Elements
A Journal of Exploratory Research and Analysis

The "vision" thing wears thin after a while and we start to feel a disappointment with the pace of responsive attunement. Where are the elements of optimism and enthusiasm to light our way? At what point does the scope of the problem outstrip our capacity to respond from empathy or a personal sense of responsibility? Is there a vision for a better world that won't simply wear thin into another "vision" thing? Can we suspend our doubts long enough to plant seeds of resilient hope and idealism?

The research presented here encourages us to envision elements of a more beautiful world, a world without the constraints of blind patriotic cant or blinkered attitudes to homelessness, without ethnic, linguistic disability or gender stereotyping or objectification, where science serves genuinely beneficial social goals and education stops testing long enough to excite the imagination…a world in which corporations can be responsible and new citizens can show the way in resisting marketing blandishments in the name of the environment, while prisoners of war learn resilience and survival strategies and the grief-stricken find solace in the power of the mind…a world where hope and idealism still have a role to play in framing productive human responses to spaces of indifference, concealment and marginalization, where powers of imagination frame the attunement and calibrate the critical eye and attentive ear of engaged inquiry.

To see the world in a new light, to acquire new points of entry to the world, is to become responsive in a new way. The capacity to respond to issues and concerns otherwise masked from view demands a special openness and attention to what we find strange and challenging. But we seldom see the world in a new light without first having the curiosity and willingness to explore unexpected or marginalized phenomena; nor without learning to discern otherwise hidden facets of our filtered social constructions.

The challenge to see the world in a new light -- to *"open the universe a little more,"* as Salman Rushdie once urged in *Imaginary Homelands* -- calls for critical voices, exploratory minds and the empowerment of creative forms of expression, all carefully interwoven with sensitive analysis and personal concern…and it calls for attending to complexities in life often eclipsed from view by our more dominant ways of thinking, feeling and speaking. Above all, it calls for *an attentive ear,* the first condition for generating an attentive *response.* For, as Italo Calvino reminds us in *Invisible Cities, "It is not the voice that commands the story; it is the ear."* What calls the ear to attention?

The articles comprising this fifth annual journal solicit your ear and seek to direct your attention to the *margins of normalization…*to spaces of multiplicity where the questions reveal unthinkable *difference* in the midst of what is unthinkably subject to the call of the *same.* Questions posed in this manner often challenge us to think more carefully in the *margins of difference.* The point is to expand our perspective by revealing silent facets of our surrounding world that call out for our attention: *new points of entry through which to expand the scope of life that matters to us.*

Exploratory research and analysis is the key to opening the universe a little more. The contributions to follow offer opportunities for reflective thought and further lines of study regarding phenomena that speak to us from the margins of our personal, human, social, political and institutional involvements. They endeavor to provoke our engagement with tangible elements of concern and curiosity so often concealed within spaces of indifference calibrated through misdirection to the absence of attention…if only to "open the universe a little more" and expand the scope of concern.

HONORS PROGRAM
COMMUNITY STATEMENT

The Honors Program at CSU Stanislaus is a community of scholars

bound together by vital principles of academic openness, integrity,

and respect. Through focused study and practice involving

exploration and discovery across a variety of disciplines, the

Honors Program upholds these principles of scholarly engagement

and provides students with the necessary foundations

for further research and inquiry.

Our interdisciplinary curriculum is integral to this work,

and is intended to facilitate creative understanding of the

irreducible complexities of contemporary life and knowledge.

Personal and intellectual honesty and curiosity are essential to this

process. So, too, is critical openness to difficult topics and respect

for different perspectives, values and disciplines. The Honors

Program aims to uphold these virtues in practice, in principle,

and in community with one another.

Honors Program Advisory Committee

May 14, 2004

Acknowledgements

*Seniors in the Honors Program are encouraged to tackle complex problems using methods and knowledge from related disciplines. Honors Program faculty and research mentors offer critical feedback and guidance along the way. The main objective is for students to explore, gather and analyze information effectively, and to reflect on the implications of what they have discovered. Group discussions help to promote thoughtful questions. The goal is to communicate knowledge, judgments and original perspective derived from careful inquiry, exploration and analysis. Seniors will discuss the results of their research at the **Senior Honors Conference on Wednesday, May 14, 2008** from 1:00-6:30pm, in the John Rogers Faculty Development Center. We hope you can join us!*

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On Identity and Interpretation
Kevin Close

For most of us, memories of the catastrophe of September 11, 2001 consist of images of airliners crashing into giant skyscrapers, of flames and smoke shooting from them, and of thousands of terrified people fleeing from the area as those great structures crumpled into themselves amid roiling clouds of smoke and ash. But the events of that day cannot be reduced to those images...
—Burton M. Leiser, "The Catastrophe of September 11 and its Aftermath"

What do we recall of the events of September 11, 2001? Is it essentially as Burton Leiser describes it: a montage of scattered flashes of planes, smoke, collapsing towers and a subsequent succession of loose words and phrases: "hijackers," "terrorists," "Osama bin Laden," "al-Qaeda," "Saddam Hussein," "WMD," "Operation Iraqi Freedom"—is this stream of images and signifiers what we may today say *occurred*? It seems that we can readily agree that *something* indeed happened, and something with significance, but even today, what that something was and is—what was signified—seems an abyss of incoherent theories and speculations, contradictions and specious accusations. And if we dig into this morass, we uncover reports that beg strange questions, questions that are apparently left unnoticed or resisted at all costs.

It is precisely *this* occurrence we shall pursue here: *the problem of the interpretation of the event*. Our analysis will proceed under the aegis of the phenomenological excavations of Martin Heidegger. The aim is to show that the discourses of rationalization and "theorizing" that characterize the abyss we encounter in asking about the significance of the event is indicative of a more primordial dimensionality of what Heidegger refers to as our "thrown-projectedness" and our historicity; that this character of our "being-in-the-world" is constitutive of and determinative for the operation and formation of paradigms and identities; and, insofar as that, determines our modes of discerning the truth or falsity of a given report or narrative.

Let us first consider the idea of conspiracy and conspiracy theory. It has been asked whether or not the very idea of conspiracy defeats itself. We may note that there is first in this question the objection of a kind of formal error in logic, an error by definition. The logic of the objection appears to run something like this:

1. Either there was no conspiracy or there was.
2. If there was a conspiracy, no one would, by definition, know about it.
3. If one knew about a conspiracy, one would, by definition, be unable to prove it
4. Therefore, there was no conspiracy.

Hence, "conspiracies," by definition, never exist and have never occurred throughout the history of the world. Of course, the theories persist. They have not gone away but rather evolved in their complexity and multiplicity. As David Ray Griffin and Peter Dale Scott note, "the official narrative about 9/11 is itself a conspiracy theory, alleging that the attacks were orchestrated entirely by Arab-Muslim members of al-Qaeda under the inspiration of Osama bin Laden in Afghanistan."[1] But what is meant here by "theory"?

"Conspiracy theories" are often accorded this "theoretical" ascription insofar as they are determined precisely to lack any ground in truth; when, for example, they lack the rigor

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[1] David Ray Griffin and Peter Dale Scott, *9/11 and American Empire: Intellectuals Speak Out* (Northampton, MA: Olive Branch Press, 2006), vii.

of scientific objectivity and methodology. Michael Shermer addresses this attitude in the following manner:

> The mistaken belief that a handful of unexplained anomalies can undermine a well-established theory lies at the heart of all conspiratorial thinking (as well as creationism, Holocaust denial and the various crank theories of physics).[2]

But this is a strange claim; one that can be reworded so that its point is turned back against itself without losing the essential meaning:

> The belief that a handful of unexplained anomalies can undermine a well-established theory lies at the heart of the generation of new (conspiracy) theories.

Indeed. A theory in any scientific discipline may be loosely thought of as analogous to a narrative within any individual paradigm or worldview. That is to say that just as the primary concepts of any given discipline— the normative learning that is prior to actual field research, for example—determine what objects of inquiry are appropriate to the discipline in question, so too does an individual's paradigm determine what reports and narratives are to be investigated as well as how that investigation will transpire. A "conspiracy theory" in this case is, in its ideality, merely one possible narrative as determined by what one's paradigm finds admissible or not to thinking. This analogy can be taken further.

Martin Heidegger draws attention to the "framing" of scientific research in the following manner: "Fundamental concepts are determinations in which the area of knowledge underlying all the thematic objects of a science attain an understanding that precedes and guides all positive investigation."[3] Fundamental, guiding concepts in the sciences might include cell and evolutionary theory in biological sciences, for example, or atomic theory and Newtonian laws in physics. Fundamental concepts are then intricately interwoven with the very concept of the discipline itself as informed by the history of its evolution of theories and experiments that are dropped, expanded, re-appropriated and exulted. The idea signifies the essential, necessary learning by which a discipline's scope and field of inquiry are determined for the student and researcher, but these concepts are, of course, subject to change pending the developments of said research.

Heidegger himself instigated a "crisis" and revision of fundamental concepts in philosophy with his *Being and Time*. In particular, he put the primacy of metaphysics in general into question, especially as lodged in the ideality of the Cartesian subject. For René Descartes, the mind is confronted with representations of an external, outside and objective world to which said representations might conceivably correctly or incorrectly correspond. Heidegger, however, argues that Descartes left something out:

> He investigates the *cogitare* of the *ego*— within certain limits. But the *sum* he leaves completely undiscussed, even though it is just as primordial as the *cogito*. Our analytic raises the ontological question of the being of the *sum*. Only when the *sum* is defined does the manner of *cogitationes* become comprehensible.[4]

The Latin phrasing Heidegger plays with here is referring to the "*cogito ergo sum*" of Descartes's philosophy—the, "I think; therefore I am." Heidegger is putting the "I am" of this formula into radical question whereby we may more fully situate and grasp the "I think." In other words, Heidegger is

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[2] Michael Shermer, "Fahrenheit 2777," Scientific American 292, no. 6 (2005): p 38, http://web.ebscohost.com/

[3] Heidegger, *Being and Time* (Albany, NY: State University of New York Press, 1996), 8.
[4] *Ibid*, 43.

interested in the question of the meaning of being, what he refers to as "fundamental ontology," and from this question of the being of the subject the problem of the interpretation of the event as mediated through reports and narratives will come more fully into view.

The "I am" of Heidegger's philosophy is *Da-sein*. Da-sein is actually the hyphenated version of a common German word which would normally be translated as "existence." In invoking the hyphen, Heidegger draws explicit attention to the two root components of the word whereby Da-sein would literally be translated as "being-there" or "being-here." Da-sein then, which each of us is, at once connotes both a *definite* and *open* being, open to possibilities for being in its "there." Already then, we can see that, just as the "I am," Da-sein is purposely formulated as a very indeterminate phenomenon. The only provisional determination Heidegger allows Da-sein at the outset of his enquiry is that "in its being this being is concerned *about* its very being."[5]

This indeterminate character of the first sketch of the being of Da-sein is itself characteristic of that being: Da-sein (which each of us is) is primordially a being that does what it does—that *is*—for the sake of itself, for the sake of its own possibilities for being. That is to say that I am writing this paper in order to make a point to the reader in order to facilitate some reciprocal thought or dialogue, whose determination and result remains for the moment open and obscure. Da-sein is itself always its own "for-the-sake-of-which." The open-ended character of Da-sein in its being towards its possibilities is what Heidegger determines as existential-ontological *understanding*.

However, even the indeterminate future for Da-sein is not merely "possibility" in the sense of "anything could happen" in any ungrounded and abstract hypothetical.

Rather, understanding should be thought in terms of "under-standing" or "undergoing." And what determines how one understands is *attunement*. We may say that we are attuned insofar as we are situated in such a way with regard to our possibilities that we rather simply "find ourselves" in this or that situation—rather than, say, "will" these situations into being. We are born within a certain social order, subjected to certain family values, "thrown" into certain historical frameworks. But this attunement, or the "how" of our situation, is not rooted only in birth. We are always attuned. Heidegger cites our mood as a primary example of this.

Attunement and understanding are primordial dimensions of the "being-in-the-world" of Da-sein. Each is further qualified, respectively, as "*thrownness*" and "*projectedness*." We are "thrown" insofar as our being is "veiled in its whence and whither,"[6] and we "project" insofar as we are our own ultimate "for-the-sake-of-which" and thereby already have our possibilities for being determined by our thrownness and attunement. Project, in this case, is not a planning out of means and ends but an existential character whereby we always already have definite possibilities for our being, always already have definite possibilities for our ontic plans and "projects." Da-sein is thrown-projectedness, and it is through our thrown-projectedness that the world is and comes to be. This coming-to-be is existential (hermeneutic) *interpretation*. Interpretation is the coming-to-concretion of understanding, the narrowing of possibilities for being into concrete living, making, doing, thinking. "What has been circumspectly interpreted with regard to its in-order-to as such, what has been explicitly understood, has the structure of *something as something*."[7] In this very moment, as this paper is being read/written, its open

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[5] *Ibid*, 10.

[6] *Ibid*, 127.
[7] *Ibid*, 139.

possibilities for being and for being interpreted are being narrowed in the concretion of its being therein. What is stated here is taking on a definite life, detached from its source and *as* this or that dissemination of subject-matter. This coming-to-be of the text is hermeneutical interpretation. What is subsequently explicitly said of the text or criticized in it is apophantic.

What is key here is that existential interpretation precedes, or in any case does not necessarily imply, the predication of something in a statement or utterance—apophansis. Heidegger has inverted the way we might typically think of understanding and interpretation, and this mirrored-inversion of thrown-projectedness hinges on the statement in a kind of "circular" fashion: *Da-sein understands possibilities which, as understood, are interpreted 'as' this or that, and projection may occur too 'as' this or that apophantic interpretation of its factical being whereby it reconfigures understanding, and itself, anew*. What is apophantic is not detached and/or removed from existential interpretation but re-appropriates it through our being-with-others.

Through these preliminary sketches, our problem begins to take shape. For in our fundamental constitution, we may see why, for any "thinking thing," the question of the truth or validity of the mind's representations with regard to a represented "objective world" is a question that is secondary to our involvement with that world. Regarding Descartes, for instance, we only come to self-interpretation—Da-sein *as* a "circle" of thrown-projectedness, *as* a subject, or *as* a mind-body bifurcation—by cutting out our involvement in and with the world through which "world" is already had in determinate ways. But in our being-in-the-world and being-with-others—that is to say, in our sociality—we are thrown in such a way that these modes of being have been and are determined, delimited, and organized along institutional and hierarchical lines. In the social realm it rather seems that a certain Cartesian framework prevails necessarily. That is to say that the citizen of a nation-state (or the individual within some socio-political context) is "thrown" in such a way that there is a truth or modicum of truth behind our perceptions of our social realities—that there is a question of correspondence between not the representations of our mind's eye in this case, but representations that mediate for us a world beyond our own immediate livelihoods and locales. The mediations themselves *are* all we have in our individual being-in-the-world, but these realities are always about more than what the individual has in its immediacy, more than what is at hand.

Thus, when we encounter reports of WMD stockpiles in Iraq, a link between al-Qaeda and Saddam Hussein, or reports of the deliberate fabrication and distortion of said threats, there is certainly a legitimate question of whether these reports reflect accurately or inaccurately, whether the representations of reality we have before us in our newspapers, polemics, television broadcasts, and in our everyday conversations correspond or not with the realities being represented. What Heidegger uncovers in the "hermeneutic circle" is constitutive of how we determine the value of a given report:

> Interpretation is never the presupposition-less grasping of something previously given. When the particular concretion of the interpretation in the sense of exact text interpretation likes to appeal to what "is there," what is initially "there" is nothing else than the self-evident, undisputed prejudice of the interpreter…[8]

What we are getting at here is an explicit, fundamental relation between interpretation and identity, between our thrown-historic situatedness and our capacities for knowledge about the world, about each other, about

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[8] *Ibid*, 141.

ourselves.

Conspiracy theories that revolve around 9/11 often elicit responses such as, "Why would the government attack itself?" or "Why would we attack ourselves?" Here then, the idea is taken to presuppose an identification of the enemy with oneself, and this in turn, is taken as a contradiction and therefore impossible. The citizen, as such, is in this case a sign. The citizen is a signifier and touchstone for an extrapolated and extended ideality of identity, a substitute identity for a whole. The "whole," in this case, is the State (with a capital S). That is simply to say that the State functions as an ideality that directs the actions of its constituents—citizens. It directs their actions insofar as the constituent and constitutive *conduits* of this ideality perceive the ideality (and hence, themselves) to be in peril. The ideality itself can only be gotten at through symbols, signs, reports and narratives, and in the case of ideological and paradigmatic identities, individuals. Just as any interpreted thing or event has the structure of "something as something," so too does the subject at any given moment have the structure of someone as this or that identity, and an identity as this or that particular someone. Thus American is always *as* this or that particular American. *The ideality of identity itself is a totality had only via the mediation of signs and symbols and therefore always remains something to be under-stood, undergone, lived anew.*

Friedrich Nietzsche writes, "Every concept arises from the equation of unequal things. Just as it is certain that one leaf is never totally the same as another, so it is certain that the concept 'leaf' is formed by arbitrarily discarding these individual differences and by forgetting the distinguishing aspects."[9] This seems to illustrate both the discovery of a scientific

formula or law of nature as well as the formation of identity in self-abstraction. What is latent in both is the plucking of characteristics of like phenomena, the characteristics that make the phenomena appear alike in the first place, and abstraction into a category of some sort. Nietzsche continues: "This awakens the idea that in addition to the leaves, there exists in nature the 'leaf': the original model according to which all the leaves were perhaps woven, sketched, measured, colored, curled, and painted […]."[10] What is implicated in this rudimentary sketch of concept-formation is what Nietzsche sometimes refers to as mistaking the cause for the effect. Heidegger's work uncovers this act as rooted in our being as thrown-projectedness, our *historicity*. Insofar as we are "thrown" into a world in which extant identities are already at work, we are obliged to self-abstract and identify with regard to them—either drawing similarities between ourselves and our most immediate apprehensions of others or otherwise drawing differences and aligning ourselves against them. Moreover, as we are formed through those first apprehensions of the world, we are inclined to seek out experiences, interpretations of reports, reports themselves, and other identities that reinforce our own. We are also inclined and/or mobilized to defend others of the same identity (or simple labels) regardless of the innumerable differences and history that any label carries with it, and we are mobilized to gloss over and/or "rationalize" reports that fall to the outer limits of our paradigms and our ability to know the world through them. That is, "reason" and "rationalization" seem to collapse into the same term in a certain way for the citizen.

To take up all these threads together, what we see is a situation whereby one first enters into the social realm as it has been historically determined with concepts handed down by

[9] Nietzsche, Friedrich. "On Truth and Lies in a Nonmoral Sense," *Philosophy and Truth* (Amherst, NY: Humanity Books, 1979), 83.

[10] *Ibid*.

that same history. This "thrown situation" prescribes how the world may come to be in certain ways in a way that parallels the phenomenal prescriptions of the fundamental concepts of a science. Just as the operation of science in this respect is not an explicitly conscious activity, so too is this coming-to-be of the world through our identities an operation of self-preservation that we are not explicitly aware of as we undergo it. In our sociality, our identities are most explicitly had in citizenship, and hence, our identification with the State. In this way, both the citizen and the scientist appear as the instruments of the self-fulfillment of the histories they are thrown in. Two significant differences in the analogy are that first, the scientist has a more direct encounter with the field prescribed by the fundamental concepts of the discipline insofar as the scientist presumably does go out "into the field" and examine the phenomena in question whereas the citizen is rather removed from the phenomena in question when it comes to reports dealing with the world beyond one's immediate locale, and second, the concepts of the scientist do not coincide with the scientist's own self-conception in the manner the identity of the citizen with a broader social context does. The "revision of concepts" for the citizen can take on a very dire character. To suggest that the U.S. had a role in cultivating terrorism abroad, a complicity in the activities and development of our ostensible enemies, for example, is to suggest that God is in league with the Devil, and that we are just as part of that complicity as our mediating agencies.

Of course, all this is itself an ideality and conceptual framework we are working with. It is remarked earlier that Heidegger instigated a philosophical revolution of fundamental concepts in putting forth his own, in the explication of the being of Da-sein and in laying the groundwork for hermeneutics, but now it is revealed that what

"fundamental concepts" Heidegger radically put into question were implicitly the fundamental concepts of fundamental concepts themselves. Any concept as such circumscribes a unified field of particular phenomena, but this field itself is constituted only by virtue of other extended chains and webs of conceptual relations. In terms of citizenship, national identity posits an ideal to which our activities are oriented toward and in the interest of. In that activity, the ideal concept takes on a host of manifestations that simultaneously remake the ideal into something lived whilst still holding it out as ideal. Heidegger writes of our historicity, "Da-sein 'is' its past in the manner of *its* being which, roughly expressed, on each occasion 'occurs' out of its future."[11] One way of putting this in terms of citizenship is that our being is historically determined in the interest of achieving itself (its ideality). Again, this is not an activity we are explicitly aware of in our dealings as citizens. It acts in the interest of "achieving itself" insofar as the ideal is ultimately what we must rely on in mediating our encounters, but in this activity, the ideal itself withdraws and elicits new agents of its activity.

But what does any of this have to do with the event of the September 11 attacks?!

Let us return then to where we began. What occurred on September 11, 2001? As a symbol for American identity, the destruction of the World Trade Center seems to have catalyzed a nation for military intervention in the Middle East. At the same time, reports that challenge the auspices under which that intervention seemed warranted have continued to exert their weight in ever greater force. These range from reports of war plans prior to September 11, 2001,[12] to the genesis of al-Qaeda with its roots in the CIA's

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[11] Martin Heidegger, *Being and Time*, 17.
[12] David Edwards and David Cromwell, *Guardians of Power: The Myth of the Liberal Media* (London: Pluto Press, 2005), 32.

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backing of the jihad against the Soviet invasion of Afghanistan in 1979. The United States reportedly even went so far as to provide children's textbooks depicting landmines, soldiers, and other images of violence in order to cultivate the desired levels of fanaticism.[13] The event, insofar as its interpretation is rooted in the hermeneutic circle, is re-appropriated in its *as* over and over again. What happens to Da-sein when its historicity is infiltrated by images and media with little context or content? To whatever extent we concern ourselves with the event, to "remember," as Leiser suggests many do, is not enough. On the other hand, we have indicated that we have a certain dependence on mediating agencies, concepts, and symbolic representations. On this score, Leiser himself effectively falls to the very reduction he here cautions against: the paper from which the above quotation was taken is essentially an apologetic for American unilateralism, thereby contributing to the "catalyzing effect" those images had on a national consciousness.

To refer once more to the activity of science, Heidegger at one point provocatively suggests, "A science's level of development is determined by the extent to which it is capable of a crisis in its basic concepts."[14] Insofar as theoretical conjecture is in a sense all citizens have to begin with in their historicity, what is necessary is a certain historiography, one that attends to the need for a capacity for the revision of our most fundamental concepts about the world. What such research will yield may to varying degrees already be prefigured in our historicity, but the past, in this case, remakes itself, and the present seems all the more open in its possibilities for determination.

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[13] Nafeez Mosaddeq Ahmed, *The War on Truth: 9/11, Disinformation, and the Anatomy of Terrorism* (Northampton, MA: Olive Branch Press, 2005), 8.
[14] Martin Heidegger, *Being and Time*, 8.

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The General Public's Perception
of a Local Homeless Crisis: Why Help?

Anya Reeser

Is there really a "homeless" problem? If so, why does it matter to me? Better yet, why does it matter to the next person that I be the one to become involved? A currently growing issue in Turlock and the surrounding areas is homelessness. At this point in time, this issue has manifested itself into a stage of crisis that is worthy of the attention of those beyond the previously invested local not-for-profit organizations. Sociologically, the movement that has occurred in recent months concerning the local homeless crisis can be categorized by the theory of sounding the alarm. Turlock is experiencing stage three of this theory in which the crisis and concern is mobilized through many avenues of communication ranging from personal accounts to public medium. For a social movement to flourish, stage three is the most appropriate for the nourishment of and further exposure of the concern at hand. In this case, the concern is the local homeless crisis. There is a problem, and it is in need of serious recognition by the general public. It is hypothesized that if the general public has an accurate perception of the local homeless crisis they will be more willing to offer their assistance and become involved either financially or otherwise.

Turlock, like most cities, has a growing homeless population. Homelessness is a national problem affecting cities of all size and in all parts of the country. Surveys show that Turlock and the surrounding area's homeless population nearly doubled from 441 in 1996 to nearly 800 in 2003. At this time, there are an estimated 571 chronically homeless individuals in Turlock alone, and 240 of those are children under the age of 18. Homelessness is a complex and almost intractable problem with many causes. Among these are: drug or alcohol addiction, poverty, low-wage employment, mental and physical illness, job loss, breakup of household relationships and lifestyle choice. Based on years of experience with various programs designed to address homelessness, there appears to be a general consensus that managing the problem to reduce the impact of the homeless on the community and the homeless population itself is the best outcome that can be expected of any program.

For the past four years, Turlock, using federal housing funds administered by the city and Stanislaus County, has financially supported the operation of a cold weather emergency shelter for the homeless. The homeless shelter is a direct response to the humanitarian and public health needs associated with closure of homeless encampments and the public safety needs of business and homeowners who have to deal with the homeless sleeping in and around their homes and businesses. The general public consists of a population of people who have an established perception of those homeless and will base their helping behavior in accordance with that perception.

Literature. In the 1980s homeless people finally captured the attention of the public, the media and the social work profession (Hopps, 1989). The literature on the subject has burgeoned in the last decades. Descriptive studies and numerical counts of homeless people have taken place in many large metropolitan areas and urban states in the United States (Proch & Taber, 1987). A careful examination of the reactions of key actors in the greater United States to the problem of homelessness will create a broader

understanding of the types of barriers and obstacles that must be overcome in Turlock before successful interventions can be implemented. In this analysis, to a certain degree, a conceptual perspective that emphasizes the evolution of a social problem over time shows how a community can react to a social problem. As Stern (1984) pointed out, homelessness no longer exists independently as a set of objective social and economical conditions. Instead, homelessness is going through the steps of becoming defined collectively as a public problem by society. It has been observed that the steps that most social problems go through in a community determine their fate.

The literature in relation to homelessness is sizeable and is generally characterized by little consensus on key issues. For example, disagreement exists about the causes of homelessness which are argued to range from rent control (Tucker, 1987) to shortages of federal housing subsidies (Marcuse, 1987) to urban gentrification (Kasinitz, 1984) to general economic downturn (Carlson, 1987) to deinstitutionalization (Belcher, 1989) and family violence (Crystal, 1986). Although rates of disabilities such as alcohol abuse and mental illness appear high in homeless populations, epidemiological data show substantial (although not equally high) rates of comparable disabilities for nonhomeless populations (Meyers et al., 1984). Disagreement may also arise due to disparate definitions of "homeless" which do not correlate well with one another and differing research methods that yield different results.

Reviews of services often describe a comprehensive intervention as including prevention, crisis support, transitional programming, and permanent housing (e.g., Kaufman, 1984). Comprehensive solutions, however desirable, are likely to be unrealistic since advocates must focus funding, time, energy, influence, and other resources on a small set of high-priority solutions. Activists must answer questions such as, "To reduce and prevent homelessness, should advocacy be focused upon funding for mental health treatment or low-income housing?" Unfortunately, the literature on homelessness does not provide definitive answers.

Dluhy (1990) found that community leaders knew little about homeless persons and had little sympathy for them. The project reported here illustrates uses and limitations of the research literature for advocacy. Selected research was summarized and distributed to citizen-participants on the Task Force (mostly community leaders; see below). Literature educated citizen participants about heterogeneity of homeless populations, reducing the possibility of stereotyping, and about potential interventions. However, literature did *not* confirm or exclude major hypotheses about (1) the composition of homeless populations, (2) causes of homelessness, (3) interventions proven most effective, or (4) likely costs of intervention (e.g., attracting more homeless to high-quality services). These issues were the focus of debate as in most communities where homelessness is an issue, such as Turlock.

Method. Methodologically, this research will include a historical overview of the homeless crisis as it has evolved in Turlock and in various comparable places in the United States, which will lay the groundwork for the proposed field research. The majority of the data gathered for the purpose of examining the correlation between the general public's perspective of the homeless crisis and their willingness to and motivation to become involved will be through a survey and interview process. These surveys will be administered to large numbers of the general public within Turlock and gathered from a variety of sources such as faith-based communities (churches), college classes, and other organized gatherings to provide for diversity in the sample. Also in the beginning stages are connections with the local

nonprofit organizations that are currently combating the homeless crisis on a daily basis. From these organizations and the representatives that I am able to speak with, I hope to gather current and relevant information about the homeless population within Turlock to construct an accurate description for my research. In addition, these connections will be used to formulate appropriate survey questions and to evaluate the current levels of involvement of the general public. Three of the local nonprofit organizations that are potential contributors to this research are the We Care Homeless Shelter, the Salvation Army, and the United Samaritans Foundation. Also available for participation in this research is a group of local church leaders that is in the first phase of establishing a Turlock based Union Gospel Mission.

Additionally, I have had my own personal experiences with the homeless population, locally and in other urban settings. I plan on continuing my involvement, which will give me especially original insight into the crisis, allow me to formulate an accurate perspective of the issues at hand and the individual persons involved, and provide the general public with well-educated and experienced information about the homeless population.

Discussion. I have yet to conduct my research. However, I have finished research regarding the influence of the gender of the homeless individual and causality of homelessness on perception of the homeless. In this research I approached the importance of the Perception of the homeless as held by the general public as it is integral for consideration by the local committee that has recently been formed to address the homeless crisis in Turlock, CA, and the surrounding areas. The gender of the homeless individual and the causality of homelessness are important factors in the foundation of perceptions of the homeless. It was hypothesized that male homeless individuals

who are homeless due to controllable causality will be most negatively perceived. 502 participants were randomly assigned to one of four conditions in a 2 (male homeless individual vs. female homeless individual) x 2 (controlled causality vs. uncontrolled causality), between participant design. The participants read a short scenario of a homeless individual with the manipulated variables of gender and causality of homelessness. The causality of homelessness was indicated in the scenario as being: (1) a controlled cause or personal, avoidable fault of the individual (i.e. homelessness due to the individual's substance addiction to methamphetamines); or (2) an uncontrolled cause or unpredicted situation (i.e. homelessness due to the sudden rise of and inability to afford an adjustable rate mortgage loan). There were no significant results derived from the interaction of the variables, yet there were significant results for ancillary hypotheses regarding the influence of causality of homelessness on perceptions of fault, external validity of the homeless scenario, and community burden. Though gender did not influence the perceptions of the participants, the controllability of the cause of homelessness for the homeless individuals did have significance. Regardless of gender, the homeless individuals who are homeless mainly due to a perceivably controllable circumstance (defined in the present study as an addiction to methamphetamines) are perceived much more negatively than those who are homeless mainly due to an uncontrollable and unforeseen circumstance (defined in the present study as the individual's inability to afford the unpredicted and sudden rise of an adjustable rate mortgage loan for his or her house).

Conclusion. In my previous research, the homeless individual described as homeless due to a controllable cause is perceived as being at fault for his or her homelessness.

This finding of the fault of homelessness being placed upon the homeless individual as a function of deservedness supports the previous research. The just world hypothesis is a possible explanation for this perception and previous research suggests that whether successful or not, people are deemed responsible for their own socioeconomic fate (Main, 1998). The "just world" hypothesis can also offer explanation for the other negative findings regarding the responsibility for the homeless individual's well-being, the amount of external validity of the homeless individual's story as told in the scenario, and the burden placed upon the community of the homeless individual.

At this time, however, it is not possible to conclude anything about my hypothesis for the present research. Right now it seems most important to introduce the homeless crisis as an issue that is the responsibility of each individual, not just the responsibility of nonprofit organizations or communities who have become involved. The importance of this revelation, that there is a problem and that it does matter to the individual and to others in society that one becomes involved in the journey to a solution for the problem, is key to this research. It seems to me that many people have been able to dissect the homeless crisis, survey the public, observe the homeless individuals, and crunch the numbers—but now it is time for a change. I am not out to do more research; I am out to approach a crisis and to urge others in my community to join me. At this point in time, we, as the community called Turlock, are the authors of the fate of the homelessness that surrounds us.

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Fantastic Paradox: Secondary Belief and Peter S. Beagle's Metafantasy *The Last Unicorn*

Marilyn Kamp

The 1950s saw the publication George MacDonald's *Phantastes,* J.R.R. Tolkien's *The Lord of the Rings*, and C.S. Lewis' *The Chronicles of Narnia*. The enormous success of these and other works of English fantasy in the decades that followed sparked a debate that continues to this day: what is "fantasy" literature?   The broadest definitions encompass literature from *Beowulf* to Kafka, allowing anything that "deals with the evidently unreal" to be labeled as fantasy (Irwin 34). In contrast, other definitions are far too narrow.   In light of such inconsistencies, frustrated author E.F. Bleiler concluded, "'fantasy may be almost all things to all men'" (Manlove 16)

In spite of its nature to defy definition, most critics agree that fantasy literature is best distinguished by its inclusion of the impossible or more specifically, its treatment of the supernatural as natural (Manlove 16). In the world of *Phantastes*, it is revealed that leaves, seemingly carried by the wind, are in truth carried by small fairies. In the land of Narnia, the White Witch holds her world in everlasting winter—without Christmas. Such supernatural events – supernatural being understood as anything unexplainable by empirical evidence – are a hallmark of fantasy. Works of fantasy branch away from the familiar (a term used in the paper to signify the empirical world of the reader) and establish credibility for the *in*credible, believability for the *un*believable.   For example, when the Pevensie children first encounter Narnia, their initial disbelief and wonder are soon replaced by the reality of their experiences.

A work of fantasy is an imaginative space filled with extraordinary characters, worlds, and adventures—all presented with a sincerity suggesting an encounter, not with a marvelous work of fiction, but with an alternate, self-existing reality.   If during a reader's encounter with the text he accepts this suggestion and temporarily believes in this alternate reality, Tolkien claims that that reader has adopted Secondary Belief and that the text has achieved a second essential quality of fantasy literature (61).

Secondary Belief, as described by Tolkien, does not require a reader to accept the existence of the supernatural outside of the text. The everyday world of the reader (what Tolkien terms the Primary World) may continue to be explained through natural phenomena, "natural" being the absence of anything divine or magical: anything *in*credible or *un*believable. Secondary Belief, which should be maintained throughout the reading experience, is an acceptance of the supernatural as natural only within the world of the text.

Secondary Belief, more specifically, is belief in the existence of a Secondary World (Tolkien 60).   A Secondary World, the imagined fantastical world in which a story unfolds, must share some common attributes with the Primary World so as to maintain a basic level of familiarity with the reader. Equally important is that it abides by its own natural laws. As phrased by author John Fox, it must present history, events, and beings that maintain a world as "rigid as realism" (8). This inner consistency is crucial because it is this foundation upon which Secondary Belief is built.

Fantasy authors have often incorporated within their works various other modes of fiction.   *The Chronicles of Narnia*, for example, is at once an instance of fantasy and an extended allegory of the Christian faith.

Other literary forms are antithetical to the nature of fantasy. For example, science fiction, while often presenting a "'situation that could not arise in the world as we know it,'" always provides a said or inferred "speculative possibility" for these events. Seemingly fantastic occurrences are given natural scientific explanations, thereby destroying the necessary inclusion of the supernatural (Irwin 96-97). Still, there are other forms of fiction that are at once complementary and adverse to fantasy. Metafiction is an example of such a literary style.

Metafictions gained popularity in the 1960s and are texts that are self-aware of their own fictional state. In a metafictional text, characters may refer to their own fictional roles or narrators may directly address the reader. Whatever the technique used, the reader's attention is directed toward the textuality of the text (i.e. its existence as language), the fictionality of the fiction, the artificiality of the art (Foust 9). While reading such a text, a reader must truly *will* himself to a "willing suspension of disbelief." After all, the text itself flaunts its fictional state.

In an extensive study of metafiction, Linda Hutcheon identifies its popularity as an expression of a post-modern culture obsessively preoccupied with its own self-awareness (xii). Metafiction, by incorporating itself as part of its subject, becomes "its own first critical commentary" (6). In doing so, it does not provide the reader with simple analysis of its organization and content. On the contrary, postmodern metafiction tends to "play with the possibilities of meaning . . . and form" (xiii). One result of this manipulation of meaning is that paradoxical relationships are formed within the text itself and within the relationship between the text and the reader.

Metafictions continually draw attention to their own natures as artifacts (Foust 9), and by doing so may be described as narcissistic in nature (Hutcheon 7). This inward focus on the text paradoxically draws the reader's attention outside of the text as a close examination of the story leads to a broader understanding of its condition as an object in the world (Hutcheon 7). Patricia Waugh summarizes the effect of metafiction as "'the construction of a fictional illusion . . . and the laying bare of that illusion'" (Pennington 12). Thus, the nature of the text itself is contradictory.

A second paradox is found in the reader's relationship with the text. Like all forms of literature, metafiction requires a reader to be actively involved in the creative process of bringing life to the characters, settings, and events of the story. The reader of metafiction, however, is continually reminded of the artifice of the text before him. He is asked simultaneously to acknowledge a work as fiction while "engage[ing] himself intellectually, imaginatively, and affectively in its co-creation" (Hutcheon 7). In other words, the reader is essentially asked to examine the fictionality of his real experience in which imagination grants reality to fiction.

It is in this complex metafictional form that author Peter S. Beagle wrote his fantasy novel *The Last Unicorn*. By employing metafictional techniques, Beagle does not destroy the possibility of Secondary Belief but rather alters the nature of that belief, which moves beyond belief in another world to belief in the meeting and blurring of two worlds: the fantastic and the familiar. Through the very act of reading a text, a person becomes co-creator of a story (Hutcheon 142). In the case of *metafantasy*, the reader joins the author in the creation of a Secondary World. The possibility of Secondary Belief is then rooted in the experience of the reader who becomes a medium by which the impossible is made possible: two mutually exclusive states (reality and fiction) collide and at moments

converge, allowing the fantastic to be made familiar and the familiar to be made fantastic. The reader's experience is modeled and supported by a series of coexisting contradictions at narrative, thematic, and linguistic levels of *The Last Unicorn*.

At the most foundational level, Beagle use of language contributes to the metafictional form of the story. The novel is "a hand book of figurative devices" and becomes "self-reflexive at the phonological level" (Foust 11). For example, alliteration is found throughout the work: "By the sorrow and loss and sweetness in the faces she know that they recognized her, and she accepted their hunger as homage" (23); "a friendly heart—however foolish—may be welcome as water one day" (44). Such a preoccupation with sound continually reminds the reader that the tale before him is of an artificial world removed from common everyday world of language, and thus from realism (Foust 11-12).

Beagle's story begins with the unicorn at home in her timeless lilac wood, listening as two hunters pass by and casually debate the existence of unicorns. They conclude that all unicorns, if there ever were such creatures, have long ago gone away. The unicorn, unwilling to accept that she may be the last of her kind, decides to enter the time bound world of men in search of others like her.

The significance of this opening scene is two fold: first, the hunters doubt the existence of fantastical beings; a doubt that understandably may be held by a skeptical reader. One hunter asks, "Would you call this age a good one for unicorn?" (4). The hinted question to the reader cannot be missed: Is *your* age a good age for unicorns? Secondly, the unicorn begins as an observer: "Time had always passed her by," but she chooses to insert herself into the story so that now, "it was she who passed through time" (6). The reader too has a choice: to follow the unicorn as a co-inhabitant into a fantastical world or to remain a casual observer.

Shortly into her journey, the unicorn meets a wandering butterfly who speaks to her through a series of allusions to literature, popular songs, and commercial slogans found in the Primary World of the reader. These allusions, as pointed out by literary critic David Becker, blur the lines between "the 'reality' of everyday experience and the 'illusion' of a story" (13). The confusion between reality and illusion is furthered because the allusions cross both culture and time, ranging from a line of William Shakespeare's *King Lear* to a twentieth century American Jazz song:

> Death takes what man would keep . . . and leaves what man would lose. Blow, wind, and crack your cheek. I warm my hands by the fire and get four-way relief . . . Won't you come home, Bill Bailey, won't you come home, where once he could not go. Buckle down, Winsocki, go and catch a falling star. (8)

The butterfly becomes a medium between the Primary and Secondary worlds. He conflates myth and reality into one seamless dimension (Pennington 13) and by doing so validates the coexistence of the fantastic and the familiar. The butterfly reaches outward to the world of the reader, and an unspoken question emerges: Will the reader reciprocate by reaching inward to the world of the unicorn so that he too will become a medium of worlds?

Within the first few pages of the story, Beagle has presented two cases of transcendence: the hunters who debate the existence of fairy tales, while they themselves are in one; and the butterfly who simultaneously exists in two realities (Pennington 13). This pattern of transcendence is one that persists throughout the novel and provides another parallel for the experience of the reader, who to adopt Secondary Belief must transcend his knowledge of the story's artifice as well as preconceived doubts regarding the coexistence of the fantastic and the familiar.

The distinction between reality and illusion is blurred when the unicorn is captured by Mommy Fortuna, an enchantress who places "spells of seeming" on ordinary creatures so that her customers mistake them for mythical beings— an ape for a satyr, a lizard for a dragon, a lion for manticore. These "spells of seeming" must also be placed on the unicorn as well, for though she is a genuine mythical creature, she is mistaken by all but a few as a simple white mare. In Mommy Fortuna's carnival, illusion becomes paradoxical in nature: it both blinds audiences to reality as well as reveals reality that would ordinarily be unnoticed.

A complex, mirroring pattern is established, in which fiction is found behind every reality, and reality behind every fiction. The reader participates in the creation of a fictional world. Within this world are "real" (i.e. non-fantastic) human characters who take part in the creation of another fiction: Mommy Fortuna's fantastical creatures. Behind these illusions, though, lie "real" creatures (i.e. the ape, lizard, etc.). In the case of the unicorn, however, the created fiction of the fantastic masks the reality of the fantastic. As an outside observer, the reader recognizes the "truth" of this situation: that the unicorn is real—which is very tricky considering the mythological status of the unicorn in the world of the reader. Reality and illusion can no longer be viewed as separate, conflicting states.

The reality of the Primary World and the illusion of the Secondary World continually reflect back to each other, creating a sense of mise-en-abyme. The term mise-en-abyme, which essentially means an endless mirroring process, was originally used to describe a shield's coat of arms containing a miniature picture of itself, which in turn contained an even smaller version of the coat of arms—so that were the coast of arms not limited by physical space, its pattern would regress into all eternity (Hutcheon 55). The mirroring

process in Mommy Fortuna's carnival is slightly different: within every instance of fiction is found reality, and within every reality fiction. What remains the same, though, is that that the reciprocating process is endless, never reaching a satisfying resolution.

This blurring of reality and illusion ultimately aids in the formation of Secondary Belief. Mommy Fortuna's carnival calls into question the foundational assumption that reality and illusion are contradictory states. In the case of the unicorn, an illusion allows characters to see a reality that they would otherwise miss, thereby granting (in at least one instance) a greater truth to illusion than reality. This perception of the world runs contrary to reader expectations and by extension offers credibility to the reality of the created "illusion" of a Secondary World within the mind of the reader. The fictional format of *The Last Unicorn* becomes but another illusion masking an alternate, self-existing reality, a Secondary World in which the reader may base Secondary Belief.

A later passage combines both the transcendence model found in the butterfly and the mise-en-abyme created by Mommy Fortuna's magic. Schmendrick, the bumbling magician now companion to the unicorn after aiding her escape from the carnival, is rather rudely introduced to Captain Cully, a boastful, would be self-made Robin Hood character.

Like the butterfly's allusion-filled speech, Cully brings the Primary World into the realm of fantasy. He proudly composes and sings songs about himself; songs which he hopes will one day be included in "the Child collection" (60). This reference is to Francis Child, a real man who gathered a well known collection of ballads in the 1800s, some of the most famous of which tell the story of the hero Robin Hood. Once again, an inhabitant of a fantastical realm has knowledge of, and

even expresses a desire to be part of, the Primary World.

Cully explains to Schmendrick his longing to be included in the Child collection: one always hopes "'to be collected, to be verified, annotated, to have variant versions, even to have one's authenticity doubted'" (60). For Cully, validation comes through a complex existence within both the Primary world (i.e. the world of the reader and Child) and the Secondary world (i.e. the world of the unicorn and Child). Cully has no problem combining the fantastic and the familiar, and his acknowledgement of Child allows Child's historical figure to simultaneously exist in both worlds; thereby providing a model of a transcendent character.

Matters are complicated when Schmendrick successfully creates real magic for the first time and causes Robin Hood, Marian, and his legendary companions to appear. Captain Cully, apparently threatened by the appearance of the "real" Robin Hood, casually dismisses Schmendrick's trick: "'Robin Hood is a myth'" (64). Cully's kitchenmaid Molly, however, corrects him: "'Nay, Cully, you have it backward . . . Robin and Marian are real, and we are legend'" (64). The complexity of this situation increases: the reader sitting in the Primary World reads of a Secondary World, and within this Secondary World – which must remain true to its own laws of nature – the "real" characters of the Secondary World observe "fictional" characters from the Primary World. Some characters accept this bleeding of the Primary World into their own as real while others reject it as mere illusion. So many contradictions lend support to the conclusion drawn by one of Cully's men: "'The universe lies to our senses . . . There may be truth somewhere, but it never gets down to me'" (72). A more positive interpretation of this scene is that it adds to the fantastical quality of the novel.

The events in a work of fantasy do not need empirically sound explanations by Primary World standards. The fantastic should not be explained away like a magic show built upon the natural laws of science. The appearance of Robin Hood and the various reactions by other characters are not meant to "make sense" in the world of the reader; they belong to the world of the unicorn. And yet it is human nature to search for an explanation, to ask the "why" and the "how" questions, to label ideas as "possible" or "impossible." Fantasy literature resists such pigeonhole labeling and uncomfortably side steps any attempt to rationalize its fantastic moments. Some literary critics argue that it is this very effect of producing and maintaining uncertainty that brings the quality of the fantastic to a work of fiction (Foust 7).

A moment of simultaneous curiosity, confusion, and near credibility: these are marks of the fantastic. Fantasy critic Tzvetan Todorov argues that the heart of fantasy is a "hesitation" in which the reader resists concluding whether the world set before him operates under natural or supernatural laws. By this standard the quality of a fantasy text is measured by its ability to resist the reader's attempt "'de-fantasize'" the fantastic with "hermeneutical strategy" (Aichele 56). The magic of fantasy must by "taken seriously" and not simply "explained away" (Tolkien 39).

Becker explains how the scene with Robin Hood resists de-fantasizing strategists:

> This episode [with Robin Hood] presents at once the real and the imaginary—the fictional present, the legendary past, the reader's memory, and true and false magic . . . the simultaneity of the fabulous, the fictionally real, and our own actual memories keep us shimming between skepticism and belief. (57-8)

Reality and illusion are blurred, and this blurring within the text parallels the "shimmering" of belief in the reader. Molly's

claims that Robin Hood and Marian are "real" while she is "legend" are at once true and false. They are false in the sense that Molly and Robin Hood are essentially of the same stuff: people brought to life through an author's imagination; fictional characters who never walked in the Primary World. And yet within *The Last Unicorn* they occupy different dimensions of reality: Molly a self-proclaimed legend and Robin Hood an intrusion of the "real" Primary World through the magic of Schmendrick. A model is thus established in which fiction and reality, often viewed as incompatible opposites, are presented as simultaneous and fluctuating conditions. This model is analogous to the experience of the reader who must simultaneously accept the fictionality and reality of the fantasy world and its characters.

If one accepts the fantastic as a moment of hesitation, then Tolkien's position on Secondary Belief is called into question. As discussed earlier, Secondary Belief is a momentary genuine acceptance of an alternate fantastic reality. Confidence in the Secondary World's existence should be equivalent to confidence in the Primary World's existence. Far from a hesitation, Secondary Belief is most simply defined as a conscious decision to believe. This interpretation of Tolkien's ideas is limited, and a reading of *The Last Unicorn* is best understood by combining aspects of both Tolkien and Todorov's ideas.

Critic George Aichele suggests that the metafictional form of *The Last Unicorn* is best understood as a maintaining of a hesitation or "oscillation" between two worlds and that this "oscillation" does not allow "escape from one [world] to the other" (56). In other words, it is impossible to assume Secondary Belief, which would require an "escape" from oscillating belief in the fantastic world. This view is limited in its understanding because Secondary Belief in *The Last Unicorn* is not founded in the fantastic but in the meeting of the fantastic

and the familiar. Belief is never a quality of a text; it is a personal experience within the reader, who in the case of fantasy literature becomes the very medium by which Secondary and Primary Worlds converge. What makes *The Last Unicorn* unique among other forms of fantasy is that this meeting of worlds is more than a mutual coexistence: it is a blurring, a continually renewing conflation, so that at moments two become one. Belief in this union is complete and so may be called Secondary Belief. Hesitation is maintained, but it is different from Todorov's hesitation: one adopts Secondary Belief in two separate realities or in the converging oneness of these realities. Call it the reader's heart, mind, or imagination—within some intimate place, the reader accepts and experiences the merging of the fantastic with the familiar.

The unicorn travels on in her journey with Schmendrick and Molly. Together they enter the land of King Haggard, who they have been told is responsible for the disappearance of the unicorns. They stop awhile in the town of Hagsgate, whose wealthy citizens are themselves living contradictions. Fearing a curse that one of their own will someday day cause the loss of their wealth, the people prosper in all that they do but are never content. In each moment of their lives, fear of loss destroys joy of gain. One citizen, fearing a newborn child would be the prophesied fulfillment of the curse, left the baby outside to die from exposure. The child (conveniently) disappeared, and King Haggard (mysteriously) announced the adoption of a son a few days later.

Appalled by the town's tale, Molly hastily declares, "They deserve their [miserable] fate" (91). Schmendrick is quick to come to the town's defense: "Haven't you ever been in a fairy tale before? . . . a hero has to be in trouble from the moment of his birth . . . we are in a fairy tale, and must go where it goes" (91-92). This conversation is the first of many in which characters indicate knowledge

of their role in an unfolding fairy tale. A traditional technique used in metafiction, dialogues such as these remind the reader that the unfolding tale, its characters and its setting, are purely fictional fabrications.

In defense against the loss of Secondary Belief, Beagle has before this time repeatedly blurred the Primary and Secondary worlds. Only a few pages before the reader is introduced to Hagsgate, they are told of a young maiden reading a magazine next to a prince eating from a lunch pail. Like these objects of the familiar brought into the world of the unicorn, Schmendrick's talk of fairytales, which exist as real texts within the world of the reader, is but another insertion of the Primary World into the realm of the fantastic. In addition, direct references to the unfolding fairytale here and throughout the text are made by characters and not by the narrator. When a narrator refers back to the reader's Primary Word, the reader is reminded that an outside authority is simply recounting a fictional story and "the reality of the secondary world" is necessarily broken (Fox 7). Instead Beagle allows his fictional characters, characters who live in a world filled with magic and fantastic, to allude to the Primary World. In this particular scene, Schmendrick not only indicates a knowledge of the Primary World but also demonstrates an understanding of the governing principles our world applies to its works of fantasy. Beagle breathes life into his fictional characters through their knowledge of the real world. The fantastic quality of the Secondary World is no longer based solely on the inclusion of the mythical creatures and magical spells: fiction and reality have become one, and such a meeting can be called nothing but fantastic. Having once again reaffirmed the Secondary World, the novel allows Secondary Belief to be both maintained and strengthened.

Upon approaching Haggard's castle, the unicorn encounters the Red Bull, Haggard's fearful tool used to drive unicorns into the nearby sea. In a desperate attempt to save her, Schmendrick uses real magic for a second time, transforming the unicorn into the human Lady Amalthea. The Red Bull, no longer interested in the transformed creature, returns to Haggard.

In the aforementioned conversation when Schmendrick stated his awareness of the unfolding fairytale, he also made the claim that the unicorn transcended the unfolding story: "we are in a fairy tale ... But she is real. She is real" (92). This claim adds to the blurring of the fantastic and the familiar, for Schmendrick places the unicorn outside the text, suggesting an existence within the same dimension as the "real" reader. By transforming the unicorn into a mortal woman, Schmendrick effectively inserts the unicorn into the myth (Pennington 13). In a similar way, through the magic of creativity and imagination, the reader is "inserted" into the fairytale throughout the reading process.

Schmendrick's actions have a second significance, for he trapped an immortal being within a mortal body—paradoxically creating a mortal immortal. It is later revealed that Schmendrick, born a mortal, has spent his adult life under a spell making him immortal until he acquires the use of true magic—paradoxically making him an immortal mortal. The experiences of both characters are analogous to that of the contradictory experience of the reader who adopts Secondary Belief within a mind that is fully aware of the world's fictional state.

Beagle continues to employ metafictional techniques in the chapters that detail Amalthea's stay at the castle. Haggard's son Lir, for example, purposefully becomes a mythical hero in an attempt to win the love of Lady Amalthea; however, it is Beagle's treatment of the theme of time in these chapters that most strongly supports the possibility of Secondary Belief.

Exploration of time is intimately connected with the tradition of fantasy literature. Tolkien names it as an essential element in any work of fantasy and suggests that the author's treatment of time should "open a door on Other Time, and if we pass through, though only for a moment, we stand outside our time, outside Time itself maybe" (50). Beagle accomplishes the creation of "Other Time" primarily through the experiences of the unicorn and the words of an old, talking skull located in the hall of the castle.

From the opening to the closing pages, the unicorn is associated with time. She leaves her timeless forest and willingly walks into a time bound world of men: "Time had always passed her by her forest, but now it was she who passed through time" (6). Later it is the passage of time that allows her immortal spirit, trapped within a mortal body, to both fall in love with Lir and nearly forget her quest to fine the other unicorns. Only Haggard's evil confession that he has trapped the unicorns "forever" in the sea provides the unicorn with needed push to fulfill her mission.

Molly and Schmendrick, ever at work to help Amalthea, attempt to solve a riddle that will allow them to locate the Red Bull's lair. For help they have only the sarcasm of a talking skull, Haggard's old henchman gone bitter after execution. Desperate to find the Red Bull before Haggard decides to take Amalthea as he had the others, they beg the merciless skull, who casually informs them:

> When I was alive, I believed—as you do—that time was at lest as real and solid as myself, and probably more so. I said 'one o' clock' as though I could see it, and 'Monday' as though I could find it on the map . . . Like everyone else, I lived in a house bricked up with seconds and minutes, weekends and New Year's Days, and I never went outside until I died, because there was no other door. Now I know I could have walked through walls . . . You can strike you own time, and start the count anywhere. When

you can understand that—then any time at all will be the right time for you" (169).

Moments later Amalthea and her companions, joined the last minute by Lir, symbolically escape from Haggard by running through a clock, identified by the skull as the passage to the Red Bull. No explanation is offered to explain how physical beings can pass through a physical clock—only the suggested truth that time truly may be transcended.

A climatic battle follows: Lir gives his life to save Amalthea, who is returned to her immortal form by Schmendrick, who having at last learned true magic is made mortal again. The unicorn, filled with rage and love, drives the Red Bull into the sea, frees her immortal people from their watery prison, and restores life to Lir. Over and over again, time is manipulated as characters weave in an out of mortality, and this manipulation destroys any boundaries of time: two worlds, the eternal immortal and the temporal mortal, become so entangled within each other that the two realms are seen as one (Norford 103). Thus the reader who adopts Secondary Belief in the world of the unicorn by extension adopts belief in the possibility of contradictory worlds meeting and at times, as represented by the unicorn herself, converging into one fantastical union.

Beagle supports all of the aforementioned narrative and thematic contradictions with his unconventional use of language. One of his favorite devices is the anticlimax. For example, when the unicorn faces the Red Bull for the first time, Schmendrick stood "menacing the attackers with demons, metamorphoses, paralyzing ailments, and secret judo holds. Molly picked up a rock" (94). Several pages later, after having turned the unicorn into Lady Amalthea, the pride-filled Schmendrick is humbled by Molly: "'I am a bearer [of magic] . . . I am a dwelling, I am a messenger—' 'You are an idiot'" (104). Such moments not only add humor to the novel but also undermine the expected order

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of events and language, thus adding another contradictory element to the novel.

At times Beagle also conflates prose and poetry. For example, Schmendrick uses doublet and triplet rhymes, supported by multiple instances of alliteration, to kindly admonish the unicorn's initial judgment of his magical abilities: "'we are not always what we seem, and hardly ever what we dream. Still I have read, or heard it sung, that unicorns, when time was young, could tell the difference 'twixt the two—the false shining and the true, the lips' laugh and the hearts rue'" (30). This conflation of poetry and prose mirrors the conflation of the Primary and Secondary Worlds.

Fantasy literature is human exploration and creativity pushed to their literary limits. It is true that good works of fantasy create worlds "as rigid as realism," but it is equally true that those good works grant possibility to the impossible. Fantasy speaks to the human desire for more than the empirical world of the familiar, and *The Last Unicorn* satisfies that desire by allowing the fantastic to at times meet and blur with the everyday world of the reader. The novel's metafictional form and its paradoxical situations produce the fantastical event of the Primary and Secondary worlds becoming indistinguishable from each other, thereby allowing the reader to adopt Secondary Belief in the transcendence of the division of the fantastic and the familiar.

While writing poetry Lir casually asks, "'how many *r*s in "miracle?"'" Schmendrick answers him without hesitation, "'Two . . . It has the same root as 'mirror'" (144). This casual conversation, tucked deep into the heart of the novel, simply but powerfully reveals the essence of fantasy: miracles (i.e. fantastic situations) found in tales of fantasy are but mirror reflections of human desire. We humans desire dragons, unicorns, and curious hobbits because our imaginations beg us to transcend the ordinary. Beagle, in his humble tale about a unicorn, has granted us that desire.

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Breaking the Mold: Promoting a Refined Pluralistic Logic for Understanding Assimilation Among Mexican Women in the U.S.

Rocio Garcia

"Well, how *does* a nation of no one culture, no one language, no one race, no one history, no one ethnic stock continue to exist as one, while encouraging diversity?" –Andrew M. Greeley

Assimilation, acculturation, integration, and adaptation reflect the process by which the characteristics of members of immigrant groups and host countries come to resemble one another or fuse into a single identity. This process, comprising both economic and cultural dimensions, begins with the immigrant generation, otherwise known as the first generation, and continues through the second generation and so forth. Accordingly, a model of assimilation was formulated in the U.S. during the early 20th century in the face of an influx of European immigration in order to pinpoint the traits most immigrants exhibit during the adaptation process. Mainstream attitudes in American society have internalized this model and its expectations in the course of normalizing the condition of other migrant groups from various geographical and cultural backgrounds.

In current American society, the continuously increasing rate of Mexican immigration has resulted in a growing interest, or more appropriately, a growing *concern* regarding its effects on the future of the population at large. Mexican Americans as of now constitute the largest minority group in the U.S. by comprising 64% of the total Hispanic population according the U.S. Bureau of the Census, and of this number, Mexican American women account for over half of the total Mexican population in the U.S. In view of this demographic reality, the trend in the rapidly increasing population of all groups encompassing the Hispanic population has been coined the term *latinization*. Not surprisingly, as more immigrants permeate American society, the

assimilation model employed at the turn of the last century has established expectations of minority groups in general that American society has internalized in order to evaluate the "progress" these later groups are making in comparison to the White Europeans for whom the model was initially created. Recently developing immigration patterns, however, have created a disadvantageous situation for Mexican Americans because the classical assimilation model neglects a major issue that this minority group deals with constantly: that of the significance of ethnic identity as well as the social construction of race. This classical framework ignores the impact that *ethnoracial* identity can have on the adaptation process because the *White* Europeans that inspired this model did not have to face the obstacles that arise with this issue. It is impossible for this group to advance collectively according to the American standards established by the assimilation model because the adaptation process involves not only the immigrant's acceptance of the host country, but also the host country's acceptance of the immigrant.

This problem is especially magnified in the experiences of Mexican American women because they not only do they encounter obstacles due to their race, but they are also discriminated against because of their gender, particularly within Mexican culture because of its strong adherence to the traditional guidelines for gender roles. Therefore, the research questions posited in this study are: (1) To what extent are Mexican American women deviating from the classical assimilation model and (2) What measures

can be taken to alleviate the dilemma of this group, which is created by both this framework as well as the currently recognized models. Considering these inquiries, the purpose of this qualitative case study is to describe the reality of the process of assimilation for Mexican women in the U.S., specifically within the Central Valley. In addition, this research strives to delineate the manner in which the assimilation models set in place, the Anglo-conformist expectations of U.S. society, and the patriarchal gender roles of Mexican culture work together to complicate the adaptation process for Mexican women. Furthermore, this study is meant to be used as a vehicle to convey the message that the current assimilation measures are ill-fitted for all minority groups in that they marginalize all groups to a certain extent, because the diversity among immigrant experiences attributed to the multiple variables that account for the progression of assimilation are largely overlooked. The complexity of the relationship between Mexican American women and the dictates of the assimilation model has resulted in a rich abundance of literature that pinpoints the central issues that deserve further consideration.

Literature Review

The body of literature gathered for this study has been divided into two domains in order to provide a more detailed and multidimensional account of the condition of Mexican women in the U.S. The first portion deals with the theories formulated regarding the expected behaviors and attitudes of Mexican women based on the dictates of their culture, particularly in reference to gender roles. The latter portion relates to the manner in which assimilation is currently measured and the accuracy of the instruments to produce such measures, as well as proposals for new types of measurements and models. In order to understand the factors that are taken into

consideration when developing assimilation measurements, it is essential to first become familiar with preconceived ideas relating to Mexican American women and their attempts to balance two distinct cultures and value systems.

Traditionally, Mexican culture has supported the notion that women should relate to men in submissive and passive terms, thus allowing men to dominate. This relationship is manifested by the woman serving as the central figure in the home through the care given to her children as well as by maintenance of her home as a product of her emotional responsiveness to the needs of the family. Men, conversely, exercise their dominance by functioning as the voice of authority as well as providing financially for their families. In reference to the relationship between Mexican men and women in the U.S., it is expected that men continue to exert the power bestowed upon them by Mexican culture regardless of the socioeconomic status of women because the patriarchal dictates established by Mexican culture are transferred to gender relations in the U.S. According to Gil and Vazquez (1996), this typical situation in the U.S. as the adaptation process begins, serves as a source of conflict because women feel a sense of guilt regarding lacking a feeling of satisfaction towards the notion of being housewives or not having the economic means to solely care for their children as much as they would prefer. Gil and Vazquez elaborate on this notion: "To many Latinas who are pursuing careers outside of homemaking, *el triunfo en el trabajo*, success at work, is a mixed blessing. The more successful they become in the North American world of work, the less successful they feel as Hispanic women" (1996, Pp. 100). In this situation, the assimilation process plays a pivotal role in gender relations according to Flores, Tschann, Marin, and Pantoja (2004) because there is a clash between the expectations of both men and

women within Mexican culture and the increase in communication that is expected to arise with assimilation. Flores et al. performed a quantitative investigation of 153 families to measure the relationship between increased assimilation and marital conflict among Mexican Americans. Utilizing several scales of assimilation, the researchers concluded that those couples that were measured as being more assimilated were involved in more direct verbal conflicts and struggles for power from both genders than those couples that were considered to be less assimilated. The researchers, however, offered an interesting notion as to the cause of these unexpected results:

> In general, the results of this study [show] that more acculturated husbands and wives experience more direct marital conflicts than less acculturated husbands and wives, either because they are more willing to openly express problems in their marriage or because they are involved in more direct struggles for power. These results provide some insight regarding the limited literature on marital distress and acculturation, which has speculated that acculturation may relate to marital difficulties due to differences in cultural expectations between husbands and wives and to the changing nature of gender roles as individuals become more acculturated to American customs. (2004, Pp. 51)

Thus, the results may be due to the fact that assimilated women are more willing to voice their concerns than less assimilated women, not that the former group has more issues than the latter.

Another cultural expectation relating to Mexican women is that they all desire to marry and have children. Indeed, this belief is fueled by the perceptions of single or divorced women throughout Mexican society, not to mention Latin American culture at large. Within this culture, a "good woman" is defined as not only one who is virtuous, but also as one who places the needs of her husband and children before her own. In other words, a self-sacrificing woman is the most respectable type of woman. In this sense, if a woman decided to delay or exempt herself from this lifestyle, she is judged in a critical fashion for not adhering to the values of her culture. Gil and Vazquez argue that this condition is an example of the propagation of female dependency on men in Latin American culture: "…*la mujer sola*, whether she's single, divorced, or widowed, has no valid place in Latin American society because a woman's role is to be a wife and mother. Too often, women who choose to be alone are regarded as outcasts (1996, Pp. 61).

One final preconception about Mexican women in the U.S. worth noting for the purposes of this study pertains to sexuality; specifically, the notion that they believe enjoying sexual relations is inappropriate, based on the patriarchy prevalent in Mexican culture and teachings within the Catholic Church. Research on Mexican culture has shown that women are expected to retain their virginity until they are married if they are to be deemed respectable. Men, however, are expected to be sexually experienced, thus further exerting their dominance. As Gil and Vazquez explain:

> [I]n Latin America, men are often taken to prostitutes to learn sexual skills, while women are utterly forbidden sexual practice and subsequently acquire no skills at all. That's culturally intentional, since according to machismo, a man is 100 percent responsible for teaching his woman what to do in bed. Indeed, the strong element of repression running through Hispanic tradition helps women ignore their own erotic impulses before and after marriage (1996, Pp. 129-30).

Given how these core ideologies pertain to Mexican women in the U.S., it is time to review the techniques used to measure degrees of assimilation. However, before delving into this body of knowledge, it is important to rercognize the stages of assimilation outlined in the classical model.

In the 1960s, Robert E. Park developed a model of the assimilation experience, which he believed could be applied to all immigrant groups. This instrument, now referred to as the "cycle of race relations," begins with the *contact* stage, in which immigrant groups first interact with members of the host society through migration. The next stage, known as the *competition* stage, involves both groups vying for resources needed for survival, which usually gives way to violent conflict that eventually subsides as one group establishes itself as the authoritative party. After this overt conflict disappears, both groups learn how to live together, a stage Park refers to as *accommodation*. Finally, as time progresses, the smaller or immigrant groups gradually merge into the larger group, and into society as a whole. The minority groups begin to adopt the language and customs of the dominant group, eventually resulting in complete *assimilation*. (McLemore, 1980). This classical model, unfortunately, provides a rigid one-dimensional perspective, ignoring the impact of elements such as the historical background and culture of the country of origin, geographical proximity of the home and host countries, and most importantly, the obstacle of social constructions of race and the racism that comes as a result.

Cabassa (2003) has written an explanatory article examining the more prominent theoretical models and assumptions currently in use to measure assimilation. He focuses primarily on the strengths and limitations of *uni-dimensional* and *bi-dimensional* models, while offering suggestions for improving assimilation measures in general. According to Cabassa, uni-dimensional models presume that adaptation progresses in a linear fashion, beginning with a commitment to the immigrant's country of origin and gradually transferring this immersion to the host country and its culture. As Cabassa notes,

> Both of these processes, adherence to the culture of origin and immersion in the

dominant culture, are considered to be part of the same phenomenon. This process is considered to affect only the acculturating group. In other words, this unidimensional process assumes that the culture of the acculturating group has no influence on modifying the dominant culture. This theoretical perspective also assumes that the acculturation process is a zero-sum phenomenon. (2003, Pp. 135)

The measures that tend to utilize this framework are the Acculturation Rating Scale for Mexican-Americans and the Short Acculturation Scale for Hispanics. The major criticisms of this theoretical model, according to Cabassa, are that measuring assimilation along a single continuum forces the subjects evaluated to affiliate with either Mexican or Anglo culture, thus deemphasizing the reality of the minority experience that involves balancing both cultures. In addition, measuring the process of assimilation in a linear fashion suggests that in order for assimilation to occur, there has to be a reduction in the influence of one of the two cultures.

The bi-dimensional model, conversely, takes into account the important elements that the unidimensional model overlooks by stressing the fact that assimilation involves both maintaining a connection to the native culture and adhering to the norms of the host country. Although this model provides a clearer understanding of the complexity of the adaptation process, it too has its limitations. For example, this model does not focus on the geographical proximity of the immigrant's country of origin as a factor in the progression of assimilation. Particularly in the case of Mexican American women, the fact that their native country is so physically close to their host country will probably make the adaptation process more confusing because it is difficult for them to abandon their native values and culture if they are geographically close to one another. Another limitation that applies not only to the bidimensional model

but also to all others is that once a fixed measure is established for assimilation, the unpredictable nature of individual immigrant experiences is disregarded. Cabassa offers this note regarding the limitations of assimilation models: "Another limitation of the bi-dimensional model that is also observed in the uni-dimensional model is that the dynamic nature of the acculturation process can be lost when this theory is translated into a measurement instrument and/or applied in cross-sectional research designs. Acculturation and its strategies can be viewed as a developmental process that varies through time." (2003, Pp. 136-7). In other words, every type of model will succeed in marginalizing certain experiences because there are various overt and discrete factors that affect assimilation. Cabassa's article is significant for the purpose of this study because his analyses offer valid suggestions for improving assimilation measures, including using more qualitative approaches towards data collection and analysis as well as focusing on contextual variables in each case to better understands how each assimilation experience takes form and evolves.

Dawson, Crano, and Burgoon (1996) performed a study involving 790 Mexican American parents of elementary parochial school children in the southwestern U.S. to measure the limitations of The Acculturation Rating Scale for Mexican-Americans (ARMSA). Their study argued that although this scale produces high reliability due to its internal consistency, it ignores the various factors that contribute to the adaptation process in order to produce a single summed score as calculated by adding all the items together. Dawson et al. proposed a new alternative for measuring assimilation that yielded the same consistency rates as the ARMSA but simultaneously utilizes analytical approaches to understanding data. In addition, one important variable emphasized in their study is that of

communication. The researchers proposed that the access an individual has to the communication resources in the host society would play a pivotal role in the progression towards assimilation:

> In summary, we recommend the use of the analytic approach described in this work, and the underlying view of acculturation as intimately related to the facility with which the individual can avail him-or herself of the communication resources of society. …we suggest that communications resources play an important role in acculturation, and that researchers could benefit by incorporating such items in their theory-building, measurement, and analysis. (1996, Pp. 107).

This proves to be a valuable argument, especially when dealing with mainstream American media because of the fact that the mass media are a pervasive cultural force in this country in their ability to simultaneously entertain, inform, and influence the general audience. In reference to the immigrant generation, the media serve as a convenient vehicle by which to learn about the preconceived values and norms of mainstream American society as well as the perceptions of American society regarding minority groups.

In connection to the importance of accessibility to communication media as emphasized by Dawson et al., a study by Hurtado et al. (1994) supports the notion that the construction of social identities among Mexican Americans has a positive relationship to a mastery of the English language, an understanding of the communication sources such as the media, and simple social interaction. This study is based on the standard survey conducted in 1979 of persons of Mexican descent under the sponsorship of the Institute for Social Research at the University of Michigan. The purpose of the study was to measure the differences in identity formation based on generation status as well as socioeconomic status. An argument within the investigation

that deserves further inquiry is the notion that Mexico's close proximity to the U.S. magnifies the assimilation gap between the first generation and subsequent generations because the immigrants can maintain a stronger connection to the culture and teaching of their country of origin. Hurtado and associates offer their explanation of this statement: "Geographical proximity promotes the ease with which first-generation immigrants from Mexico can renew the psychological meaning of Mexico through visits, returning to Mexico to live, reentering the United States but often with the aspiration of a permanent return to Mexico; and maintaining bonds with family members residing in Mexico." (1994, Pp. 130). However, the findings in this study serve to support a counter argument that posits that Mexico's proximity is not only capable of retarding the assimilation process for the immigrant generation, but for future generations as well, considering that the first generation's values will be passed on and play a vital role in the formation of future social identities. Furthermore, if one were to argue that Mexico's proximity will not affect the assimilation process for subsequent generations, the claim must also be made that there is the possibility that it will not affect the first generation either.

The importance of generation status as a determinant for identity formation is also an issue in Valentine's (2001) study of the effects of self-esteem, cultural identity, and generation status on assimilation. Valentine issued questionnaire booklets to Hispanic students from four institutes of higher education in the southern and southwestern U.S. to measure their beliefs regarding society, health, employment, cultural values and characteristics. This study indicated that there is a strong correlation between high levels of self-esteem and high levels of assimilation into mainstream American culture. In addition, Valentine suggested that

assimilation increased across generations and that a strong affiliation with the native culture of the students negatively affects assimilation. The results in this study, however, serve to oppose Valentine's findings because the interviews performed for this research demonstrate that generational status is at most a predisposition factor (meaning that it acts as a liability or tendency towards certain behavior) for ethnic identity, not a determinant (a factor that definitively influences something; that is, it creates a causal relationship between the two variables). To state that assimilation follows a linear path is to circumvent the many cases that do not follow this distinct model. Valentine also makes an interesting observation about the possible causal relationship between generation status and ethnic identity formation, suggesting that minority group members may sacrifice their cultural identity in order to increase the likelihood of success in mainstream American society. As Valentine explains, "The negative relationship between cultural assimilation and Hispanic identity supports the notion that the acculturation process functions in part as a trade-off between traditional Latino tendencies and mainstream Anglo American practices." (2001, Pp. 465). This notion implies that the assimilation process is a choice rather than a subconscious and gradual transformation, as other theorists have stated. The body of literature presented here portrays the complexity of the Mexican American female condition by emphasizing intersections between cultural expectations and the legitimacy these expectations receive once they are transformed into instruments for measuring subjective progress.

Methodology. In order to measure the degree to which the attitudes and personal opinions of Mexican women in the U.S. correspond to the expectations set forth by the classical assimilation model, a sample of Mexican women residing in the Central Valley of

California was gathered to participate in case study interviews between the months of September 2007and November 2007. The sample size selected consisted of four women from two families. These particular subjects were selected due to their accessibility based on geographical location. Prior to the commencement of the interviews, informed consent was secured from the respondents, ensuring that each was aware of the purpose and measures of the study as well as of their right to refuse participation at any time. (*Refer to Appendices A-1 through A-3 for samples of the consent forms drafted for this study.*) The first two subjects interviewed accounted for two generations of one family, beginning from the immigrant generation and progressing to the second generation. An additional factor that contributed to the subject selection (except for the focus group) was that of marital status among the first generation upon first arriving to the U.S. The purpose of considering this variable was to decipher the effects of the value systems and personal identity of the first generation Mexican women and her teachings on future generations based on whether she arrived to the host country married or single.

During the research process, each subject was interviewed independently to reduce the likelihood of bias or contamination in the results. The interviews involved a series of questions regarding the personal values, beliefs, and opinions of the respondents considering issues such as gender roles within and outside of marriage, the importance of educational and occupational goals, as well as the impact of religion in Mexican culture. Each interview was recorded with a cassette recorder in order to increase the accuracy of the data collection process. Although all interviewees were asked several of the same questions in order to more accurately measure the evolution of ideology across generations, the questionnaires also included individual sets of questions that pertained to the

conditions of each specific generation. (*Refer to Appendices B-1 through B-3 for samples of the questionnaires for both the individual interviews in both Spanish and English as well as the outline questionnaire used during the focus group.*) Furthermore, the interviews were expected to last approximately one hour; however, considering that the questions asked were primarily open-ended and that the questionnaires themselves was merely guidelines for the interview, most of the interviews deviated from this preset time limit.

My study has adopted a qualitative approach towards data collection and analysis for several reasons. First, the study seeks to focus on the attitudes and values of Mexican American women, and in order to achieve this, the data collected must be in the form of words so that quotations may be utilized. This study is also intended to stimulate understanding of the condition of Mexican American women, a goal that cannot be reached in-depth using statistical analysis. The use of only a few cases in this study is intentional because, as qualitative research, this investigation is focused on the personal experiences of a few individuals as well as the social constructs that influence these experiences. As an example of explanatory research, this investigation builds on studies previously conducted regarding Mexican women in the U.S.. The dominant approach in these studies is to focus on assimilation models (including classical, racial/ethnic disadvantage, and the segmented assimilation models) and the adaptation process. Based on this well-established body of research, my study aims to provide reasons for the rigidity of the classical assimilation model and the rigidity of the patriarchal gender roles within Mexican culture, and to explore how these forms of rigidity has created both an internal and external dilemma for Mexican women in the U.S. who often must form their personal

identity while dealing with two distinct cultures.

The theoretical framework shaping my research concerning the social position of Mexican American women in the U.S. blends *symbolic interactionism,* as explained in the work of George Herbert Mead, with *conflict theory,* drawn primarily from theoretical writings of Karl Marx. (Other classical theorists such as Charlotte Perkins Gilman and W.E.B. Du Bois have also inspired this study). For instance, one of the key premises of symbolic interactionism is that the individual's perceptions of himself/herself and of others are based on social interaction. This notion is greatly manifested in Mexican American women, particularly those belonging to the immigrant generation, who are often forced to see themselves as "The Other" in this country when they interact with the dominant group. This realization of "otherness" consequently results in a feeling of inferiority, which sets the groundwork for not only how the dominant and minority groups perceive one another but, more importantly, how these two groups act on their perceptions. Unfortunately, this relationship fosters a condition reflected in the central premises of conflict theory. Once a minority group comes to be viewed by the dominant group as "Other," and once the minority group itself comes to recognize this identifying marker, the position and interests of each group are manifested in the social structure. For example, the primary interest of the dominant group is to maintain social status and prestige, which is usually guaranteed through economic means. Conversely, the interests of the minority groups are to gain equal opportunity for acquiring the resources necessary to survive and flourish in the host country. However, in order to achieve its goals in modern society, the dominant group resorts to the marginalization of the minority groups, thus creating a constant struggle over inequalities.

The sense of inferiority experienced by minority group members is further reinforced in this struggle as opportunities for educational growth and upward mobility become stifled.

These two theoretical frameworks can also be applied to relations between Mexican American women and men. A case in point relevant to this research: in Mexican culture the traditional roles for both men and women are readily enforced, in which men dominate by providing for their families financially, while women are expected to concern themselves primarily with childcare and home maintenance. If women are constantly viewed and treated by men and social institutions as inferior, they will to a large extent feel obligated to act correspondingly, which usually results in a sense of discontent. However, when a woman reaches a point of frustration from her unequal condition, in which her labor is degraded by being regarded as "women's work" and her potential to be a valuable asset to society is not reached, she will resist sexist ideologies and struggle to gain equality. Symbolic interactionism and conflict theory work together to reveal the complexity characterizing the social condition of Mexican women living in the U.S. The findings from this investigation reveal an interesting dichotomy between the dominant preconceptions established by the classical assimilation model and the capricious nature of the actual assimilation experience.

Findings. The results produced from my interviews revealed interesting themes regarding the diversity of the assimilation process among Mexican American women. For example, when both respondents from the immigrant generation were asked about their feelings regarding the increase of women working full time outside of the home as opposed to caring for their children and home, both felt it was a positive phenomenon because it not only helped them to develop intellectually, but it made them more

equipped to survive in current society, particularly those that were unmarried. The issue of the responsibilities a woman as a wife and mother should have also provided results that did not coincide with those found in the literature regarding this topic. When asked how they would define a "good woman," both interviewees said that a good woman is one who prepares herself intellectually to perform capably in the workforce, in the hope of providing a better life for her husband and children. Religiosity proved to be a convoluted topic among the first generation because although both women identified themselves as being religious, they did not agree with all of the teachings of the church; for instance, they both believed that abortion and divorce were necessary in certain circumstances. One of these women, interestingly, continuously mentioned that she considered herself liberal in comparison to other Mexican women of her generation, yet she utilized the teachings of her religion (Catholicism) to justify her beliefs, regardless of the topic at hand.

Contrary to popular belief, the motivations behind the migration of the first generations and their feelings regarding their transition from one culture to another varied greatly across both respondents. For instance, one woman migrated to the U.S. for economic reasons, that is, to find more opportunities for upward economic mobility, and felt that she had learned a great deal from American culture through her exposure to various lifestyles. The other respondent, conversely, was distraught when her family decided to relocate to the U.S. because she had established her life in Mexico and felt a sense of loss and displacement that she confessed she continued to feel today. When asked to speculate as to why these feelings have not subsided despite her prolonged stay in the U.S., the respondent said that she attributed this to the fact that she did not migrate until the age of 22, an age at which she was

looking forward to establishing a life immersed in her Mexican culture. Other issues in which the two respondents defied the stereotypes based on their culture and generation status were their opinions regarding interracial relationships and homosexuality, believing that both lifestyle choices should not be judged as inappropriate. Finally, when asked whether they believed the process of assimilation to be difficult, one respondent stated that she believed that for the generations after her it was not an issue, since it is easy for them to adapt to both cultures because of their exposure to both through family and peer socialization. The other respondent, however, believed that assimilation is a problem, especially for subsequent generations because they are not fully integrated in either culture and so are in a state of "drifting."

In regards to the two interviewees from the second generation, there was a great deal of diversity in the responses. A case in point was that although both women admitted that they maintained close ties to their families, one respondent confessed that she would not place family unity as a top priority in her life, especially when dealing with her personal goals. The other respondent, on the other hand, believed that family unity was extremely important because she felt that as a member of a minority group who is not appreciated nor accepted in this country, she must remain close to those that share her cultural heritage. While one respondent affiliated herself more with American culture because it was the culture in which she was raised and socialized, the other woman rejected American culture because she associated it with Whites, believing that it fosters racism and hatred. When these two women were also asked about their opinions regarding the process of assimilation, both admitted that they experienced problems as a result, although one attributed her struggle to the generation gap between her parents and

herself, while the other attributed it to the racism that pervades the U.S. and the feelings of "Otherness" that emerge among minority groups.

The one interviewee who belonged to the third generation admitted that she related more to American culture for lack of exposure to her Mexican heritage, however, she also believed that it is important for future generations of Mexican Americans to maintain a strong connection to their native culture, as she wishes to learn more about her family's history in Mexico. This respondent deviated from the expectations set forth by the assimilation models by adhering to the cultural stereotype of Mexican women serving as the central figure of the home by caring for the family while maintaining family unity. The topics of sexuality and nursing homes, however, provided an interesting middle ground among all respondents. A case in point was that all the subjects stated that women should remain virgins until marriage for religious and cultural issues, since according to them Mexican men take pride in marrying "pure" women. However, when asked about their opinions concerning the existence of nursing homes, the responses differed between families. All three generations of the first family interviewed believed that nursing homes were necessary because it is not always possible for the children of the elderly to care for them properly. The second family, conversely, believed that sending their elders to nursing homes was a sign of ingratitude and disrespect, comparing it to "throwing aside a pair of old shoes when they are no longer appealing." Overall, the responses to the questionnaire produced wide-ranging results that may be attributed to a variety of factors.

Discussion. The results from the interviews demonstrate the impact that multiple factors have in contributing not only to ideology but also to the progression of assimilation and ethnic identity. For example, both women in the first generation obtained a greater degree of education that is normally expected from Mexican immigrants, especially when dealing with those within the working class. This higher degree of education, as hypothesized in this study, is found to have a causal relationship to the acceptance of the "liberal" ideals that define American culture. Although both immigrant women affiliate more with Mexican culture, they are far more accepting of the norms in the U.S. than would be expected by American society, an expectation that has been internalized as a result of a classical assimilation model.

The differences between the second-generation women in regards to their reasoning behind the struggle attributed to assimilation are another example of the complexities that this process entails. Although both women were raised in similar socioeconomic conditions as well as in locations that are geographically in proximity to one another, one woman credited her struggles to the lack of understanding between her parents and herself, while the other placed a great deal of emphasis on racism as the cause of her struggle. This fact demonstrates that peer socialization may also play a pivotal role in assimilation, since the racism experienced by the second respondent caused her to embrace her Mexican heritage more while simultaneously rejecting Anglo-American culture, a response not expected from this generation. As a whole, the results demonstrate a good degree of overlapping in beliefs as well as deviations from American stereotypes, indicating that assimilation is an intricate process involving a great degree of intersection between a multitude of factors that cannot be explained through quantitative measurements or assimilation to a linear continuum.

Conclusion. This explanatory study utilizing qualitative approaches to data collection and analysis has stated the research question

involving the extent to which Mexican women in the U.S. assimilate in accordance to the standardized assimilation model and its effects on the future of race relations in the population at large. A detailed account of the methods implemented to measure the research questions was offered as well as a brief synopsis of the body of literature available regarding this issue. The interview findings were utilized to support the argument that the classical assimilation model is obsolete due to its rigidity in the description of the evolution of the adaptation process. Moreover, this study deviates from the majority of the studies regarding this condition because this investigation proposes that regardless of the manner in which the current assimilation measures are refined, the existence of a fixed model will continue to generalize and marginalize the assimilation experience by overlooking the unpredictable nature of this process. This study is also intended to promote further investigation about the effects of the current knowledge and beliefs about the assimilation of Mexican women in the U.S., particularly for the third generation and beyond.

Implications. To end by expanding on that note, human beings, particularly sociologists, have a compulsive need to categorize every element in society, and this compulsion is particularly magnified in American society as cultural diversity continues to expand. The central message of this study is that this tendency needs to be counteracted insofar as is possible in regards to the assimilation process if any true progress is to be made in the future of race and ethnic relations. It is essential to continue studying the issue of assimilation as the political climate of this society continues to change. Because policymakers and the public often inquire regarding the condition of particular minority groups in terms of education and employment, it is critical to examine the extent to which discrimination affects these areas so that a path towards social reform may be paved.

Accordingly, this issue is of extreme relevance in American society because it speaks volumes about the manner in which American ideology contradicts American action. This country prides itself on promoting the concepts of individualism, equality, and perseverance. However, it neglects to consider that success is largely determined by not only an individual's acceptance of the culture, but more importantly of the culture and society's acceptance of the individual. This topic also deals with the enveloping influence of cultural heritage and gender identity, all determinants of the "progress" that an individual is capable of exercising. More importantly, the condition of Mexican women in the U.S. today, particularly their struggle to adapt and be accepted, demonstrates the struggle immigrants have experienced throughout history and that immigrants may expect in the future.

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Appendix A-1

FORMULARIO DE CONSENTIMIENTO PARA ENTREVISTA

Mi nombre es Rocío García. Soy una estudiante universitaria no licenciada en el programa de sociología en la Universidad del estado de California en Stanislaus. Estoy trabajando en una tesis como requisito para el Programa Avanzado en la universidad. El propósito de la investigación es examinar cómo ha cambiado el sistema de valores morales de las mujeres en la cultura mexicana a través de las generaciones viviendo en los EE.UU.

Me gustaría obtener su permiso para entrevistarla y utilizar sus comentarios en mi estudio. La entrevista duraría aproximadamente una hora. Su nombre no sería usado en ninguna parte del estudio. Toda la información colectada se mantendría confidencial. No sería obligada a responder a cual quieres preguntas que le causen un sentido de incomodidad. En cualquier momento durante la entrevista tendría el derecho de abstenerse de continuar su participación sin preguntas ni objeciones de mi parte. *{Con su permiso, preferiría usar una grabadora durante la entrevista para tener la oportunidad de estudiar sus respuestas después cuando formule mis conclusiones. Le aseguro que las cintas serán destruidas cuando complete mis estudios.}*

Es importante mencionar que este estudio incluye investigación sobre algunos temas delicados, como por ejemplo, la sexualidad femenina y su relación con la Iglesia Católica. Si se siente incómoda con algunas de las preguntas durante la entrevista, tiene el derecho de parar su participación a cualquier momento sin objeciones de mi parte.

Si tiene preguntas sobre este estudio o su participación, se puede poner en contacto conmigo al número de teléfono (209) 233-1672. También puede hablar con mi consejero, Dr. Ángel Sánchez, al número telefónico (209) 664-6831. Si tiene preguntas sobre sus derechos y participación como asignatura, por favor de ponerse en contacto con Lauren Gee, la oficial de acatamiento en la Universidad del Estado de California en Stanislaus, al número telefónico (209) 667-3747.

Notar: No hay compensación financiera por participar en este estudio.

Declaración de Consentimiento:

He leído y entiendo este formulario de consentimiento, y he decido ser voluntaria en este estudio. Entiendo que recibiré una copia de este formulario. He decido voluntariamente participar, pero entiendo que mi consentimiento no me quita mis derechos legales en caso de negligencia o cualquier otra falta legal de todos involucrados en este estudio. También reconozco que nada en este formularia de consentimiento pretende reemplazar cual quieres leyes federales, del estado, o locales.

Firma

Nombre en letra de imprenta

Fecha

Appendix A-2

INTERVIEW CONSENT FORM

My name is Rocio Garcia. I am an undergraduate student in the Sociology Program at California State University, Stanislaus. I am performing research for a thesis project I am writing as a requirement for the University Honors Program. The study looks at value maintenance among women within Mexican American culture across generations.

I would like your permission to interview you and use your comments in my study. The interview will last approximately one hour. Your name will not be used in the study. All information collected will remain confidential. You do not need to answer any questions that make you feel uncomfortable in any fashion. You may stop participating at any time during the interview with no objections from me. *{With your permission, I would like to use a cassette recorder to have the opportunity to better study your responses. I assure you that the tapes will be destroyed after completing my study.}*

This study involves inquiry about certain sensitive topics, including, for instance, sexuality and its relationship to the Catholic Church. If you feel any degree of discomfort by certain questions, you are free to refrain from participation.

If you have questions regarding the study or your participation, you may contact me at (209) 233-1672). You may also contact my adviser, Dr. Angel Sanchez, at (209) 664-6831. If you have any questions regarding your rights and participation as a research subject, please contact Lauren Gee, Campus Compliance, California State University, Stanislaus at (209) 667-3747.

Note: There is no financial compensation for your participation in this research.

Consent Statement:

I have read and understood this consent form, and I volunteer to participate in this research study. I understand that I will receive a copy of this form. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to replace any applicable Federal, state, or local laws.

Signature

Printed name

Date

Appendix B-1

First Generation Guideline Questionnaire

1. ¿Qué edad tiene?
2. ¿Habla inglés?
3. ¿En qué año emigro a los Estados Unidos?
4. ¿De que parte de México es usted?
5. ¿Cuántos hijos tuvo y a qué edad empezó a tenerlos? (Si tienen hijos de los dos géneros, preguntar si los trata diferentes basado en su género)
6. ¿A qué edad se casó? ¿Cree que se caso a una buena edad?
7. ¿Cuáles fueron sus responsabilidades como esposa o como mujer soltera cuando vivió en México?
8. ¿Cuánta educación recibió en México antes de venir aquí? ¿Estudió en este país también?
9. ¿Qué carrera le hubiera gustado tener en este país?
10. ¿Cuáles fueron sus responsabilidades como esposa o como mujer soltera cuando empezó a vivir en los Estados Unidos?
11. ¿Si trabajo aquí, cuál fue su ocupación?
12. ¿Estuvo de acuerdo su esposo con el hecho de que trabajara?
13. ¿Qué opina sobre el hecho de que muchas más mujeres estén trabajando tiempo completo en vez de quedarse en casa cuidando sus familias?
14. ¿Cree que está bien que el esposo se quede en casa y la esposa salga a trabajar?
15. Existe controversia entre la comunidad mexicana sobre el machismo y marianismo. ¿Cree que la cultura mexicana esta estructurada en una manera que oprime a las mujeres? ¿Cree que las mujeres ayudan a mantener el machismo?
16. ¿Cómo compararía las relaciones entre los hombres y las mujeres en México contra los Estados Unidos?
17. ¿Cree que las mujeres mexicanas han progresado en este país en los últimos cuarenta anos?
18. ¿Cómo define usted a una "buena mujer?"
19. ¿Qué opina sobre el hecho de que mas mujeres avancen con sus educaciones y al mismo tiempo ponga menos importancia en comenzar una familia?
20. ¿Qué opina sobre las mujeres que decides no casarse y no tener hijos porque sólo se quieren enfocan en sus carreras?
21. ¿Se considera ser religiosa? Si lo es, ¿a cual religión pertenece? ¿Cree completamente en todas las enseñanzas de su religión? ¿Por qué sí o por qué no?
22. ¿Qué opina sobre el divorcio?
23. ¿Qué opina sobre la homosexualidad?
24. ¿Qué opina sobre el aborto?
25. ¿Cree que las enseñanzas de su religión ayudan a oprimir a las mujeres?
26. ¿Cree que los hombres y las mujeres deben de ser vírgenes cuando se casan? ¿Por qué?
27. ¿Es apropiado que las mujeres disfruten las relaciones sexuales al igual que los hombres?

28. ¿Cuál es su opinión sobre gente de diferentes razas que deciden casarse? ¿Cree que esto afecta a la cultura mexicana en alguna manera?
29. ¿Para quién cree que es más difícil vivir en este país, los hombres o las mujeres? ¿Es igual de difícil para los dos géneros?
30. ¿Cree que es mejor para las futuras generaciones mantener una conexión con sus raíces como mexicanos o es mejor adaptar a las costumbres americanas?
31. ¿Mira televisión en español? ¿Le gusta?
32. ¿Qué tan importante cree que es mantener la familia unida?
33. ¿Qué opina sobre la existencia de clínicas de reposo para los ancianos?
34. ¿Esta de acuerdo con las costumbres americanas que usted reconoce? ¿Si hay algunas, cuáles son? ¿Cree que la cultura americana le da mas oportunidades para igualdad a las mujeres en comparación con México o es igual?
35. ¿Cree que la cultura mexicana previene a las mujeres de avanzar en sus metas?
36. ¿Cree que es difícil para las generaciones después de usted balancearse entre dos culturas tan distintas? ¿Considera esta situación un problema?

Appendix B-2

Second Generation Guideline Questionnaire

1. How old are you?
2. Where in the U.S. were you born?
3. When asked what race/ethnicity you are, how do you answer? Why do you choose that particular term?
4. Are you or have you ever been married? If so, at what age did you get or would want to get married? Do you think this is/was a good age to engage in such a commitment?
5. Do you have children? If so, how many? If not, would you want to have children some day? At what age would you want to begin having children? How many would you want and why?
6. Do you have siblings? If so, do you think your mother treats you differently based on your gender?
7. What do you think should be the roles of a man and a woman in a marriage?
8. What are your academic accomplishments thus far and what are your future goals?
9. What is your current occupation? Was this your ultimate goal?
10. Do you speak Spanish?
11. How do you feel about more women having full-time careers instead of staying at home full-time caring for their families? Did you mom teach you anything about the importance of education or having a family? If so, what?
12. How do you feel about women being the sole breadwinners while men stay at home caring for the home and children?
13. Do you consider it okay for a woman to ever have to face a decision between career advancement and family responsibilities?
14. Do you think Mexican American women have progressed in the last forty years? How so?
15. Generally speaking, how do you define a "good woman"? Do you think your definition is influenced by or clashes with that of your mothers'?

16. There is a lot of controversy regarding machismo in Mexican culture. Do you think this culture is structured in a way that oppresses women? If so, do women enable this oppression?
17. How much value do you think women should place on obtaining an education? What about in starting a family? How much value should males places on these issues?
18. Do you think it is acceptable for a woman to decide not to marry and focus on her career instead? How do you feel about a man making this same decision? How do you think both American and Mexican culture would view both situations?
19. Do you think maintaining family unity should be a priority? Is there a difference between how Mexican and American cultures approach this issue?
20. Do you feel it is more difficult for Mexican American women to live and succeed in the U.S. or is it equally difficult for both genders?
21. Do you think Mexican culture prevents women from advancing in certain fields?
22. How do you feel about interracial dating? Do you think if affects the future of Mexican American culture?
23. Do you consider yourself religious? If so, what religion are you affiliated with? How accurate do you consider the teachings of your religion in regards to applying them to real life?
24. How do you feel about divorce?
25. How do you feel about homosexuality?
26. How do you feel about abortion?
27. Do you believe that your religion's teachings are sexist towards women in any way?
28. Do you think that both men and women should be virgins until marriage?
29. Do you think it is acceptable for a woman to enjoy sex as much as a man and still be considered a "lady"?
30. Do you think it is important for future generations to maintain their cultural heritage or is it better to adapt to U.S. culture since they will be living here?
31. How do you feel about the existence of nursing homes?
32. What are some of the most important lessons your mom taught you about being Mexican or being a woman? Do you think her teachings have influenced what you believe in?
33. Do you agree with American customs? Which ones? Do think American culture provides Mexican American women with more equality than Mexican culture?
34. Do you watch ethnic media? Do you like it? Why or why not?
35. Do you think it is difficult for your generation and future generations to balance both Mexican and American cultures considering how contradictory their value systems are?

America Objectified: An Analysis of the Self-Objectification of Women in America and Some Detrimental Effects of Media Images

Rachel Dickerson

What is it to be beautiful? Does it require the "perfect" measurements? Being a size 2? Or is it having a symmetrical face and body? Or does it require a person to conform to the images they see walking down the runway, posing in magazines, or basking in the limelight? Are we a nation so obsessed with beauty and image that we are potentially losing sight of the true qualities of a person? Or is keeping up this image and a level of beauty a necessary part of living in American society? These are questions that face everyone on a daily basis. Every media source, whether it be the television, magazines, advertisements, or the internet have images and sometimes even guidelines to what it is to be attractive and desirable. Sometimes it seems as though there is greater

media coverage and talk about the latest fashion and who is dating who in the celebrity world than there is real news about everyday people. This is no longer something that can be overlooked and cast aside as just part of the world we live in because it is starting to have drastic effects in many areas of our lives. There is a problem when the youth of this nation begin relating to and idealize the models and celebrities like Paris Hilton, Nicole Ritchie, and Britney Spears. They look to these people whose lives are centered around an image of beauty and glam and they want to embrace this life as their own.

Everyday our youth is bombarded with images of glam, beauty, fashion, and ultra thin, airbrushed images through every type of media circuit. These standards of beauty are placed on our children at an incredibly young age and these images are nearly inescapable to every eye. Wherever one turns there are images, messages and billboards about what it is to be beautiful and how necessary it is to American society. Young woman and even young girls are acquiring a negative body image of themselves through the inundation of images that the media and society are putting out there. Not only are the television shows and magazines conveying the message that beauty is necessary but even commercials are mere advertisements for conformity. One study showed that one out of every 3.8 television commercials sent some sort of "attractiveness message" to the people who were watching (Myers et al., 1992). These messages are directed to the American consumer more often than not to sell a product but at the same time they are telling the consumer what is essential to be beautiful in American society. Another interesting fact

to add to this study is that adolescents watch on average three to four hours of television a day (Levine, 1997). So, one can only image how many "attractiveness messages" are being fed to the children on a daily basis. Media images are in essence telling our youth that to be attractive they must conform to this idea of thin bodies and airbrushed faces and this leads to body dissatisfaction and self-objectification. This is becoming a very serious problem in our nation and I believe it needs to be rectified as soon as possible before our youth suffer long term effects of negative body images, dysfunctional relationships and low levels of self-efficacy.

The youth of American society are facing serious problems when it comes to dealing with issues regarding body image, beauty requirements, weight and in turn the objectification of their bodies. The television and magazines do not tell them that the main reason to work out and eat right is to be healthy, it seems as though they stress the

importance that they do these things in order to attract someone of the opposite sex. This is such a detrimental and negative view to take of oneself and on health and beauty in general. Women are objectified on a daily basis and are told through every media medium that there are things they can and should be doing to become more beautiful, more desirable, and more objectified than they already are. A person can not walk past a magazine stand, especially one abundant in magazines targeted at woman without seeing messages all over the page about dieting, weight, their sex life, clothing and their overall appearance. This conveys a message that these are the only aspects in life that women should be concerned with. The magazines tell them how to be more beautiful, more fashionable, and how to improve every physical and materialistic aspect of one's self. Magazines also commonly include guidelines to improving one's sex life along with how to become more beautiful. In the magazine above there is a guide to "the most risqué moves" that if done "he'll never let you go." The image above is a typical magazine cover that a person can see on the stand every month. There are no stories about women achieving success or the inner qualities of a woman. All the messages are targeted towards the body and the physical appearance. These images and messages only further the objectification of women in our nation. The only message these magazines seem to be transmitting is that woman need to focus on their appearance and their appearance only. Not only are adult women getting these messages about what it is to be beautiful but the magazines are even targeting a younger audience. In a study done on a teen magazine over the course of twenty years researchers found that articles about fitness and exercise cited "to become more attractive" as the reason to exercise and be fit (Guillen & Barr, 1994). There is a continual pressure to conform to an ideal of what

society and the media says is beautiful and desirable instead of teaching young women to embrace the person that they are both inside and out.

Early on in life young children, especially girls are told what is necessary to be beautiful and attractive in our society. Young girls are constantly being fed images of what the standards of beauty are and are taught how to conform. The magazines that are targeting women are now making magazines that target young girls as well. More and more images of beauty and sex are being portrayed on television which is leading to younger girls beginning to exhibit traits of self-objectification. Everyday it seems as though television is becoming more sexually charged and displaying women and men in a much more objectifying manner. No longer can a family sit down together and watch a wholesome television show that is appropriate for every member of the family. It has become well known that sex sells and apparently makes ratings higher but my concern is, are they unknowingly selling it to the wrong audience?

When adolescents as well as adults obtain a negative body image and begin to view their body as an object for others there are serious ramifications involved. When a person is in a state of self-objectification, meaning they are viewing their body from a third person perspective they exhibit decreased levels of performance on various tasks. (Quinn, D.M., Kallen, R.W., Twenge, J.M., & Fredrickson, B.L. 2006). Objectification theory (Fredrickson & Roberts, 1997) asserts that pervasive external evaluation leads women to adopt a view of themselves as object that are valued for use by others. This is a very disturbing thought that young woman through these images begin to lose their sense of self and begin to see themselves as objects. With the amount of images sent to us through television in our country it is no wonder that studies have shown that women in the United States are at a higher risk of self-objectification (Fredrickson & Roberts, 1997). One may wonder why self objectification is something to be concerned about since so much of a person's daily life is based on appearance but body objectification has been shown to have negative effects on the overall view of ones self. The outcomes of self-objectification have included depleted task performance, lower self-efficacy, lower intrinsic motivation, negative body emotions, and eating disorder symptomatology (e.g., Fredrickson, Roberts, Noll, Quinn & Twenge, 1998; Noll & Fredrickson, 1998; Roberts & Gettman, 2004; Tiggemann & Lynch, 2001). These are all issues that should be broached with the utmost care and concern. With increases in self-objectification and body dissatisfaction it is no wonder why incidences in eating disorders such as anorexia nervosa have increased in the last century (Hoek, H.W., & van Hoeken, D., 2003).

As many as 10 million Americans are suffering from anorexia nervosa one of many potential eating disorders that can result from body dissatisfaction and between five and

twenty percent of those individuals will die from this disease (NEDA). That is an average of over one million people dying because of self starvation. That is a staggering number. This is a disease that affects all parts of the body. It often begins psychologically with a feeling of inadequacy due to body dissatisfaction, not being able to live up to societies standards of weight and beauty, low self esteem, loss of control and in many cases problems in their personal lives. Once this disease takes hold of the person it becomes like a self perpetuating downward spiral that is very difficult to escape. One of the reasons that anorexia nervosa is so damaging to the body as a whole is because when the body is starved and not given the proper nutrients to function correctly then it begins to "slow down." This slowing down is done in order to conserve energy and strength because it is not getting enough outside sources of energy to survive. This causes all the systems of the body to slow down which affects how the body naturally works. With the entire body weakened each area of the body begins to fall apart. Even though eating disorders usually start from a psychological disorder it is obvious that it can have a grim effect on the physical body as well. Anorexia Nervosa is a visual of how devastating negative body image and body dissatisfaction can have in extreme cases.

Having a negative body image and self-objectifying does not only effect how someone views their own body and possibly lead to eating disorders but it can also drastically affect their cognitive abilities. When a person is in a state of self-objectification they acquire a self-conscious state in which they are continually monitoring their body to make it the most attractive view for others. In doing so, they interrupt the flow of consciousness and limit their mental resources. (Fredrickson, B.L., Roberts, T.-A., Noll, S.M., Quinn, D.M. & Twenge, J.M. 1998). The following comment by John

Berger captures the idea of what it means for women to self-objectify:

A woman must continually watch herself. She is almost continually accompanied by her own image of herself. Whilst she is walking across a room or whilst she is weeping at the death of her father, she can scarcely avoid envisioning herself walking or weeping. . . Her own sense of being in herself is supplanted by a sense of being appreciated as herself by another. (Fredrickson, B.L., Roberts, T.-A., Noll, S.M., Quinn, D.M. & Twenge, J.M. (1998).

This may seem a bit extreme to some but this is what the objectification of a woman's body is doing to people. It makes it nearly impossible to operate in everyday life without the concern of how one appears to others. In the study That Swimsuit becomes you done by Fredrickson, Roberts, Noll, Quinn, and Twenge they found that women and men self-objectified when in the swimsuit and for woman they found that it induced a feeling of shame and disgust. In this sense shame was described as a failure to meet moral ideals. The study also indicated that woman in the swimsuits experienced a state of self-objectification which lead to a decrease in math performance. (Fredrickson, B.L., Roberts, T.-A., Noll, S.M., Quinn, D.M. & Twenge, J.M. (1998). When reflecting on this outcome it causes one to wonder about the ramifications young girls are having in school due to the objectification of their bodies. This is a serious concern if young girls are not reaching their full academic potential due to an emphasis on their appearance and their body as opposed to their mind.

Trait self-objectification describes the differences in the degree to which people internalize observers' perspectives on their physical selves in their everyday lives. (Gapinski, K.D., Brownell, K.D., & LaFrance, M. 2003). In the study done by Gapinski, Brownell and LaFrance they found that women with high levels of trait self-objectification may experience decreased

levels of intrinsic motivation and self-efficacy. This indicates that women who are more likely to internalize the views of others onto themselves may exhibit feelings of being less capable than the women who put less emphasis on appearance. This is a very disturbing thought, especially when it is related to children. If media images and societial pressures of being thin and beautiful are affecting the youth of out nation in such a severe way that there self worth and feelings of being capable are diminished there is a crucial problem. Many studies have shown that girls at a younger age are starting to feel the pressure to be thin and fit in with society's image. One study found that 42% of first through third grade girls expressed a need to be thinner (Collins, 1991). Murnen, who has studied the effects that media, and ultra thin models have on young girls found that grade school girls, even as young as first grade feel that the culture is telling them that they should model themselves after celebrities. Murnen's research found that only 18% of girls were able to reject that image and it was these girls that had the highest self-esteem (Hellmich, N. 2006, September 26). So much attention is being paid to these celebrities, models, and objectified images that are on TV, people are not recognizing the affects that they are having on our children. Children are starting to feel the pressures of being thin and beautiful at an ever decreasing age. This is something that every person should be weary of because studies have shown that not only can aid in the development of eating disorders such as Anorexia Nervosa but it also lowers feelings of self-efficacy, interrupts the flow of conscious thought and effects the cognitive process.

So much attention is paid to a person's physical appearance that they often overlook wonderful characteristics and aspects that a person has within them. It is crucially important to teach our children the importance of healthy eating and fitness because it makes for a better life, not because they will be viewed by others as more "attractive." Changing the images children see on TV and in magazines from ones that impose negative body images on readers and viewers and unrealistic standards of beauty to images of happy, healthy adults is something that urgently needs to be addressed. There are so many negative ramifications that these idealized, airbrushed images have and it is starting to affect a younger audience. As a society and a community we need to educate our youth about realistic body standards, and healthy lifestyles. Most importantly we need to give them self confidence and a feeling of self worth. This goal is a challenging one that will take time but it is worth it because healthy, confident adolescence have a better chance of growing into healthy, confident adults who give back and contribute to society.

With all of this in mind I intend to do further research on the topic of self-objectification, and the results of negative body images in adolescents. It is no wonder that children are acquiring body image at a younger age than every before due to the amounts of television and ultra-thin images out there that are being fed into their homes everyday. In my research I would like to find about the age the young women first start having a body image, which is defined as the subjective concept of one's physical appearance based on self-observation and the reaction of others. Further more, I am interested in finding the most viewed media among television, magazines, or the internet and which of these three have the strongest effect on body image and self-objectification. My hypothesis is that television will have the highest correlation between time spent viewing and negative body image and high levels of self-objectification. I am still in the preliminary stages of putting together my research but from viewing past research done on this topic I have a better sense of direction.

Along with determining an age range in which body-objectification occurs and what media source is most prevalent in high levels of self-objectification I want to measure other various factors that could possible effect self-esteem, body image and body-objectification, including views on dieting and health, parents view's of dieting and health, and involvement in positive activities such as organized sports, clubs and organizations. If possible, I would use a questionnaire similar to the one used in "That Swimsuit Becomes You: Difference in Self-Objectification, Restrained Eating, and Math Performance." This questionnaire is used to analyze self-reports of self-objectification. My hope is that with more research and more exposure people will start realizing that ultra-thin images and glamorized celebrities serve only to produce young women with low self-esteem and low feelings of self worth and self-efficacy. This is not doubt a challenging task, but one that I believe to be very worthwhile.

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Dying for a Smoke: The Apoptotic Effects
of Cigarette Smoke on the Spleen

Gurpreet Sihota

Each year, nearly 1 in 5 Americans will die from it[1]; similarly, more than 90% of the debilitating lung cancer cases are direct result of it[2]. What could be the causal agent behind these gruesome statistics? None other than cigarette smoke itself! It is well known that smoking cigarettes damages many organs of the body; it causes a plethora of pathological disorders and lowers the general well-being of smokers. Throughout scientific literature, cigarette smoke is known to be responsible for a multitude of diseases, including several types of cancer, cardiovascular disease, and respiratory disease.

Currently, it is presumed that a modulation in apoptosis could be one of the factors responsible for the disease states commonly associated with cigarette smoke. Apoptosis is commonly known as programmed cell death. It refers to the morphological features of programmed cell death, which is characterized by cell shrinkage, nuclear condensation, membrane blebbing, fragmentation into membrane bound apoptotic bodies, and membrane changes that eventually lead to phagocytosis of the affected cell.[3] However, it is important to realize that apoptosis should not be given a negative connotation; in fact, the cells in our bodies need to undergo apoptosis in order to maintain homeostasis. Billions of cells die every day! For instance, red blood cells experience a rate of cell death in the order of about 250×10^9 /day[4]. Similarly, during development apoptosis helps sculpt parts of the body; it is through apoptosis we have fingers instead of webbed hands! However, when the balance of cell death and cell growth is disturbed, serious consequences can be seen. This is where cigarette smoke comes into play; by modulating the processes of apoptosis, it can disrupt the body's normal balance, thereby paving the way to disease.

A study conducted on the apoptotic effects of cigarette smoke on lung tissue helps to illustrate the dire consequences of its use on the body's homeostasis. In this study, which evaluated bronchiolar and alveolar epithelium, it was determined that the control animals revealed an apoptosis index of only 5.4% whereas the index was raised to 84% in treated animals[5]. Therefore, the exposed animals experienced higher rates of cell death than the control animals. However, some researchers describe cigarette smoke to have a pro-apoptotic action (meaning it causes apoptosis) whereas others state it has anti-apoptotic effects (meaning it does not induce apoptosis, but rather prevents it from happening). After a thorough literature research, I have realized that perhaps the modulation of apoptosis by cigarette smoke could be organ dependent; meaning it could induce apoptosis in one organ but suppress it in another.

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[3] Denton, M., Dong Z., Mikhailov, V., et al (1999) Apoptosis: Definition, Mechanisms, and Relevance to Disease, *Am J Med* 107: 489-506 This journal article is a good source in regards to the background of apoptosis, which a person from any field may benefit from reading.

[4] Lockshin, R., Zakeri, Z. (2007) Cell death in health and disease, *Journal of Cellular and Molecular Medicine* (OnlineAccepted Articles).

[5] Albermann, K., Lang, S., Zeidler, R., (2007) Nicotine and apoptosis, *Apoptosis* 12: 1927-1943

Similarly, my literature review has lead me to conclude that, although there a plethora of studies examining the effects of cigarette smoke on lung tissue, there are not enough which examine the effects of cigarette smoke on the thymus or spleen, both important organs to the immune response. The immune response is important against fighting infections and helping to maintain the body's homeostasis. Therefore in my research project, I hope to test the effects of cigarette smoke on splenic tissue and examine its impact on important immune cells (B and T lymphocytes). Past studies have found that cigarette smoke has led to higher frequencies of DNA strand breaks in peripheral lymphocytes[6]. However, instead of examining peripheral lymphocytes I hope look at the cells of the spleen, which is an organ that contains both T and B lymphocytes. Due to the fact that cigarette smoke can cause unmanageable stress to the cell (perhaps in the form of DNA damage), which leads to apoptosis, I hypothesize that there will be a statistically significant increase in apoptosis of the cells of the spleen.

In this experiment, twenty Swiss Webster mice were exposed to the smoke of a standard research cigarette, from the University of Kentucky, once a day, fifteen puffs per cigarette each day for duration of nine months. To ensure for comparable data, an equal number of mice were used as controls. At the end of the smoking period, the mice were weighed and sacrificed. Important organs such as the brain, uterus, lung, liver, thymus, thyroid, and spleen from both the experimental and control mice were collected. The tissues from these organs were embedded and sectioned at four micrometers in thickness.

Slides of the lung, uterine, and spleen from cigarette smoke-exposed and non-exposed mice were TUNEL stained. Although the other organs were stained as well, the organ in focus for my research project is the spleen, due to its direct immunological impact. Therefore the data that I collect will come from the control and experimental splenic tissue that is TUNEL stained. TUNEL stain (Terminal deoxynucleotidyl Transferase Biotin-dUTP Nick End Labeling) is the most commonly used method of detecting apoptosis in histological sections.[7] Basically, one of the key features of apoptosis is the degradation of DNA, which results in strand breaks within the DNA. These strand breaks are important in the TUNEL process, for apoptotic cells are identified using terminal deoxynucleotidyl transferase to add biotin-dUTP to the strand breaks[8]. After the addition of biotin-dUTP, further reactions may be initiated, which will ultimately allow for the strand breaks to appear dark brown. This allows for easier identification with light microscopy.

These TUNEL stained splenic tissue slides will be observed under a compound light microscope at 400X. Pictures of the images seen will be recorded using a Nikon digital camera and scored for apoptosis. When scoring for apoptosis, I will have to create a randomized sampling method. To ensure this occurs, I will use a grid of 2.5 cm x 2.5 cm and place it at random spots on the image; 5 random spots will be counted at the outside border of the image of the splenic tissue and 5 random spots will be counted in the middle. TUNEL staining allows for easier identification of the apoptotic cells, because the cells that are dying will have stained

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[8] Gavrieli, Y., Sherman, Y., Shmuel A., (1992) Identification of Programmed Cell Death In Situ via Specific Labeling of Nuclear DNA Fragmentation, *The Journal of Cell Biology* 119: 493-501

brown nuclei. However, apoptosis is not the only situation in which sufficient DNA strand breaks may occur; necrosis (an unordered and accidental form of cell death)[9] will also label positively. To solve this problem, I plan to do a morphological analysis of the section to be counted in conjunction with TUNEL staining. Therefore, if a cell is TUNEL positive, I will look to see if it displays these following characteristics of apoptosis: nuclear blebbing, cell shrinkage, cytoplasmic blebbing, nuclear condensation, membrane bound fragments, and detachment from surrounding cells. Necrosis does not display those characteristics. Therefore, if a cell stains TUNEL positive and it can be categorized under the morphology of apoptosis, I can be assured of the validity of the results. For this reason, I will utilize a biochemical and morphological analysis of the data.

More deaths are caused each year by tobacco use than by all deaths from human immunodeficiency virus (HIV), illegal drug use, alcohol use, motor vehicle injuries, suicides, and murders combined[10]. As it is shown, the health risks associated with cigarette smoke can impact a person's well-being and ultimately, their livelihood. Therefore, it is of the utmost importance to research the issues associated with cigarette smoke, and to elucidate the causes and links behind its disease association. I hope by exploring the effects of cigarette smoke on the spleen, I can find more information about the immunological impacts that are a direct result of smoking.

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Early Star Formation: The Radial Infall Model

John Crocker

Ever since the beginning of humanity humans have pondered their existence and the universe that we exist in. As time and experience passes on, our understanding of the universe grew deeper. A big jump in that understanding occurred when the first radio antenna was used to identify an astronomical radio source. It was built by Karl Guthe Jansky, an engineer with Bell Telephone Laboratories, in 1931. This gave astronomers the ability to "see" a side of the universe previously unavailable and propelled the field of astronomy.

At the heart of every solar system is at least one star. From our own experience with our own sun we know that it is absolutely necessary for life to exist. It provides Earth with heat and light and is responsible for making all the energy we use today, such as oil, coal, and other fossil fuels. It makes sense then, as a point of intellectual curiosity, to understand everything there is to know about a star; from its initial formation to its eventual collapse and everything in between. To date we already know much about how stars evolve and how stars die[1]. Yet, not much is not about *how* stars are actually formed in the first place. Indeed the universe is the most complicated system one can imagine. So to get a first impression one must start with a simplified model.

Before one dives right into the subject of star formation, one first needs to have some background knowledge so that he or she can get a basic idea of research conducted to date, how it works and what conclusions can be drawn. When ancient astronomers looked into the sky they could only see the visible part of the electromagnetic spectrum (EM). The visible part of the EM spectrum is noted by its wavelength (λ) ranging from 400 nm (nanometers, 400 x 10^{-9} m, or .0000004m) from blue light, to 700 nm for red light. It is now known that in addition to visible light there are ultraviolet, infrared, microwave, x-rays, and gamma rays parts to the EM spectrum. Each having its own unique properties to exploit for observation.

Now modern astronomers make use of other parts of the EM spectrum to observe the known universe, in particular, the radio waves, where many molecules have excitation energies. Also radio waves are not obstructed by entering Earth's atmosphere which is necessary for land based observatories. By pointing a radio telescope into the sky astronomers can determine many parameters including but not limited to the composition, density, temperature, and distance of astronomical objects in the sky. Two principles of Physics that are necessary to make maximum use of the data from a radio telescope are the Doppler Effect and Spectroscopy.

The Doppler Effect is a wave phenomenon. The Doppler Effect is a change in frequency of a wave resulting from moving sources and or receivers. An example of this is heard every day with fire or ambulance sirens. As the siren moves towards us the frequency increases with respect to the people in the fire truck or ambulance and as the siren moves away from us the frequency decreases. Of course if the siren is at rest you hear the same sound as the people in the fire truck.

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[1] There is a nice chart showing stellar evolution at the following url: http://astronomyonline.org/OurGalaxy/Images/EvolutionNormalStar.jpg

Mathematically[2] it can be described as $\Delta f = f * v / u$. Where Δf is the change in frequency, f is the source frequency, v is the relative speed at which the source and observer are moving with respect to each other, and u is the speed of the wave in the particular medium it is traveling in. In our case u will be the speed of light in a vacuum, 3×10^8 m/s.

What is true for sound waves is also true for EM waves. So if one knows what a particular wave's source frequency we can determine how far away said object is traveling towards or away from us. This brings up the obvious question, "How do we know the source frequency"? Which leads one to a brief discussion of quantum mechanics. It turns out that objects, this case molecules or atoms, emit radiation of a very specific frequency when they are lowered from a high energy state to a lower energy state. The reasons for the change of states are not a concern at this point. Only that such change occurs and that the radiation can be observed.

The compound carbon monosulfide (CS) is a good candidate for observation. First because it has a high magnetic dipole moment (μ=1.96 debye). It also has a high enough abundance in most molecular clouds and is not subject to "peculiar chemistry effects" (Mardones et. al (1997). For a particular change in energy produces a particular frequency but since the universe is expanding that frequency is Doppler shifted by some amount. By observing the same excitation in the laboratory we know what the source frequency will be. With that information we can calculate how far away the object is moving relative to Earth. For CS transitioning from J=2 to J=1 the preferred frequency is 97980.950 MHz (Caseilli et al. 1995).

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[2] This is true only in the case where v << u. The full relativistic Doppler Effect is unnecessary for speeds we will consider. For further analysis of this principle see Modern Physics 3rd Ed. By Thornton and Rex Pg. 53.

Observing the changes in frequency is known as spectroscopy and is a very useful tool for astronomers.

Now that one has an idea of some of the principles guiding this paper is it time to discuss star formation. In the night sky there are many dark patches. Yet when a radio telescope is pointed at it one receives radio radiation. How do we explain this? The first to explain it was Bart Bok in 1946 (Bok 1948) when he claimed that the dark nebulae are the sites of stellar birth. It turns out that we are unable to physically see these nebulae because of dust that absorb visible light and thus block all light that is on the other side of the object in our line of sight.

There are many mechanisms that initiate star formation in these dark nebulas, though all have the same affect of bringing loosely connected matter closer together until there is enough matter closely packed to undergo fusion. These main mechanisms include: ram pressure, magnetic forces and gravity. Gravity has the biggest influence in star formation and as a subject of Physics is well understood. We known that gravity brings any two particles closer together but when dealing with a massive body such as a dark nebula the way in which gravity works is not as simple as a two particle example.

As with any complex system we must first break down the complex nature by making certain assumptions and then test those with recorded observations. One such model is the De Vries & Myers Model (De Vries 2005). This model assumes a spherical molecular cloud where the matter infalls radialy (fig 1). This has the particular advantage that no matter where we are observing from we would record similar data because of the symmetry of the system. Say for example that a particular molecular cloud had a spiral infall (fig 2), then an observer on earth would receive different data than from an observer in another star system. When in the end what the

particular molecular cloud is doing *is* independent of the observer.
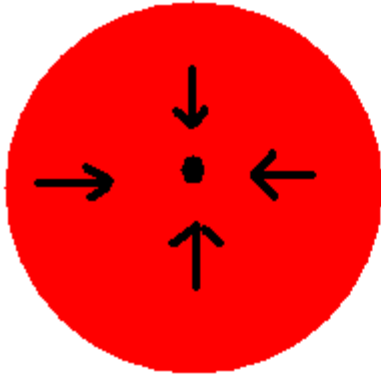
Figure 1

All the mass is falling radially into a central core.

Using the radial infall model we can deduce several things. First the mass that is on the side closer to us will be redshifted. Redshifted is a term used to describe a result of the Doppler Effect when an object is relatively moving away from its receiver. The mass on the far side of the molecular cloud will be blueshifted because it will be closer relatively closer to earth (fig 3 A)[3]. In addition we get a blueshifted asymmetric line profile. What this means is that when we observe the emission of radiation from a molecular cloud we get more blueshifted radiation than we do redshifted. The reason for this is that molecules on the far side of the molecular cloud (blueshifted) are unabsorbed as they pass through the core due to the high excitation temperature at the center of the core and again unabsorbed as it passes through the front. Whereas the molecules one the near side of the molecular cloud (redshifted) are absorbed by nearby molecules because there is a lower excitation temperature away from the core of the

molecular cloud (fig 3 B)[3]. This blueshifted asymmetry is a useful parameter in studying the infall of molecular clouds.

A)

Observer

Radially Infalling Cloud

B)

T_B (K)

V (km s^{-1})

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[3] From: http://kepler.csustan.edu/astrowiki/ResearchPages
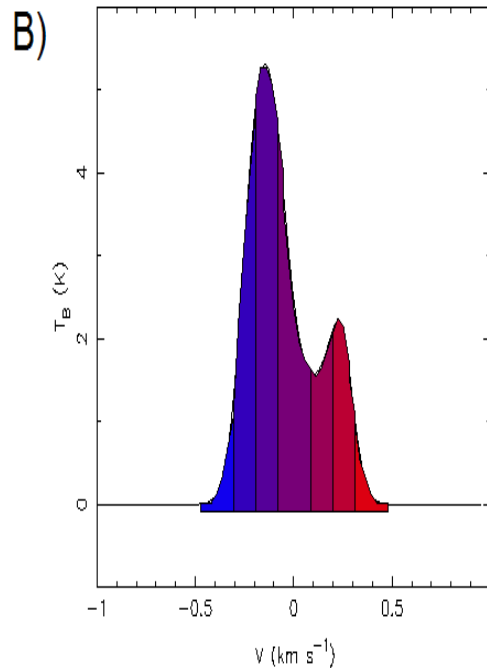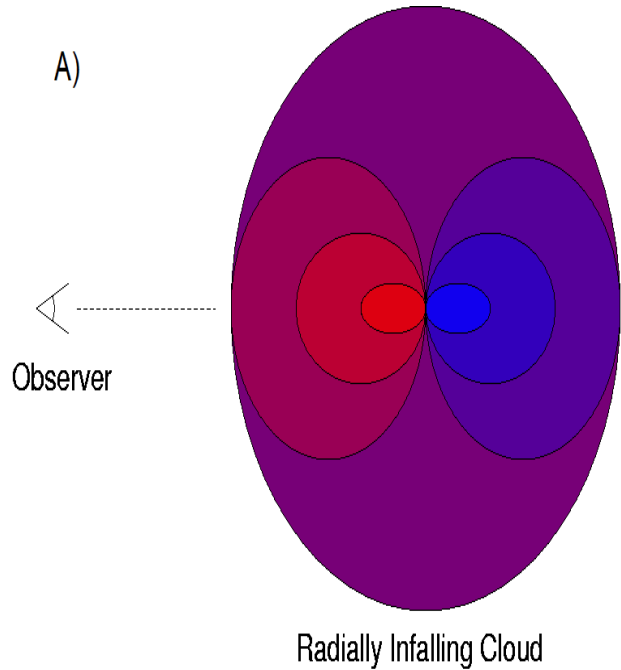
The work I am conducting consists of analyzing data from observations of molecular clouds to deduce if there are any candidates for star formation. The data has already been compiled and is ready to be analyzed. I will be analyzing line profiles similar to what you saw in figure 3-B. I encourage all who read this to go to http://kepler.csustan.edu/astrowiki for updates concerning my latest research findings.

One such cloud that I have already looked briefly into is CB 130-3 located at a declination of -2° 18min and right ascension of 18 hours 16 minutes 20 seconds. Figure 4 shows a contour map of CB 130-3 with respect to CS. The areas with more color show regions with higher densities of carbon monosulfide and are excellent places to start my investigation into the infall model.
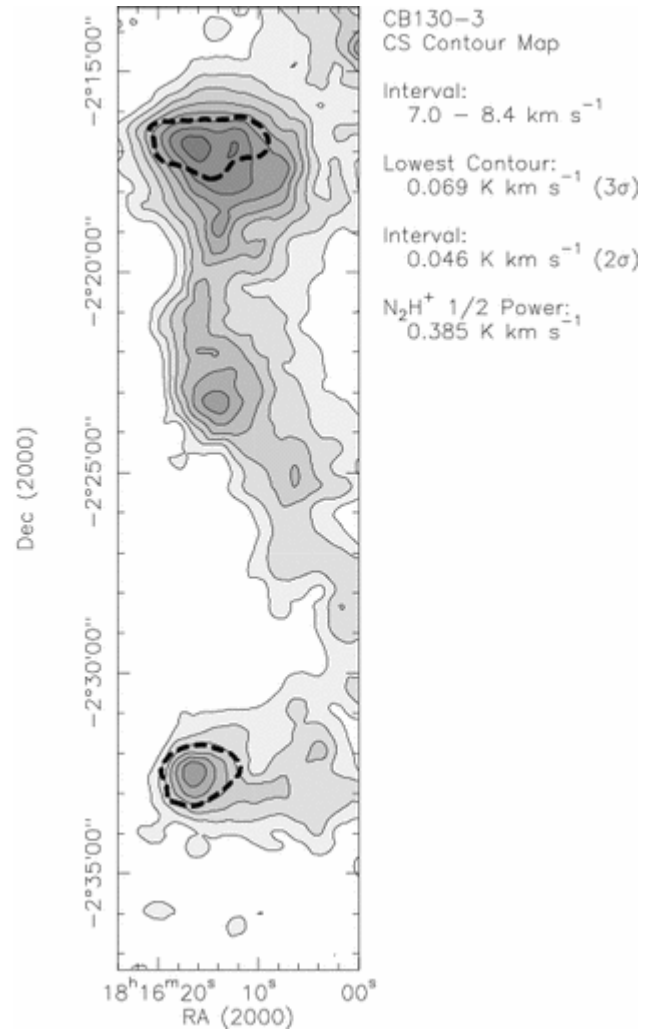
To reiterate, much information has been gathered to date on star formation, yet there are still many uncertainties. This research will help to show that such a model can be used to accurately predict star formation in molecular clouds. Eventually we can predict star formation in other molecular clouds. Our solar system was once a molecular cloud and it condensed into a star and ejected mass that later became Earth and all the other planets and asteroids in our system. So by understanding star formation we are in a sense better understanding where we as a species originated

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Mardones, D, et al. 1997. *Astrophysical Journal*. No.489 p.719.

Multiple Intelligence Theory as a Tool for
Improving Student Achievement

Priscilla Trevino

"I would rather entertain and hope that people learned something than
educate people and hope they were entertained" --Walt Disney

This paper advocates for the wider adoption of Howard Gardner's theory of "multiple intelligences" (MI) by educators and policy makers in the traditional public school system, and discusses the implications of the No Child Left Behind Act of 2001 (NCLB) in terms of the implementation of MI Theory. The main argument for the adoption of Gardner's ideas is that, as of now, the majority of traditional public schools' curricula and instructional methods cater to verbal-linguistic and/or logical-mathematical dominant students (Armstrong 1993, Gardner 1993). Because these are the favored teaching models, these students may do better than others in high school and college. However, Gardner contends that wider use of MI Theory in classroom instruction will give more students a chance to learn according to their own dominant intelligence(s).

Gardner's decision to use the term "intelligences" instead of "talents" was controversial: he held that traditionally accepted ways of measuring one's intelligence (such as IQ testing and SAT scores) only measure some forms of intelligence. But Gardner held that since these tests only measure certain traits, it is to be expected that those who are dominant in verbal-linguistic or logical-mathematical areas are more likely to score well on the test and be seen as the smarter students. Gardner contended that there were many ways to learn. He began with a basic set of seven intelligences: verbal linguistic, logical-mathematical, bodily-kinesthetic, visual-spatial, musical-rhythmic, intrapersonal, and interpersonal. Later naturalist intelligence was added and now

spiritual intelligence is under consideration. He believed that every person has all of these intelligences, some dominant and some weak, usually 2-4 dominant forms and 2-4 weak ones (Armstrong 1993, Armstrong 1994). Since the majority of teaching methods, 80-90%, use verbal-linguistic and/or logical-mathematical skills, then the 30-35% of students who are dominant in those traits will perform better in school than those who are not dominant in those traits (Armstrong 1993). These students will then be more likely to go on to college. As one can see, that leaves a considerable number of students who are not being reached by traditional teaching methods.

This paper will not examine the proportions in which these intelligences are dispersed within the student population, nor explore differences in intelligences in relation to factors such as ethnicity, gender, social class or age. The purpose of this paper is simply to support Gardner's effort to persuade educators to believe in multiple intelligences and to utilize methods appropriate to them.

In 2001 President Bush signed legislation that would reauthorize the Elementary and Secondary Education Act (ESEA) -- the main federal law affecting education from kindergarten through high school. That act had not been changed since 1965. The intention of President Bush was to initiate bipartisan reform. School funding generally falls under state legislation but this act, re-designated as No Child Left Behind (NCLB), allowed states to use federal funds for state schools. The NCLB Act is based on the following principles: an increased

accountability for student performance; more focus on what works; the empowerment of parents and students in school choice; and an increase in flexibility. Schools now had to assess their students every year and the goal was for students to meet the standards set before them. The yearly testing focused on reading and mathematics. Based on their test scores, schools that achieved their goals received federal funds. Schools that did not perform well were sanctioned and students were allowed to attend another school.

One aspect of the NCLB act was to implement "scientifically based" educational programs. Thus, if it can be shown that MI Theory is scientifically based, then a school that successfully implements this theory can receive federal funding. However, administrators have traditionally needed to be convinced that MI theory will be effective in helping students learn. This paper will attempt to present a systematic description of the universal profile of intelligences proposed by Gardner. We will explore the different intelligences and describe how students who are dominant in one or another particular intelligence are helped to learn by an MI-based curricula.

Verbal-linguistic students are able to use words easily. They like to write, tell stories, and enjoy reading. Techniques to teach these students include the following: note taking, verbal response to questions, writing term papers, storytelling, brainstorming, tape recording, and journal writing (Armstrong 1994). It is easy to see that these are the qualities valued in most classrooms.

Logical-mathematical students do well with numbers and reasoning. They are likely to enjoy using computers, play and win strategy games, and reason things out logically. Ways that they can learn include the use of outline or diagrams, cause-effect analysis, and categorization. Appropriate techniques to teach logical-mathematical students include using calculations, logic

puzzles, and categorizations. For example, it is helpful for such students when studying history to make lists of the numbers of wars, famous people, and other information to be memorized (Armstrong 1994). Again, it is clear that many of these activities are familiar tasks in a traditional school setting.

Bodily-kinesthetic students are also known as haptic learners. They have the ability to use their bodies to show, produce, or transform things. They tend to do well in competitive sports, fidget while sitting in a chair, and prefer to engage in physical activities. They have physical skills needed for excellence in certain types of careers such as surgery or professional sports. They tend to learn by acting out skits, role playing, building, touching, and operating equipment (Armstrong 1994). These are skills less emphasized in school.

Visual-spatial students often enjoy doing art activities, daydream a lot, and are able to easily read maps and charts. They can see colors and shapes well and translate them easily into meaningful symbols. They learn best by making a video drawing, color-coding class notes, drawing or doodling, visualizing, and using flash cards. Visual-spatial people excel in professions such as architecture, careers which require keen observation, or in the field of interior design (Armstrong 1994). These skills are sometimes, but not frequently, taught in schools.

Musical-rhythmic dominant students usually play an instrument, study with music playing in the background, and sing songs to themselves. They learn well by using mnemonic devices, having background music to assist in concentration, singing, tapping feet or hands, listening, and making a rap or poem (Armstrong 1994). Most of these techniques, though sometimes used at the elementary level, are forgotten in high school, unless students are actually in a music class.

Intrapersonal people act on the knowledge they have about themselves. They are able to

see themselves accurately and are aware of inner feelings. Intrapersonal students are often very independent, self-confidant, and self-motivated. They learn best by writing in journals, silent reading, meditating on the material, and having silent think time (Armstrong 1994). In most schools, little time is allocated for such activities.

Interpersonal people are most likely to have plenty of friends, be involved in after-school activities, and enjoy group games. They are able to understand and detect the feelings of other people. They learn by debating, having study groups, relating, and doing group projects (Armstrong 1994). Some of these activities are used in schools, but many are not.

If the theory of multiple intelligences is valid, as many teachers believe, then there are many students who are not receiving an education that is helping them learn. The traditional teaching methods are missing many students, and these students are more likely not to be at the top of the class. They are not going to be seen, by teachers, fellow students, administrators and most importantly by themselves, as intelligent in the traditional sense. Being aware that there are multiple intelligences and that our school system is not doing the best possible job at reaching all students could help students realize that it is not their fault that they did not "get" some things in high school. They may be smart in a way that is not traditionally accepted in our school system. Teachers, who are generally already aware of different learning styles in their students, should be encouraged to study the theory of multiple intelligences in depth, to learn how to accurately identify students, and to incorporate into their teaching some of the techniques and strategies discussed above. These and other useful teaching tools were researched by Dr. Thomas Armstrong, a follower of Howard Gardner who built upon Gardner's theory and created ways to teach to each of the intelligences.

It is clear why traditional public schools, especially high schools, cater to verbal-linguistic and/or logical-mathematical dominant students. However, the No Child Left Behind Act has only exacerbated the problem because improved reading, writing and math are the primary learning goals for elementary schools targeted by NCLB; as a consequence, assessment initiatives focus primarily on these skills. Although science and history are briefly studied, the goal is to get students up to their grade level on reading, writing and math. But when these subjects are emphasized, students who are verbal-linguistic and/or logical-mathematical dominant will generally out-perform other students. Of course, if the techniques being implemented to meet the goals of the NCLB work, and if it is eventually shown that all students do well on these assessments, then the program will be a deemed a success. Certainly our society needs people to accomplish these basic tasks. However, this has not yet occurred. Meanwhile the problem remains that art and music are being ignored. Money is being cut from programs considered optional in order to pay for programs considered necessary to complete the goals of the NCLB Act.

Bonnie J. Bennett completed a study in 2005 entitled "Educator's Perceptions of the No Child Left Behind (NCLB) Act of 2001". Bennett surveyed a particular school district. Teachers, the principal, and the superintendent were among the people surveyed. Bennett's study showed that educators felt that while "the idea behind the NCLB act is a good idea in concept, it is difficult to implement" (Bennett 2005). A key finding was that the closer the person interviewed was to the students, the more that person viewed the effects of NCLB negatively. Not one of the people interviewed would attribute the improvement of the students to the NCLB (Bennett, 2005). In this district, as previously noted in general terms,

music and art were disappearing from the curriculum. "Music and fine arts had been severely curtailed in the district that was selected for this study, not because of the community, but because the demands of the state and federal government required the intense focus on language arts and mathematics, leaving no time in the day for other content areas. Sadly, teachers reported that the fun had gone out of teaching, and that the excitement in children's faces was fading as school became a place of work for them" (Bennett, p. 40).

It is true that school is work, but it is also important for students to want to learn, as Bennett's study showed. School will be easier for students who like to read, write, or do math since those are the subjects that are emphasized. "According to one participant, in order to meet the federal demand for improved student achievement in the district selected for this study, teachers teach 80% of the time using direct instruction, which works

for [only a proportion of] the students" (Bennett 41). Armstrong made a similar point in his own statistical estimates (Armstrong 1993).

The goals of the NCLB Act appear to be good ones. We need citizens who have basic reading, writing, and math skills, just to survive as a society. The problem is that there are still many students whose skills are undervalued in school. Our society also needs artists, musicians, architects and athletes. In order to accomplish the goals of the NCLB Act, many of the programs designed to provide training in such skills are being cut. Schools need to embrace the reality that every person learns in a distinctive way; they need to see the merit of utilizing some of the methods of the MI approach to accomplish the goal of the NCLB Act: to promote an overall improvement in student achievement. The best outcome would be if each student learned to succeed from the standpoint of his or her own dominant intelligence.

Exploring the Benefits of Art
in Elementary Education

Ashley Flory

Beneficial Art. I have always felt that I have had some connection to art on some level, since I was a child. I can remember trying to prolong art assignments in elementary school for as long as I could. I preferred not to go on to math or social studies because I would rather spend my time working on art and creating something that I was truly satisfied with and proud of. Frequently I would not entirely complete art assignments and I would feel slightly uncomfortable about them being displayed on the classroom wall. I am sure that to my teachers and the majority of my fellow students art time was merely that, a brief period of art lasting no more than twenty-five minutes and when it was done it was done, but I longed for it to last an entire day or more.

Being exposed to art often throughout my college experience has really made me come to understand that there are many positive outcomes possible. Younger children are typically more apt to enjoy drawing and coloring and are usually not resistant to being exposed to art. From the time that children are barely beginning to go to school the use of art materials helps them to become more aware of and comfortable with their surroundings, both physically and mentally.

I worry that art is disappearing from too many classrooms, particularly outside of the younger grades in elementary school. I observed in a fourth grade classroom for two months in which there was no art instruction, and its absence was horrible. I know that art can enhance children's learning and for many children can provide a healthy outlet from traditional teaching methods as it did for me. Art is not a component of the state standardized tests that are given every year and so it is vanishing from the classroom.

Art in the elementary classroom has great beneficial effects on student learning by stimulating the multiple intelligences present in a typical group of students. Art activities can serve as a bridge to understanding for students; in addition, art has the potential to act as therapy for students with emotional issues. During early development, students who have difficulty verbalizing ideas can use art as an alternative way to express themselves. With the current emphasis on standardization and high stakes testing, art has lost a place in the curriculum, to the disservice of the students emotionally and cognitively. Unfortunately, a typical classroom teaches primarily to visual and auditory learners while leaving others by the wayside. Effective use of art in the classroom can bridge learning across all of the multiple intelligences and benefit all types of learners.

The multiple intelligences tend to be neglected in a typical classroom environment. Linguistic and visual learners tend to be the students that thrive best in a traditional classroom environment. If curricula only address those two intelligences a great percentage of students are placed at a disadvantage. Art in the classroom can be used to bridge instruction to many of the less frequently addressed intelligences. The bodily/kinesthetic learner can be reached through performance. Musical learners can create songs for concepts or work to a beat. Most of all, though, art in the classroom makes learning more fun and therefore more meaningful to students.

Students Need Art. This project originated from my observations in various elementary level classrooms. I noticed that in higher grade levels art tended to be less utilized than in lower grades. From my personal viewpoint

it seemed that this deficiency was detrimental to the learning environment. I found that students who had difficulty expressing themselves verbally or through writing could express themselves magnificently through illustration. This was particularly evident at the kindergarten level. Over the past three years I have done over one hundred hours of observation in elementary classrooms and have noticed the effectiveness of art in instruction. My goal is to examine the importance of this neglected area of education.

The following paper is organized into three main sections. In the first section I will discuss how art helps bridge understanding of difficult subjects. Next I will discuss how No Child Left Behind (NCLB) has crippled the art curriculum to the detriment of students. Therefore, in this project, described in the third section, I will show how young students can use art to express themselves as an alternative to verbalization.

Wise Eisner. Thus far in my research, I have found a considerable amount of evidence to suggest that art's influence on children helps them to better succeed academically. There is definitely a correlation between students' involvement with art and their overall academic success. There are many important elements of a child's cognitive development that are enhanced by art. Elliot Eisner, a major advocate for the arts, created a set of examples of the importance of including art in schools called: Ten Reasons to Teach Art. These reasons are listed in Eisner's book entitled *The Arts and the Creation of Mind* (2002). One of the most important reasons listed is one that states: "The arts teach children to make good judgments about qualitative relationships. Unlike most of the curriculum in which correct answers and rules prevail, in the arts it is judgment rather than rules that prevail" (Eisner, 2002). This is undoubtedly one of the biggest life lessons of all and it can be well taught through art.

Instilling this quality in children at a young age will help them in becoming more successful adults. Being able to make good judgments is an essential life skill as it is necessary in the workforce, the home and in society in general. Having the ability to use good judgment lends itself to good decision making. Art has the ability to teach essential life lessons and so it too should be an essential subject at all levels of education.

Elliot Eisner has long been recognized for his role not only as a teacher, but also as an advocate for the inclusion of arts in education. I think that what I learned most from Eisner's ten criteria as a whole is that they help to show how students have the ability to attain success not only inside the classroom, but in the world as well. Leaving art out of the curriculum only has the potential to hurt students' chances later in life.

Art as presented by Eisner seems to improve the social attitudes of children. Opening the idea of creativeness and alternativeness to a child allows for greater levels of acceptance and understanding. I think that it is important for students to know that not everyone thinks exactly alike and that alternative approaches to a problem are a good thing. Students will come with their own mix of learning patterns which can either be accepted or regarded as incorrect ways of thinking.

Absence of Art Encourages Standardization. As teachers we are not raising robots. NCLB assessment is a means of molding students into standard, diligent, and ultimately unthinking individuals. If we do not embrace the teachings of Eisner and take into consideration the benefits of incorporating art we are only setting students up for failure. Allowing for multiple perspectives early in education helps promote understanding and acceptance of others while also helping to create a desire to learn. I do not think that it is healthy for teachers and students to have to fear the classroom because of the current

mandates that are in place. While the problem of NCLB has yet to be solved, it is still important to take into consideration the positive outcomes of integrating art with every other subject.

Recently I have learned one major benefit that art provides. Initially when I first became interested in this subject, I felt that I wanted to describe art as a form of communication. When I watch a Kindergartener draw or paint or create in any way through art, there is something that happens that does not ever happen with any other class activity. It is like witnessing a surge of creativeness; art seems to come more naturally for young children. At the age of only four or five years old, most students are not very advanced in their writing ability. However, with art, children are able to communicate without having to be very proficient writers. If they can successfully communicate something through art they will be more inclined to want to learn how to communicate that same message through writing. Art stimulates their minds and encourages them. This can probably be traced back to the fact that there are no defined rules with art; there are no guidelines. You cannot draw something the wrong size or paint something the wrong color and kids are very accepting of art because art is accepting of them.

Deborah West, an elementary school teacher, discusses art as a language in her article "An Arts Education." She suggests we view art

> as a special kind of language. It may take the form of language as we know it, as in a formal critique, or it may be in the form of visual images. Either way, the language of art, similar to what Pond stated, is an effective means of communication. Art encompasses what is tangible and what is imagined, thus balancing realistic representation with abstraction. As artists, young children need to develop the

symbolic tools of literacy in the visual arts (West, 2000).

West is explaining something I myself experienced but always found difficult to express in words. The way kids could light up when starting to draw, and the way they automatically gravitated toward an engagement with their artwork, was directly in response to what art generates for them. Art seems to help the student with their own comprehension of their surroundings as well as to communicate their feelings to others. From my observations, I have collected student drawings that demonstrate great artistic ability, but limited writing ability. Students might not understand the imaginative and literal interpretations of their art, but there is actual substance to it. A student might draw what looks like a tree, but incorporate unrealistic colors because of their own preference. Art allows students to simply express themselves in a medium that is an alternative to verbal or written communication.

The proof is in the pudding. When thinking about the question "Why is it important for my child to learn about art?" I can imagine all sorts of arguments for why art should be left out of the curriculum, but of course know that none of these arguments are valid. These arguments exist within the minds of very ignorant people who probably lacked the privilege of experiencing art when they were children themselves. Art is a gateway to other areas of learning. Through art, children are exposed to math and science. I know that art is often overlooked for all the benefits that it does have simply because people do not realize what art has to offer. Susan Striker argues that "We tend to compartmentalize different subjects and think of art as being quite separate from writing or mathematics. Children are learning scientific and mathematical facts as they work with art materials; removing or subtracting clay as they model, adding on when they create

constructions, experiencing balance as they build" (Striker, 2001). Art in itself is separate from other areas in that it is the only subject that can branch itself out to so many other subjects that require the very same skills. However, while there are many similarities between art and its neighboring subjects, it should still be regarded as something completely special all on its own. Art should be appreciated as it provides so much for young learners.

Joan Bouza Koster also makes the claim that art lends itself to other areas of learning. In her book, *Growing Artists: Teaching Art to Young Children* (2005), Koster promotes the view that "Art and other curriculum areas are interrelated. Art enhances learning in other subjects, and activities in other curriculum areas extend learning in art" (Koster, 2005). Art truly brings out the best in children as it opens their minds to everything else around them. The application of art to other subjects provides a safety zone for students to fall back on when they are struggling or to excel in when they understand. In part due to the manner in which art is graded and judged, students are more willing to take chances with art-inclusive projects when incorporated in the classroom. Teachers tend to grade art more leniently and students know this. Incorporating art across the curriculum can lower inhibitions and put students more at ease in particularly challenging subjects.

While art provides another language for children as well as being applicable to various other subjects, it also aids in physical development. Robert Schirrmacher argues that "Art activities provide experience and practice in developing and refining gross motor or large muscle skills. Art involves physical and manipulative activity. While easel painting, children use their entire arms and upper torsos in making large, sweeping motions with paintbrushes" (Schirrmacher, 1998). Art helps to facilitate muscle formation. Other forms of art also incorporate physical activity. Performance art helps students by engaging their bodily-kinesthetic learning styles. Increasing physical activity helps encourage memory retention as well. When students perform in the classroom, not only are they developing physically, but they are also increasing the chance that they will remember and learn more effectively.

Art Influences Student Behavior. Students I observe generally vary in their classroom performance. Students in classrooms incorporating frequent art activities tend to participate more in class. I typically see more students volunteering to answer questions in classes that promote art. When art is left out, the students are generally more reluctant to answer questions. I think this can be explained at least partially by some of Elliot Eisner's insights. Eisner argues that exposing kids to multiple perspectives through the use of art helps them to become more effective problem solvers. While most subjects heavily emphasized in schools do not allow for more than one correct answer, educators still expect students to answer questions correctly with ease. However, it has been my observation that teachers are often too critical of student answers and some children are genuinely afraid to ask questions. I believe that in art-friendly classrooms where multiple perspectives are presented more openly and frequently, children are more likely to want to voice their opinions. Children are likely to be more productive and have higher success rates if they are encouraged to participate. Part of this success can be attributed to good questioning strategies, but also the inclusion of art in the classroom places emphasis on the correctness of multiple perspectives.

Clearly there is an abundance of benefits to be had by students of all ages. While I would like to focus on younger children and their connection to art, I would also like to emphasize that art should be continued throughout a student's schooling. Art

stimulates the mind, provides a means of transition to other subjects and builds on physical development. Art truly serves as a building block as it leads to a student's enhancement in the classroom and later in life. Exposure to art and artistic expression contributes to the development of well-rounded individuals. For this reason, as a future teacher, I plan to utilize every opportunity to incorporate and integrate art into my teaching.

Multiple Intelligences for All. Instruction based on Howard Gardner's Theory of Multiple Intelligences has been a staple in classrooms for several decades now, but with the shift towards high-stakes testing, the focus on Multiple Intelligences has been getting pushed aside. So much concentration and emphasis have been given to test-taking skills and addressing the massive curriculum that teachers simply cannot take the time to include any art projects or activities that might focus on the less-taught intelligences. These areas are not areas that can be tested and they are consequently not on any state tests. Precious instruction time is not therefore "sacrificed" for some of these essential areas of understanding and students are suffering. Because the required curriculum is so large, teachers are pressured to move as quickly and efficiently as possible through the grade-designated material. Because of this, the arts and consequently Multiple Intelligences-related instruction are cut.

Unconventional Experimentation. In one instance, a school has seen the benefit of incorporating multiple intelligences into instruction and applying it to standardized testing. In one Maryland school, they decided to incorporate multiple intelligence teaching practices school wide as a constant tool for learning. Their results were excellent. Jan Grenhawk, a teacher at the school notes:

In one year our students' scores on the Maryland Performance Assessment rose by 20 percent. They [the students] remembered information more accurately and were confident enough to use it to solve problems… They demonstrated a flexible approach to problem solving. They were taking traditional pencil-and-paper tests, but using a variety of strategies to complete them. Even students whom we did not consider strong readers or writers were able to use strategies we taught to write good answers. (Grenhawk, 1997)

Multiple intelligences strategies that were taught helped students achieve more than simple memorization and re-gurgitation; students learned how to be true problem-solvers and critical thinkers. The interactive and varied approaches taken toward education helped students apply their knowledge on the standardized state tests. This inclusion, stressing among other things the importance of art, allowed students to actually learn instead of to memorize and forget.

The No Child Left Behind Act (NCLB) was enacted in 2001 after a strong push from the Bush Administration. The aim of NCLB is to make all students show proficiency in math and reading by 2014. NCLB enforces standardized testing as a way of assessing student and school progress. This approach is criticized by those who believe no single testing method is ever appropriate for all -- or that accurate assessment is impossible when a single measure is emphasized in this manner. Under NCLB, schools face reprimands when their students are not performing at "acceptable" levels. Many students who are presented with standardized tests are second-language English learners and may lack the ability to perform successfully.

In one particular case reported last year, involving Bailey's Elementary School for the Arts and Sciences in Virginia, students were rated as performing under state standardized

testing requirements. The teachers and district administrators for Bailey's argue that reformed testing protocols would more accurately show student achievement levels. Teachers at Bailey were given district approval to supplement testing with "work portfolios" in place of reading tests to assess their ESL students. The portfolios were given to a sample of 169 students. Of these students, 97% passed, meeting federal academic goals (US News & World Report).

Improper assessment through the implementation of NCLB seems to indicate that standardized testing is not effective. Standardized assessments tend to test only the basic knowledge aspect of Bloom's Taxonomy. None of the higher levels of learning are really assessed in the process. This high emphasis on testing is not really relevant to the real world. Students are not learning the skills that are needed for entry into the workforce. Schools are being judged as in need of improvement when in reality it is NCLB that needs to be reformed. Students and teachers alike are suffering. Teachers are being seen as incompetent and not qualified to teach their students required skills. They are forced to modify their teaching in a way that prepares students for testing. The arts are regarded as "frill" aspects of the curriculum and unnecessary.

NCLB claims to be benefiting education by attempting to help struggling students, but clearly it is not doing so. Additionally, at the same time that it is not helping students in need it is taking away from students who are viewed as performing above average. Gifted students are ignored while their fellow classmates are "helped." The focus of NCLB is trying to get failing students to pass standardized tests and therefore prove that teachers and schools are competent as a whole. However, NCLB is only hindering the school system as well as the students who depend on it.

Hypocracy of No Child Left Behind. NCLB has continued to prove that it is not contributing to the success of our schools. It is seen as an enemy to many teachers and future teachers like myself. Schools must expect the unexpected from their students since NCLB requires that every student is passing standardized tests in every category for their schools to be safe from reprimand. If a school's test scores are deemed too low the school is labeled as underperforming and further action can be taken if the school does not improve.

Welcome Diversity. We happen to live in a country that is full of very diverse individuals. Many families chose to leave their own countries in the hopes of finding better opportunities here in the US. Many students have not had much previous academic success due to the conditions of their former school system. We are supposed to be the welcomed change and yet for many immigrant families it must seem like we are perpetuating failure.

Bring on the Tests. An article in NEA magazine used four schools' data to show that NCLB is doing nothing but hurting our schools and hindering our students. The standardized testing agenda that comes along with NCLB is supposedly aimed at helping students and schools as wholes to progress. For students at Napa High school in California, the tests are helping them to fail.

Many students at Napa High are arriving after leaving their country and culture behind, speaking their native language. It should not be expected that these particular students will easily pass any sort of English proficiency exam, but it is. Scores of the entire school are then lowered because students who could reasonably be expected to fail are failing.

This particular high school has been honored with awards for student achievement in dance, music and journalism classes, and has been deemed a distinguished school. However, the effort of the school's teachers and students is being completely ignored

when students from foeign countries are being unfairly tested. Katy Howard is an English Learner (EL) teacher at Napa High and says that many of her students come from Mexico and are tested very early after arriving at the school. Howard claims "they're tested too early. They're tested the minute they arrive. Probably 60 percent of my students are not even proficient in Spanish" (NEA Today January 2008 issue). It seems ridiculous that a school that can be recognized as distinguished and praised for its efforts to incorporate music, dance and journalism so effectively can still be labeled as a school in need of improvement.

When the arts are utilized in the classroom they can have nothing but positive outcomes. Creative approaches to teaching have proven to be more effective than standardized teaching and testing.

Unfortunately there is a great deal of political strife involved in the administration of the education system. I can only hope that some serious action takes place soon to better the current situation. As a future teacher I am concerned for the wellbeing of the students that I will end up teaching. The multiple intelligences truly need to be implemented in the classroom: all students learn differently and it cannot be expected that all will flourish with the close-minded values of NCLB in place.

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Bilingualism: an Eternal Dilemma

Martha Imelda Durán

In the United States, English is not the only language spoken by its residents. According to the National Virtual Translation Center, 311 languages are spoken here. Many factors have contributed to the proliferation of different languages: for instance, migration, trade and commerce, and education and culture. In fact, the society of the United States is multicultural with increasing minority groups; as a result, a great number of persons are becoming bilingual. Certainly, bilingualism offers communication, cultural, and cognitive advantages; it also has a positive impact on the development of a multicultural society. Unfortunately, there are Americans who do not value the benefits of bilingualism, and in some cases they have pressed political agendas to reject any tolerance or encouragement of political or educational initiatives promoting bilingualism in the United States.

Background. Bilingualism implies the facility to use two languages. According to Grosjean, "bilingualism is present in practically every country of the world, in all classes of society, and in all age groups" (1); in fact, approximately half of the world's population is bilingual. However, it is estimated that few bilingual persons are equally proficient in their languages; some feel more comfortable speaking in one language rather than the other. Bialystok defines language proficiency as "the ability to function in a situation that is defined by specific cognitive and linguistic demands, to a level of performance indicated by either objective criteria or normative standards" ("Bilingualism" 18). Bilinguals are continually switching from one language to the other depending on the context and the situation.

On the one hand, children in many countries around the word are encouraged to speak two or more languages; for example, in Belgium, Nigeria, Canada, Luxembourg, and India. In "Good Intentions, Bad Advice for Bilingual Families," Rebecca Harlin and Oneyda M. Paneque observe that "globally, knowing more than one language is viewed as an asset and even a necessity in many areas." In contrast, in the United States, where bilingualism is common among immigrant families, it is often viewed as a threat to the English language, which remains the sole language spoken by many of its residents. The immigrant child's first language is, for the most part, used in education only to reach the main goal, which is to learn English: as Noel Epstein states, "almost all bilingual education [in the U.S.] is intended to move children into English-speaking classrooms" (Ridge 133). According to Americans who support English-only policies, it is not important to maintain the native language. Indeed, many immigrants become monolingual in English, giving up their own language in order to be accepted as part of mainstream society of the United States.

And yet, a report released on October 8, 2003 by the U.S. Census Bureau stated "nearly 1-in-5 people, or 47 million U.S. residents age 5 and older, spoke a language other than English at home in 2000" (Language Use and English Speaking Ability: 2000). In addition, the California Department of Education has reported a total of 1,568,661 English language learners throughout the state during the academic year 2006-2007. There are as many of 56 languages other than English spoken in California. 85.3% of these English learners speak Spanish, followed by 2.2% who speak Vietnamese, 1.4% Cantonese, 1.4% Filipino, 1.3% Hmong, and

1.1% Korean. Of the remaining languages, each represents less than 1% of the English learners.

History of Bilingualism. In the United States, English has not been the only language spoken in its territory. It was not until the British came and established the thirteen colonies that the English language came to be spoken in this part of America. Before this happened, the Native Americans had their own cultures and their own languages. Besides the English people, other early groups to immigrate to the United States included Spanish, French, Dutch and German immigrants, each with a different language.

Language issues are not new in the United States; during colonial times, the Germans encountered some problems because they wanted to retain their language. According to Crawford, they had a German newspaper; they read books in their language brought from Germany; in addition, the Courts accepted documents written in German ("Language" 19). In 1782, John Adams proposed to set official standards for American English; but the leaders of this era rejected the idea considering "that the government had no business mandating the people's language choices" (Crawford, "Language" 10). In addition, Spanish was spoken in the territories acquired by the United States after the Treaty of Guadalupe Hidalgo was signed in 1848 to end the Mexican–American War. The Spanish speaking people from those territories (present-day states of California, New Mexico, Nevada, and parts of Colorado, Arizona, Utah, and Oklahoma) got their rights, land titles, and religion protected by the treaty in the articles VIII, IX, and X (Acuña 48-49).

Request and Need for Bilingual Education. In the United States, immigrant parents have requested bilingual education for their children. Since the 18th century, bilingual education was present in some public and private schools in the United States; English and other languages were used for instruction without a problem. Therefore, bilingualism was present in many states of the country; Crawford states that "fluency in more than one language was commonplace in eighteenth-century America, especially in the cosmopolitan "middle colonies"" ("Hold" 35). Bilingual education programs have ended due to different reasons. According to Grosjean, "bilingualism in the United States is basically short-lived and transitional, in that it links monolingualism in one language — usually an immigrant language — to monolingualism in the majority language, English" (44).

German Americans were one of the immigrant groups that requested bilingual education for their children; their native language was used for instruction in schools. The German speaking population had private schools where the instruction was entirely in their language; "there were German schools in Ohio, Pennsylvania, Indiana, and other states with strong German minorities" (Grosjean 68).

In 1963, the Cubans, another group of immigrants, requested bilingual education for their children in public schools of Dade County, Florida. Unlike other immigrants, the Cubans thought they would not stay permanently in the United States; sooner or later, they would go back to Cuba when Castro fell. Therefore, they wanted to preserve their language. The federal Cuban Refugee Program provided funds to retrain and recertify Cuban teachers and some money went to the Dade County public schools. Also, the Ford Foundation give a grant to help the district implement the first bilingual education program at the Coral Way School; it "was an unabashed Spanish-maintenance program for Cuban children and at the same time a Spanish "immersion" program for Anglo children. The goal was fluency in both languages for both groups" (Crawford,

"Hold" 93). Bilingual education programs like this one are known as two-way immersion or dual language. Currently, dual language programs are being established in some public and private school in states like California, Colorado, and Texas among others. These programs are requested by groups of parents that support bilingualism. Parents have acknowledged the importance and benefits of speaking other languages than English. The article "School district eyes language courses elementary students," written for the Palo Alto Daily News by Neil Gonzales, says that students in the Menlo Park City School District "could soon start learning Spanish or another foreign language as part of their regular classes."

According to the California Department of Education, two-way bilingual immersion (TWBI) programs began in California between 1980 and 1986. These programs are also known as dual language immersion programs. During those years, cities such as San Francisco, San Jose, Windsor, Santa Monica-Malibu, and Oakland established two-way bilingual programs in public schools (slide 3). Currently, nationwide there are 330 programs implemented in 27 states and the District of Columbia. Of these programs, 201 programs are established in 90 districts of California ("Two").

The California Department of Education defines two-way bilingual immersion as "a program that develops bilingualism and biliteracy in English and a second language by integrating English learners (Els) with English speakers (proficient in English)" ("Two"). In a two-way bilingual immersion program, the instruction is done in and through both languages where the "target language (other that English) is used for [a] minimum of 50% of the time and English is used for [a] minimum of 10% of [the] time" (California Department of Education, "Two"). Two-way bilingual immersion programs have three main goals. The first

goal is bilingualism; students will acquire high levels of proficiency in English and a second language. The second is biliteracy; students will acquire high levels of academic proficiency in English and a second language. The third is multicultural competence; students will be able to understand different cultures and will develop a high self-esteem (California Department of Education, "Two").

Even though, bilingual education was established since the 18th century in schools of the United States, many people have mistaken beliefs about bilingual education and myths have been created around it. As a result, bilingual education always has been a controversial issue among Americans. Bilingual education is constantly under attack by people who have misconceptions about it making them oppose to bilingual education.

One of the common fallacies about bilingual education is that bilingual education is far more costly than English language instruction. Obviously, there is a discrepancy between the costs of regular programs for native English speakers and programs developed for LEP students; but it not so huge. In 1992, a study was conducted in selected California schools to examine the costs of bilingual programs and English-only approaches. Crawford points out that "the incremental cost was about the same each year ($175-$214) for bilingual and English immersion programs, as compared with $1,198 for English as a second language (ESL) "pullout" programs." He states that the reason why "pullout" programs are more expensive than the other programs is because they need supplemental teachers, "whereas in-class approaches do not." Even though, "pullout" programs cost more than bilingual programs, these are still used in many school districts ("Ten").

Another fallacy, disproportionate dropout rates for Hispanic students demonstrate the failure of bilingual education. Among Hispanic students dropout rates are high;

approximately 28% of Hispanic students drop out of high school (Valencia 113). Research shows that there are personal and institutional factors which contribute to drop out conditions, for instance, residential mobility, academic achievement, student engagement, background characteristics (gender, race, ethnicity, immigration status, and language background), low educational and occupational aspirations, teenage parenthood, families, schools, and community influence (Valencia 120-131). According to Crawford, "No credible studies, however, have identified bilingual education among the risk factors, because bilingual programs touch only a small minority of Hispanic children" ("Ten").

Efforts to Reject Bilingualism in the United States. In contrast to the more liberal attitudes of the past towards bilingualism outlined above, in the United States today, public attitudes towards bilingualism are often more negative. Some US residents do not encourage their children to learn and acquire a second language; study of foreign language in general is usually a minor part of school curricula. However, some proponents of "English Only" want immigrants to speak English and attempt to ban the public use of other languages. Zeynep F. Beykont states that "the English Only movement aims to adopt English as the official language of the United States and thereby protect the power and privileges enjoyed by native speakers of Standard English" (IX). Crawford agrees with Beykont, adding that the Official English group is among the opponents of bilingualism in the United States. This group was created in 1983; its members want to establish English as the official language of the United States. The supporters of Official English say that in this country English has always been the common language; although; as discussed above, English has not been the only language spoken in the United States since its creation as a nation. Official English supporters look at the English language as a unifying force for

Americans; they consider English "an essential tool of social mobility and economic advancement" ("Language" 2) for people living in the United States.

After examining the rationales offered by these two pro-English groups, it is apparent, as Baron states, that "advocates of official-English legislation frequently assume an identity between language and nation" (5). English is seen as the unifying force of the American society. Baron contends that proponents of this initiative have made a strong connection between language and nation; they believe the nation's ideals can only be accessed and symbolized by means of the English language (7). For this reason, they argue that all residents of the United States should speak English; citizens who speak English are seen as true Americans by official English advocates. These supporters see other languages and cultures as a threat to the integrity of American society.

Opponents of Official English. Crawford challenges the statements made by United States Official English leaders. He claims that "rather than promote English proficiency, 99 percent of the organization's efforts go toward restricting the use of other languages" ("Language" 176). According to him, these leaders want to eliminate any kind of bilingual services in clinics and hospitals by enforcing English-only rules among the workers in such places.

Similarly, bilingual education has suffered attacks from people who want to eliminate it. For example, Ron Unz initiated Proposition 227, which passed in June 1998. This proposition was created to eliminate bilingual education programs, particularly in California. Unz called the campaign "English for Children;" claiming that bilingual education programs were failing to provide minority students with the level of proficiency in English to succeed in school.

Opponents of Official English believe that this movement wants to "terminat[e] essential

services in other languages" (Crawford, "Language" 3). In addition, opponents think that Official English goes against the civil rights of the people, since by law there is no official language in the United States. Official English diminishes educational opportunities for people who speak languages other than English. Some minority groups have been living in the territories now known as the United States longer than English speakers; therefore, opponents of Official English see this movement as an insult to these groups' cultural heritage (Crawford, "Language" 3). For example, many Spanish speaking people living in the Southwest of the United States were already living in those territories before the Treaty of Guadalupe Hidalgo was signed in 1848. They did not migrate to this country; the country came to them. Suddenly, these people felt like strangers in their own territories; they encountered a new culture with a different language. Crawford states that "the English Only movement serves to justify racist and nativist biases under the cover of American Patriotism" ("Language" 3).

Opponents of the English Only Movement have proposed an alternative called English Plus. In 1987, more than fifty civil rights and educational organizations opposed to Official English unified their efforts creating the English Plus Information Clearinghouse (EPIC). According to EPIC, "the English Plus concept holds that the national interest can best be served when all members of our society have full access to effective opportunities to acquire strong English language proficiency plus mastery of a second or multiple languages" (Crawford, "Language" 152). In other words, EPIC promotes bilingualism or multilingualism for all U. S. residents. Native speakers of English while continuing to develop their proficiency in English will acquire proficiency in a foreign language or languages. In contrast, immigrants will be able to maintain proficiency in their native languages and also become proficient in English.

Conclusion. There are many benefits to becoming bilingual. Bilingualism helps to develop a better society that values and respects the richness of diversity. In addition, it allows interaction with people from other cultures. Americans should not fear bilingualism; in fact, many countries are bilingual or multilingual. It is time to set ethnocentric views aside and welcome other languages and cultures. Indeed, no language or culture is better than any other. In the United States, according to Baron "although individuals often do become bilingual, learning English and retaining an ethnic language, as well, bilingualism has not become institutionalized. For many, knowledge of a language other than English marks them as unassimilated and educationally deficient, not as scholars or national assets" (15).

However, despite the efforts of opponents of bilingual education and bilingualism to keep the United States as a monolingual country in English; there are many quiet ways in which other languages and cultures are starting to reach many US residents. For instance, the number of Spanish speaking people is growing in many states. Therefore, Latino culture is spreading through popular and youth culture, new trends, film, food, and music; this is shifting public tastes through the force of sheer numbers. The language of power will change; as it always has done, throughout world history.

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California Latinos and Environmental Issues:
(Hold on! Don't buy in just yet!)

Cecilia Motalei

The participation of Latinos in the U.S. consumer market has been growing along with their population growth. This group was estimated in 2006 to be around 13.1 million, just in California alone. At the same time, the urge to consume has spread like wildfire, cutting across cultures, ethnic groups and nationalities, and reaching Latinos in the U.S. as well. A variety of companies like Ford, Starbucks, Costco, Wal-Mart, and even local grocery stores like Safeway, are constantly appealing to Latino consumers on an everyday basis with aggressive market strategies. Why should paying attention to the growing number of Latinos matter, many might ask. The answer is that Latinos happen to be the largest ethnic group in California and throughout the U.S and can potentially affect the outcomes. Their numbers have captured the attention of politicians (at local, state and federal level) as well as the business world. For example, an article by Meredith Schwartz (2006) discusses important economic opportunities that are available to marketers interested in the Latino consumer and gives information about the future projected Latino buying power for 2003-2008. The article is designed to reach savvy entrepreneurs who might show interest in marketing their products to Latinos.

However, the seemingly uninterrupted voices of the consumer market have almost drowned out the voices of those concerned over a wide range of environment issues. Nevertheless, these silenced voices are finally speaking up and becoming louder. It is now clear that some multimillion-dollar amounts of consumer products (made mostly by Oligopolies) are being produced unsustainably, and are having a toll on our planet's resources, including crucial human resources.

In California's Great Central Valley, these practices have been challenged by peaceful activists like Cesar Chavez, founder of the United Farm Workers (UFW). In the early 1960's, Cesar Chavez raised serious and compelling concerns over the use of pesticides on grapes and other produce by growers. These concerns were confirmed some 20 years later in a study by the U.S. Food and Drug Administration (published in 1985) reporting that each year around 801,000 workers (mostly Latinos) die from exposure to pesticides. These pesticides have been linked to both adult and child cancer and are also responsible for miscarriages, stillbirths and infant deformities. However, farm workers are still almost entirely excluded from the health and safety standards that cover most workers under the Federal Occupational Safety and Health Act, as well as from the Fair Labor Standard Act. This is striking given that back in 1965, Cesar Chavez and the UFW succeeded in motivating consumers all over the country to boycott Delano grapes to address farm workers conditions. The boycott was successful. Cesar Chavez simply used the free-market tools of supply and demand to reduce the demand for grapes, and was able to bargain with the growers.

Environmental issues are still very much part of today's world and this is why it is important to recognize that as the number and market power of Latinos grow in California, like most Americans, they will become explicit targets of aggressive marketing tactics used to fuel the consumer market. All the while, our planet's natural resources are being consumed at unsustainable levels endangering

and threatening plants and animal species all over the world. It is important for Latinos to become aware that forests, in both Latin America and in the Pacific Northwest, provide raw materials for the production of market items at unsustainable rates. For example, natural forests in Latin America are depleted by deforestation to open up land to produce products (e.g. beef, biofuels, and pineapples) demanded by consumers in developed countries. These products are typically grown or raised almost entirely by a handful of corporate agribusinesses, using unsustainable methods that often deplete both land and people. Also, we continue our constant ritual of pumping CO_2 into the atmosphere by our current methods of transportation, resulting in global warming and increased air pollution. Global warming is caused when greenhouse gases are trapped in the earth's atmosphere. Greenhouse gases have increased by 70% from 1970 to 2004, and CO_2 emissions have increased by 28% from 1990 to 2004. In 2004, CO_2 emissions accounted for 77% of the total anthropogenic (human caused) greenhouse gases. However, the consumer market seems quite indifferent to the depletion of our natural resources. At the same time, advertisers have become experts at tuning in to Latino purchasing power, and have been successfully attracting Latino consumer interest in a variety of products produced largely by unsustainable practices.

There is an economic explanation involving the market forces of supply and demand as well as a dynamic of economic reasoning at play here, which consumer marketing firms constantly exploit. It is the economic concept of *diminishing marginal utility.* Diminishing marginal utility suggests that people generally tend to value an increasing range of market products. This is because the more people consume a product the less additional value that product gives them. New products are therefore often more

appealing and more highly desired by consumers. The market, which is motivated by self-interest, will have a profit incentive to provide highly desired items. The result has been the marketing of a wide variety of new products.

After the passing of NAFTA (the North American Free Trade Agreement) we are seeing an increase of imported products from Latin America being marketed to U.S. consumers, including Latinos. Some products on grocery store shelves are consumable items like tostadas, tortillas, Mexican brands of soda pop, or Mexican beers like *Corona* and *Tecate*. There is also a recent proliferation in US stores of non-consumable items from Latin America like clothes, garden furniture, outdoor fountains, computers, and computer parts.

Historically, neighboring communities tend to borrow and exchange information or products. This has happened in U.S towns like San Diego, California, which borders the Mexican town of Tijuana, where proximity and constant exposure have resulted in shared exchanges between Mexican and American cultures of food, language, music, art, and dance, to name only a few cultural areas. Historically, traders and merchants from both countries have transferred and exchanged their products in these border towns. (For example, during the Mexican Revolution of 1910, cattle from Mexico were exchanged for the supply of ammunition needed for the Revolution.) Today, with NAFTA, Mexican products are imported into the U.S. in even larger amounts at these border U.S. and Mexican cities. In exchange, American products are exported to Mexico along with the construction of American *maquiladoras* (American companies) in border cities like Tijuana, which employ mostly unskilled Mexican workers. Today, Mexican citizens cross the border on a daily basis to work or shop in San Diego and beyond, while U.S. citizens cross to the Mexican side to dine,

shop and pursue various other business, and entertainment activities in Mexico as well.

Furthermore, the economic boom of the late 1990s created jobs and economic opportunities for both skilled and unskilled workers. Latinos in California, and throughout the U.S., as well as immigrants from neighboring Latin American countries like Mexico, found themselves, like many others in the U.S., with more job and investment opportunities, and more money. The consumer market quickly picked up on the new Latino-consumer niche. For example, in California, as in many other states across the U.S., businesses such as local Safeway stores, real estate companies like PMZ in Modesto, and even Hollywood movie promoters began to cater to the Latino market. The entertainment industry, for example, introduced movies by Latino film directors like Guillermo Del Toro (Pan's Labyrinth), and Alfonzo Cuarón (in Y Tú Mamá También, and Harry Potter in the Prisoner of Azkaban) as well as TV comedy shows such as George Lopez, and Ugly Betty. However, the market has only one main goal in mind: to use marketing strategies to tap into the Latino market in the hope of profit.

For example, an article in the New York Times by Cynthia Gorney in September of 2007 described a marketing campaign aimed at Latinos by an advertising firm famous for its TV commercials. According to Gorney, this firm's first job was to identify and categorize Latinos by dividing them and profiling them into three consumer categories. First are the "Learners", those who are foreign born, who are most often renters with two to three children. Next are the "Straddlers", who are mostly young, blue-collar workers who tend to be bilingual. Last are the "Navigators" who are English dominant, have some college, speak some Spanish, and most likely own a home. Such marketing firms have a variety of client companies which range from food companies like Kraft Foods and fast food restaurants like McDonalds, to auto companies like Ford and Chevrolet, and cell phone providers like T-Mobile. The list is long. However, what these advertisers all have in common is their use of clever cultural connections and the success they have achieved in selling their clients' product. The goals of these advertising firms are the same as those of the market as a whole - that is, to achieve what all businesses naturally seek to achieve: profit.

US-born Latinos and their Latino immigrant relatives are presently hearing two entirely different messages from the media in this country. The message from the business world appears to embrace and welcome Latinos, marketing to them in Spanish or English, or both. The second, newer message that Latinos are constantly hearing, one that is not so welcoming, is the political message from the government which stems from the current immigration reform debate that is presently taking place in Washington.

The current new message that Latinos are hearing was triggered by economic events at the start of the new millennium, when worries over an economic recession began percolating to the surface, following the end of the Dot.com boom and the departure of many American companies in search of cheaper labor in overseas markets. These events were quickly followed by September 11th, an event which left everyone in shock. The country was in for a change. Talk of immigration reform began to emerge again, enflaming new worries about border security. Latinos, especially undocumented immigrant Latinos, began feeling the pressure. For example, according to a study conducted by the Inter-American Development Bank and the Bendixen polling firm, Latino immigrants are now experiencing job discrimination to the point where four out of five Mexicans and Central Americans are finding it difficult to obtain jobs, according to a recent *Modesto Bee* article. 82% of Mexicans and 84% of

Central Americans are finding it difficult to land well-paying jobs due to documentation problems and lack of available jobs. Compounding the problem, the country is currently in an economic slow-down, facing war-spending issues and a real estate market decline, which has impacted other industries such as the home construction and housing-related retail businesses.

While difficult for many, this economic slowdown provides an opportunity for Latinos to reflect on important environmental issues that have both a direct and indirect impact on the issues discussed above. Economic slowdowns provide a chance to reexamine important social issues, such as migration and global warming, both of which are issues with worldwide implications. This might also be a good time to reflect on the impact consumer market activities are having on our natural resources. This impact might be indirectly triggering and contributing to some of the economical, social, and political issues in the global community. Environmental issues that seem quite complex and challenging could potentially be solved if they were addressed to promote world unity and understanding, and focused on more common goals, such as considering the application of sustainable environmental practices worldwide.

It is vital that we give due consideration to important issues spawned by consumerism. We are all connected, regardless of age, sex, background, or country. Latinos and non-Latinos should pause and consider the implications of the production and processing of the materials they purchase and consume, as well as the amount of energy it takes to deliver an item for purchase. Whether the purchased item is a house, a car, or beef from the local supermarket, Latinos should investigate the item's material origin: who made the material and by what means, where it was imported from, and how the item is transported to the marketplace. Consumers already know that the costs of food and materials include expenses such as the cost of fuel, but we also need to be aware of the hidden costs to our environment when more CO_2 is pumped into the atmosphere by fuel emissions, spawning problems like global warming and poor health. Along with other identified consumer target groups, it is necessary for Latinos to become informed before purchasing high-emission vehicles. They should be aware of the high incentive for marketing practices specifically targeting Latino customers. Advertising firms have done their homework and know very well that Latinos, as well as anyone else in the country, identify with their cars. Owning a new car has always been very much part of the American dream for everyone, including Latinos.

Latinos should conduct more in-depth analysis on products they are looking to buy, and should also exploit the market forces of supply and demand to encourage marketing of environmentally friendlier items. In fact, Latinos are already taking the lead among Californians in their concern over global warming, as cited in a recent Public Policy Institute of California study. According to this study, Latinos rank first (45%), and notably higher than Blacks (36%), Whites (29%) and Asians (24%), in concern over air pollution, as well as ranking first (72%), compared to Blacks (66%), Whites (65%) and Asians (59%), in concern over the effects of global warming. This level of awareness concerning environmental issues should help Latinos investigate the facts about certain vehicles that burn enormous amounts of fossil fuel and have the potential to contribute substantially to the accumulation of CO_2 emissions in the atmosphere. Latinos have historical reasons for this sensitivity to the growing issues of global warming and air pollution. Latinos know that carbon emission is a part of Mexico's history: Mexico City has long had one of the worst air pollution problems in the world. For instance, on October 16, 1999, BBC News reported that Mexico City air

pollution levels had risen to dangerously high levels, three times the highest level considered safe by most countries, and that as a consequence city authorities took emergency action by ordering thousands of vehicles off the road and requiring factories to decrease production to 30% of normal. Use of protective facemasks is widespread in Mexico City. The negative consequences of ignoring air pollution and global warming are beyond imagining. Unfortunately, the whole world is now experiencing similar negative effects to those already felt in Mexico, resulting in record high global temperatures. There is simply no economic defense for exploiting our natural resources for short-term profits while foregoing long-term investment in preserving natural resources for future generations. Such practices can only promote environmental bankruptcy!

This is why Latinos should *"Hold on!"* before buying products harmful to our health or the environment. Latinos are already quite familiar with some of the problems. To ignore this knowledge and disregard the experiences of their immigrant peers will lead over time to even more health issues from air, water, and land pollution, inefficiency, zero or negative savings, wasteful energy practices, economic and environmental bankruptcy, and other unforeseen negative developments. These are urgent reasons for all Latinos to be skeptical about the consumer marketing strategies so aggressively thrust in their faces on a daily basis. Latinos should recognize marketing practices as a kind of propaganda based on extensive market research addressed to the new consumers big business has cynically and opportunistically set out to exploit.

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Corporate Social Responsibility:
The Key to Creating Successful Companies, Customers, and Cohabitation

Brian Mikhail

In the economic realm of globalization, more and more firms are becoming aware of not just the type of business they conduct, but also how their business practices are carried out. It is safe to say, gone are the days when people can think the planet will continue to provide them with unlimited resources. Everyday, the media reports on how precious resources like oil, water and timber are being depleted at an alarming rate. Interestingly, many of the same people who are bombarded with these devastating messages are also shareholders in business firms operating throughout the U.S. and the rest of the world. In fact, as many as 50% of people within the United States own some form of security (stocks and bonds) or other investment instruments. When we factor in the accelerating demand for a "greener" economy from people across the span of industrialized nations, we can see a basis forming for firms to change the way they do business, and also to make their efforts as public as possible. Within the world of business, this phenomenon has come to be known as *"Corporate Social Responsibility" (CSR)*. Over the past decade, CSR has gained considerable momentum. Two factors have come together to motivate this: not only do CSR policies inform shareholders of what firms are doing with their resources, but such policies, in turn, actually increase profits while recognizing the ethical concerns of involved parties (Harford 5-15).

Although the precise ramifications of CSR remain somewhat vague and disputed, it appears more and more companies are making serious strides to produce publications on how their policies exemplify practices and outcomes consistent with the mission of CSR.

It is virtually impossible to find a Fortune 500 company in today's marketplace that does not publish an annual CSR report along with traditional financial reports. Many experts argue that companies choose to do this in an effort to win the support of investors wanting to do good while their investments do well. At the same time, there is both an increased demand for investment instruments and a demand to know exactly how the money invested is going to be put to use. Companies that make public how they conduct their business and can show a positive impact on things like the environment attract more interest from prospective shareholders and earn greater sums of money and capital. (Katz 197-200).

The past few decades have seen immense and rapid industrialization across the globe. Nations and private firms made fortunes by exploiting key resources effectively and efficiently. Many companies in Western and Pacific Rim nations adopted business models that led to heavy investments in infrastructure, raw materials, and technology. Aside from producing wealth and innovations facilitating the tasks of everyday life, many of these nations witnessed extremely successful firms within their borders. The United States quickly rose to become the wealthiest nation on earth as more and more of its firms generated massive amounts of wealth through the execution of strategic business practices. One prime example of such a firm within the United States is Starbucks Coffee Company. What makes the Starbucks success such an intriguing story is that the firm is still in a relatively early stage of development compared to other already established American firms. Although Starbucks' brand

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name seems to be ubiquitous or commonplace, its success and transformation into a Fortune 500 firm should not be taken lightly. The firm achieved this success through hard work, strategic moves and alliances, and an uncommon business model (My Starbucks).

The Starbucks Coffee Company of today began as a small and modestly decorated shop set up in Seattle's historic Pike Place Market. The shop opened in 1971 and was the property of three English school teachers whose desire of artesian coffee surpassed what was available in the United States at the time. What is an immediate surprise to many when they hear of Starbucks' history is the fact that the first store in Pike Place Market sold solely coffee and tea. The shop prided itself on selling items like whole bean coffee and tea leaves that were prepared and sold to customers daily and by hand. In contrast with the Starbucks of today, the shop sold virtually none of the products that the stores today do. Gourmet drinks like white chocolate mochas and caramel macchiatos, which have become commonplace today, did not exist during the first days of Starbucks.

Interestingly enough, the Starbucks emblem was also much different. In fact, the siren, very much like the company itself, went through a rather extreme metamorphosis. The Siren, which appeared on the company's logo, was not as poised and modern, as she appears now. Instead, she was portly and pudgy—resembling nothing of the iconic siren of today. What has remained common over the years is the company's emblem (logo)—a siren's depiction created from nautical tales. The company's emblem became a reflection of its unique history. In order for one to understand the emblem, one must first understand the history behind the company's name. The original owners of the company, after taking into account the first store's location at Pike Place Market and considering a few other names besides "Starbucks,"

decided to name their company after an appropriate literary work. The name "Starbucks" was drawn from Herman Melville's *Moby Dick* — "Starbuck" was the name of a crewmember abroad the ship that preyed upon the great Moby Dick.

Not only did the company borrow its name from a literary work imbued with nautical themes, but it also borrowed some significant facets of its corporate culture from this context, as well. The company's first location at Pike Place Market in Seattle positioned it in the proximity of well-established marine-type businesses, including seafood restaurants and fishmongers. How these fishmongers sold their products to returning customers, by calling out the type and amount of fish along with the customer's name, clearly impressed the owners of Starbucks, who quickly adopted this methodology. When customers enter a Starbucks today, their name is written on their beverage when they place their order, and called out when the drink is ready.

From this personalized beginning, the company continued to remain unique in the way it did business. Starbucks achieved this by adopting policies that never compromised either employee or customer. Such practices paved the way for the company to gain a larger clientele and thus expand. Although the first few years of the company's operation saw favorable flows of revenue, its sudden expansion become more and more obvious as it continued to open one successful store after another. Many experts have attributed the success of Starbucks to the consistent manner in which it values its people, the communities in which it operates, and its shareholders, all in the same fashion—avoiding the sacrifice of any one for the overarching benefit of other considerations.

There are many ways Starbucks does its part to advocate CSR policies and exercise initiatives demonstrating their viability. One of the company's greatest CSR initiatives

involves the promotion of *sustainable coffee farming,* something practiced on virtually every coffee farm from which Starbucks purchases its whole bean coffee. The company's key assumption behind this initiative is that farming, like any other business, must be viable in order to be sustainable. In conjunction with this belief, Starbucks does its best to offer incentives targeted to help encourage coffee farmers to embrace measures that help sustain their livelihoods (Social Responsibility).

Specifically, some of the company's most popular and successful CSR initiatives were entitled *C.A.F.E. (Coffee and Farmer Equity) Practices.* After implementing the program for two years—which comprised social and environmental guidelines for purchasing, producing, and buying coffee—Starbucks was able to establish an incredible precedent in the world of business relationships. Furthermore, in the company's fiscal year for 2006, more than 155 million pounds of coffee were purchased from suppliers operating under C.A.F.E.'s stringent guidelines. What served to distinguish this precedent above other CSR policies was the amount of coffee purchased under the C.A.F.E. guidelines: double the amount was purchased by Starbucks in comparison to the previous year, reflecting the program's impressive impact on the company's suppliers (Social Responsibility).

Fair Trade Certified Coffee is another avenue through which Starbucks publicly demonstrates its CSR policies. The significance behind virtually any product displaying the Fair Trade mark is that its production was in accordance with the standards and guidelines established by Trans Fair USA, a non-profit organization. The organization exists in order to provide poor and disadvantaged farmers in developing countries a better price their goods. The degree to which Starbucks chooses to participate in the purchasing of goods (coffee) that meet the guidelines and standards set by

Trans Fair USA is quite significant. In fact, in the 2006 fiscal year, global purchases of Fair Trade Certified coffee by Starbucks operations totaled 18 million pounds. The amount purchased reflected about 6% of Starbucks' total coffee purchases for that fiscal year. Furthermore, Starbucks remains the largest purchaser, roaster, and distributor of Fair Trade Certified coffee in North America (Social Responsibility).

Interestingly, Starbucks might be one of the few corporations today that actively flaunts its social responsibility efforts. The company has long been a boisterous campaigner of sustainable development towards coffee production. According to the company's website, Starbucks demonstrates its social responsibility on a daily basis by participating in initiatives to build and maintain community parks, supporting the Starbucks Foundation, implementing its guidelines concerning cocoa purchasing, promoting sustainable coffee-producing communities, sustaining environmental initiatives, promoting supplier diversity, and emphasizing a viable code of conduct.

Perhaps, the most ingenious of all the Starbucks initiatives is the method by which the company campaigns for and distributes its sustainable zeal. The company is able to achieve such a feat by integrating its CSR efforts into company policy. However, such policy does not just appear in an annual report published at the end of the company's fiscal year, instead it is imbedded within the context and culture of each an every company owned/operated store and/or facility. It is through this avenue, according to the company's website, that employees, suppliers, customers, and the media are both continuously informed and reassured of Starbucks' genuine, conscious efforts towards conservation and innovation.

Another tactic that has won the company recognition and loyalty is its random acts of *Surprise and Delight*. Such actions serve to

initiate customer spending, company and product awareness, and brand loyalty by treating patrons to their drink of choice, a discount on future purchases, or other gifts and/or incentives patrons may choose to share with friends and loved ones. The strategy is aimed at delivering what loyal patrons expect (an experience that is genuine, prompt and consistent), but also at establishing a means of communication. By offering free and/or discounted products to both loyal and first-time patrons, Starbucks endeavors to gain a primary advantage in relaying information regarding its values, initiatives, mission and goals — both financial and humanistic.

It should be noted, however, that the culture and society a firm operates in is also a significant factor in promoting the firm's initiatives, and in influencing how CSR practices are viewed and accepted. The truth of the matter is, the degree of approval reflected in a society/culture during the time in which an idea is implemented is crucial. Ideas, initiatives, or policy may be *correct* and *right*, even if society does not value these priorities: advanced ideas and points of view can become marginalized or obsolete before they are able to take root. An example of a company that fits such criteria above is Wal-Mart. From economic and accounting standpoints, Wal-Mart has performed to a miraculous level in its short time as a firm. Given its short history, Wal-Mart, much like Starbucks, has performed impressively in terms of growth, expansion and profits. But while Wal-Mart's expansion has garnered an immense market share, while becoming the distribution arm of China's growing export economy, not surprisingly, it has also drawn significant amounts of negative attention. Critics of Wal-Mart argue the firm has used and continues to use its dominance in the market place to exploit both its employees and the environment.

Wal-Mart, the beloved "*low price leader*," has been accused of operating with low standards in regard to labor relations, media communication, and acceptance of social responsibility. In fact, many of Wal-Mart's counter-arguments against its many critics have been altogether *ex post facto*. The company only began taking aggressive action recently, by hiring public relations managers and marketing campaigns, after a series of lawsuits were filled by employees and outside critics. Nonetheless, such actions did virtually nothing to slow down Wal-Mart's expansion or its rising bottom line. By the end of its fiscal year in 2006, Wal-Mart reported record-breaking gains and various other successes.

As mentioned before, the concept of CSR has only recently become a significant aspect of the business world. Within the past ten years, firms have decided to incorporate CSR reports, guidelines, and methods into the way they do business. The notion behind this is because CSR is closely linked with the concept of sustainable development—another emotionally as well as economically charged subject, with which shareholders across the globe are becoming more concerned. Companies that operate under CSR guidelines offer more hope of sustainable development within the particular industry in which they operate largely due to the notion that the resource outlet, either directly or indirectly, is maintained. Its maintenance is made possible under CSR guidelines because they call for efficient allocation of the resource as well as respectful and environmentally considerate treatment of the resource and the area from which it comes. Either way, both arguments affirm that firms should take into account more than just profits and dividends when they make business decisions: They both emphasize the consideration of short-term and long-term social and environmental consequences regarding certain business decisions (www.wikipedia.com).

At first, many are tempted to think of CSR as a type of charity work that firms take on in

order to improve their public relations. Such an assumption is largely flawed because CSR goes beyond simple charity work to evaluate and address the consequences imposed upon the environment, regardless of whether or not that is where a firm draws its resources, as well as the consequences imposed upon stakeholders within the company (Katz 198-9). Such as a holistic approach to doing business calls for firms and various other shareholders to become full partners within their communities. And as partners, firms and organizations that operate under such a business methodology seek to balance the dividends and profits expected by shareholders with the expectations of the communities and eco-systems in which they operate. A widely quoted definition by the World Business Council for Sustainable Development states that "Corporate social responsibility is the continuing commitment by business to behave ethically and contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large (www.wikipedia.com)."

Another false assumption made by many is that CSR rules and regulations are the same for every firm across the board. The fact of the matter is that the benefits associated with CSR vary for firms depending on the type of enterprise the firms engage in. This variation makes many of the benefits associated with particular CSR practices difficult to quantify. It should also be noted that the extent to which firms adopt, apply, and ratify (within particular industries) CSR benefits also varies greatly. Some firms choose to adopt very stringent CSR policies, which may include additional volunteering and charitable efforts, whereas others simply produce literature on the subject and nothing more. Depending on the type of firm, its specific area of enterprise, and application of the CSR definitions, CSR can be handled by a single person whose job title and description encompass its

administration, a department dedicated to is administration, or to the point that CSR policies are so engrained within company policies and culture that they become rote (www.economist.com).

Some attribute Starbucks' unprecedented success to its unique business model. Like virtually every other firm operating within the United States, Starbucks is mainly concerned with increasing its profits in order to please shareholders. But the company also prides itself on sustaining a business model that accords employees a similar value within its operational calculations. When it comes to CSR, Starbucks considers the issue to be very much like any other business standard. To show its positive attitude toward CSR, Starbucks has decided to incorporate CSR policies into virtually every outlet of its business operations (Harford 200-5). These include areas ranging from retail, shipping, research and development, and especially that of coffee and tea purchasing (CSRwire.com). Thus, Starbucks is an example of the firm that chooses to have a strict application of CSR practices. In an effort to showcase this to the rest of the world, Starbucks proudly produces CRS reports that it distributes annually to all employees and shareholders. The purpose of the publication is to provide statistical and verifiable information that demonstrates the firm's successes and various other endeavors under the guidance of CSR policies (My Starbucks).

Although CSR appears to generate more benefits than it does costs, many have criticized it on a number of economic, social, and ethical issues. Many of those in support of free market policies, whereby regulations that companies have imposed on them are minimal, advocate the notion that the sole purpose of a company is to maximize its profits to its shareholders while obeying laws in the countries in which it operates. Others are even more critical and argue that the only reason companies implement CSR a policy is

in an effort to appear more utopian than they actually are. Also, many people fail to understand how, or even why, a company enacts policies that might impede the creation of larger profits in an effort to advance third party benefits (for example, the children in the countries where Starbucks purchases whole bean coffee). However, the fact is that companies driven by total self-interest stand to do even better when they make provision for CSR policies to ensure ethical business relations. The success of Starbucks illustrates how companies can perform well by doing good — that is, by enacting operational practices that are sustainable, profitable, and ethical.

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Under the Wire: How Wartime Prisoners and Their Captors Function in Literature

Philip Schmidt

Prisoner of war historical fiction introduces an overlooked facet to the theme of cultural identity in literature. Though many critics ignore this important sub-genre of literature, prisoner of war novels provide a unique lens through which cross-cultural interactions can be shown to illustrate defining aspects of humanity. In analyzing these works of literature, written by novelists who were once soldiers and prisoners of war themselves, one may analyze the importance of cultural identity and some of the implications arising from its endangerment.

Prisoner of war literature such as Pierre Boulle's The Bridge Over The River Kwai, John Okada's No-No Boy, and James Clavell's King Rat reveal a microcosm of the world and its cultural relations in the setting of a prisoner of war camp. The term microcosm is here used to describe a community that is representative of the contemporary world of the literature's time period. Those who inhabit a prisoner of war camp, prisoners and captors alike, are members of influential cultures, as it is those cultures that battle one another for global authority and power and thus provide the inmates and captors their positions. These global conflicts arise in no small part due to misunderstandings between cultures that are fundamentally disparate.

The prisoner of war setting embodies the elements of the institutional prison such as wardens, prisoners, a type of prison society that grows up in isolation from the outside world, and a social stratification of said society's members. The prisoner of war setting is unique, however, for its caging of very different cultures together under heightened, volatile circumstances. Additionally, the prisoners are not incarcerated for crimes against their culture and society; instead, their crime is that of merely belonging to a different culture and society. Cross-cultural conflicts are the very reason that these men have been caged like criminals, and the reconciliation with or domination of other cultures are the only methods by which they can hope to survive.

The perception that prisoners of war lose their sense of humanity when faced with severe, prolonged duress is quite incorrect. Their humanity is often reconstructed as their former cultural identities are deconstructed to give way to new ones. The prisoners in the these novels choose whether to recreate their former ethical and cultural standards or to seize the opportunity to transform them altogether. But regardless of their choice, ethnocentrism on the part of their foreign captors and their fellow prisoners arises to challenge their new cultural identities.

One of the most effective examples in illustrating the conflicts between cultures in the prisoner of war setting may be derived from their different conceptions of honor. World War II literature is especially applicable for these examples, as it involved two highly honor-bound cultures that were imperial in structure, the British and the Japanese. However great discrepancies are to be found between these two cultures in how they define honor itself. These differences lead to loathing and violence primarily due to ethnocentrism in such novels as The Bridge Over the River Kwai. Boulle's novel personifies this battle in Colonel Saito and Colonel Nicholson, the ranking officers of the Japanese and the British, respectively.

Both regard the other's culture with the greatest disdain. Indeed, Saito's opening remarks to newly arriving British prisoners

begin with, "'I hate the British.' … which he then inserted between every other sentence as a sort of punctuation mark" (Boulle 12). Nicholson in turn regards his captors with similar disgust: "These people, the Japanese, have only just emerged from a state of barbarism, and prematurely at that" (33). The ethnocentrism that permeates the speech and actions of each man causes the already precarious situation in the prisoner of war camp to become extremely volatile. Each man fears the culture that the other embodies so implicitly. The two are consequently thrust into a conflict of cultures, one that neither of them initiated but that each of them is determined to win.

Just as Saito's sense of honor causes him to regard with violent suspicion any who might challenge his authority, Nicholson's sense of honor places his men in great danger. In one such instance, the British colonel declares that the officers in his command are, by reason of their higher class, exempt from manual labor. In matching nerves with his Eastern counterpart, Nicholson puts the lives of every prisoner at risk, as Saito nearly orders them all executed en masse. In efforts to assert his nation's cultural supremacy, Nicholson places his men at still greater risk in the construction of a bridge for their Japanese captors' military transports. In a tragicomic series of events, he actually increases their workload and rejects their attempts at sabotage in order to demonstrate British supremacy by constructing the best bridge possible for their captors. According to Nicholson, "this bridge represented the dauntless sort of spirit which never acknowledges defeat but always has some inner resource to draw on as proof of its invincibility" (Boulle 94). The "dauntless spirit" he ascribes to his culture, and his alone, is ironically that which destroys him.

A paradoxical example of Japanese honor in light of World War II is found in John Okada's sole published novel, No-No Boy.

The prisoner of war camp is found in a different form in this work. Rather than the other examples that will be discussed, No-No Boy involves a Japanese-American internment camp and, more precisely, its effects on its prisoners. The protagonist of the novel, a young Japanese-American named Ichiro Yamada, faces the consequences of refusing the United States draft, choosing prison instead of fighting for the country that imprisons his people. Ichiro's mother, the formidable Mrs. Yamada, considers Ichiro to be the epitome of traditional Japanese culture. His cultural identity is thus displaced and he struggles throughout the novel to reconcile his own culture with that of its enemy and his new home, America.

Ichiro's emasculated father, for one, realizes the futility of his family's attempt to keep their Japanese heritage untouched by the so-called "melting pot" of American cultural assimilation. A quiet drunkard who moves about under the forceful direction of his wife, Mr. Yamada is a failed guardian of his culture's ways. His own son considers him to be "a goddamned, fat, grinning, spineless nobody" (Okada 12). The ineffectual patriarch realizes the implications of this situation, confiding to his son, "Your mama is sick, Ichiro, and she has made you sick and I am sick because I cannot do anything for her and maybe it is I that is somehow responsible for her sickness in the first place" (37). Mrs. Yamada herself considers her son's actions entirely irreproachable. Her first words to her newly released son are those of a proud mother, a pride Ichiro attributes to the fact that "she had made him what he was and that the thing in him which made him say no to the judge and go to prison for two years was the growth of a seed planted by the mother tree…and that everything that had been done and said was exactly as it should have been" (11). For her, America's tradition of cultural assimilation is a threat to her cultural heritage. To combat this threat, Mrs. Yamada makes

every effort to imbue her son with Japanese values, emulating the forceful masculine teacher her husband would have been.

Ichiro's mother is responsible for placing him in a paradox of values; each ideal that is "correct" for a Japanese male contradicts itself in the current Japanese-American culture. Daniel Kim illustrates this difficulty in discussing how Ichiro might best have fulfilled the Japanese masculine ideal: "to enact the samurai role celebrated in his mother's stories would have meant fighting for the United States; but since this would have entailed combating the Japanese, it would have meant violating the nationalistic ideal his mother had held out for him. In choosing not to fight out of loyalty to his mother, Ichiro cut himself off from the possibility of embodying the very ideal of martial masculinity that she had raised him to identify with and emulate" (68). Throughout the novel, Ichiro must confront this discrepancy, a Japanese American whose race denies him the rights of an American and who cannot hope to attain the cultural identity his family tries to force upon him.

Although it is set in a Japanese prisoner of war camp, James Clavell's King Rat scarcely deals with the Japanese overseers except in passing reference. Their threatening presence is of a more implied nature akin to Jeremy Bentham's Panopticon. Still, their existence seems almost incidental to the menace that the prisoners face among their own ranks. Indeed, the conflicts that arise in this novel occur between supposed allies, the British and the Americans. The British ideal of honor is again confronted, this time by the spirit of a defining American characteristic, capitalism.

In King Rat, there is no trace of the uncertainty that faced capitalism at the dawn of World War II. The "King" of the novel is an American who personifies the spirit of mercenary American capitalism. He is not concerned with fascism or communism or any other adversaries to capitalism. He instead

battles the very idea of honor, and of personal dignity, placing importance on "getting ahead" in the camp regardless of how it might alienate himself from others. His methods are clever but immoral by the standards that his fellow prisoners follow. The King's philosophy gains him prosperity and the dependence of others upon him, though they loathe him for it. As British prisoner Lieutenant Grey angrily declares to another prisoner, "You sold out everything. Honor— integrity—pride—all for a handout from the worst bastard in this stinkhole" (Clavell 350). To Grey, then, a man such as the King is a greater enemy and threat than their own captors. Again, the microcosm of the world that the prisoner of war camp provides is portrayed in how others perceive an American who acts out a ruthless version of that most American notion, the "American Dream."

Many historical records exist that detail the difficulties that arose from American-Anglo relations. In his extensive biography of Sir Stewart Menzies, the head of the British secret service for twenty years, Anthony Cave Brown references on numerous occasions the rifts that frequently arose between the allied nations. Even before the United States entered the war, the heads of Great Britain understood that "England would have to pay a stiff price for American support. Among the matters that Britain would have to undertake was a renunciation of imperialism and an abandonment of the empire. And that neither Churchill nor Menzies was prepared to countenance" (Brown 269). Indeed, Menzies himself frequently was at odds with the leader of the United States' Office of Strategic Services (later the CIA), William Donovan. Brown writes that, on the part of the British secret services, "there was a concerted policy […] to limit, control, or prevent OSS in the nature of the work it could undertake within the empire and from British or British-controlled capitals" (493). Such mutual distrust is not surprisingly found in King Rat;

therefore, as members from even allied cultures come into constant conflict as their ethnocentrism dominates their behavior.

William Richardson views the camp in King Rat as a place that might allow each of the unfortunate prisoners the unique opportunity "to know his own character as it truly is, unadorned by any of the conventional masks that might have so artfully cloaked it in the world outside Changi" (204). Indeed, the introduction to the novel certainly supports this claim, as it describes the camp as "genesis, the place of beginning again" (Clavell 8). As such, Clavell's novel provides examples of how humans, stripped of pretenses, choose to either rebuild those pretenses or rely purely on survival instinct to survive. The King's closest friend is Peter Marlowe, a member of the British gentry. Marlowe himself is persuaded to the shrewd American's way of thinking—he explains to the seething Lieutenant Grey that "all he did was adapt to circumstances [...] don't tell me you'd rather be dead with your goddam virtues than alive and know you've had to compromise a little" (350). Although they are from the same culture, Marlowe is willing to sacrifice the morals that have been bred into him in order to survive; Grey is not. In any case, a prison society emerges that mirrors the world outside of it, with its own stratification of classes in the cases of the haves and the have-nots. The eventual downfall of the King and the effects this has on his minions and enemies presents provoking ramifications for the viability of their chosen cultural identities.

Future research will continue to draw from twentieth-century literature concerning World War II and the Korean War. (The Korean War experience will be represented by Ha Jin's War Trash. This novel details the cultural conflicts experienced by a captured Chinese soldier who becomes an intermediary between his fellow prisoners and his captors.)

There are two reasons for this focus. First, the events are chronologically distant enough that their impacts have received substantial attention, yet recent enough that some subtle consequences are only being discovered now. Second, these wars were waged by especially multifarious cultures that are still relevant today, such as the United States, Great Britain, China and Japan. Of special interest, therefore, will be the differences found between the East and West.

Historical background will be provided not to explain the nature of these well-known conflicts, but to depict the mistrust and misunderstandings found between these cultures—even between allies. Apart from military and cross-cultural background research and literary criticism, the sources for this discussion will be the aforementioned works of literature by Pierre Boulle, James Clavell, Ha Jin, and John Okada.

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Death and Dying: Conceptual Characteristics of Grief and Religiosity in a Hospice Population

Edgar Garibay

Is there a relationship between our degree of religiosity and how we grieve? Is the level of intrinsic or extrinsic religiosity related to the level of acceptance of loss? Because intrinsic and extrinsic levels of religiosity fall on a continuum, individuals do not fit neatly into a fixed category. Even so, my research suggests a strong positive relationship between intrinsic religiosity and the acceptance of loss.

Death. It is a difficult to avoid the universal human experience that a loved one has passed away. At times the personal meaning of death triggers emotional reactions in the individual (Ciccarelli, 2001). If an individual who has recently lost a loved one associates death with negative consequences, this can engender various fears or concerns about death and dying (Ciccarelli, 2001). But if the experience of loss is so common, why do we fear the thought of dying? There could be endless answers to this question, but often we deny the inevitable during early parts of our life. Often our culture helps buffer us from the initial impact of death through the use of euphemisms such as "passed away," "moved on," or "departed" (Jung, 1934; Wahl, 1958). Wahl (18, 1958) suggests the reason many of us identify with a religion or philosophical system is to help us cope with the reality of a loved one's death. Religion and philosophical systems often assert the experience of death is not spiritual death, allowing us to see death as a transition from one world to another.

Grief. Addressing this question from a psychological perspective, Elisabeth Kübler-Ross thinks "it is inconceivable for our unconscious to imagine an actual ending of our own life here on earth... In simple terms, in our unconscious mind we can only be killed; it is inconceivable to die of a natural cause of old age. Therefore death itself is associated with a bad act, a frightening happening, something that in itself calls for retribution and punishment (Kübler-Ross, 4, 1999)." To some people, death marks the cessation of a body, while others believe the death of the body allows for the departure of the soul into an eternal life (Bardis, 1979).

Despite these differences in perceptions about death, we know that one day we will perish from this world. Experiencing the death of a loved one, on the other hand, is one of the most profoundly difficult experiences that loosely define grief (Folkman, 1997). Cassarett, Kutner, and Abrahm (218, 2001), defines grief as, "a multifaceted response to loss that includes psychological, behavioral and physical reactions combined with cognitive, emotional, behavioral, social, spiritual and somatic elements." During grief every system of an individual is assaulted by profound grief, and thus coping strategies are necessary. That is to say that many people attempt to buffer the effects of loss by turning to their religion for guidance through this process. Other people may search other sources for guidance such as bereavement counseling or talking to others.

The focus of the current research is to explore grieving perceptions of individuals who search for religious guidance. Specifically, of those who identify as religious, is there a relationship between the way an individual grieves and his/her approach to religion?

Religiosity. The term that psychologist use to describe the role religion plays in the interpretation and response to particular events in a person's life is referred to as religiosity (Hackney & Sanders, 2003).

Certain psychologists contend (Allport & Ross 1950, & Jung 1933) that religiosity functions as a source of "meaning and stability in an uncertain world and is conducive to positive psychological health (Hackney, et. al, 2003, 43)." Others do not think that factors of religiosity are conducive to meaning and stability in this world of uncertainty as Jung and Allport stress. This question has long been debated and further researched with different results: some beneficial, neutral, or detrimental. Despite these results, many experts in this field conclude that the religiosity can be best applied as a multidimensional study(Hackney, et. al, 2003). The factors that determine this multidimensional study vary depending upon the definition and measuring dimensions of religiosity (Albrecht, Cunningham, & Pitcher, 2003). The Allport-Ross measures of religious orientation explore the extrinsic-intrinsic dimensions scale. The easiest way to characterize these two dimensions is that extrinsically motivated person "uses his religion," while intrinsically motivated person "lives his religion" (Allport & Ross, 1967). Under this assumption Allport goes on to further define these terms as follows: extrinsic values are instrumental and utilitarian, meaning that these people find their religion useful in many ways, such as: to provide security and solace, sociability and distraction, status and self-justification. Theologically speaking this implies that the extrinsically oriented person turns to God, but without turning away from the self (Allport & Ross, 1967). On the other hand, intrinsically oriented people's sole motive is their religion. Other needs are not as strong as their religious beliefs or devotions. Therefore, their intrinsic values are not utilitarian and it is through this that they live their religion (Allport & Ross, 1967). A clergyman identified the difference between these dimensions best:

Some people come to Church to thank God, to acknowledge His glory and to ask for His guidance.… Others come for what they want to get. Their interest in the Church is to run it or exploit it rather than serve it. (Allport & Ross, 1967)

Method

Participants. Participants in the study must meet the following requirement: (1) direct family member must have passed away in the last 6 to 12 months and (2) must be at least 18 years of age. Optimal Hospice Care will send a packet in the mail to about 300 potential participants. The packet will contain debriefing forms about the study, a demographic form, and two questionnaires ("Stages of the Grieving Process" and "Religious Orientation Measures: Allport-Ross Measures of Intrinsic and Extrinsic Characteristics") and a letter from Optimal Hospice Care informing participants about their support of this study. A self-addressed envelope will be included, and participants who take part in the study will be instructed to send the surveys back to the Honors Program.

Design. The *Allport-Ross Extrinsic-Intrinsic scale* attempts to measure extrinsic and intrinsic tendencies in a person's religious life (Allport & Ross, 1967). This questionnaire divides the extrinsically worded items from the intrinsically. The scale is measured from 1 (the most intrinsic response) to 5 (the most extrinsic response). (Allport- Ross, 1967).

The questionnaire on "Characteristics of the Grieving Process" attempts to measure the level of acceptance in regard to the loss of a loved one. The scale is measured from 1 (the most positive response) to 5 (most negative). Questions were randomly assigned. Questions 2, 4, 6, 8, 10, and 11 that score high under low level of acceptance over the loss will receive a score of 5 and a low score will reflect a score of 1. Reverse coding will be used on the following questions: 1, 3, 5, 7, and 9 in that a high score for the high level of acceptance over the loss will receive a 1 and a low score will receive a 5. These two

questionnaires will determine whether the relationship between intrinsic religiosity and acceptance of loss is strong.

Demographic Questionnaire

a. Age   1. *18-25* 2. *26-33* 3. *34-41* 4. *42-49* 5. *50-57* 6. *58-63* 7. *63-69* 8. *69-76*

b. How long it has been seen the loved one died?   _____ year(s)   _____ months

c. Gender   *male*   *female*

d. Level of Education   1 *Primary school*   2. *Middle school* 3. *High school*
                    4. *Some college*   5. *College graduate* 6. *Masters*   7. *Doctorate*

e. How important is religion?   1. *All the time* 2. *Often* 3. *Occasionally*
                    4. *Seldom* 5. *Never*

f. Ethnicity   1. *African-American* 2. *Caucasian* 3. *Asian* 4. *Hispanic* 5. *Pacific Islander*
                6. *White non-Hispanic* 7. *Other*

g. Who has recently passed away?   1. *Mother* 2. *Father* 3. *Brother* 4. *Sister*
                    5. *Grandfather*   6. *Grandmother*
                    7. *Uncle* 8. *Aunt*   9. *Cousin* 10. *Other*

Stages of the Grieving Process				
Answer the questions below as it best relates to your grief experience.				
	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1. I am beginning to accept the death of my loved one.					
2. I feel guilty that I am living when my loved one is dead.					
3. I socialize with others as a way to cope with this loss					
4. This loss has left me feeling abandoned.					
5. I feel at peace knowing that my loved one has gone "home."					

	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
6. I don't understand why it was not me who died instead of my loved one.					
7. I have discovered an inner strength I didn't know I had in processing the death of my loved one.					
8. I feel empty from the loss of my loved one.					
9. I have unresolved feelings about the death after the loss of my loved one.					
10. I feel anger at the death of my loved one.					

Religious Orientation Measures: Allport-Ross Measures of Intrinsic and Extrinsic Characteristics

Answer the questions below as it best relates to your grief experience.					
	Strongly Agree	Agree	Neither Agree nor Disagree	Disagree	Strongly Disagree
1. I try to carry my religion over into all my other dealings in life.					
2. Quite often I have been keenly aware of the presence of God or the Divine Being					
3. My religious beliefs are what really lie behind my whole approach to life.					
4. The prayers I say when I am alone carry as much meaning and personal emotions as those said by me during services.					
5. If not prevented by unavoidable circumstance, I attend my house of worship.					
6. If I were to join a religious group I would prefer to join a study group focused on religious.					
7. If I were to join a religious group I would prefer to join a social fellowship.					

8. Religion is especially important to me because it answers many questions about the meaning of life.					
9. I read literature about my faith.					
10. It is important to me to spend periods of time in private religious thought and meditation.					
11. What religion offers me most is comfort when sorrows and misfortunes strike.					
12. One reason for my being a congregation member is that such membership helps to establish a person in the community.					
13. The purpose of prayer is to secure a happy and peaceful life.					
14. It doesn't matter so much what I believe as long as I lead a moral life.					
15. Although I am a religious person, I refuse to let religious considerations influence my everyday affairs.					
16. My house of worship is most important as a place to formulate good social relations.					
17. Although I believe in my religion, I feel there are many more important things in life.					
18. I pray chiefly because I have been taught to pray.					
19. A primary reason for my interest in religion is that my house of worship is a congenial social activity.					

20. Occasionally I find it necessary to compromise my religious beliefs in order to protect my social and economic well-being.					
21. The primary purpose of prayer is to gain relief and protection.					

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Evolving Attitudes Regarding Eugenics and Disability in 20th Century American Society

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In the United States people have some notion of what the term "*eugenics*" refers to in world history, but they seldom know how this idea evolved in their own country. The expression means "*good birth,*" and this paper examines how the concept of birth as good or bad has been demonstrated in the treatment of the disabled, especially in terms of legislation affecting their lives. It may not be commonly known that eugenics has had an influence on U.S. society, especially since this is nominally a democracy, respecting all rights. However, it can be argued that eugenics has affected a number of social, environmental, and cultural areas of our lives, which overtly and/or unknowingly influence individual thinking. Some evidence for this influence can be found in public forums like newspapers, novels, magazines, film, and religious organizations, which sometimes reflect bias or "hidden" discriminatory agendas. What people believe in the privacy of their own lives may well be based on input from such sources, and these beliefs in turn shape how we understand the world, and even more so how the world eventually comes to judge us as a people.

The assumption underlying this thesis is that current and future U.S. law- and policy-makers in a position to influence the lives of the disabled should take into account the origin and legal influence of belief systems which have favored eugenics in the past: they should also be aware of how some people in the U.S. have been directly affected by legislation drawing on these belief systems. Such historical perspective will help empower them to control the environment into which disabled children are born in ways that serve to protect these children as U.S. citizens with rights like all others. The research proposed here has two essential goals. First, it explores past attitudes that have led to eugenics-related beliefs in religious and scientific communities in the U.S. Second, it exemplifies how eugenics-related beliefs have affected the disabled population.

If an examination of the past shows that as a society we have not served well those with disabilities, perhaps an honest engagement with the issues will protect us against the recurrence of similar misconceptions. With the growth of public interest in physical and mental enhancement and improvement of the self in recent decades, the idea of "good birth" remains almost as important a topic today as when the concept was incorporated into 19th century social-Darwinian thought. The ideal of perfection is still widespread: Americans often spend much time, energy and money trying to change or reinvent the person they were born into. Darwin's theory of evolution created an intellectual climate that facilitated the misinterpretation of his ideas in ways that devalued human life. Darwin's theory holds that conflict over resources permits the fittest to survive, not that the less fit are less worthy to live as humans. However, his theory did represent a new challenge for society, in that it posed a watershed issue for philosophers and thinkers, and continues to do so in the present day: some of his new beliefs about evolution appeared to directly contradict the religious teachings of the time.

Consequently, during the 19th century religion and science began to move down paths that at times were at extreme odds with each other. However, since some of the religious leaders of the early 20th century were fearful of losing their congregations to new scientific ideas, they chose to embrace them. The Rev. P. Osgood was one of the religious leaders who embraced science, and

more specifically preached in favor of the survival of the fittest. He told his congregation that it was their duty to "improv[e] the human race" because "'the less fit members of society seem to breed faster and the right types are less prolific.'"[1] He was not alone in his views. At the same time a majority of Christian preachers began to express support for what they considered to be the positive aspects of eugenics, for example, the Rev. S. J. Barrows and the Rev. M. Dana, who believed that the Bible actually recommended eugenics. Another well-known community leader in England, Sir Francis Galton, championed the idea that King Solomon and King David, both of whom had many wives, chose their consorts for their high quality on the understanding that only the best wives were allowed to procreate.

However, many other religious leaders took issue with such biblical versions of eugenics because they saw them as destructive, misleading and amoral examples for humanity. They believed that blind endorsement of Darwin's view of the origin of mankind, or unthinking adherence to Galton's interpretation of eugenics, represented an abandonment of Christian morality as presented in the humanistic New Testament. To them, this view of society was dangerous - as indeed it proved to be later when used to justify Nazi atrocities during World War II and to make other heinous acts against humanity acceptable.

Unfortunately, despite the concerns of the opponents of eugenics, the U.S. government passed laws in the early 20th century that affected many innocent people. Supporters of eugenics were able to convince political leaders that laws needed to be passed in order to limit the number of defective births and allow "good births" to increase. The first law, Eugenics Legislation: Act of 1907, was passed in Indiana. Many other states adopted eugenic laws at about the same time, based on the assumption that heredity was a major contributor to "defective" births. Such laws stated, for example, that prison institutions had to have doctors evaluate all the inmates on their "mental and physical condition" and in the event that they, the doctors, felt that "procreation is inadvisable", they could sterilize the inmate (at a cost not to exceed three dollars).[2]

During this era, personal or individual rights were not at issue. The government at that time appeared to make decisions based on establishing the maximum amount of benefits for the greatest number of people, despite the fact that these laws seemed to be in direct conflict with the conceptual framework of the constitution established by the founding fathers, asserting what they wanted America to stand for. The Bill of Rights was created so that individuals could enjoy freedoms, rather than society as a whole. However, the new eugenics laws were designed to limit the very personal freedom that so many Americans had fought so hard for.

The intellectual superiority of the nation as a whole was clearly a goal in the Indiana Act of 1907, which states in its preamble, "Heredity plays a most important part in the transmission of crime, idiocy and imbecility."[3] Similar laws continued to be passed and observed throughout the country, even into the late 1970s. Children were sterilized without their consent, because their parents thought they were unfit to be become parents. As late as 1971, the parent of a rebellious teenager filed a petition in county court to have her teenage daughter sterilized. In the McFarlin case, a mother claimed that her daughter was mentally retarded, that she was spending too much time with young men and boys, and that she stayed overnight with

[1] Christine Rosen, *Preaching Eugenics: Religious leaders and the American Eugenics Movement*, p. 3.

[2] Indiana Eugenics Legislation, Eugenics Legislation: Act of 1907.

[3] Indiana Eugenics Legislation, Eugenics Legislation: Act of 1907.

them. The judge approved the daughter's sterilization immediately. He did not investigate the allegations or request a hearing with the daughter. Within a week, the sterilization was performed under the pretext of having the young woman's appendix removed. The daughter found out what had occurred several years later, when she was married and having problems conceiving a child. She and her husband filed a lawsuit against the judge, the mother, the hospital and the doctors who were involved. However, the case was thrown out because under the law a judge was protected from prosecution. The plaintiffs appealed the ruling and won, but then the judge's lawyer appealed to the Supreme Court, which ruled in favor of the judge, stating that he was protected against lawsuits concerning his rulings no matter how malicious or wrong they were.[4]

Thankfully, today all such eugenics-based laws have been long repealed, and an acknowledgement that it was wrong to deny disabled people their rights was made publicly throughout the country by every state government. Troy Duster articulates the ethical question very clearly: "The knotty problem [eugenics] poses is determining 'who speaks for the group?'"[5]   It appears that we have to learn that with any new science there will be a period of moral adjustment. Our society is impatient and generally expects to find solutions right away. To this day there remains the idea that we are all striving for a perfect baby or family, and if we can alter the genetic preconditions for birth somehow to achieve that goal, we will do it. But the question remains: how will we treat those members of society whose parents decided to let nature take its course? When a child is born with a defect, what will our response be?

More specifically, if you already know before the child is born that he or she will be defective, what would you do? Such heart-wrenching decisions are played out every day in doctors' offices and hospitals. Parents still feel it is a stigma if their child is born with a defect - it means that something is wrong with them as parents. It is the responsibility of all Americans to make sure that this stigma is removed and that respect is given to all people without preconceived notions about which characteristics are more preferable in a child. The only way for real change to occur is for us all to unconditionally love and accept all children who are by birth different. If we can all do this on an individual basis, lives will change, even if it is one at a time. As Americans have always done, individuals fighting for what is right can lead the way for the nation as a whole.

In the current election year, healthcare and health concerns have taken center stage. Some questions that still need to be answered are: might knowingly giving birth to a defective child make families non-eligible for healthcare coverage, or will coverage be reduced? Might there be initiatives to mandate prenatal genetic testing to identify unborn children with serious diseases? While most right-thinking Americans do not believe that these kinds of exclusionary measures or genetic assessment would ever occur today, it might be well to remember that there have been times in our history when we have gone to extreme measures in the effort to eliminate "undesirable" members of our citizenry. Can we trust that modern advances in science will not present us with newer, subtler, ever-more dangerous and tempting forms of eugenics?

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[4] "Judge Stump 'Relieved' By Decision," *Indianapolis News*, March 29, 1978, p. 47.

[5] Duster, "Sociological Stranger in the Land of the Human Genome Project," *Contexts*, Fall 2002, 69.

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