Margins

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 their results at the Senior Honors Conference Monday, May 22, 2006 from 1:30-6:30pm, in the John Rogers Faculty Development Center.

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Front Cover: "Cézanne's Half Dome"
View from Stoneman Bridge
Yosemite National Park

Back Cover: "Liquid Impression"
Merced River from Stoneman Bridge
Yosemite National Park

Margins

A Journal of Exploratory Research and Analysis

Perspectives dominate our everyday perceptions, directing our attention toward or away from facets of reality which, when taken together, comprise the complex makeup of our surrounding world. In the process of acquiring perspective in life, we become sensitized or desensitized to issues, concerns, opportunities and challenges.

To see the world in a new light 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. We cannot see the world in a new light without curiosity and the willingness to explore unexpected or marginalized phenomena; nor without paying attention to hidden facets of our filtered social constructions.

The call to see the world in a new light -- to "open the universe a little more," as Salman Rushdie has urged in *Imaginary Homelands* -- calls for critical voices, exploratory minds and the empowerment of creative forms of expression carefully interwoven with sensitive analysis and personal concern. It calls for attending to complexities in life that are all-too-often eclipsed from view by more dominant ways of thinking, feeling and speaking. Above all, it calls for an attentive ear, the first condition for generating an attentive response.

The articles brought together in this journal solicit our ear and seek to direct our attention to the *margins of normalization*, where the questions posed reveal unthinkable difference in the midst of the unthinkably same. Questions posed in this manner challenge us to think in the *margins of difference*. The goal is to expand our perspective by revealing silent facets of our surrounding world.

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 human, social, political and institutional involvements.

The first papers explore the impact of recent political rhetoric on public opinion regarding the war in Iraq. A second group of papers calls attention to personal challenges in search of compensating strategies. A third group of papers explores questions about the normalizing practices operating in certain forms of social "tracking." A fourth group of papers draws our attention to marginalizing influences resulting from technological-institutional forms of social mediation, and attempts to "tune in" the ear of resistance operating from the margins.

These articles present the scope and focus of Capstone research projects nearing completion by seniors in the CSU Stanislaus Honors Program. Most of these students will discuss the results of their research at our annual Honors Research Conference in May. We invite you to join us at this conference! It will take place in the John Rogers Faculty Development Center at CSU Stanislaus on the afternoon of May 22, 2006.

We hope you will enjoy these exploratory excursions into unfamiliar regions of our experience. If they catch your ear and you are in the neighborhood on the afternoon of May 22nd, drop by the John Rogers Faculty Development Center and continue the explorations with us! Above all, please accept our invitation to direct some attention to the issues and observations set forth in these pages. In the process, it may become apparent that more is at stake than we are ordinarily inclined to recognize.

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

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In Lieu of *Casus Belli:* an Analysis
of Pre-War Bellicose Rationale

William Eshagh

My inquiry is directed against the alleged proliferation of disinformation by George W. Bush's administration in the days between the terrorist attacks of 11 September 2001 and Gulf War II. Various commentators and spectators have noted that some of the claims made by the administration in support of their contention that the autocratic Iraqi dictator Saddam Hussein posed an immediate and inconsolable threat to the peace and security of the United States of America have not materialized in the wake of Hussein's removal. The majority of the criticism centers on the administration's pre-war position that Iraq possessed weapons of mass destruction. To date, no weapons of mass destruction have been found in Iraq.

The significance of this query is three-fold. First, if the rationale advanced by the Bush administration as *casus belli* is in fact founded on fallacious foundations, then perhaps the coalition invasion of the formerly sovereign nation of Iraq was an illegal act. Second, the dissemination of disinformation by the executive branch of the federal government (whether premeditated or not), and the role of the media in promoting this dissemination, has significant repercussions for democracy and democratic modes of government. Third, in the absence of evidence pointing to weapons of mass destruction in Iraq, the actions of a lone superpower of hegemonic proportions, convinced of a fiction and taking seemingly unilateral action in response to this fiction, has (and will continue to have) serious ramifications for international relations.

Public opinion polls conducted as recently as 6 December 2005 indicate that 52% of a representative sample of adults feel that the Bush administration intentionally misled the public in makings its case for war with Iraq. (More recent polls show a further weakening of public support for the war.) Significantly, the percentage of the population that feels the Bush administration misled the public about Iraq has shifted significantly as time has progressed:
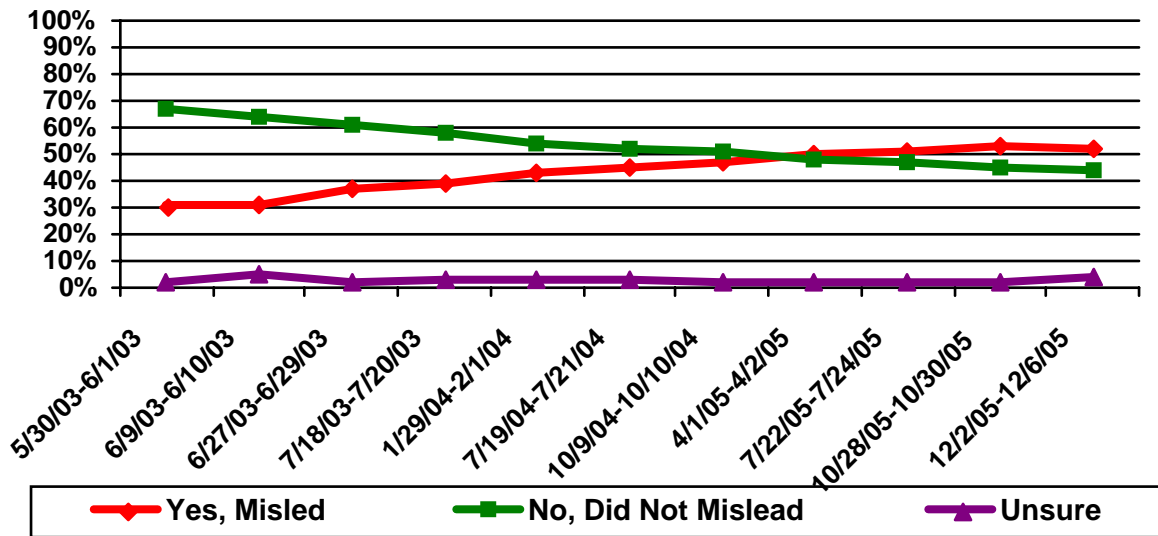

Figure 1. "Do you think the Bush Administration deliberately misled the American public about whether Iraq has weapons of mass destruction, or not?" <u>CNN/USA Today/Gallup Poll</u>. 15 Dec. 2005 <http://www.pollingreport.com/iraq2.htm>.

Analysis of this shifting trend in light of corresponding events and media coverage will shed important insight into the public-media-government relationship and perhaps have important implications for democracies in the modern age.

This study will not incorporate other issues and events of importance that transpired within the same time frame. While events such as Hurricane Katrina and White House information leaks may have relevance to consideration of the ongoing war in Iraq, this study is concerned only with the case made by the Bush administration for war in Iraq and the fallout of inquiries into the veracity of that case. The casualties arising from the military aspect of the war are also not likely to be of concern to this study, at least in so far as the rationale for war is concerned. Casualty figures may be incorporated to add weight to the gravity of the situation, but will not be a prevalent theme in the work. Military aspects of the war in Iraq, especially military policy, are of no relevance to this study and will, therefore, not be incorporated. Religious aspects of the conflict, both domestic and foreign, also are of no relevance to this study. Personal character evaluations and discussions on the success or failure of the current presidency in general will be excluded, except for those instances of such discourse that bear directly on the issue at hand. Finally, this report in concerned with the causes for war, not the remedies for it. As such, this inquiry will be free of discourse on appropriate exit strategies from Iraq.

My research focuses exclusively on the Iraqi conflict, though comparative analyses with other, potentially relevant political and military maneuvers conducted in the past, such as the Vietnam War and America's 1899 War in the Philippines, would yield interesting parallels. Alleged war crimes, including the accusations of misconduct in the handling of prisoners and the trial of Saddam Hussein, will not be addressed in this study, though they are

becoming the newly-minted rationale for the invasion. Economic, psychological, and environmental impacts of military action in Iraq will similarly not play a role in this study. If political cartoons and parodies are used in this study, I will limit these to representations of public sentiment and interpretations of government actions to further gauge public opinion regarding the war.

As one who was misled, I—alongside most citizens of the United States—bore witness to the attacks of 11 September 2001. I was swept up with the patriotism that reigned in the shadow of that fateful day and turned a blind eye to government acts to stifle liberty under the guise of security. I was privy to the same information as those who responded in the polls cited above and, for some time, I shared their beliefs. President George W. Bush was a source of comfort and resolve in uncertain times. However, as the public is beginning to realize, the Bush administration may have abused the public's faith by participating in a disinformation campaign likely staged by loyal followers in his administration committed to effecting the removal of Saddam Hussein in response to the purported threat he represented.

My current uncertainty with regard to this issue causes me to question the events and information that led to war with Iraq. I am not alone in this line of inquiry. Indeed, this train of thought permeates several of the key sources of my study. Peer-reviewed articles such as "Did President Bush mislead the country in his arguments for war with Iraq?", in *Presidential Studies Quarterly,* and "Inventing the axis of evil: the myth and reality of us intelligence and policy-making after 9/11", in *Intelligence and National Security,* foster the same questions. These articles analyze statements by President Bush and his administration regarding the link between Saddam Hussein, al-Qaeda, and 11 September 2001; they analyze the wilting evidence for Iraq's weapons of mass destruction cache; and they investigate evidence pertaining to Saddam Hussein's will

and ability to deploy such weapons. These sources suggest the Bush administration misled the American public and an attentive (and often skeptical) world audience. But any complete analysis of the argument for disinformation requires analysis of opposing viewpoints, and so this inquiry will also analyze articles harboring viewpoints supporting Bush, such as "Presidential Pants on Fire?: They say that Bush is 'lying.' They're wrong.", in *National Review,* whose conclusions are in stark contrast to those found in the previously noted articles.

My initial research leads me to believe there was, in fact, an extensive disinformation campaign promoted by the government of the United States under the presidency of George W. Bush. The evidence suggests information was often (and at times poorly) forced to fit a predetermined model for war. It also suggests we are likely to experience serious political, democratic, and international ramifications from these actions. I will be using my analysis of public statements by government officials, interpretative articles, chronologies of events, evidence reports, and polling information to affirm, negate, or modify the claims I have laid out in this introduction to my research. Based on my findings, I will offer some deductions concerning ramifications for the American people, for democratic modes of government, and for future international relations between the US and its "allies" and "enemies."

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Exploring the Sexual Body through the Writings
of Pope John Paul II and Michel Foucault

Joey Starkweather

Two men of universal acclaim, Pope John Paul II and Michel Foucault, each thought and wrote extensively about a subject important to most every person who has ever had a body: sexuality. Their claims are very different, contradicting at many points. The frameworks on which they base their propositions differ fundamentally. An indication of their dissimilar approaches is that the Pope bases his project on certain moral norms, while one of Foucault's main tasks was to criticize the use of any framework as if it were fundamental. What is common to each man's project is a certain call. Each appeals to the individual. Each invites the receiver of their words into a process that would enable one to make sexuality his or her own. Each invites individuals to own their sexuality.

This paper aims to set up a conversation between these two thinkers on the theme of sexuality. Sexuality consists of various components: gender orientation, sexual desire, the understanding and relationship we have to our body, and actual sexual practices. It is difficult to come up with a good working definition of sexuality because the claims made by these two thinkers affect the way sexuality is understood. Their claims and the processes by which they arrive at them will be set side by side and subjected to careful analysis. It is an intriguing project, one that has never been attempted before.

This is a worthwhile venture because both thinkers are incredibly influential within their respective fields and throughout the world. The Pope's influence is obvious. He was the leader of 1.5 billion Catholic Christians in the world. Proven by the multi-national and cultural attendance at his funeral, his influence reaches beyond the Catholic Church to peoples of a collage of backgrounds. Many of his writings have yet to be extensively explored. George Weigel, a papal biographer, compares the potential of his teachings about sexuality to "a kind of theological time bomb set to go off, with dramatic consequences . . . perhaps in the twenty-first century" (Weigel, p. 343, 1999).

Michel Foucault is often cited in modern scholarship concerning cultural constructions of identity. His influence stretches across several disciplines. A Google Scholar search shows that *Discipline and Punishment*, maybe his most prominent work, has been cited over 2050 times. Foucault is definitely one of the more noteworthy scholars within the field of study concerned with socially constructed sexuality, and also figures prominently in the fields of gender studies and queer studies. The potential influences of his work are far from being exhausted.

I will focus on key texts on sexuality from each of these authors. From John Paul II, I will focus on *Love and Responsibility* and *Theology of the Body*. From Michel Foucault's writings, I will focus on *History of Sexuality*.

The Pope wrote *Love and Responsibility*, a philosophical text, as Cardinal Wojtyla. He cites his purpose in the introduction (p. 16):

> The book was born principally of the need to put the norms of Catholic sexual morality on a firm basis . . . relying on the most elementary and incontrovertible moral truths and the most fundamental values or goods. Such a good is the person, and the moral truth most closely bound up with the world of persons is 'the commandment to love' . . .

Wojtyla paraphrases Kant's moral imperative to illustrate the correct attitude towards an individual person: "Act always in

such a way that the other person is the end and not merely the instrument of your action" (Wojtyla, p. 27-28, 1981). Instead of responding to a body through objectification, the only valid response to the person is love. Wojtyla explains: "Man's capacity for love depends on his willingness consciously to seek a good together with others, and to subordinate himself to that good for the sake of others, or to others for the sake of that good" (Wojtyla, p. 28, 1981). Sexual love must follow this norm in order to ensure that one person does not become an object for another. Where conjugal love is concerned, these ends are "procreation, the future generation, a family, and, at the same time, the continual ripening of the relationship between two people . . ." (Wojtyla, p. 30, 1981).

Theology of the Body: Human Love in the Divine Plan is a theological study proposing a biblical vision of the person, love, sex and marriage. The main idea of this work is that man and woman image the Trinitarian God in their bodies, by which they are able to come together and form a "communion of persons." This communion of persons is experienced fundamentally and corporeally as man and woman give their selves to one another in life-giving love. Conjugal love is meant to be a participation in the life of God.

Pope John Paul II's intention in both projects is to "make the objective truths of faith an experience of life, to bring about their subjective appropriation" (West, p. 38, 2003). That is, the Pope's objective is to show how the moral norms laid out by the church are not to be experienced as external dictates. Rather, he proposes that those dictates are truths that correspond to man's essence. He lets individuals see how to internally recognize those truths and to experience freedom by living them.

I will study and present Foucault's three-volume *History of Sexuality*. According to the Stanford Encyclopedia of Philosophy,

Foucault's main scholarly project consists in exhibiting how the different truths reported by the human sciences are not scientifically-grounded but rather "just the outcome of contingent historical forces" (Gutting, n.p., 2003). The bases of his methodology is that systems of knowledge are governed by rules "that operate beneath the consciousness of individual subjects and define a system of conceptual possibilities that determines the boundaries of thought in a given domain and period." His methodology is primarily historical. He shows how different bodies throughout histories have constructed certain norms and how these socially constructed norms come to be generally understood as inherent knowledge.

In volume one of *History of Sexuality*, Foucault states that his central concern is

> not to determine whether one says yes or no to sex, whether one formulates prohibitions or permissions, whether one asserts its importance or denies its effects, or whether one refines the words one uses to designate it; but to account for the fact that it is spoken about, to discover who does the speaking, the positions and viewpoints form which they speak, the institutions which prompt people to speak about it and which store and distribute the things that are said. (p. 11)

Foucault's aim is to historically show how society has constructed sexual norms. If Foucault can show who formulates sexual norms, and how and why they do it, he may establish that there is nothing intrinsic about our understanding of sexuality. He may show that everything thought and propagated about sexuality is social creation. Foucault shows how within the last few centuries the medical field, government, psychology and the Church defined, classified, normalized and thus institutionalized sex. Foucault proposes that it is not only these external organizations that have exerted control over sex, but individuals also participate to limit their own sexual possibilities. This happens as "individuals internalize the norms laid down by the

sciences of sexuality and monitor themselves in an effort to conform to these norms. Thus, they are controlled not only as *objects* of disciplines but also as self-scrutinizing and self-forming *subjects*" (Gutting, 2003). The problem with the institution-alization of sexuality is that individuals lose their freedom to explore and create their own way of life. In society, people are rewarded for adhering to a prescribed set of sexual practices. One example is the fact that individuals in a heterosexual marriage receive many benefits that homosexuals and people that choose other sexual lifestyles do not receive. Foucault means to open up the possibility for individuals to explore their bodies and their sexuality against the norms society dictates. He proposes resistance to and liberation from these socially constructed norms.

My interest with this theme stems from my own encounter with Pope John Paul II's thought. I was amazed when I heard what the Pope proposed about sexuality. I realized that sexuality, the body, and the person are of inestimable worth. I heard an integral vision of the person, one that does not separate the spiritual and the carnal. I found out that sexuality was so wonderful that, if we ask for the eyes to see, it may actually reveal to us the meaning of life, which is love according to the Pope who follows the Gospel of Jesus.

In the university I was exposed to the work of Michel Foucault. Admittedly, my exposure to his thought is currently limited. I am intrigued by how his work positively affects people like Ladelle McWhorter, the Chair of the Department of Philosophy at the University of Richmond. She writes of the transformative effect of Foucault's works in her book *Bodies and Pleasures.* McWhorter has intensely struggled with being homosexual. She realized and admitted she was homosexual. At the same time, she realized that in most people's view "a homosexual is a dense, silent object without an interior, without any connection to anything human" (McWhorter, 1998, p. 5). She did not struggle with the fact that she was homosexual; rather, she struggled with being a homosexual in a society that does not understand her as a person but as something strange, as a threat. Reading Foucault, she recognized what she before "believed it was impossible to hear: the articulation of a homosexual point of view" (McWhorter, p. 9, 1998). Earlier, she thought that the only way to be homosexual was to be objectified. Being objectified, a person who is homosexual does not have their own voice; a homosexual is that intolerable thing, which McWhorter described. In Foucault, she discovered that sexuality, including a homosexual identity, has been historically constructed. With Foucault, McWhorter has found liberation by realizing that one may be a person and homosexual at the same time, the one not ruling out the other.

I do not hide my inclination towards Pope John Paul II's thought. However, I aim to honestly and accurately represent each man's views. The conversation between them may prove to be very fruitful. It will at least prove to be interesting. The distinction in their thought is obvious. Pope John Paul II claims that even the meaning of life may be discovered by a study of sexuality. Foucault claims that historical analysis shows that meaning is created.

If, as Pope John Paul II believes, sexuality holds the key to the meaning of life then it would hold that one's understanding of sexuality determines how they will interpret all of life. Our views on sexuality and how we live our sexuality will inspire the way we see ourselves, the way we see others, and the way we will treat ourselves and others.

Foucault critiques the notion that sexuality is the essence of who we are. By showing how our sexuality has been constructed and normalized by discourse, he shows the process of how we have become so consumed by sexuality that we believe that sex is some

type of "universal secret, an omnipresent cause, a fear that never ends" (Foucault, p. 69, 1990). He says we believe that by studying sexuality we may come to know "the deeply buried truth of that truth about ourselves which we think we possess in our immediate consciousness" (Foucault, p. 69, 1990). The reason we believe this about sexuality can be traced to practices that have inundated us with discourse about sexuality.

This is the hinge of their divergence. Pope John Paul II contends that sexuality reveals to us a great secret. Michel Foucault means to displace the notion that we can find such a secret harbored in our sexuality. He means to displace any social framework for interpreting sexuality by showing how such a framework is a contingent manifestation of a particular cultural mindset at a particular point in time.

Foucault shows how the role of confessing or telling one's sexual desires and practices to another has produced knowledge about sex, which then leads to its being identified, interpreted, and dictated. His first example of this process, discussed in volume one of the *History of Sexuality,* is the Church's practice of confession. Here is yet another point of dialogue and debate between Foucault and Pope John Paul II. Foucault claims the Church, as one among a number of organizations, has created and normalized sexuality primarily through its practice of the confessional. Pope John Paul II asserts that the Church uncovers essential truths about sexuality. His assertion about the role of confession will prove intriguing when juxtaposed with Foucault's argument.

There are numerous points of conversation between these two thinkers. They express similar goals of opening up the possibility for us to experience our sexuality internally instead of as a series of external dictates. This project may bring out other similarities, such as their respective criticisms about the objectification of individuals. Their projects also differ fundamentally. By analyzing their different approaches, I will examine questions about the role of pleasure and about their respective conceptions of sexual freedom. I will also explore each scholar's conception of what is at stake for us if these respective claims about sexuality are not heard.

This is a subject important to anyone who has thought about their own sexuality. A careful study of these respective views should allow the reader to see side-by-side differing claims about the meaning of sexuality. The reader should be able to examine his or her own life choices in light of the thoughts of these two hugely influential thinkers.

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A Mathematical Mindset:
Overcoming Obstacles in Mathematics Education

Maree Afaga

Throughout history, mathematics has often been characterized as a male discipline. The names of notable male mathematicians throughout history are numerous and easily identifiable to mathematicians everywhere. Numbers of female mathematicians throughout history, however, are notably lacking in comparison to that of males.

These female mathematicians, while exceptional in their abilities, have faced the rule rather than the exception when it came to acceptance of females into the field of mathematics. During the time of female mathematicians such as Sophie Germain, Sophia Kovalevskaya, and Emmy Noether, there was virtually no place for women to become serious mathematicians.

The obstacles that female mathematicians face in today's society are nowhere near those faced in centuries past, yet, the numbers of women in mathematics is still staggeringly disproportionate to that of men. According to a study published by Girls Inc., a nonprofit organization designed to promote women's achievement in the sciences, mathematics PhDs consisted of only 1% of the total number of doctoral degrees earned by women in 2000. It was also reported that women constitute only 12% of the total science and engineering jobs in business and industry. In elite academic institutions, women continue to be highly underrepresented. For example, as reported by the Association for Women in Mathematics, of the total of seventy-four tenured, untenured, and tenure-track positions available at the University of California, Berkeley, only five are female, and only two of those female faculty are tenured. The smaller mathematics department at Yale has only twenty-four positions, none of which are occupied by women.

Some might contend that the disparity that can be seen between the number of men and women choosing mathematics as a career is simply because mathematics is predominantly a male domain. Yet, one must look at all possibilities. Certainly females are capable of doing mathematics. As reported in *Time* magazine, the village of Sandgerdi, Iceland, provides a strong counterexample to the claim that women cannot do mathematics. In Sandgerdi, females overwhelmingly outperform male students in mathematics. Moreover, males tend to quit school early while females continue to pursue degrees in math and the sciences. It was also noted that Sangerdi is primarily a small fishing village, and males often choose to become fishermen.

Since females are indeed capable of doing mathematics, there must be other factors that hinder them from choosing to pursue mathematics as a career. One might then look to current trends in discrimination of females in mathematics. Discrimination today is not as outright as it was, but it still affects women to some extent. A study conducted by MIT, the Massachusetts Institute of Technology, showed that over a period of ten years, female faculty made up only 20% of its available faculty positions. Moreover, it reported that the quality of professional life between male and female faculty was, indeed, different. Aside from a difference in salary, female faculty noticed that often they were allocated less access to space as well as resources. In interviews, many of them noted that they felt "invisible" and "excluded from a voice in their departments and from positions of any real power (8)"

One should also note that stereotypes against women in mathematics still pervade society to some degree, as is evident in a

study conducted in the late 1980s. According to that study, the top three stereotypes about female mathematicians were that they were unattractive, masculine, and cold or distant. Unfortunately, this attitude is implicitly passed down to younger female students and in turn discourages them from exploring mathematics not only as a career option in the future, but also as a class option in the present.

A study on the positive or negative effects of stereotyping on mathematics performance was published in <u>Sex Roles: A Journal of Research</u> in 2002. In particular, this study tested three types of stereotypes: the implicit stereotype, the explicit stereotype, and the nullified stereotype. The implicit stereotype deals with the beliefs and biases each person possesses, either consciously or subconsciously, before he or she enters the study. In this study, the implicit stereotype regarded participants' preconceived notions about gender and mathematics. The explicit stereotype was that which was declared overtly to those participating in the study. Finally, the nullified stereotype was that which attempted to invalidate any negative implicit stereotypes about women in mathematics each participant may have possessed going into the study.

In the study, a total of 143 students were divided into three groups and given the same math test. The control group for this study was only exposed to the implicit stereotype and was simply given a set of directions about the test before they proceeded. This group was exposed to only the implicit stereotype. The next group was exposed to the explicit stereotype, i.e. that females often perform worse on that particular test than their male counterparts. The third group was given the nullifying stereotype, which was that there existed evidence that both men and women did equally well on the test. The study found that women did worse when exposed to the explicit stereotype and better when the stereotype was nullified.

Thus, it is my contention that this negative notion of women mathematicians, or, more generally, females with a natural mathematical mindset, can and must be counteracted in the mathematics classroom, by encouraging all students to participate equally in the subject. As a future educator, I believe that all classrooms should be environments that foster a love of knowledge through the learning experience. As such, teachers should do their best to minimize stereotypes and biases to the best of their abilities.

The first step toward minimizing gender discrimination in the classroom and encouraging more female participation and success in mathematics is for teachers to recognize their own biases when teaching. Although teachers may not notice any bias on their part, it is highly possible that he or she exhibits that bias subconsciously through his or her teaching. In her article "Uncovering Bias in the Classroom – a Personal Journey," Maryanne Wickett an elementary school teacher, describes how she, by videotaping several of her class lessons, discovered that she tended to call on boys more than girls. After discovering her own biases, she made a conscious effort to change her teaching methods, which has proven to be successful. Hence, a teacher can only address a problem properly after he or she recognizes that one exists.

Another step teachers can take to encourage participation in the mathematics classroom is to make discourse less confrontational. As Suzanne K. Damarin notes, in her essay "Teaching Mathematics: A Feminist Perspective,"

> Vocabulary reflects goals of *mastery* and mathematical *power*. We teach students to *attack* problems and to apply *strategies*. Our instructional strategies include *drill* and the use of many forms of *competition*. We

are advised to *torpedo* misconceptions and to build concept *hierarchies.* (145)

In continuing to use this sort of masculine vocabulary in teaching, teachers implicitly reinforce the idea that mathematics is a masculine subject. Furthermore, using drills and competitions as learning activities, though oftentimes rather effective for the competitive student, can push away the timid student, female or not.

To reduce this competitive atmosphere, teachers should implement collaborative learning techniques into their classroom. Collaborative, or small group learning allows student to talk openly with their peers, sharing ideas and getting feedback simultaneously. In doing so, students are allowed to formulate their own ideas and think about problems on their own terms rather than being evaluated by the entire class during an in-class discussion. Thus, the more timid student who is less likely to share during a large group discussion is more likely to participate in a small group activity. Furthermore, as noted by Crabill,

> The best way to learn a subject is to teach it, and small-group learning allows students to experience the other side of the learning process – teaching. By his or her own trial and error, by hearing peers make mistakes and recover, the student begins to understand the process of learning. (204)

Hence, it is easy to see why collaborative learning environments not only affect higher problem-solving achievement for students, but also foster self-confidence among girls in science and math.

To help both male and female students better understand material and improve their problem solving strategies, teachers should also incorporate writing into their lessons. One teaching method that is being used more frequently in the math classroom is a learning log, or math journal. Journals give students a better understanding of how to approach and solve various problems. Forcing students to write a step-by-step explanation allows them to "reflect on what they are learning and learn while they are reflecting on what they are learning (McIntosh, Draper 554)." Next, journals allow teachers a more accurate assessment of their students' understanding of the topic at hand. Journals allow teachers "to know [their] students better, to understand their thinking better, to communicate individually with students through written word, and to reevaluate [their] instruction on the basis of students' responses on learning logs (McIntosh, Draper 556)." When students are forced to write out step-by-step to explain how they got the answer, they are not only more likely to remember how to approach a similar problem the next time they come across it, but they are also demonstrating their understanding of the approaches and methods used to solve the problem. Writing, then, not only helps the student but also helps the teacher in his or her assessment of students' work.

Two teachers, Nancy B. Williams, and Brian D. Wynne, of Thomson High School in Georgia, tried the use of math journals as an assessment tool in their own classrooms. In their article "Journal Writing in the Mathematics Classroom: A Beginner's Approach," they explain that implementing the journals was not an easy decision. They, as many others, had to take into consideration both the class time and grading time the project would consume. Moreover, they had to consider what students should write, how often they would write, and how to grade what students had written. Once they implemented the math journals, they were met with resistance from some of their own students, who "declared that writing should not be part of the mathematics class (134)." Regardless of the initial hesitation and opposition, however, the math journals proved to be successful. Students reported that "they learned to explain themselves better mathematically; and that [the teachers']

comments on the journals gave them immediate feedback on their understanding of the material (135)."

These are only a few suggestions in improving mathematics education for both genders. By eliminating the masculine pedagogy of mathematics and making small changes in the classroom, such as implementing collaborative groups and writing should help to foster female interest in the subject and open doors for them that would have otherwise remained closed.

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Demystifying Dyslexia: Using Non-Directive Tutoring Practices To Address Neuropsychological Deficiencies in Reading

Danielle Guzman

Imagine sitting in a university classroom. In order to be there, you must have completed the required coursework, filled out the application, and paid the fee. Everyone else at the university went through the same process to be able to attend classes there. But what happens inside a classroom?

What if, when you sit down to a Professor's lecture, the words make sense, but when you attempt to write them down, your notes do not resemble anything the professor says? What if the words are misspelled to the extent that they no longer resemble the attempted word? What if each time you tried to write a 'd' as your shorthand for definition, it came out as 'b,' which is your shorthand for information from your textbook?

Your breathing speeds up, your palms sweat, and all you can hear is your heartbeat thudding in your ears as your fellow students are frantically writing the important information down, filling page after page, while your notes look nothing like theirs. In fact, you would be grateful for any notes at all, as the more stressed out you get from being unable to copy the information, the less you are even able to hear, thus further confounding your chances of learning the material auditorially.

This problem could be seen to have a few simple solutions. The typical student should bring a tape recorder to class. The student could ask the Professor or another student if he can borrow and make copies of the class notes. And of course, these solutions may work in eliminating the problem of recording notes in class. Unfortunately, however, this remedy does not work for all students.

According to the International Dyslexia Association (2005), learning disabilities affect approximately 15-20% of the population. Of this 15-20% who are dyslexic, 70-80% have major deficits in their reading abilities, which puts them at a major disadvantage, often despite having average to above-average overall intelligence.

Life revolves around written and verbal language, which we use to communicate concepts and desires. The educational system relies on specific levels of achievement in language acquisition, reflected in a teacher's expectations regarding the student's ability to speak, read, and write.

The latter two stages in the language-acquisition process – reading and writing – can cause difficulties for dyslexic students in a classroom setting when the delivery of information utilizes visual and auditory presentations, and especially when the students are tested in a visual-kinesthetic (writing) situation. Dyslexia compounds the already difficult task of reading and writing language by affecting a person's perception of the letters and words; so while the student may be bright in other areas, his grades suffer in language-learning areas. This does not mean the student is not smart; rather, it suggests that the way educational concepts are presented to the student should be altered to fit his learning style. Dyslexic children commonly adopt compensatory techniques of their own device in order to perform at the minimum levels required to earn a passing grade.

Unfortunately, dyslexia is a learning disability for which there is no cure. Children diagnosed with dyslexia do not "outgrow" it; on the contrary, they learn how to outsmart it. Adults who were diagnosed with childhood dyslexia and are enrolled in institutions of higher learning have displayed to some extent a type or types of compensatory technique(s)

that they consciously or unconsciously use while engaging in written language actions.

This thesis delves into neuropsychological aspects of dyslexic reading and writing in adults. It also highlights some compensatory techniques that can be used to help people cope with dyslexic conditions. Supplemental instruction can be sought from a common source of help on a college campus: tutors using the non-directive tutoring method.

While some students suffering from dyslexia can compensate on their own, others need guidance and suggestions with which to tailor their study habits to acquire the most information possible (Gilroy & Miles, 1996). Depending on the type of dyslexia the student may possess, like dyseidetic dyslexia (visual), dysphonetic dyslexia (auditory), or alexic dyslexia (mixed dyseidetic dysphonetic), different compensatory strategies work for different people. This research, however, will focus on mainly dyseidetic dyslexia and its complications in the academic system.

University level academics can be a shock to those students who do not have reading or writing difficulties, but to dyslexics, the task of keeping up with the readings and writing assignments can be daunting. Peer tutors are campus liaisons between the students and the teachers and can help dyslexic students in their struggles with their work. There are two main types of peer tutoring strategies: directive and non-directive strategies. The directive session is tutor-oriented. The tutor takes charge of the session and establishes an agenda (either communicated or hidden from the student). The tutor serves as the principal guiding force for the session, and the concerns of the student, while they may be addressed, they may not be completely addressed. The tutor may answer the question and brush the student's concerns to the side in order to finish what is on the agenda. This tutoring session is not as focused on the student as the non-directive session, nor is it normally focused on how well the student retains information gained (if any at all in the session). An example of a directive tutoring scenario is as follows:

Tutor: "Hi, nice to see you. Please take out a sheet of paper; we will be going over outlining styles today."

Student: "Hi. I think I've got some paper right here."

Tutor: "Ok, now that you have your paper, I'm going to give you this prompt, and I want to see how you go about planning to write for it."

Student: "Ok, but when we get a chance, I had a question about comma usage in a paper I need to turn in."

Tutor: "Ok, let's go ahead and get that out of the way, before we begin with the big task."

Student: (Pointing to the paper) "I need help with this sentence—"

Tutor: (Pulling out a pen) "Yes, I see, you need a comma here" (Marks the comma in for the student). "Now, ok, let's get back to outlining methods…."(Passes the paper back to the student).

While this example could be considered a little extreme, it typifies the kind of learning that often transpires in a "directive" tutoring session. When the emphasis is on correcting mistakes, the student's concerns or special needs are not necessarily the priority. In the case illustrated above, the tutor wrote on the paper, placing the comma in the sentence for the student, and the tutor also neglected to explain why the comma was needed in that particular spot. This type of action reveals a limitation in the directive role as a basis for trying to help dyslexic students (and students in general) overcome writing deficiencies.

In contrast, the "non-directive" tutoring session provides an opportunity for students to assert ownership of their paper. By controlling the session, the students work on what they want to work on, and are also aware that comments made during the session are simply suggestions. Academic ownership

for the paper is stressed—the paper was not written by the tutor, it was written by the student; therefore, the student is the person who should have the final say. The comments that tutors make are merely suggestions, and should be used or discarded depending on the discretion of the writer.

The non-directive tutoring method focuses on the tutor ensuring that the student retains control in the tutoring session. A schedule can be established at the beginning of the session, according to what the student wants to work on. This can be established by having the tutor ask leading questions, such as: "How do you feel about your paper? Were any parts rather difficult to write? How do you feel about your thesis statement (*or insert any specific paper section here*)? Did you have problems citing your sources?" For example, a typical session can be structured as follows:

Tutor: "Hi there, how was your week?"

Student: "Hey, I had a good week…a little stressful with this paper, but I'm getting through it."

Tutor: "Oh yeah? What part of the paper was stressful?"

Student: "This section right here…I just don't feel like it *flows* with the rest of the paper…"

Tutor: "Does the topic of the paragraph match the paper topic?"

Student: "Yes."

Tutor: (with a gentle laugh or inquisitive smile) "Why don't you sound confident?"

Student: "I *guess* it fits…"

Tutor: "Why don't you try this: instead of looking at the paper in its entirety, why don't you break it up into sections? Look at each paragraph and summarize it in a couple of words—one sentence maximum. Once you have done that, compare that sentence to your thesis statement to check to see if your paper is focused. Also, the same trick works for organization, because you can take each sentence and see if they logically progress.

Does this sound like something you would be interested in working on?"

Student: "Yeah, I think it will be helpful, but I still have other questions…

Tutor: "Don't worry; after we do this for a couple of paragraphs, to see how it works, we can move on to another topic. Sound good?"

Student: "Yeah, thanks."

When the tutor assumes a less dominating role in the session, the student is encouraged to lead the session, and the tutor provides information according to what the student wants. Information is suggested, not forced, and strategies are formulated so the student can apply the learned information to other writing assignments.

Dyslexia is typically characterized as a developmental reading disability resulting from deficiencies in the magnocellular layers of the lateral geniculate nucleus (lateral means "side," whereas 'geniculate nucleus' is used to denote a visual processing system) in the brain. The brain is a complex organ consisting of many different parts that must work together in order for a person to function. The brain itself can be split up into four different sections or lobes: frontal (forehead), parietal (top of the head and the middle sides), temporal (middle sides, close by the ears), and occipital (the back of the head). Inside the middle of the brain is a small, walnut sized structure called the thalamus. The thalamus is a group of nuclei serving as a sort of "relay station" for all the signals in the brain.

When a person reads, words on the page are seen by the eyes. The eyes take in the visual stimulus, and the information travels from the eyes to the thalamus, which then sends the information to the occipital lobe in the back of the brain where the information is decoded and eventually made sense of. (There are many more steps involved in the processing of visual information before the person becomes aware of the information, but are not directly relevant to understanding the

problems dyslexic people face, so those steps will be omitted).

The thalamus contains three geniculate nuclei (processing systems): the ventral geniculate nucleus, the medial geniculate nucleus, and the lateral geniculate nucleus. The lateral geniculate nucleus is the area that most directly concerns dyslexia because it is composed of about eight cellular layers. There are two major divisions for the layers: magnocellular (M; large cell) layers, and the parvocellular (P; small cell) layers. The M layers functions perceive motion and brightness, while the P layers perceive detail and color. A relatively common deficiency has been detected in the M layers that led scientists in the 1990's to hypothesize (Stein, & Walsh, 1997; Greatrex, & Drasdo, 1995). However, more current research has been attempting to refute this claim (Skottun, 2000; Stuart, McAnally, & Castles, 2001).

While research has yet to specify a particular area in the brain that is the definite cause of dyslexia, it has been established that there is a neurological basis for the reasons why certain compensatory techniques work better than others: "Persistently poor readers…activate posterior reading systems but engage them differently from nonimpaired readers, appearing to rely more on memory-based rather than analytic word identification strategies" (Shaywitz S., Shaywitz, B., Fulbright, Skudlarski, Mencl, Constable, Pugh, Holahan, Marchione, Fletcher, Lyon, & Gore, 2003) .

Because dyslexic readers definitely rely on compensatory techniques to understand the material they encounter, it is imperative they discover what techniques will be most beneficial to them. This process can be done individually, or it can also be done with a peer tutor (Gilroy & Miles, 1996).

Though research has more definitely established that compensatory techniques work better with dyslexics than domination techniques, much work remains to be done to determine which kinds of compensatory techniques work best for which dyslexic weaknesses. Effective compensatory techniques depend on identifying and assessing the dyslexic student's weaknesses as early as possible. A lot is at stake for these students, if only because reading assigned texts and writing papers are central to their academic success (Milne, Hamm, Kirk, & Corballis, 2003). As a developmental disability, dyslexia primarily affects the student's perceptual capabilities. Since most academic work requires visual processing, dyslexic students can find themselves at a significant disadvantage when reading or writing is required of them in college.

Because dyslexia isn't a disease or a passing phase of development, it cannot be cured or outgrown. Those who are able to compensate in order to pass through the mandated educational requirements with enough success to be accepted into college are nonetheless still clearly at a disadvantage. Not only is their lifestyle on the verge of change by the need to establish themselves as part of a new and possibly less accepting learning community, but their learning style is rarely recognized as part of the norm. Thus classes are seldom structured in a format which would be most beneficial to them.

Brenitz and Myeler (2003) have found, in studies on college-level adult dyslexics, that information processing speed is slower for dyslexic students than for students who do not have dyslexia. Other researchers have found that dyslexics often experience "row-blindness," meaning that while reading, they will skip lines or read lines over and over again because the sequential pattern of syntax is something they have trouble perceiving (Lewis, & Frick, 1999). This information is crucial to understanding what is occurring in the dyslexic's brains if weaknesses are to be identified and strategies developed to help compensate for the resulting deficiencies. But theoretical understanding of dyslexia is not

enough. Close observation and intensive research in one-on-one situations will also be required if we are to fine-tune this new area of research.

Early identification can be accomplished by paying specific attention to detail. For example: does the student consistently make one specific kind of mistake? If so, the student is unlikely to be aware of making the mistake. A common experience among most dyslexics is their tendency to work fast, possibly to cover their mistakes while reading. What tends to happen is that only part of the word is being read, resulting in low comprehension. In such cases, students do not recognize individual letters (phonemes) and thus miss the sounds that represent the letters (graphemes); in the process, the meaning of the word itself is completely lost.

This and other dyslexic patterns are in need of much more careful observation and analysis to determine the relationship between the brain dysfunctions and manifestations of the disability in the physical and visual tasks of reading and writing. Current research appears to be heading in this direction with the advent of technological advances. But technological information by itself remains insufficient: one must remember that dyslexia cannot be diagnosed completely, nor can it be compensated for adequately solely by technological means. One-on-one instruction will continue to be a necessary component of the research program, both to assist in the precise diagnosis of individual cases and to teach effective compensational strategies that can be fine-tuned to meet individual needs. More importantly, experimentation based on one-on-one instruction will be required to help further the scientific research currently being conducted.

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Beneath The surface

I have blond her, Blue eys and an infeckshos smill. Pealpl tell mum haw gorgus I am and is ent she looky to have me. But under the surface I live in a rumoyl, words look like swigles and riting storys is a disaster area because of spellings. There were no ply times at my old sckool untill work was fireshed wich ment no piytin' at all. Thechers said I was clevof but just didn't try. Shouting was the only way thi techors ever comunicide ~~with~~ with me. Uther boys made fun of me and so I broka lonly and mishroboll. it was like being on a decert island lost and alone. Life was life and sckool was sckool.

Alexander (age 9)

24

Promoting Diversity in the University Spanish Classroom:
A Case for Blending Heritage Language Learners and Second Language Learners

Brenda Wherry

Introduction: This thesis discusses the instruction of Spanish to various types of adult language learners at the four-year university level. In the typical college-level foreign language program in the United States, instructors see in their classrooms a wide range of abilities to produce both written and spoken Spanish. Often, students are referred to as *heritage language learners* if they or their families have origins in a Spanish-speaking nation and have varying abilities to understand or to speak the language.[1] The students are considered *foreign language learners* or *second language learners* if they have origins in the United States or in other nationalities and do not have any working knowledge of Spanish. The goal of the typical foreign language program in United States universities is to devise a plan which optimizes learning for all of the students.

As a result of the different levels of production of the language on the typical campus, many Spanish programs have added classes specifically targeting the heritage language learner. Generally, the heritage language learner versus second language learner split occurs for a semester or full year, with the students returning to a combined classroom setting for upper division course work. For this reason, one must consider the effects of these separations on the perceived level of rapport in the classroom when these groups of students are brought back together.

In deciding whether or not to divide adult learners of Spanish into classes designed for the heritage language learner or second language learner, one must first take into consideration the needs of each group. In addition, one must consider what is to be done with the myriad of students who do not fit neatly into either of these two rather narrow categories, such as the second or third-generation Hispanic student, without a strong grasp of the language, who wishes to be able to communicate more effectively, for instance, with grandparents. Moreover, instructors must decide on the textbooks and ancillary materials to use, pedagogical approaches to implement, methodologies to use and techniques to apply for each type of class.

Research has shown that the classroom environment has an impact on students' ability to produce the language they are learning. In the field of adult second language instruction, one of the primary concerns that linguists have is that language acquisition may be hindered by the attitudes of individual students or even of individual instructors. Many differences in background may occur among the students; even among the different groups of heritage language learners, and a sense of isolating division may develop between heritage language learners who are

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[1] Linguist Noam Chomsky divides language learning into two categories: competence (or understanding) and production (or speaking). 'Competence' may be interpreted as "picking out a hypothetical body of unconscious knowledge that enters into but is not exhausted by its possessor's linguistic performance." 'Production', on the other hand, may refer to "decisions over what to say, which words to use, how loud to speak,…whether or not to use an idiom and if so which…." (Barber, 2.1)

fluent in Spanish, learners who are Hispanic but do not speak Spanish proficiently and non-Hispanic second language learners who are attempting to learn the language. Differences in students' motivation for studying the language come into play, and if not addressed effectively, those motives have the potential to conflict and create misunderstandings.

Students at the university level have various motives for learning the language. For the heritage language learner, there may be a desire to expand his or her vocabulary, learn colloquial Spanish or gain skills in written communication. The student who is Hispanic but does not speak the language at home may desire to regain the language aspect of the culture to pass on to the next generation or to communicate with family elders. The non-Hispanic second language learner may wish to study the language for business or travel purposes, because of interest in the culture, or simply to fulfill a foreign language requirement.

If these various motives are not addressed and developed into a healthy respect for all cultures - especially the culture of the target language - the students' level of learning will be impacted. For example, according to linguist Stephen D. Krashen, students may develop what is called an *affective filter* that prevents input from reaching the part of the brain responsible for language acquisition under certain circumstances. Krashen suggests that if the student is anxious, has low self-esteem, and does not consider himself to be a potential member of the group that speaks the language, he may understand the input, but the filter will prevent the input from being understood and will inhibit active response from the language learners. (5-7)

It is clear how the non-native speaker might develop an affective filter due to unfamiliarity with the sound system of the second language. Krashen and Terrell posit that if the student is exposed to long periods

of comprehensible input, this is to say, speech that is at the level of the learner, production will eventually come (20). However, an important question to ask is whether or not the student deemed a heritage language learner might also suffer the effects of the *affective filter*. Does this phenomenon merely occur among second language learners and the students who fall into the "gray zone" between these established categories, or might it also occur among the more proficient speakers of the language?

For instance, might the heritage language learner feel threatened by the oral or written performance of the second language learners when the different types of students are brought back together in the upper division courses? Is there an emotional benefit or even a toll for each type of language learner as a result of the one-year separation, and how might that affect the production of the language in the year that follows? The purpose of this thesis is to investigate the effectiveness of this separation and to discover whether or not this division is in the best interest of the heritage language learners in terms of their overall academic growth. For instance, when the two types of students are brought back together, are the heritage language learners able to participate comfortably? What is the heritage language learner's level of satisfaction with the classroom atmosphere during the split? How might that level change when the groups are brought back together?

Definitions: In choosing definitions for this research project, I acknowledge the fact that speakers of the Spanish language come from tremendously diverse backgrounds and prefer to choose their own labels.[2] For the

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[2] According to respondents to a survey of opinions on the usage of the language, labels include: Coyote (a combination of Hispanic and Caucasian origin), Hispanic, Latino, Mexican, Mexican-American and Chicano,

sake of this research project I have selected two manageable categories, with the explanation that the "gray zone" between these categories contains those speakers who may have Spanish-speaking relatives but do not speak the language with a great level of fluency:

Heritage Language Learner: Someone with origins in a Spanish-speaking country who has the capacity to speak the language fluently, while not necessarily having been formally educated in the language.

Second Language Learner: Someone without origins in a Spanish-speaking country who chooses to learn the language for personal reasons.

It may also be helpful at this point to introduce a definition of ***heritage language***. Linguist Stephen Krashen suggests that a *heritage language* is "one not spoken by the dominant culture, but is spoken in the family or associated with the heritage culture" (3).

Theoretical Frame: Research shows that the demographics of the typical university Spanish department are changing, perhaps more rapidly in some states than in others. Spanish programs have increased rapidly in popularity, especially since the 1990s, due to factors such as free-trade agreements, immigration and the rising Hispanic population in our nation. According to the U.S. Census Bureau in 2003, Hispanics are the largest minority group in the United States. These factors have an undeniable impact on our nation in terms of cultural, political and economic influence. (Stavans, 6)

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among other labels perhaps too numerous to count (Callahan, 12-15). The labels are too numerous to list given the scope of this thesis. Nevertheless, I do respect these individuals' right to choose the name by which they wish to be called.

Consequently, instructors now see a variety of different types of language learners on the typical university campus. Some students have emigrated from Spanish speaking nations and have a solid base of knowledge of the language. Others have been raised in the United States in families in which Spanish is the primary language. Still others have Spanish speaking family members, but have very little knowledge of the language. Some students have no family origin in a Spanish speaking nation and have no knowledge of the language or the culture.

California is an ethnically diverse state with a great need for instruction in second language acquisition (English primarily, and secondarily Spanish). It is therefore a good example of some of the costs involved in education. For instance, the California State University (CSU) system has 23 campuses. Looking at the provision of Spanish as second language classes in 2003, there were 19 campuses within the CSU system which offered undergraduate degrees in Spanish. According to a report produced by the CSU system, based on data submitted by campuses in the Enrollment Reporting System-Degrees program, the CSU granted 446 undergraduate degrees in Spanish during the period of 2002-2003. If we compare this to the 320 undergraduate degrees completed in Spanish a decade earlier (in 1992-1993), we can gain some perspective on the growing student population studying Spanish. It seems important for us to consider both the quality of the programs offered and the quality of the classroom environments these programs strive to produce.

Without respectable progress in the oral and written production of the language, the overall value of the Spanish degree diminishes. One must consider who pays the price for these degrees. In 2005, the cost of attending the CSU system was roughly $2,520 per academic year for undergraduate students enrolling in more than 6 units. In addition,

the total cost for an academic year for a student living off-campus can run as high as $18,500 (www.calstate.edu). Financing this education can pose a challenge, and students often require federal and state government aid, military aid, various grants, scholarships, and/or student loans in addition to (or in lieu of) personal or family earnings or savings. Clearly, college degrees represent a substantial investment of resources.

Furthermore, the cost is not only financial in nature, but may also be seen in the form of lost productivity in the many fields these graduates enter after receiving their degrees. Without the development of an adequate vocabulary and accurate verbal skills, these graduates are less skilled at performing translation or instructional tasks in their positions. The scenario of lost productivity in the form of ineffective communication with Spanish speaking immigrants can be quite unfortunate. Those who earn degrees in Spanish go on to work in the realms of education, law enforcement, healthcare, government agencies and the legal system, where accurate communication with Spanish-speaking groups and individuals is essential. It is for these reasons that the effectiveness of these programs deserves continual attention.

Methods: My project aims to compare the needs of the various types of adult language learner on the typical, mid-sized, mid-level, multicultural North American college campus. I intend to take into consideration the demographic spread of Hispanic communities within our nation in examining the reasoning for the structuring of Spanish programs. Furthermore, I will consider the work of the most relevant and outstanding linguists in the field, including Ferdinand de Saussure, Noam Chomsky, Ludwig Wittgenstein, Stephen D. Krashen and Tracy D. Terrell in regard to creating the optimal classroom atmosphere to facilitate language development across diverse groups of learners.

By means of an in-depth analysis of research literature, I intend to unveil the pedagogical goals motivating the one-year split between the two groups of language learners. I will also evaluate the effectiveness of this approach. I plan to concentrate on feedback regarding the actual effects of this division, and I will consider the demographics involved in the programs described by the various authors.

Moreover, I wish to propose a series of questions for further consideration. First, is the split necessary and beneficial to the heritage language learner? Second, if the split is necessary and beneficial, what changes (if any) need to be made in this approach to teaching to maximize the effectiveness of this type of division? Third, what areas of teacher education need to be improved in order for split classes to produce the best outcome for both types of students? Finally, might a different pedagogical approach produce the desired result without splitting the two groups apart?

Perhaps it is premature to question whether or not the division of the two types of learners is beneficial. This approach to teaching is a recent development. For instance, according to Brecht and Ingold, in 1997 a mere 7% of secondary schools offered classes for heritage language learners (qtd. in Schwartz, 229). Many current heritage language courses are based on the pedagogical approaches used in courses of foreign language or English as a second language (Schwartz, 30). Due to the newness of the field, educators may not yet be able to discern the advantages and disadvantages of the splitting of the groups. Nevertheless, with the passage of time, questions will arise.

Certain concerns deserve immediate attention. For instance, author and educator Andrew Lynch relates the struggles faced by many students and administrators as they try to differentiate between who is "more bilingual" or "more native" when deciding

which students should enroll in the classes for heritage language learners. He states: "These terminological debates generally lack value in practice, and may result in learners being placed in classes where the level is inappropriate to their actual abilities." The course titles and classification process can intimidate heritage students, causing some to opt for courses intended for second language learners. In the process, these students often face a discouraging semester in a course that is not appropriate for someone with their level of knowledge of the language. (30)

Many educators recognize the deficiencies this can induce in the preparation of future language teachers. M. Cecilia Colombi and Ana Roca address this issue:

> [Instructors] increasingly find themselves in teaching situations for which they have received little or no training and practically no orientation during their college education or even their graduate training. In the majority of schools of education and foreign language and linguistics departments, most of the course work aimed at educating prospective Spanish language teachers offers little if any preparation in such areas as first language acquisition, theories of reading and writing, bilingualism, and pedagogical issues of heritage language learners…In spite of the fact that the Spanish heritage language population has increased enormously during the last ten years, schools of education – almost without exception – do not require their majors to take courses in the field of heritage language learning and teaching as part of graduation requirements. Indeed, students are lucky to even find elective courses in this area as part of the curriculum. (5-6)

Perhaps the split between heritage and second-language learners is the best solution to the current problems in the development of heritage languages. More research is needed to assess the actual results of this pedagogical approach. However, it could be argued that there is value in diversity in the classroom.

For instance, textbooks and other curricula for the heritage language classes might differ in a pronounced way from textbooks and curricula designed for second-language learners; for instance, the texts might vary significantly in key areas relating to cultural knowledge. In a textbook for the heritage language learner, author Ana Roca includes a short story by José Antonio Burciaga entitled "Mareo Escolar", which describes in a vividly heartwarming manner the struggles he faced growing up as a Spanish-speaking child in Texas. Clearly the inclusion of this type of story in a textbook is important for the sociological development and encouragement of the heritage language learner. However, it can be argued that it is even more important for the non-Hispanic student to be exposed to this type of reading material. I would think non-Hispanic second language learners would benefit greatly from learning of the struggles faced by the Hispanic students who will be their future class peers when the two groups are brought back together for advanced language instruction.

The challenges of introducing this type of cultural curriculum to a diverse group of students may outweigh the challenges involved in splitting up the two groups of language learners. This could be especially true in light of the current weaknesses in teacher training alluded to earlier. But no matter which approach is favored -- be it the current practice of splitting up the groups or a change of approach in the teaching of culture -- Spanish departments will need to evolve to a level in which differences in cultures and levels of language use are addressed in a positive and supportive manner, one that helps to maximize student success.

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Equal Opportunity Education?
Assessing Information Resources for Hispanic
Students at Turlock High School

Gabriela De La Mora

It has been fifty years since the landmark decision in Brown v. Board of Education, which ruled that segregation practices in education are inconsistent with a student's entitlement to equality of opportunity. Much has been gained in the aftermath of this decision to improve race relations and to increase equal opportunity in our country's education systems. Yet there are still racial inequalities in education. I will discuss one area where disproportionate opportunity still suggests a serious need for improvement: specifically, I am interested in what accounts for the proportionally lower participation in higher education by Hispanic students.

It is well established that Hispanics are not entering and graduating from college at the same rate as their Anglo counterparts. One explanation is that Hispanics are not meeting the college-entrance requirements established for high school graduates who intend to enroll in college. There is a sequence of high school level courses that are required to meet the minimum eligibility requirements for admission into the University of California or California State University system. This sequence of courses is called the "A through G" requirements (A=>G). The percentage of Hispanic high school graduates in the Central Valley completing A=>G requirements is 18.6, in comparison to 36.2% for Anglos (Danenberg, Jepsen and Cerdan 2002:38).

So why are Hispanics not taking the classes they would need for entrance to a public four-year college? The intention of this research is to investigate the extent to which information about college (and in particular, information about college entrance requirements) is being transmitted equitably to all high school students. There needs to be more discussion about what is happening in the education system to account for the lower participation rates among Hispanic students in higher education. My research will study one high school population to determine whether information about college has been shared equitably across ethnic groups. If it has not been shared equitably, I will seek to establish a basis for the obligation of educators to try and correct this, in the spirit of the landmark ruling in Brown v. Board of Education.

Lack of college access for any group is a serious problem. The benefits of having an educated population are priceless. A community that is educated is one with more job opportunities because businesses are attracted to places where they can draw on a large pool of educated employees. These employment opportunities have been shown to have an exponential impact on the general quality of life.

In 2000, Hispanics represented the largest ethnic minority group in California with 32.4 percent of the population. Proportional to the state as a whole, the San Joaquin Valley has a higher concentration, but also one of the lowest college attendance rates, of Hispanics (Johnson 2002:12). Because of this disparity, we can see that this research project is significant not only to the Hispanic population in our region, but also to all who reside in the Central Valley. By implication, this condition impacts quality of life throughout the state of California, and ultimately across the nation as a whole. Education is vital for every citizen. Without equitable access to higher education, affected populations will receive less education than communities require if they are to flourish in a fast-changing social/economic environment.

It is commonly taken for granted that anyone with desire and commitment can transcend all barriers and succeed in life. Although not impossible, this sadly does not occur frequently or easily enough, and certainly not without the help of others. All students need someone to guide them and given them good quality information to make decisions about their education. Hispanics and other ethnic minorities often come from uneducated backgrounds and thus the parent's or even older siblings are unfamiliar with the college process and can not give guidance. The result is limited information resources and poor-quality information.

To address these shortcomings, there are programs in place to work with high schools to try and transmit information about college to all students. For instance, CSU Stanislaus has an outreach program to bring information presentations to the high schools. In addition, many high schools appoint a counselor to work primarily with seniors to help them with college applications and scholarships. But is this enough?

To try and answer this, my research entails interviewing administrators from the Outreach Program at CSU Stanislaus concerning their relationship with high schools, and to discuss possible obstacles, if any, in reaching the students population targeted in my research. Furthermore, I will seek to distribute surveys concerning college requirements, information resources and plans for college to a broad selection of students at Turlock High School. My guiding hypothesis is that Hispanic students typically have fewer information resources and know less about where to find information about college than Anglo students. This may account for why Hispanic students take less initiative to enroll in four-year colleges than Anglo students.

The stagnant college attendance rates of Hispanics have raised questions regarding the barriers that Hispanics face throughout their high school years. One of the obstacles that Hispanics face in their pursuit for higher education is the lack of information. There are numerous sources from where a high school student can receive or request college information from, such as school counselors, educated parents or siblings, or college admissions counselors, just to name a few. However, not every student has access to such resources. To explain why not all students have access to such information this researcher will use social capital theory.

Social Capital Theory refers to the combination of actual or potential personal and social resources (Lin 2001). Examples of personal resources would be a person's educational skills and preparation, and their family's educational background. Social resources reflect connections with individuals who can grant access to information and additional resources necessary for social or personal advancement. These resources function as part of a larger network and are integral to an individual's success because they serve as a link to otherwise unknown information (Lin 2001). However, as Lin (2001) explains, not everyone has the same extensive or diverse social connections, which results in unequal distributions of basic social resources.

To increase the likelihood of attaining access to and success in higher education, high school students need access to specific information, continuous support, and key relationships. But when there are inequalities in these basic social resources, there are likely to be further inequalities in the acquisition of collateral resources needed to gain access to higher education (including, e.g., financial aid, personal esteem, and an understanding of what is expected in regard to applications).

Social relationships can increase an individual's knowledge and create opportunities that otherwise would not be possible. Referring to a student's primary relationships, high school students rely on their parents for the most support. However,

when parents are uneducated and are unfamiliar with the education system, they may not provide much useful information and are unlikely to have any contacts with a university (or similar resources). Hispanic parents are more likely to be uneducated, which limits the Hispanic high school student's social network. Likewise, siblings can be links to universities and provide valuable information, but Hispanic students are often the first in their family to attend a postsecondary educational institute. As a result, disproportionate numbers of Hispanic students find themselves without essential information about higher education and without the familial acquaintances who can provide this information and help establish a connection to a university.

Social resources are captured in social networks, which in turn extend opportunities. But what makes inequalities are the actions and choices of individuals based on these resources (Lin 2001). The social capital of Hispanic students is limited, which affects both the quantity and quality of the college information they receive.

Without adequate sources of appropriate information, a high school student cannot take the necessary steps needed to become eligible for admission to a four-year university, much less know what is needed to apply. The result is bound to put them at an unfair disadvantage relative to students who have more social resources at their disposal. The accessibility of college information greatly affects the college attendance rates of Hispanics, due primarily to the likelihood of coming from an uneducated background.

I have devised a special questionnaire for distribution to randomly selected Turlock High School students. The questionnaire will be comprised of questions concerning college requirements; where the student acquired their information; and steps taken towards college enrollment. My research subjects will be students at Turlock High School from diverse ethnicities and income levels. No responses will be excluded as I consider it important to compare all student views. I am presuming I will be granted access to a broad selection of students (allowing for a true random sample), to ensure that my research data will reflect the full spectrum of students enrolled at the high school. It is not clear that such access will be granted, and I will report on the significance of this if in fact such access is limited.

I will also conduct careful interviews with staff from the CSU Stanislaus Outreach Office. These interviews will allow me to conduct a more in-depth investigation of my central research hypotheses. The interview questions I ask will concern the university's relationship with local high schools and any challenges the outreach staff has experienced in transmitting information to high school students. Staff members from CSU Stanislaus Outreach Department will be selected who have considerable familiarity with outreach to local high schools.

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Advising about College Questionnaire

<u>Please circle your answers. Answer all questions.</u>

1. What is your grade level?   9   10   11   12

2. What is your ethnicity?
       a. Hispanic/Latino
       b. African American
       c. Caucasian
       d. Asian
       e. Pacific Islander
       f. American Indian
       g. Other (please state) _____

3. Do you speak another language other than English at home?   Yes   No
    If yes, what is it? _____

4. What is the highest education degree attained by either of your parents?
    (Use the level of the parent who completed the most years)
       a. Less than high school diploma
       b. High school diploma
       c. Some College
       d. College degree
       e. Some Graduate School
       f. Graduate degree
       g. PhD or professional degree

5. How many brothers and sisters live in your household? _____

6. Do you have older brothers or sisters who have gone to college?   Yes   No

7. What would you estimate to be your parents' income level?
       a. under $20,000
       b. $20,000-35,999
       c. $36,000-50,000
       d. over $50,000

8. Have you thought about going to a four year university?   Yes   No

9. Do you know what university you want to attend?   Yes   No   Don't know

10. If yes to previous question, please name university _____

11. Do you know where to find information about the application process
    for universities?   Yes   No

12. Do you know where to get scholarship applications or financial assistance?   Yes   No

13. Have you started to apply to universities?   Yes   No

14. Have you started to apply for scholarships or financial aid?   Yes   No

Encuesta sobre Consejos de Colegio

Por favor círculé tus respuestas. Conteste todas las preguntas.

1. ¿Cuál es tu grado?   9   10   11   12

2. ¿Cuál es tu grupo étnico?
      a. Hispano/Latino
      b. African American
      c. Anglo
      d. Asian
      e. Pacific Islander
      f. American Indian
      g. Otro _____

3. ¿Hablas otra lengua que no es el inglés en casa?   Sí   No
  Si es sí, cuál es? _____

4. ¿Cuál es el grado más alto logrado por cualquiera de tus padres?
    (utilice el nivel del padre que terminó la mayoría de años)
      a. Menos de la prepa
      b. Prepa
      c. Alguna universidad
      d. Recibido(a) de la universidad
      e. Empezó maestría
      f. Maestría
      g. Doctorado o certificado profesional

5. ¿Cuántos hermanos(as) viven en tu casa? _____

6. ¿Tienes hermanos(as) mayores que han ido a la universidad?   Sí   No

7. ¿Cuál es el nivel de ingresos de tus padres?
      a. menos de $20,000
      b. $20,000-35,999
      c. $36,000-50,000
      d. más de $50,000

8. ¿Has pensado en ir a una universidad de cuatro años?   Sí   No

9. ¿Sabes qué universidad deseas atender?   Sí   No   No sé

10. Si respondiste sí a la pregunta previa, nombra la universidad _____

11. ¿Sabes dónde encontrar la información sobre el proceso de aplicar a
   universidades?   Sí   No

12. ¿Sabes dónde conseguir aplicaciones de becas o ayuda financiera?   Sí   No

13. ¿Has comenzado a aplicar a universidades?   Sí   No

14. ¿Has comenzado a solicitar becas o ayuda financiera?   Sí   No

15. Where do you get most of your college and scholarship information from? (Choose one)
    a. Counselor
    b. Family
    c. Own Search
    d. Nowhere
    e. Other (please state)_____

16. Do you have access to the internet at home to do research on universities
    and scholarships?   Yes   No

17. Do you consult with your school counselor often for academic advice?   Yes   No

18. Are you comfortable visiting your school counselor whenever you need to? Yes   No

19. Have you spoken with your school counselor about attending college?   Yes   No

20. Does your counselor give you information about universities?   Yes   No

21. Does your counselor give you scholarship applications?   Yes   No

22. Do your parents tell you about the process of applying to universities? Yes   No

23. Do your parents encourage you to do research on universities?   Yes   No

24. Do your parents encourage you to research scholarships?   Yes   No

25. Do you know if you will need to take the SAT or ACT exam
    for the universities you are applying to?   Yes   No

26. Do you know what classes you need to take to meet admissions
    requirements for the UC and CSU system.   Yes   No

27. Do you know what the A-G requirements are?   Yes   No

28. Are you in AVID (Advancement Via Individual Determination), or
    HYLC (Hispanic Youth Leadership Council)?   Yes   No

29. Are you in any other academic or leadership program?   Yes   No
    Please name _____

30. Your GPA is:
    a. High (A-B)   b. Average (C)   c. Low (D-F)

31. How much information does your high school provide about requirements for four-year
    university eligibility?
    a. Very much information
    b. Much information
    c. Some information
    d. None
    e. I do not know

Thank you for your participation.

15. ¿Donde consigues la mayoría de tu información de universidades y becas? (Escoga uno)
    a. Consejero
    b. Familia
    c. Propia Investigación
    d. Ninguna parte
    e. Otro _____

16. ¿Tienes acceso al Internet en tu casa para hacer investigación sobre la universidad y becas?　　　　　　　Sí　　No

17. ¿Consultas con tu consejero(a) a menudo para consejo académico?　　　Sí　　No

18. ¿Te sientes cómodo(a) visitando a tu consejero(a) cuando lo necesitas?　　Sí　　No

19. ¿Hablas con tu consejero(a) acerca de atender una universidad?　　　Sí　　No

20. ¿Te da tu consejero(a) información sobre la universidad?　　　Sí　　No

21. ¿Tu consejero(a) te da aplicaciones para becas?　　　Sí　　No

22. ¿Tus padres te dicen sobre cómo aplicar a una universidad?　　　Sí　　No

23. ¿Tus padres te animan a que investigues sobre universidades?　　　Sí　　No

24. ¿Tus padres te animan a que encuentres becas?　　　Sí　　No

25. ¿Sabes si necesitas tomar examenes de admisión como el SAT o ACT para la univ

26. ¿Sabes qué clases necesitas tomar para satisfacer los requisitos de admisiones para el sistema de universidades UC y CSU?　　Sí　　No

27. ¿Sabes cuáles son los requisitos del A-G?　　　Sí　　No

28. ¿Estás en el programa AVID (Adelanto Vía Determinación Individual), o HYLC (Consejo de Liderazgo Hispánico de la Juventud)?　　Sí　　No

29. Estas en otro programa académico o de liderazgo?　　　Sí　　No
    Por favor indique que programa _____

30. Tu promedio académico es:
    a. Alto (A-B)　　　b. Mediano (C)　　　c. Bajo (D-F)

31. ¿ Cuanta información facilita tu secundaria sobre los requisitos para la elegibilidad a una universidad?
    a. Muchísima información
    b. Mucha información
    c. Alguna información
    d. Ninguna
    d. No sé

Gracias por tu participación.

Turlock High School

Total Students: 2862

% American Indian	1%
% Asian	6%
% Hispanic	36%
% Black	1%
% Caucasian	55%
% Unknown	1%

Ethnicity of respondent

Ethnicity of respondent * Thought about 4-yr univ Crosstabulation

			Thought about 4-yr univ		Total
			Yes	No	
Ethnicity of respondent	Hispanic/Latino	Count	35	5	40
		% within Ethnicity of respondent	87.5%	12.5%	100.0%
	Caucasian	Count	29	7	36
		% within Ethnicity of respondent	80.6%	19.4%	100.0%
	Asian	Count	2		2
		% within Ethnicity of respondent	100.0%		100.0%
	Pacific Islander	Count	1	1	2
		% within Ethnicity of respondent	50.0%	50.0%	100.0%
	Other	Count	10	1	11
		% within Ethnicity of respondent	90.9%	9.1%	100.0%
	Mixed	Count	6	1	7
		% within Ethnicity of respondent	85.7%	14.3%	100.0%
		Count	5		5
		% within Ethnicity of respondent	100.0%		100.0%
Total		Count	88	15	103
		% within Ethnicity of respondent	85.4%	14.6%	100.0%

Ethnicity of respondent * Thought about 4-yr univ Crosstabulation

			Thought about 4-yr univ		Total
			Yes	No	
Ethnicity of respondent	Hispanic/Latino	Count	35	5	40
		% within Ethnicity of respondent	87.5%	12.5%	100.0%
	Caucasian	Count	29	7	36
		% within Ethnicity of respondent	80.6%	19.4%	100.0%
	Asian	Count	2		2
		% within Ethnicity of respondent	100.0%		100.0%
	Pacific Islander	Count	1	1	2
		% within Ethnicity of respondent	50.0%	50.0%	100.0%
	Other	Count	10	1	11
		% within Ethnicity of respondent	90.9%	9.1%	100.0%
	Mixed	Count	6	1	7
		% within Ethnicity of respondent	85.7%	14.3%	100.0%
		Count	5		5
		% within Ethnicity of respondent	100.0%		100.0%
Total		Count	88	15	103
		% within Ethnicity of respondent	85.4%	14.6%	100.0%

Ethnicity of respondent * Know where to find info on app process Crosstabulation

			Know where to find info on app process		Total
			Yes	No	
Ethnicity of respondent	Hispanic/Latino	Count	19	21	40
		% within Ethnicity of respondent	47.5%	52.5%	100.0%
	Caucasian	Count	25	9	34
		% within Ethnicity of respondent	73.5%	26.5%	100.0%
	Asian	Count		2	2
		% within Ethnicity of respondent		100.0%	100.0%
	Pacific Islander	Count	1	1	2
		% within Ethnicity of respondent	50.0%	50.0%	100.0%
	Other	Count	3	8	11
		% within Ethnicity of respondent	27.3%	72.7%	100.0%
	Mixed	Count	5	2	7
		% within Ethnicity of respondent	71.4%	28.6%	100.0%
		Count	3	2	5
		% within Ethnicity of respondent	60.0%	40.0%	100.0%
Total		Count	56	45	101
		% within Ethnicity of respondent	55.4%	44.6%	100.0%

Ethnicity of respondent * Know where to get scholarship app/fin aid Crosstabulation

			Know where to get scholarship app/fin aid		Total
			Yes	No	
Ethnicity of respondent	Hispanic/Latino	Count	14	26	40
		% within Ethnicity of respondent	35.0%	65.0%	100.0%
	Caucasian	Count	22	13	35
		% within Ethnicity of respondent	62.9%	37.1%	100.0%
	Asian	Count	2		2
		% within Ethnicity of respondent	100.0%		100.0%
	Pacific Islander	Count	1	1	2
		% within Ethnicity of respondent	50.0%	50.0%	100.0%
	Other	Count	4	7	11
		% within Ethnicity of respondent	36.4%	63.6%	100.0%
	Mixed	Count	5	2	7
		% within Ethnicity of respondent	71.4%	28.6%	100.0%
		Count	2	3	5
		% within Ethnicity of respondent	40.0%	60.0%	100.0%
Total		Count	50	52	102
		% within Ethnicity of respondent	49.0%	51.0%	100.0%

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Ethnicity of respondent * Where get info from Crosstabulation

			Where get info from						Total
			Counselor	Family	Own Search	Nowhere	Other		
Ethnicity of respondent	Hispanic/Latino	Count	14	4	5	8	4	5	40
		% within Ethnicity of respondent	35.0%	10.0%	12.5%	20.0%	10.0%	12.5%	100.0%
	Caucasian	Count	8	8	10	3	2	5	36
		% within Ethnicity of respondent	22.2%	22.2%	27.8%	8.3%	5.6%	13.9%	100.0%
	Asian	Count	1	1					2
		% within Ethnicity of respondent	50.0%	50.0%					100.0%
	Pacific Islander	Count	1					1	2
		% within Ethnicity of respondent	50.0%					50.0%	100.0%
	Other	Count	2	3	2	3	1		11
		% within Ethnicity of respondent	18.2%	27.3%	18.2%	27.3%	9.1%		100.0%
	Mixed	Count	1		3	1		2	7
		% within Ethnicity of respondent	14.3%		42.9%	14.3%		28.6%	100.0%
		Count	2		2			1	5
		% within Ethnicity of respondent	40.0%		40.0%			20.0%	100.0%
Total		Count	29	16	22	15	7	14	103
		% within Ethnicity of respondent	28.2%	15.5%	21.4%	14.6%	6.8%	13.6%	100.0%

Ethnicity of respondent * Comfortable visiting counselor Crosstabulation

			Comfortable visiting counselor		Total
			Yes	No	
Ethnicity of respondent	Hispanic/Latino	Count	27	12	39
		% within Ethnicity of respondent	69.2%	30.8%	100.0%
	Caucasian	Count	32	4	36
		% within Ethnicity of respondent	88.9%	11.1%	100.0%
	Asian	Count	2		2
		% within Ethnicity of respondent	100.0%		100.0%
	Pacific Islander	Count	2		2
		% within Ethnicity of respondent	100.0%		100.0%
	Other	Count	9	2	11
		% within Ethnicity of respondent	81.8%	18.2%	100.0%
	Mixed	Count	4	2	6
		% within Ethnicity of respondent	66.7%	33.3%	100.0%
		Count	4	1	5
		% within Ethnicity of respondent	80.0%	20.0%	100.0%
Total		Count	80	21	101
		% within Ethnicity of respondent	79.2%	20.8%	100.0%

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Ethnicity of respondent * How much info does school provide Crosstabulation

			How much info does school provide						Total
			Very much info	Much info	Some info	None	I do not know		
Ethnicity of respondent	Hispanic/Latino	Count	5	12	16	1	5	1	40
		% within Ethnicity of respondent	12.5%	30.0%	40.0%	2.5%	12.5%	2.5%	100.0%
	Caucasian	Count	3	14	10	2	7		36
		% within Ethnicity of respondent	8.3%	38.9%	27.8%	5.6%	19.4%		100.0%
	Asian	Count		1	1				2
		% within Ethnicity of respondent		50.0%	50.0%				100.0%
	Pacific Islander	Count	2						2
		% within Ethnicity of respondent	100.0%						100.0%
	Other	Count		7	1	2	1		11
		% within Ethnicity of respondent		63.6%	9.1%	18.2%	9.1%		100.0%
	Mixed	Count		3	3		1		7
		% within Ethnicity of respondent		42.9%	42.9%		14.3%		100.0%
		Count	1		2		2		5
		% within Ethnicity of respondent	20.0%		40.0%		40.0%		100.0%
Total		Count	11	37	33	5	16	1	103
		% within Ethnicity of respondent	10.7%	35.9%	32.0%	4.9%	15.5%	1.0%	100.0%

Hispanics appear to have less information resources than Caucasian students and know less about college class requirements. This may explain in part why they take less action to enroll in a university. Only 11.4% of Hispanic high school graduates complete the A=>G requirements compared to 28.6% of Caucasian students. While Hispanics represent the largest ethnic minority in CA, with higher concentrations in the San Joaquin Valley, they represent the lowest college attendance rates by ethnicity.

Theoretical Framework for Study

Uneducated backgrounds

First in their family to attend college

Language barrier

Limited resources

Poor quality information

Dehumanization by Mass Production: the Cause of Job Dissatisfaction?

Lisa Duong

Harry Braverman's *Labor and Monopoly Capital* asserts that the utilization of mass production and management strategies degrades the working class. There is a natural and clear distinction between animals and humans, but this once-clear distinction has become blurred ever since strict management and mass production came into effect in the working environment. Braverman concludes that subjecting workers to the mundane atmosphere required by mass production in factory environments degrades workers to a sub-human level. While incentive tactics have been applied to disguise the increasingly prevalent evidence of employee degradation and dissatisfaction, Braverman's analysis reveals that employees continue to succumb to dehumanization from mass production.

Although there are similarities regarding the work performance of animals and humans, there is one significant and vital difference that differentiates humans from animals:

> Human work is conscious and purposive, while the work of other animals is instinctual. Instinctive activities are inborn rather than learned, and represent a relatively inflexible pattern for the release of energy upon the receipt of specific stimuli…In human work, by contrast, the directing mechanism is the *power of conceptual thought*, originating in an altogether exceptional central nervous system.[1]

Thinking capability draws the line between humans and animals. Humans are able to visualize and plan out what they want to do, whereas an animal would merely work on instinct. Braverman uses the caterpillar example to exemplify this difference. A caterpillar will continue to construct the

second half of a cocoon despite the fact that the first half that it created was destroyed by an external and unforeseen source.[2] The caterpillar is unable to comprehend the fact that the second half of the cocoon is useless without the first half; it automatically and mindlessly continues to construct the cocoon as if nothing had happened to the first half. If a fire destroyed a house that was being built, the contractors would not continue to construct the second half of the house like a caterpillar would with its cocoon, but instead, the contractors would begin the project over from start. Humans have the ability to recognize the futility of continuing to work on the second phase of a continuous project (e.g., building a house) if the first phase has been destroyed. This ability to conceptualize and analyze the situation at hand differentiates humans from other animals.

The complex framework of the human brain gives humans the ability to manipulate the simpler-minded animals. Humans are able to realize the strengths of different animals and utilize their abilities to benefit whatever activity humans attempt at the time. The ability to conceptualize allows humans to control animals in a useful and effective manner in order to reduce the amount of time and effort that the human will actually have to put forth to complete a task. Humans have been using animals to perform many laborious tasks for centuries in order to relieve the workload on people, from using horses to draw carriages instead of walking the distance to using the strength of oxen for work on farms. People use the ability to conceptualize more effective manners to perform tasks, and animals have commonly been a tool to achieve this effectiveness.

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[1] Braverman, Harry. *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century.* Monthly Review Press: New York, 1998. pp.32.

[2] Ibid.

Animals, however, are not the only tools that have been used to achieve a commonly desired chain of efficiency among humans. It has become quite common for humans to utilize the manpower of other humans to accomplish desired goals, manipulating fellow human beings in the same manner that any other working animal is used.

The introduction of mass production created an increased demand for managers in the working environment. Management on some level has existed for years, but mass production greatly increased the need.[3] To retain a high order of efficiency, increased organization and supervision became vital. According to Frederick Taylor, "hardly a competent workman can be found in a large establishment…who does not devote a considerable part of his time to studying just how slowly he can work and still convince his employer that he is going at a good pace."[4]

Observing the work ethic of the typical American worker reveals the validity of this claim. It is evident most workers have little motivation to work to their fullest capacity; they would prefer to perform at the minimum acceptable level. For this reason, increasing the number of workers in a single, enclosed environment necessitated an increase in management personnel. Workers were highly regimented in their robotic performances by the management teams in order to ensure efficiency and speed, and managerial oversight became a critical element in the more effective production practices.

The utilization of this new method of mass production increased profits for the capitalists because it produced a more effective use of resources. Highly skilled workers working as a team could build an entire car at one time; this work resulted in a product they could clearly visualize as an accomplishment.

When they finished for the day, before their eyes was the satisfaction of seeing a complete car; they knew exactly how much effort and work they had put forth to construct the machine.

Under the mass production method, the only thing the workers were left seeing was some part of the engine that went somewhere in the car whizzing by on the conveyor belt. They would put in a seemingly unimportant four bolts to some part of the car, never seeing the resultant of their work. Unlike the skilled mechanics, these workers would not be able to locate their contribution to the finished product. The workers had been reduced to a level of performance that any machine or animal could perform, resulting in many sociological effects on the human worker's mind. Braverman views this type of working environment as a horrid result of capitalist greed:

> The transformation of working humanity into a 'labor force,' a 'factor of production,' an instrument of capital, is an incessant and unending process. The condition is repugnant to the victims, whether their pay is high or low, because it violates human conditions of work; and since the workers are not destroyed as human beings but are simply utilized in inhuman ways.[5]

Capitalists use other humans as any other resource in order to produce the highest profit possible. Human workers are reduced to a sub-class associated with animals and machinery. The capitalists locate the strength that the worker has and utilizes that ability into a repetitive action that will result in the fastest and most efficient method of producing products that will result in money. The worker does not have to think to perform his task, but rather continues to follow the monotonous motions instructed from the management.

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[3] Ibid.
[4] Taylor, Fredrick W. *Shop Management*, in *Scientific Management*, p. 30.

[5] Braverman, Harry. *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century.* Monthly Review Press: New York, 1998. pp.96.

Working under these types of demeaning work conditions easily results in dissatisfaction with the job. Over the last decade, job satisfaction has markedly continued to drop.[6] Blue collar workers have come to desire and demand more fulfillment in their job settings.

> The long-term drop in job satisfaction has been driven by rapid changes in technology, employers' push for productivity and shifting expectations among workers', said Lynn Franco, director of the group's Consumer Research Center. 'As large numbers of baby boomers prepare to leave the work force, they will be increasingly replaced by younger workers, who tend to be as dissatisfied with their jobs, but have different attitudes and expectations about the role of work in their lives,' Franco said. 'This transition will present a new challenge for employers'.[7]

Younger generations are less accepting of the mundane and demeaning work environment than older generations, despite increases in wages. When Ford originally instituted his assembly line production, he offered wages for his employees far exceeding those of other menial jobs.[8] Many workers today, however, seek more fulfillment from their jobs than money can offer.

Though younger generations have seen an overall increase in wages, they have also become subject to a steep increase in job stress and working hours. "Over the past two years, as business budgets have tightened and remaining employees have been forced to take on larger workloads, employees have experienced significantly added stress…"[9]

Younger generations have also witnessed the increasing workload and stress of previous generations, causing them to become more overtly disenchanted with working conditions.

Over the past two decades, the average annual workload for employees has grown by one hundred and sixty-three hours.[10] As times progress, it seems more and more is expected of employees (witness the influence of "total quality management" and continual quality improvement programs). These ever-expanding workload expectations imposed by higher-level management tend to amplify the experience of degradation felt by lower-level workers. Younger generations of employees who have witnessed this transition first hand risk becoming increasingly fed up with the seemingly endless accumulations of stress in America's work environments.

According to a recent job satisfaction survey, "Employees are more satisfied when they have challenging opportunities at work. This includes chances to participate in interesting projects, jobs with a satisfying degree of challenge and opportunities for increased responsibility."[11] Unfortunately, subjecting workers to work well below their capabilities increases dissatisfaction in the workplace because many workers begin to feel unimportant and fear being easily replaced because of the minimal effort and skill required for them to perform their job.

Many employers have decided to offer fringe benefits to their employees to help ease this dissatisfaction. According to the United States Chamber of Commerce, employers have continued to increase the number of benefits offered to employees. "'Despite rising costs, employers continue to offer a broad array of benefits to their workers,' said Bruce Josten, Chamber executive vice president. 'These higher costs are being paid

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[6] *Survey: Workers' dissatisfaction increasing ; Those 65 and older happiest with jobs | Employees 35 to 44 register biggest decline:[Fourth Edition].* Adam Geller. Seattle Times Seattle, Wash.:Mar 13, 2005. p. F2.
[7] Ibid.
[8] Braverman, Harry. *Labor and Monopoly Capital: The Degradation of Work in the Twentieth Century.* Monthly Review Press: New York, 1998. pp.
[9] *Improve your Employers' Job Satisfaction.* www.entrepreneur.com/article/0,4621,314871,00.html.

[10] Ibid.
[11] *Managing Job Satisfaction.* Bavendam Research Incorporated, Special Reports. Volume 6. http://www.employeesatisfactions.com/.

voluntarily by employers and demonstrate a commitment to employees and to maintaining a strong workforce.'"[12] Employers attempt to make their employees feel less like degraded animals by offering many perks to appease the workers. These fringe benefits disguise the monotonous and mundane working experience that the employees endure, and they may also make the employees feel important and appreciated.

Though employees might not feel a total sense of happiness or fulfillment from these added benefits, they typically feel more satisfied with a situation that is made easier to endure. Increasing perks appeases the mass and decreases the likelihood of having disgruntled employees. Production increases and improves greatly when the employees are happy with what they do. Employers may have to spend a few extra dollars to keep their employees happy, but this small cost will increase the net profits greatly.

Recognizing employees for achievements has become commonplace in the workplace. If employees perform tasks in an exemplary manner in comparison with coworkers, they can be "honored" with a special title, such as "Employee of the Month." This form of recognition would come at little or no cost to the employer, but could effectively raise the self-esteem and pride of the employees. Of course, without the prospect of earning a promotion or wage increase, symbolic titles may have little significance, since they would become a mere ploy to manipulate employees into believing they are important to the company. But prospects for tangible rewards would increase competition among employees to attain the title of "Employee of the Month," thus increasing production, just as the

managers and executives desire. In these instances, higher management manipulates employees into acting the way it wants them to by using incentives like special titles to lure the employees, which is very similar to luring a horse with a carrot on a stick.

The current capitalistic system gives the impression of being the most efficient and effective system we could ever hope to adopt. But while Braverman argues for the economic efficiency of this system, it remains socially degrading to the vast majority of workers. It is unfortunate so many workers are subjected to degradation in the working environments imposed on them by profiteering capitalists, but attractive benefits packages and other forms of appreciation for employees can help to compensate for the monotony of work.

Employees typically do not achieve total fulfillment when they receive fringe benefits, but fringe benefits often provide a sense of encouragement for them to continue working and can also alleviate job dissatisfaction. The workers may not be satisfied with their line of work, but they might be satisfied with the appreciation and recognition they attain from certain awards, along with the satisfaction of the monetary benefits. The monetary benefits can, in turn, provide ample opportunity for the employees to gain fulfillment and satisfaction in life outside of the working environment.

This possibility for a fuller life outside of the workforce seems to justify the working conditions that so many endure. Although so many must perform robotic and mundane actions, they at least work under civilized working environments in the United States and are able to sustain a comfortable lifestyle with the money that they earn. If these simple jobs were not made available to the masses, the unemployment rate would skyrocket, and this would almost surely lead to more serious problems than job dissatisfaction.

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[12] *Chamber Survey Shows Worker Benefits Continue Growth Medical Payments Account for Largest Share of Employee Benefit Costs.* U.S. Chamber of Commerce. http://www.uschamber.com/press/releases/2004/january/04-07.htm. January 21, 2004.

Blue Water Sailors in the Information Age

James D. Dyer

This research project comprises a qualitative examination of changes wrought in the day-to-day lives of members of the Ocean Cruising Subculture by the recent proliferation of Computer Mediated Communications (CMC) technologies. The Ocean Cruising Subculture is made up of individuals and families who go to sea in small vessels (mostly in sailboats with auxiliary engines) to travel the world, working port-to-port with no scheduled plan to return to shore bound life.

The *Mah Jong* at St. Thomas, U.S. Virgin Islands, August 2005.

The shared sub-cultural ideology of Cruisers, the maintenance of norms and values, and nearly all of the Cruisers' other social interactions with friends and family, are highly communications/media dependent since individual vessels may be out of physical contact with others for fairly lengthy periods. Because of this rather unique characteristic of the cruising lifestyle, the Cruisers are a fertile field for exploratory research into the changes in human interaction precipitated by the CMC revolution over the past two decades. Specifically, the Cruisers are experiencing increased numbers of loose ties in individual social networks, increased mediated contact with close friends and

family members over extensive (indeed global) geographic areas, increased ability to use the power of social networks to achieve desired goals, increased ability to access goods and services from isolated regions of the world, and increased reciprocal surveillance by the purveyors of those goods and services.

Background

I have had a close but peripheral connection to the Ocean Cruising Subculture for nearly two decades through my parents, who have been cruising on and off since the late eighties and have been living aboard the yacht *Mah Jong* full time since 1996.

To clarify, Ocean Cruisers (aka. Blue Water Sailors) are people who have left mainstream culture and gone to sea in small boats (mostly sailing vessels less than 70 feet in length). They come from dozens of countries, and their boats are as varied. Every type of vessel is included here, from home built steel hulls, to old wooden ones like my parents sail, fiberglass catamarans worth twenty thousand dollars and modern synthetic vessels worth a couple of million. In my experience, the most expensive boats are rare among the cruisers. The high-end boats are more the toys of ocean racers who are in the life part-time –for the status or the adrenaline – that is not what the cruisers are about.

Jim Macbeth, one of the few sociologists to study Cruising lifestyles, suggests that cruisers are seeking a utopian mode of existence outside the hurly-burly show of modern life. He writes:

> Cruisers espouse an uneasiness about modern society which is expressed in their choice of lifestyle… [The cruising lifestyle] is both creative and critical. Cruising is creative because it is an end in itself…a lifestyle that is intrinsically satisfying to the individual. This

creativity is their utopian action. But, Cruising is also critical in its orientation to modern society. It is thus utopian action and thought. (2000, p.27)

I cannot disagree. I have spent more than a month aboard the *Mah Jong* with my parents on a couple of occasions, and several other times I have visited them in the Caribbean for one to two weeks. During the past four years, I have used these opportunities to observe the Cruising lifestyle as a participant observer noting norms, values, traditions, and other unique characteristics of the Blue Water Sailors as an adjunct to my sociological education.

The inspiration for this specific research came from an incident that occurred December 26th 2004 at a family gathering for Christmas in Santa Barbara, California. As media began reporting a tsunami in the Indian Ocean sparked by a massive earthquake off the shore of Thailand, my mother was checking her email and exclaimed, "Oh my God, Tom and Cindy are in Thailand right now." Seconds later, "Hey! I just received an email from them." She then proceeded to read a brief email sent from the epicenter of the disaster zone by a Cruising vessel crewed by friends of hers. The email was sent only hours after surviving the tsunami wave they saw approaching them, by cutting their anchor line and heading out to sea under engine power. The email message, sent to their entire list, made clear they were safe and reported the conditions of their survival.

What shocked us was how quickly we received this news. The major networks were just coming on-line with the first hints of the disaster and we already had a first-hand report, sent through a cell phone plugged into a laptop on a boat off the coast of Thailand. This incident prompted me to begin thinking about how communications have changed over the past decade, and how easy contact is now in comparison with how difficult it had been to contact my parents when they were

cruising the Sea of Cortez in the late eighties or even when they first headed south out of Maine after purchasing the *Mah Jong* in 1996. In just nine short years, the world has changed dramatically in respect to interpersonal communications.

There were other emails and cell phone calls as exciting as that first one, such as a firsthand report of a pirate attack on two cruising vessels in the Red Sea last spring. But it is the day-to-day ability to pick up the phone or send an email to my distant family that truly tells me how far we have come.

Mah Jong, **Eastern Caribbean Sea, August 2005**

Motivation

I was prompted to intensify my interest in the sociology of technology and the changes it has wrought in individual lives by two courses on Knowledge, Power, and Information Technologies that I took as GE requirements for the Honors Program at CSU Stanislaus. One was a Cognitive Studies class, and the other a Philosophy course; however, both utilized social theory in discussing the human implications of CMC. In the philosophy course, *Human Interests and the Power of Information*, I was introduced to Manuel Castells' three-volume magnum opus, *The Information Age: Economy, Society and Culture,* which has become one of the theoretical backbones of this work.

To put the radical growth of the internet in perspective, in 1995 there were approximately *one million* people in the world online, almost

all of them in government and academia. In 2005, there are more than *one billion* nodes (individual computers) on the world network. Also in 1995, there were approximately a *million* web pages online, while in 2005 Google is indexing approximately *six hundred billion* web pages. That comprises more than one hundred pages for every living person (Kelly, 2005). This period of technological growth is exponentially greater than in any other period in human history. Given the changes in social structure resulting from previous technological and communications milestones (such as the printing press, steam engine, telegraph, internal combustion engine, electrical power, and telephone) it seems crucial to begin examining the impact of this new technological paradigm on existing social interactions and institutions.

Cruising and Media Technology

In discussing the cruising subculture, Macbeth (1992) points out that cruisers are often successful in mainstream careers before dropping out to go sailing. Furthermore, they often adopt subculture norms and values from media exposure, reading cruising stories, and subscribing to subculture publications such as *Cruising World*. Many potential cruisers do not actually engage in face-to-face contact with practicing cruisers until they begin active participation in the lifestyle by climbing aboard their boats and sailing away from home. Nonetheless, he insists, this mediated contact with subculture ideology is enough to induce adoption of subcultural norms and values as goals (cf. Fine and Kleinman, 1979).

This point is consistent with more recent ideas about social networks. Social network theory (Castells, 2000) serves to explain many of the unusual characteristics of the cruising subculture. He writes: "From the point of view of social theory, space is the material support of time-sharing social practices" (p. 441). If material support for social interaction constitutes social space, then media space constitutes social space as much as a neighborhood bar, classroom, or any other place-based space where people gather. Interactive media involving the internet, e-mail or written letters are perhaps more social than television, magazines, or books; but insofar as these media influence behavior by conveying ideologies or subculture norms and values to prospective members, they become social spaces.

By engaging in interaction using mediated social spaces, people who are dissatisfied with their everyday lives, or experiencing the anomie and normlessness (Durkheim 1897, Merton 1938) of modern life, may find messages from fellow travelers who have found various deviant solutions to similar problems. "Deviant" in this context means the solutions are outside the norms and values of the social context people find themselves in. People begin the process of subcultural enculturation by adopting these solutions as normative goals for themselves and begin moving towards participation in a subculture. This mode of subcultural adoption agrees with Macbeth's description of cruisers process of enculturation, and with the findings of Fine and Kleinman's (1979) discussion of media diffusion of subcultural norms and values in American youth subcultures.

My father provides a perfect example of this type of subcultural value acceptance. His movement from Fire Department Captain to Marine Vessel Captain followed very closely to the model provided by Macbeth. He was well into his thirties by the time he completed this process of acculturation. This late acculturation is not atypical of Blue Water Sailors, if only because joining the cruising lifestyle as a full participant requires a significant investment of time and resources.

The Cruising Subculture was born out of anomie and dissatisfaction during the Industrial Age, a time characterized by increased rationalization and bureaucratic domination of social practices, and by a growing proliferation of urbanization and

materialist values. Cruisers escaped the emerging world system by going to sea. They could do this by sailing away, and only occasionally returning to shore in developed nations to re-provision their vessels with supplies unavailable to them in the tropical backwaters they otherwise chose to inhabit.

The ease with which we can divorce ourselves from the dominant world-order is rapidly disappearing. Escape is no longer an easy or viable option, not even for the truly adventurous. Living at this point in the Information Age, we may have reached a point that precludes any complete escape from mainstream life. The way we communicate with each other has changed dramatically under the influence of technological information channels, making the factors of synchronous time and proximity increasingly irrelevant to information connectivity

The point of my study is to examine these changes in the context of cruising experience, and to highlight the fact that the world is moving forward at an aggressive pace. My son visits his grandparents aboard *Mah Jong* every summer and can stay in contact via computer with all his acquaintances and any significant events unfolding in the world, without having to leave the boat anchored offshore from a tiny Caribbean paradise.

Jaime online in the main cabin of *Mah Jong* – Isla de Culebra, Puerto Rico, 2005.

Other cruisers also enjoy the benefits of this technology allowing them to continue working while they sail from port to port in the tropics as exemplified by the following comment, taken from an interview with one of my participants:

> The biggest change for us in 25 years of on and off cruising is the computer and internet, then the GPS. The personal computer enabled us to do our consulting work from basically anywhere in the states or other countries. The cities we work for have no idea we are on a boat and not in an office in San Diego. They never ask and we never tell, they think we are still in town like 20 years ago. All they want is the work done on time. If they want a meeting I fly in, preferably without a tan. That has been the single best change for us in being able to make a living while out (T.G., January, 2005).

Theory and Initial Findings

In *Discipline and Punish*, Michael Foucault (1979) discusses the concept of the Panopticon, an idealized prison design from the nineteenth century that left the inmates fully visible at all times; the inmates, can not tell whether they were being observed at any given moment, only that it is possible that they are being observed. This arrangement replaces the crowd with "a collection of separated individualities . . . to induce in the inmate a state of consious and permanent visibility that insures the automatic functioning of power" (p. 201). This visibility and recording of every deviation from the norm in modern bureaucratic society best describes the social constraint Cruisers are trying to abrogate with their nomadic lifestyle.

The Information Age, especially as discussed in Castells' *Network Society* (2000), has produced significant changes in how people communicate, live, and escape, and it has done so in ways that are still unclear to us. These changes are the focus of my study.

Over the past decade, communications technology has undergone rapid change; cellular phone and internet services are now available at a reasonable rate in nearly every

area of the world. Wi-Fi and satellite uplink technology (still expensive, but dropping in price) are bringing broadband internet access to businesspeople and travelers (Kelly 2005). With these technological changes, come ever-greater changes in the way that social interaction may take place and that social control may be exercised (Castells 2000).

In a manner largely in agreement with Castells' theoretical framework, Mark Poster has further developed Foucault's model of social control for the Information Age in his book *The Mode of Information.* Poster suggests that with the proliferation of CMC, Foucault's Panopticon has become a "Super panopticon" and now regulates nearly all of our social interactions.

The ocean cruisers are adopting these new communications and materials technologies at a prodigious rate. GPS systems provide easy and exact determination of where the boats are located on a chart, making it easy to avoid reefs and other dangers of the ocean. Portable internet provides safety through the easy access to up to the minute weather charts, easy online ordering of replacement parts for engine or navigation systems, research into what is required to enter a new country, up-to-date charts of unfamiliar waters, contact with fellow Cruisers, friends, and family through email and instant messaging (IM) and a host of other conveniences.

The various cruising organizations, such as *The Seven seas Cruising Association*, have gone online and members can read their journals and find host families in ports around the world while still out of sight of land. None of this was possible ten years ago and it is clearly effecting change in the lives of the cruising subculture. Here is a brief excerpt from an email from another research participant:

> It is easier, undoubtedly safer, and much more comforting to be able to communicate so well. But these very factors tend to diminish the sense of adventure one feels, when he knows that he is truly on his own, and that his comfort, wellbeing, even his safety, are solely in his own hands (J. A. D., Sept. 2005).

This exploratory study is to identify phenomenological categories of change the in the day-to-day lifestyle of the Cruising subculture, through the eyes and experience of a number of active Cruisers. Then I will code these experiences and compare them to the results of earlier ethnographic studies to find out specifically in what ways things have changed for cruisers in the past decade. The results of this work will be compared to various theories of internet communications and I will attempt to use the results to suggest lines of research or new, grounded theoretical discourses that address the changing nature of the social landscape.

I am using survey and open-ended questionnaire research instruments, delivered to boats in various areas of the world by email, to find out what the Cruisers think about these changes in technology and communication. Furthermore, I am in the process of conducting in-depth semi-structured interviews through cell phone conversations and/or IM technology with those participants who are willing to invest the time and who have the technology.

Based on provisional analysis of feedback from my surveys, plus years of acquaintance with the cruising subculture and extensive conversation on the subject with my primary informants, my initial findings suggest Cruisers are ambivalent about the increasing ease and scope of communications. They enjoy the benefits mentioned above and think it is wonderful that they can stay in touch with friends and family, and with each other, no matter where in the world they go. But at the same time, they are increasingly concerned about their growing dependence upon such technologies and by the increasing amount of interaction with mainstream culture brought about by these technological advances.

Mark Poster (1990) suggests that the internet has transformed the world into a "Superpanopticon, a system of surveillance without walls, windows, towers or guards…result[ing] in a qualitative change in the microphysics of power" (p. 93). The extent to which the internet has grown in the intervening years was beyond anyone's imagination at the time it was developed (Kelly, 2005). Today this Superpanopticon is ever closer to becoming that ideal form of "permanent visibility" in which our every purchase and our every communication is logged, monitored and entered into a file. Even without a coherent means for individual people to access this data, the network system makes its own decisions regarding our wants, needs and interests. This is how Amazon.com is able to predict with some regularity what I might like to read.

The question in my mind as I embark on this project is this: can the Cruiser subculture of iconoclastic loners survive contact with the Network phenomenon? If it can, who will these cruisers become in the grip of the subtle honeytrap of the World Wide Web? Furthermore -- and this is the larger scope of my interest in how networks are effecting change in the cruising subculture -- what will the emergence of the Network Society mean for us all over the course of the next century?

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Legitimate Then, Illogical Now:
Tracing the Origins of Atomic Weapons

Nicholas Martinez

Weapons of mass destruction are materials of great controversy, similar to many other weapons in having the capability to start armed conflict and cause human destruction. A major derivation and cause for concern lies in the awesome destructive power of a single weapon, as seen by the deployment of atomic bombs on Nagasaki and Hiroshima in Japan at the end of World War II on September 6th and September 9th, 1945. Such weapons are of great concern not only because of their ability to destroy large areas of habitat with a single device, but because of the current justifications for starting such programs and need to possess these destructive materials.

In the world today, North Korea, Iran, India, and Pakistan each have nuclear and/or biological weapons programs underway. Their programs should not be frowned upon by people in America, Great Britain, China, France, and Russia, for the simple reason that such weapons exist in the military arsenals of these countries already. Of course, weapons of mass destruction are of major interest and intrigue to us all, having played a decisive role in the Bush administration's rationale for invading Iraq in March 2003.

To bring this discussion into perspective, how did weapons of such destructive magnitude arise? I will present an analysis into the origins of weapons of mass destruction, focusing primarily on the initial years of the atomic weapons programs, from the late 1930's to early 1940's. The countries involved in the development of atomic weapons during this time period were Germany, Russia, America, Great Britain, and France. Another key focus of this paper is to explore reasons for the institution of atomic weapons programs within the superpowers arising in the aftermath of World War II: the United States of America and the Union of Soviet Socialist Republics. (I do not consider China's role during this period of nuclear proliferation.) Further comment will ensue on the legitimacy of such weapons in the world today.

In dealing with the origins of the atomic weapons programs, my analysis develops within the time period leading to the creation and institution of atomic programs in the two countries. For the United States, the formal initiation of a weapons program began in June of 1940, with the creation of the National Defense Research Committee.[1] The starting point of the Soviet Union's program is a bit vague, but most research points to June 1940 with the establishment of the Uranium Commission by the Presidium of the Soviet Academy of Sciences, formed for the purpose of researching the "uranium problem."[2] Further commentary will develop concerning the development and use of the atomic bomb in September 1945, and regarding the reasons for continued development of more advanced weaponry in the aftermath of the bombings of Hiroshima and Nagasaki.

One must realize that America's weapons project was a joint project with Great Britain, and in the interests of the Allied Powers at the time. France also had a joint program with Great Britain in Canada as well, and Germany was still involved in their own research program. The Manhattan Project is often singled out as the sole program because it was

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[1] Leslie R. Groves, *Now It Can Be Told: The Story of the Manhattan Project* (New York: Harper and Brothers, 1962), 7.
[2] Thomas Cochran, William Arkin, Robert Norris, Jeffrey Sands, *Nuclear Weapons Databook, Vol. IV: Soviet Nuclear Weapons* (New York: Harper & Row, 1989), 5.

the main competing force against the U.S.S.R. after World War II.

With Germany fighting for more power and involved in war at their doorstep, atomic development could not progress without restraint. As Herbert York states, "not only had German science been decimated and thrown into a chaotic state by the expulsion of the Jewish scientists, but the belief that the war would be very short and political factionalism prevented what remained from doing anything much."[3] With bombings on London and constant threats of battle in both France and Great Britain, vital attention and focus was subverted away from such scientific endeavors in order to focus on the war at home. America was the only country spared the challenges of facing war on the home front. As a result, America could commit its monetary and intellectual capital toward rapidly initiating and executing a full-scale weapons program.[4] Even so, America's intent and motive behind the development of such weapons, including above all the motivations behind the Manhattan Project, are centrally important to understanding why the Manhattan Project was able to proceed at such a rapid pace.

The development of atomic energy came out of discoveries and inventions within scientific academia, stretching from the mid 1890's to the late 1930's. These inventions and discoveries really helped to bring about the creation of experimental government programs. As Richard Rhodes mentions in the introduction to Robert Serber's *The Los Alamos Primer*[5], "there was never in any case any scientific 'secret' to the atomic bomb, except the crucial secret, revealed at Hiroshima and Nagasaki, that such a weapon would work. The discovery that led directly to the bomb was the achievement of …Lise Meitner, Otto Hahn, and Fritz Straussman (in December of 1938, the discovery of nuclear fission)." [6] As thoroughly discussed in *The Making of the Atomic Bomb*[7], there are many discoveries and experiments before that of nuclear fission which can be given credit for assisting in the development of the atomic bomb and other weapons of mass destruction, such as Ernest Rutherford's discovery of the atom in 1911,[8] as well as James Chadwick's discovery of the neutron in 1932. "Hans Bethe once remarked that he considered everything before 1932 'the prehistory of nuclear physics, and from 1932 on the history of nuclear physics."[9] But "it was immediately evident to physicists everywhere that nuclear fission might serve as the basis for new sources of power and new weapons of war."[10] It was out of this discovery that science took on a major role in research and development programs within their governments.

Scientists are much like any other professionals, seeking out newly discovered fields of study in the hope of finding answers to challenging new questions (historians can be placed into this category as well). "Twice as many Americans became physicists in the dozen years between 1920 and 1932 as had in the previous sixty. They were better trained than their older counterparts."[11] We should take a moment to comment on the state of atomic science before and after April 29, 1939.

Prior to 1939, there was open access to most scientific information and data results from around the world. With the emerging threat posed by Germany and the Third Reich, voluntary secrecy became an essential

[3] Herbert York, *The Advisors: Oppenheimer, Teller, and the Superbomb* (Stanford, Stanford University Press, 1976), 14.
[4] York, 14.
[5] Robert Serber, *The Los Alamos Primer: The First Lectures on How to Build an Atomic Bomb* (Los Angeles: University of California Press, 1992).

[6] Ibid., xii-xiii.
[7] Richard Rhodes, *The Making of the Atomic Bomb* (New York: Simon and Schuster, 1986).
[8] Ibid., 50.
[9] Ibid., 165.
[10] Serber, xiii.
[11] Rhodes, 141.

requirement for the British and Americans. Many did not like the secrecy of science, and among the most outspoken was Niels Bohr. Rhodes writes:

> He had worked for decades to shape physics into an international community, a model within its limited franchise of what a peaceful, politically united world might be. Openness was a fragile, essential charter, an operational necessity, as freedom of speech is an operational necessity to a democracy…. Secrecy would revoke that charter and subordinate science as a political system to the anarchic competition of the nation-states.[12]

As seen in the processes leading to the discovery of nuclear fission, where the discovery was made by an Austrian physicist and two German chemists, there were no "us" and "them" prior to 1939. More pointedly,

> In France, Frederic Joliot-Curie discovered artificial radioactivity. In England, James Chadwick discovered the neutron. In Italy, Enrico Fermi used neutrons to explore nuclear processes. In America, Ernest Lawrence developed large particle accelerators, or 'atom smashers,' which enabled nuclear research to advance even more rapidly.[13]

Lawrence was not simply an American; he was a scientist who understood that the benefits of science were meant for his fellow man, not just Americans. This is the stage that the world was open to. Ideas, concepts, inventions, and experiments were not the property of any government, they were the property of the academic community at large. This is the manner in which science would have continued, but Hitler and Nazism planned to take science into a different realm of light, one full of shadows and uncertainties.

As Rhodes states, "work on military applications began first in Germany, where the Reich Ministry of Education convened a secret conference in April 29, 1939, that led to a research program and a ban on uranium exports."[14] It is actions such as these that led nations into secrecy, a world within science that became very dangerous, and created much contempt and fear for all inhabited within its sphere.

Due to this emphasis on secrecy, much of the information concerning the experiments and ideas circulating at this time went unrecorded. As Leslie Groves, in charge of the atomic bomb's research and development, explains in *Now It Can Be Told: The Story of the Manhattan Project*[15], "in general, it was the scientists who were personally acquainted with Hitler's New Order who first became most interested in the possible military uses of atomic energy and its effect on the existing balance of political power."[16] Groves, a top American government official, does make a valid point in that Germany, headed by a leader on the brink of world domination, obviously had the greatest interest in the possibilities that such a weapon would serve for his New Order. What is most interesting concerning Germany was the idea that one of the causes which united the country together under one leader, anti-Semitism, ultimately led to America's creation of the bomb. The actions taken by the Third Reich to rid themselves of the Jewish population would ultimately allow such distinguished scientists such as Albert Einstein, Edward Teller, Leo Szilard, and Daniel Guggenheim entrance into the United States and Great Britain at the height of the scientific boom. Germany ultimately put into the hands of its enemies the keys needed to unlock the secret weapon that would help to facilitate an end to World War II.

We realized that, should atomic weapons be developed, no two nations would be able to live in peace with each other unless their military forces were controlled by a common higher authority. We expected that these

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[12] Ibid., 294
[13] York, 13.
[14] Ibid., xiii.
[15] Groves, cover.
[16] Ibid., 5.

controls, if they were effective enough to abolish atomic warfare, would be effective enough to abolish also all other forms of war. This hope was almost as strong a spur to our endeavors as was our fear of becoming the victims of the enemy's atomic bombings.[17]

While similar origins can be identified in the research and development of the atomic bombs in Germany, America, France, Great Britain and Russia, interesting changes occur in the respective atomic movements within these countries as a result of the 1939 secret conference in Germany and later, after the atomic bombings of Hiroshima and Nagasaki in September 1945. After 1939, motives and reasons for advancing the science of atomic energy evolved each country. Germany, under Adolf Hitler, desired to develop atomic energy so as to build a weapon that would support its objective to expand its domain of political and economic power. France, Great Britain and America worked in collaboration with each other to advance their development of an atomic bomb, urgently trying to create such a device before it could materialize in German hands. Russia became involved in a debilitating war with Germany shortly after the initial phase of its development of atomic energy, and was forced to put its research and plans aside in order to fight the advancing Germans and halt their progress at the very gates of Moscow. The Soviets later employed an accelerated research/espionage program that allowed it to catch up with the progress of the other atomic powers.

While the early stages of the Russian and American projects originated less from competition and fear of one another than from the advancement of science and access to much the same information available to scientists in other countries, subsequent stages evolved under more stressful circumstances. While equal access to information might have remained a constant element in subsequent developments of atomic energy, as it had been

prior to 1941, German secrecy and the eruption of the Second World War spread fear, uncertainty, and broken lines of communication among the emerging atomic powers, creating conditions ripe for an ensuing Cold War.

While the Cold War involved an exchange of words, strategic maneuvers, and the ready deployment of overwhelming stocks of potentially destructive weapons, it stopped short of promoting the actual use of these weapons. But behind this war stood the potential for a war as envisioned by physicists involved in the early development of atomic weapons -- a war unlike anything seen before. Lurking with the ever-present potential to wipe out mankind, this battlefield continues to lurk at the margins of our lives, everywhere and nowhere.

http://www.gensuikin.org/english/photo.html

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[17] Rhodes, 308.

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It Could Be Worse:
Perceived Passivity Prevails in Civil Disobedience

Chris Beebout

Although civil disobedience can be a very effective means of resistance and protest, there are certain limitations that arise from its very nature. These limitations can be specifically evidenced in the case of the fight to end apartheid in South Africa. In this thesis I will examine the strengths of passive resistance as well as explore the limits of civil disobedience through several historical examples. Furthermore, it is imperative to evaluate cases of paralleling violent movements which heavily influenced oppressive powers. Ultimately, it may have been favorable for such oppressors to succumb to passive forces because they provided the only deterrence to the overwhelming destruction of violent revolt.

As a revolutionary, Henry David Thoreau is hardly noteworthy, spending only a night in jail for his refusal to pay taxes as protest to American slavery and the Mexican War. The basis for his moral protest, while it was a just and righteous cause, is inconsequential when paralleled with the effect that his message had when written in his magnificent prose. The revolutionary ideas he advocated in "Civil Disobedience" spread beyond the United States and influenced the freedom and apartheid abolition movements in India and South Africa. Mahatma Gandhi and Nelson Mandela embraced Thoreau's concepts in their struggles for self-determination, as did the Civil Rights movement led by Martin Luther King Jr. in the United States, and the struggles of Cesar Chavez to achieve fair wages and safe working conditions for field workers in California. While Thoreau did not create a great change in his contemporary society, he is now immortalized for the influence that his philosophy has had on many human rights movements worldwide.

Thoreau's writings expound on the condition of the United States at the time they were published. His two objections to the current affairs were those of the Mexican-American War and the institution of slavery. His stance was that these affairs were unjust and immoral and since they were supported and perpetrated by the government, then the government itself was immoral and unjust. Likewise, any man who supported the state by paying taxes or taking benefit from the government in any way was immoral and unjust as well. Through this concept, Thoreau developed the idea of civil disobedience, the willful and deliberate violation of the law by the individual citizen. Although Thoreau's protest was a non-violent act, his text did not specifically condemn violence. By refusing to pay taxes and consequentially spending a night in jail, Thoreau upheld his morals and demonstrated a peaceful rejection of the government and its policies.

The British ruled their India colony oppressively in order to exploit it for its resources. Prior to British intervention, India was composed of many small, self-sufficient communities. Great Britain fostered a monoculture in which products such as cotton, jute, tea, and indigo were produced for British consumption and manufacture. The drain on India's ability for independent subsistence caused extreme poverty and starvation among Indians. Ultimately, these oppressive strategies and the forced dependence inherent of colonialism united the Indian nation against a common enemy, the British. Mohandas Gandhi emerged as their leader of civil disobedience to challenge British imperialism. Without Gandhi, the various Indian resistance movements were apt to erupt in violence and their numbers could

be quite imposing. This Gandhi's primary strength, to negotiate with the British that violent revolution among the masses was the alternative. If something happened to Gandhi, then India would erupt in violence. All Indian factions were galvanized by this single man and the British weighed their potential losses against the possible alliance of an independent Indian partner.

As in the case of India, the civil rights movement in the U.S. had met with brutal oppression under the leadership of Martin Luther King Jr. Simultaneous movements of the Black Panthers and Malcolm X evolved. Whereas King preached non-violence and civil disobedience, the Panthers and Malcolm X advocated change by any means necessary. The struggle for civil rights in the U.S. had tow options: violent or nonviolent. Typically, history tells that the civil rights movement was successful because of the nonviolent methods lead by King and glosses over the actions taken by violent organizations. Freedom marches, sit-ins, boycotts, and acts of passive resistance are the acknowledged means by which the equal rights for African-Americans were acquired, but nothing is said of the violent option. It is therefore useful to acknowledge the violent movements and explore their effectiveness in an attempt to analyze the effectiveness of the passive civil rights movement.

In South Africa, the struggle to abolish apartheid was initially cast as a nonviolent cause. Under the African National Congress and Nelson Mandela, the people of South Africa rallied together in acts of passive resistance to challenge the domination of the white minority over the black majority. After years with little to show for accomplishments, the ANC developed an underground violent faction that called itself Umkhonto we Sizwe. The organizing view of this organization was expressed by Mandela in the following way:

The time comes in the life of any nation when there remain only two choices – submit or fight. That time has come to South Africa. We shall not submit and we have no choice but to hit back by all means in our power in defense of our people, our future, and our freedom. (Mandela, 4)

Thus, while the ANC maintained its passive stance towards change, it coincidentally, but secretly, supported the violent measures taken by Umkhonto. In addition, there were many other radical and violent sects that revolted in South Africa at the time. By granting the ANC victory over apartheid, the National Party avoided a bloodbath of more violent and destructive methods

In California, Cesar Chavez worked with the United Farm Workers to achieve decent wages and safe working conditions. The struggle to achieve these means was approached at length through passive resistance. Boycotts and strikes were used to persuade farm owners and growers into granting the wishes of the UFW. Paralleling these attempts though, the Teamsters Union took more aggressive measures. With the intervention of the teamsters, the UFW were granted the concession of growers.

Although the accomplishments that were made in all of the mentioned examples are attributed to passive factions, they did not exist alone as the only movements of the time. It seems that these movements gained more support because they were more appealing to average citizens than violent revolt. By acknowledging the role of the parallel violent movements operating concurrently with non-violent movements in each geographical location and time-period, we can perhaps identify them as contributing factors leading toward success of the non-violent movement, perhaps even see them as a major cause of change. Through historical research it is possible (and important) to note these instances, and to credit them with some of the accomplishments that have moved so many contemporary societies towards the goal of securing more respect and protection for human rights.

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Boundaries In Translation At The Margins Of Liminal Excess: Calibrating The Voice Of Empire To The Ear Of Resistance

James A. Tuedio

> We are searching for words; maybe we are also searching for ears.
> But who are we anyway?
> --Friedrich Nietzsche, *The Gay Science*

> Can there exist a common sense, a public, or public space - a *glasnost* - which is not identified with a single tradition, or with a single way of classifying the plurality of traditions, but which is so divided up that each tradition remains exposed to the singularities of the others, and of those yet to come? Can there exist a philosophical community not based in the assumptions of an overarching unity?
> --John Rajchman, *"Translation Without a Master"*

> Traces. Implicit presences, referring to more than we can say or see:
> to be wild is to stand out *and* to disappear.
> --Irene Klaver, *"Silent Wolves: The Howl of the Implicit"*

Boundaries and Excess

Boundaries, like horizons, are forever in translation, always receding from our efforts to transgress them. We can only pass *into* boundaries, and only by taking along something of ourselves that cannot pass through, like a question awakening within us. But we do not choose this question. The question arises out of the circumstance of our involvement. The circumstance calls us into the open, decentering our attunement within an atmosphere of questioning. We have entered a liminal space, a membrane between inner and outer. This is a place of uncanny exile, for we still intuit a sense of home: the cultures of domination, the schemes of normalization, exclusion, disruption, resistance, translation, excess. Passing into these boundaries, we encounter a liminal excess we can neither escape nor exceed. Something within us is calibrating the voice of empire to the ear of resistance. Welcome to the Age of Exilic Life. But where are we, exactly? Of his worldly travels, Paulo Freire writes:

> It was by passing through all these different parts of the world as an exile that I came to

understand my own country better. It was by seeing it from a distance, it was by standing back from it, that I came to understand myself better. It was by being confronted with another self that I discovered more easily my own identity.[1]

This parallels a view expressed by Edward Said, in reflecting on Theodor Adorno's claim that "it is part of morality not to be at home in one's home."[2] Said writes:

> To follow Adorno is to stand away from "home" in order to look at it with the exile's detachment. For there is considerable merit in the practice of noting the discrepancies between various concepts and ideas and what they actually produce. We take home and language for granted: they become nature and their underlying assumptions recede into dogma and orthodoxy. The exile knows that in a secular and contingent world, homes are

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[1] Cf. Paulo Freire and Antonio Faundez, *Learning to Question: A Pedagogy of Liberation* (Continuum, 1989), p. 13.

[2] Theodor Adorno, quoted in Edward Said, "Reflections on Exile," in *Out There: Marginalization and Contemporary Cultures*, ed. Russell Ferguson, Martha Gever, Trinh T. Minh-ha, and Cornel West (MIT Press, 1990), p. 365.

always provisional. Borders and barriers, which enclose us within the safety of familiar territory can also become prisons, and are often defended beyond reason or necessity. Exiles cross borders, break barriers of thought and experience.[3]

Boundaries in translation mark the interface of empire and excess. There is a strong sentiment within postmodern thought to lodge this translation activity at the margins of liminal excess. Thinkers as varied as bell hooks, Salman Rushdie, Italo Calvino, Michael Ignatieff, Martha Nussbaum, Judith Butler, Michel Foucault, Gilles Deleuze, Jean-Luc Nancy and Georges Bataille have called upon us to investigate this dynamic of translation, and to articulate its relation to the perpetual interplay of normalization (exclusion) and excess. Central to these views, we encounter the presumption that every scheme of normalization implies both exclusion and excess; that is, normalization implicates a fundamental "outside," --even if, as Judith Butler contends, a universal presumption can only be challenged *from (its own) outside."[4]*

On the other hand, if there are no boundaries to empire, if empire has no "outside," as Hardt and Negri have argued, then perhaps the concept of "liminal excess" becomes a misplaced priority in postmodern reflections. Under the presumption of total immanence, Hardt and Negri argue, translation activity inherent in marginality is morphed into a "swarm" of "constituent power." The collective yield of constituent power is the saving grace of "a multitude of cooperating singularities." The destiny of this multitude is to navigate through the crisis atmosphere of singular events, as one might kayak through a "crisis" rapid, and in the process, to dissolve the imperial grip of normalizing practices and arrangements that otherwise impede the proper consummation of human belonging.[5]

And yet, when bell hooks invites us to join her at the margins of radical openness, I don't think she is inviting us to join her for the purpose of consummating our belonging as a human multitude. "We greet you as liberators," she writes. "This 'we' is that 'us' in the margins, that 'we' who inhabit marginal space that is not a site of domination but a place of resistance."[6] She then entreats us to "enter that space." But how are we to understand this invitation, when we find it cast in the form of an intervention? "I am writing to you," she continues.

> I am speaking from a place in the margins where I am different, where I see things differently.... *This is an intervention.* A message from that space in the margin that is a site of creativity and power, that inclusive space where we recover ourselves, where we move in solidarity to erase the category colonized/colonizer. *Marginality as a site of resistance.* Enter that space. Let us meet here. *Enter that space. We greet you as liberators.* (hooks, 152, my emphasis)

Is there any leverage in the collective efforts of hooks and the other postmodern thinkers to help us examine the transformative influence of liminal excess? Can we enter the margin as a place of radical openness to determine

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[3] Edward Said, "Reflections on Exile," p. 365. There is an interesting discussion of this theme in Henry Giroux, "The Border Intellectual." Cf. Henry A. Giroux, *Disturbing Pleasures* (Routledge, 1995), pp. 141-152.

[4] Judith Butler, "Universality in Culture," in Martha Nussbaum, *For Love of Cpuntry: Debating the Limits of Patriotism* (New York: Beacon, 1996), p. 49, my emphasis.

[5] Antonio Negri, *Insurgencies: Constituent Power and the Modern State* (Minneapolis: University of Minnesota, 1999), p. 333. Cf. Michael Hardt and Antonio Negri, *Multitude: War and Democracy in the Age of Empire* (New York: Penguin, 2004).

[6] bell hooks, *Yearning: Race, Gender and Cultural Politics* (Boston: South End, 1990), p. 152. Cf. "Homeplace: A Site of Resistance" (pp. 41-49) and "Choosing the Margin as a Space of Radical Openness" (145-153).

how liminal excess works to destabilize articulations of dynamic, expansive boundaries? Or how liminal excess manages to de-stratify the boundary zones supporting imperial frameworks of normalization and exclusion? What are we to make of the tensions arising at the boundaries of empire, where "globalizing" practices of domination aim to prefigure the domain of nomadic exile under a commonwealth of normalization?

The secret may lie in the work performed by the ear of resistance, when it transforms the boundaries set in place by the voice of empire. Hardt and Negri offer the following comment on the relation between the forces of diffeence and the forces of unity:

> The multitude is composed of a set of singularities . And by singularity here we mean a social subject whose difference cannot be reduced to sameness, a difference that remains different. The plural singularities of the multitude thus stand in contrast to the undifferentiated unity of the people.[7]

Through implicit forms of translation, the ear recalibrates the voice, crossing thresholds of uncontainable excess overflowing the nomadic contexts of exilic life (and bleeding into the cultural fabric of marginal possibilities). Is it possible these "performative contradictions" produce a breakdown in the power of inside/outside boundaries to contain the influence of liminal excess? If so, might such actions serve to interrupt the exclusionary dominion of our dominant normalizing practices?

The mere possibility of such interruptions raises the stakes with respect to any facets of nomadic life that might challenge the overarching dominance of empire. While these interruptions commonly lead to an intensification of the war on nomadic forms of life, such imperial efforts can also stimulate a recalibration of the voice of empire wherever liminal excess nurtures the ear of resistance. Such progressive logic will challenge the paradigm of cosmopolitan normalization, opening the field of play to regenerative forms of nomadic life. It will also stimulate a "critical parallax" within the indeterminate field of translation activity, which is itself animated by contestation and incommensurate excess. The resulting "ambivalence of the norm" disrupts the culture of domination and strengthens the influence of liminal excess, further weakening the holding power of empire (but also deferring the arrival of anything like a "multitude of cooperating singularities"). Here we return to the overarching theme of "boundaries in translation," which I consider central to any viable concept of border cultures. Let me attempt to develop this theme somewhat obliquely, implicitly, we might say, through a brief discussion of home-boundaries.

Home and Translation

We seldom inhabit the same home-world for long stretches of time. Even if our own situation remains relatively stable, situations are changing around us all the time. As Salman Rushdie points out in "Imaginary Homelands," social migration, cultural displacement, cross-pollination, and influences "from beyond the community to which we belong" all serve to expand "our narrowly defined cultural frontiers" and challenge our narrow sense of being-at-home.[8] We are always already lodged within a cultural confinement from which we cannot escape, always talking and listening from our own position in life. The only way "out" is through translation.

Crossing into the boundary zones of home-life commits us to translation activity. Translation makes it possible for us to move from the familiar "partial" ground of our

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[7] Hardt and Negri, *Multitude*, p. 99

[8] Salman Rushdie, *Imaginary Homelands* (New York: Penguin, 1991) pp. 19-20.

home-space into more abstract territory. In the process, Rushdie notes, we are exposed to "new angles at which to enter reality." Rushdie's writings are to be valued for the way they celebrate exposure to influences that open our home-worlds to the wild pollens and fragments of different memories, meanings, and descriptions.

The power of literature and other cross-pollinating sources to increase our exposure to new experiences of meaning serves also to expand our capacity to translate intangible features of our private home-worlds into more tangible articulations. As we assimilate translations born from exposure to the wild, we can use these to forge new inroads -- perhaps even new styles-- of reciprocal belonging.

Even so, the gulf between incompatible descriptions and incompatible perceptions remains a feature of our intersections with alien home-worlds. Nevertheless, as Judith Butler echoes in her discussion of "Universality in Culture,"[9] there is always a need to take other cultures, other descriptions, and other perceptions as seriously as we take our own. But the point here is not that we might bring about some all-encompassing cultural articulation of home. The point is to open up channels for a trans-cultural dialogue, albeit one that can move between various cultural instantiations only by means of translation.

As such, the universal is conceived in movement toward ever-more expansive inclusions of otherness, forever on its way, always "not yet" articulated. Butler's point is that the universal can never be fixed once and for all. It remains no more than "a postulated and open-ended ideal," and furthermore, one that can be challenged only "from (its own) outside." Nor can we ever appreciate the scope of possible challenges to our schemes of normativity, for the range of our anticipations is forever constrained by the

limited attunements of our specific cultural partialities.

The problem isn't that we simply disagree. As Butler points out, there is nothing in principle blocking us from striving to attain consensus regarding universal values and conventions to anchor our investments in home and identity. But achieving such a consensus could never establish that we have anticipated all future challenges to our universal presumptions. For this reason alone, she reiterates the importance of keeping ourselves open to the always pending arrival of a "futural anticipation" of universality. Such anticipation precludes having a "ready concept," requiring instead an attunement for articulations that "will only follow, if they do [at all], from a contestation of universality at its already imagined borders."[10]

Butler develops this conclusion in relation to the problem of self-privileging norms, and in the process, she draws out a point that seems quite applicable to the problematic of home-boundaries. Butler writes:

> If the norm is itself predicated on the exclusion of the one who speaks, [on] one whose speech calls into question the foundation of the universal itself, then *translation* on such occasions is to be something more and different than [simply] an *assimilation to an existing norm.* The kind of translation that exposes the *alterity within the norm* (an alterity without which the norm would not assume its borders and "know" its limits) exposes the failure of the norm to effect the universal reach for which it stands, exposes what we might underscore as *the promising ambivalence of the norm.* (Butler, 50, my emphasis)

The promising ambivalence of universalizing norms provides our direct link to the wild and situates us in a field of radical exposure to uncontainable excess. Oriented in this way,

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[9] Cf. Nussbaum (1996), pp. 45-52.

[10] *Ibid.*, pp. 47-49.

we come face-to-face with the possibility of deterritorializing phenomena reveal the *contingent articulation* of legitimation strategies and trans-cultural norms. Actions of this sort (which Butler terms "performative contradictions") serve to interrupt the schemes of normalization that were previously cast in terms of a universalizing discourse, but whose legitimacy is now unexpectedly thrown into question "from (its own) outside." As Butler points out,

> The translation that takes place at this scene of conflict is one in which the meaning intended is no more determinative of a "final" reading than the one that is received, and no final adjudication of conflicting positions can emerge. Without this final judgment, an interpretive dilemma remains … and the complex process of learning how to read that claim is not something any of us can do outside of the difficult process of cultural translation. (Butler, 51)

We can experience this notion of "cultural translation" as our point of entry to home in the writings of Italo Calvino, most forcefully in his classic work, <u>Invisible Cities</u>.[11] Calvino reveals how unfolding experiences are always partially articulated from the orientation of our specific cultural immersion, especially in our encounters with alterity. If our worldview is forever partial, so too are the accounts we give to ourselves and others of the places we encounter. Each articulation of a place we experience is dependent on the place from which we have come.

If Martha Nussbaum would have us aspire to a cosmopolitan rationality as a way beyond partiality, Judith Butler would counter that any claims to cosmopolitan universals are forever parasitic on our historical location. Calvino's angle is to see these accounts as specific cultural articulations, and as reflections of our specific orientation to home. We gain new perspective on home by seeing new places, but in seeing new places, a particular frame of reference is always at stake, the frame of reference of home.

As Calvino writes, "the traveler's past changes according to the route he has followed." Each new city calls forth "a past of his he did not know he had: the foreignness of what you no longer are (or no longer possess) lies in wait for you in foreign, unpossessed places."[12] And if we are careful to fight off the stereotypes of home, we will experience the complexities and implicit articulations of place and come to see "home" and "belonging" *as relational terms.*
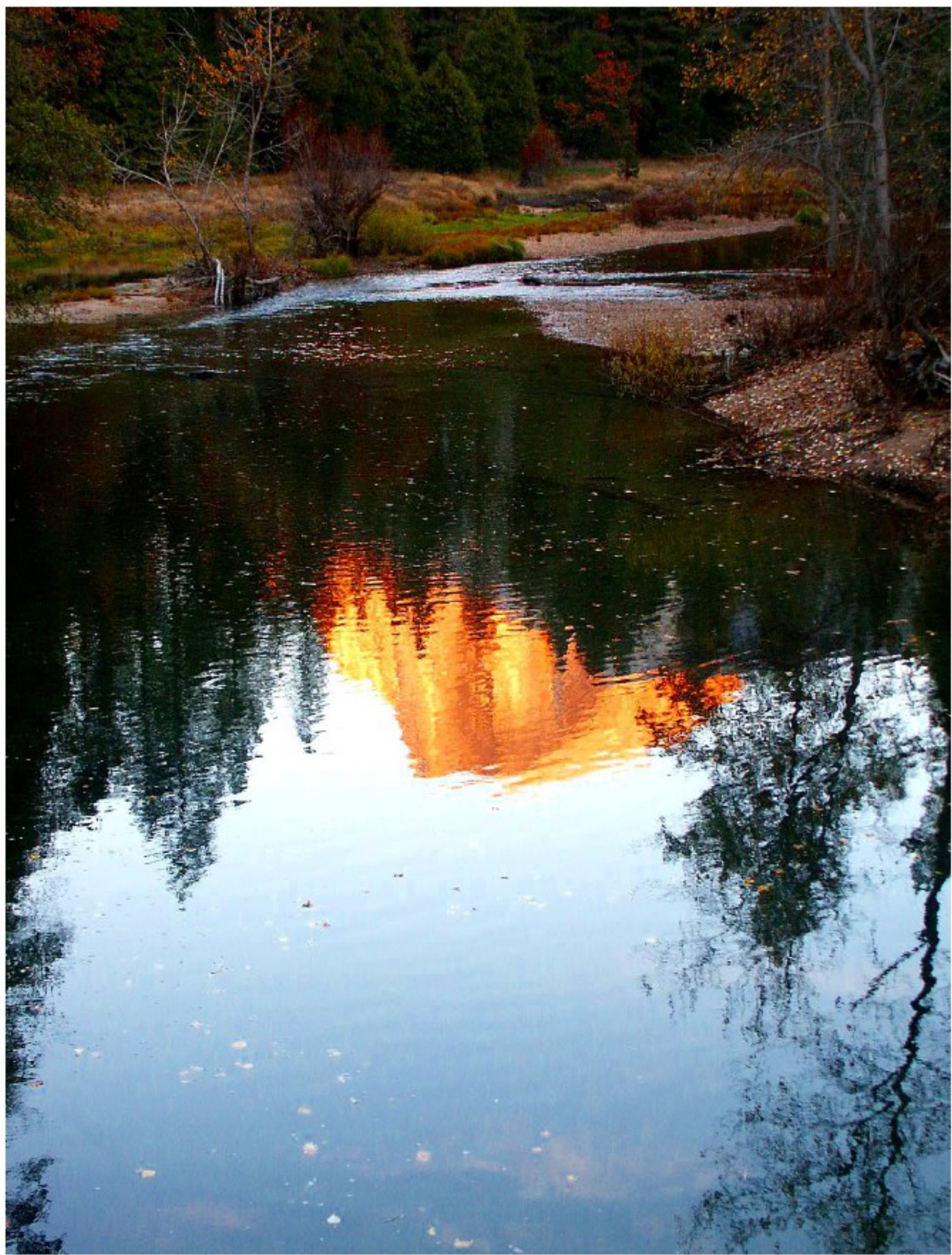
In the end, we can only understand and appreciate different places. There are only inter-relating translations, translations through the lenses of different places, all connected in a lateral network with no top, no anchor, no privileged cosmopolitan frame of reference. We can only work from where we've grown up or where we've traveled. Every position we encounter is "translated" out of positions experienced before.

In this sense, no matter what cultural context we are in, new experiences of home will be revealed to us. But if we stabilize too much in words, we risk losing the rich texture of these experiences. Calvino values most our *implicit* relations to home, the ones we experience subliminally as we travel about in new contexts, the ones that speak with our ears as we take in the stories of our life. "The listener retains only the words he is expecting," Calvino writes; as such, "it is not the voice that commands the story, but the ears."[13] Home, then, is a complex of relations (never to remain the same). We live these complex relations between cities, within cities, within ourselves. Relational change is the only constant

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[11] Italo Calvino, *Invisible Cities,* trans.William Weaver (New York: Harcourt Brace Jonanovich,1974). See especially pp. 27-9, 85-7, and 135-39.

[12] Ibid., p. 28-9.
[13] Ibid., p. 135.

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