sent electronically to the National Office (DESNational@Neumann.edu) by March 15th.**



HARRY R. KNIGHT UNDERGRADUATE/GRADUATE PRIZE FOR INTERNATIONAL SERVICE

Through the generosity of the Knight family and named for a professor and long-time member of Delta Epsilon Sigma, this award supports a student who wishes to offer service to others outside of the United States by assisting with travel costs up to \$2500.00. The transformative nature of such efforts provides benefits to the student as well as to those served. New skills related to work, language, and culture can enhance résumés and refocus existing career plans. A required reflective report, submitted after the student returns, will be published with photos in the *Delta Epsilon Sigma Journal*.



Harry R. Knight

Requirements: Applicants will submit: (1) a three-page proposal, which includes a statement of specific details of potential destination, travel costs, length of stay, assistance goals, and how the applicant's goals correspond with the mission of DES; (2) a brief CV with biography including personal career goals, other completed service, and academic accomplishments; (3) an official transcript of coursework; and (4) a letter of recommendation which addresses the candidate's character, academic work, and potential to contribute to society. **All documents must be sent electronically to the National Office (DESNational@Neumann.edu) by March 15th.**



DELTA EPSILON SIGMA DISTINGUISHED LECTURERS PROGRAM

Each year, Delta Epsilon Sigma offers an award of one thousand dollars for a speaker at a major meeting sponsored or co-sponsored by a chapter of Delta Epsilon Sigma or by a Catholic professional society.

The society also offers awards to help subsidize lectures sponsored by local DES chapters. An application for one of these must be filed with the Office of the Executive Director thirty days in advance; the maximum award will be two hundred dollars.

All applications should be directed to the Executive Director: Dr. Claudia M. Kovach, Neumann University, Division of Arts and Sciences, Aston, PA 19014-1298, (608) 558-5573, FAX (610) 361-5314, email: DESNational@neumann.edu.

AN INVITATION TO POTENTIAL CONTRIBUTORS

The editors of the *Delta Epsilon Sigma Journal* invite contributions to the journal from the readership. Submit manuscripts via email attachment to the editor, Robert Magliola (magliola.robert@gmail.com), with copy to the interim co-editor, Claudia Kovach (ckovach@neumann.edu). All attachments should be sent as Microsoft Word documents; no PDFs please. Submissions should be limited to 5000 words at maximum. Submissions to *Delta Epsilon Sigma Journal* are peer reviewed by doctorally-prepared academics or specialists in the pertaining subject matter. The journal is open to a wide variety of topics and genres. Particularly welcome are submissions addressing issues of concern to Catholic colleges and universities.

DELTA EPSILON SIGMA FATHER EDWARD FITZGERALD SCHOLARSHIPS AND FELLOWSHIPS

Delta Epsilon Sigma sponsors an annual scholarship and fellowship competition for its members. Junior-year members may apply for ten Fitzgerald Scholarships at \$1,200 each, to be applied toward tuition costs for their senior year. Senior-year members may apply for ten Fitzgerald Fellowships at \$1,200 each, to be applied toward tuition costs for first-year graduate work. These scholarships and fellowships are named after the founder and first Secretary-Treasurer of DES, Most Rev. Edward A. Fitzgerald of Loras College, Dubuque, Iowa. The awards will be made available on a competitive basis to students who have been initiated into the society and who have also been nominated by their chapters for these competitions. Applications may be obtained from the website (deltaepsilonsigma.org) or from the Office of the Executive Director (DESNational@neumann.edu). **The deadline for submitting applications for the DES scholarships and fellowships is March 15.**

DELTA EPSILON SIGMA NATIONAL UNDERGRADUATE STUDENT AWARD

Delta Epsilon Sigma has a national award to be presented to outstanding students who are members of the society and are completing their undergraduate program. It is a means by which a chapter can bring national attention to its most distinguished graduates.

The National Office has a distinctive gold and bronze medallion that it will provide without cost to the recipient's chapter for appropriate presentation. Names of recipients will be published in the *Delta Epsilon Sigma Journal*. Qualifications for the award include the following:

1. Membership in Delta Epsilon Sigma.
2. An overall Grade Point Average of 3.9-4.00 on all work completed as an undergraduate.
3. Further evidence of high scholarship:
 - a) a grade of "A" or with the highest level of distinction on an approved undergraduate thesis or its equivalent in the major field, or
 - b) scores at the 90th percentile or better on a nationally recognized test (e.g., GRE, LSAT, GMAT, MCAT).
4. Endorsements by the chapter advisor, the department chair or mentor, and the chief academic officer.
5. Nominations must be made no later than six (6) months after the granting of the undergraduate degree.

The calendar deadline for the submission of names of proposed recipients of this award is February 15th. Please send nominations to the Office of the Executive Director: DESNational@neumann.edu.

Synopsis of 2020 Executive Committee Meeting

The Annual Meeting of the Delta Epsilon Sigma Executive Committee took place in St. Petersburg, FL on January 3, 2020. Those present at the meeting included Claudia Marie Kovach, Ph.D., Executive Director; Francis Rohlf, Ph.D., President; Valerie Wright, Ph.D., Vice President; Shelly McCallum-Ferguson, Ph.D., Board Member; Luigi Bradizza, Ph.D., Board Member; Carl Procario-Foley, Ph.D., Board Member; Robert Magliola, Ph.D., DES Journal Editor; and Ronald L. Smorada, Ph.D., Assistant to the Executive Director. Rev. Anthony Grasso, CSC, Ph.D., Chaplain, was absent because of illness.

After President Rohlf called the meeting to order, Dr. Kovach offered an opening prayer and welcomed Dr. Procario-Foley to the board for a three-year term. The board expects to add two more executive committee members in 2021. The audit report reviewed increased expenses, current investments, fundraising efforts, and existing dues for new members. Because students recently have communicated concerns regarding limited personal funds, the board voted not to raise current dues despite rising administrative costs. Review of high printing costs for the Delta Epsilon Sigma Journal stimulated discussion about how further to determine which members might forgo a printed copy and read the online version of the journal instead. (An online version of each issue of the journal is already available at the website.) The board agreed to insert a postage-paid card in the journal to alert members that unless they respond to confirm their desire to continue with the paper version they will be moved to the e-version through email.

The board will look into the current availability of the DES website via internet search and to see how the website may appear more prominently. In addition, the Filemaker Database – Claris program requires an annual license fee and other fees for the ongoing storage of data in the cloud. The board will also explore having another backup for this data. A balanced budget was approved after the writing contest appropriation was increased concomitant with a planned decrease in journal costs. Outreach to new institutions remains a priority with mailings prepared and ready to send. There are now approximately 77 institutions affiliated with DES. During the past year, DES lost three member institutions (two closures and one cancellation of membership). There remains a potential of 100 new DES member institutions. The board agreed to minimize paperwork for new institution applicants. The board also voted both to drop the \$100 University joining fee for joining DES and to waive the fees required for installation of new school chapters. Outreach to Current Member Institutions continues via promotion on the DES website and in the DES Journal. To attract new members, particularly graduate students, a letter will target member schools not currently inducting graduate students. Phone calls to inactive or underactive chapters are planned to reinforce the value of DES on campus.

To further promote the DES National Lecturers Program, the guidelines will be reviewed so as to clarify the award amount and what items will be involved (honorarium, travel, event fees); executive members will apply for lecturer support on their campuses to illustrate the use/value of funds and to post event reports with photos. The board also voted to renew the current theft insurance policy, typical for honor societies. The board approved limits on the Brady award renewals, allowing each awardee a one-time renewal. After selecting the Fitzgerald National Undergraduate Writing Competition winners, the board chose Laura Kandro of Iona College for the J. Patrick Lee Service Award. No new applicants emerged for the Brady graduate student award or the Knight award for international service.

The next meeting will take place all day on Monday, January 4, 2021 with arrival and Sunday-evening caucus on January 3.

THE DELTA EPSILON SIGMA STORE



Item Description	Price
NEW Grey DES Chapter Polo Shirt* – unisex	\$39.00
NEW Men's Fitted DES Red Chapter T-shirt*	\$17.00
NEW Ladies Fitted DES Red Chapter T-shirt*	\$17.00
NEW Horizontal Certificate Frame with Medallion	\$65.00
DES Gold and Maroon Double Honor Cords	\$11.00
#502 Key - gold kase	\$30.00
#502 Key - 10K yellow gold	\$284.75
#503 Keypin - gold kase	\$31.00
#503 Keypin - 10K yellow gold	\$274.75
#502D Key with 2pt. diamond - 10K yellow gold	\$324.75
#503D Keypin with 2pt. diamond - 10K yellow gold	\$314.75
ML/02S Staggered Lavalier - sterling silver	\$29.00
7.25" Rope Bracelet w/ lavalier - sterling silver	\$66.00
18" Rope Necklace w/ lavalier - sterling silver	\$81.00

* 12 Shirt Minimum

Pricing Expires 6/30/21

To Place Your Order :

Order on-line at: www.acgreek.com/deltaepsilonsigma

or call: 800-659-7801

Award
CONCEPTS **THE BEST**

THE DES NATIONAL CATHOLIC SCHOLASTIC HONOR SOCIETY EMBLEM



The emblem of DES contains the motto, the name, the symbols, and the founding date of the society. Delta Epsilon Sigma is an abbreviation constructed from the initial Greek letters of the words in the motto, *Dei Epitattein Sophon*. Drawn from Aristotle and much used by medieval Catholic philosophers, the phrase is taken to mean: “It is the mission of a wise person to put order” into knowledge.

The Society’s Ritual for Induction explains that a wise person is one “who discriminates between the true and the false, who appraises things at their proper worth, and who then can use this knowledge, along with the humility born of it, to go forward to accept the responsibilities and obligations which this ability imposes.”

Thus the three words on the *Journal’s* cover, Wisdom · Leadership · Service, point to the challenges as well as the responsibilities associated with the DES motto. The emblem prominently figures the *Chi Rho* symbol (the first two Greek letters of the word Christ), and the flaming lamp of wisdom shining forth the light of Truth.

DELTA EPSILON SIGMA JOURNAL
Neumann University
Arts and Sciences BACH 305
One Neumann Drive
Aston, PA 19014-1298

Non-Profit
U.S. Postage
PAID
Wilmington, DE
Permit No. 499

Donate to DES with Amazon Smile
For details see page 3



Amazon Smile