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EDITOR'S COLUMN

Transmission from “Eaarth”?

As this issue of *Distinctions* goes to press, many at Kingsborough are reflecting on the lectures, panels, debates, films screenings, and other events that have composed this year's Eco-Festival, organized by Profs. Betsy McCully and Tara Weiss.

Our keynote speaker, Bill McKibben, explained how his non-profit environmental action network, 350.org, evolved from being comprised of only himself and seven Middlebury College students in 2009 to having members in every country on Earth (except North Korea, big surprise) today. I found it remarkable the extent to which the world has become small and am moved by the fact that so many people around the world are becoming this profoundly dismayed about the extent of the environmental devastation that has been wrought since the advent of the Industrial Revolution.

This semester, students in two of my classes read excerpts from McKibben's most recent book, *Eaarth: Making a Life on a Tough New Planet*. His new spelling for the name of our planet serves to indicate that McKibben feels that it is now irrefutably and fundamentally different from the planet we have always know. In one section, he discusses the now cliché statements by policy makers about our need to “do something now so that our grandchildren don't inherit...” McKibben points out what I have felt for a long time: we *are* the grandchildren and the changes necessary to stem the temperature rise of our planet should have begun generations ago. Many of my students were terrified by *Eaarth*, but more troubling to me were the students who were not, who just found the book “boring.” *That* is terrifying. And it is such complacency and willful ignorance that has gotten us to this point.

And yet. And yet, the student panels at this year's Eco-Fest, such as the one by the students in the Responsibility to Care (R2C) Environmental Stewardship Program, I found profoundly inspiring. These students' enthusiasm for and commitment to social action was not naïve or unrealistic, but grounded in real knowledge of the complex issues involved in battling climate change, and indeed in battling the constellation of other related problems, such as class discrimination or American consumerism.

In this issue of *Distinctions*, I think you will find a similar commitment to understanding, creative thinking, and change. I hope you enjoy the Spring-2012 issue.

Robert Cowan, Ph.D.
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ERNEST OMOROGBE

Humanities and Idolatries: Abiku Mythology¹

Abiku mythology depicts an ancient phenomenon prevalent in African culture which seeks to explain repeated deaths experience within early period of life of a child or deaths which occur at the pinnacle of success as an adult. In some cases the deaths occur at a point when the child blossoms and about to graduate into adulthood. Although this myth is prevalent in Nigeria but it is said to be in existence in Brazil, Trinidad, and other areas of the world where slaves from the Coast of Africa were transported during the slavery era. In the Yoruba culture, the phenomenon is referred to as "Abiku", it is referred to as Ogbanje in Ibo culture, and Igbakhuan in Edo culture. The Phenomenon is identified by other names in other areas of the world where the myth exists.

Abiku is a Yoruba word for a child born to die young and to be reborn by the same mother over and over again. In Yoruba culture, it is believed that an Abiku baby is accompanied to this world by spirits who monitors all activities around the child. The spirit supervises the Abiku child and would order her return to the spiritual realms at the peak of the mother's joy thereby inflicting pain and sorrow upon her earthly host/parents. This myth is festered in African culture where there is belief in the existence of spirits and reincarnation.

In African religion, life does not end with death. The dead is presumed to have transcended to the world of spirits where it continues to have relevance in the life of the living. In majority of the societies in Africa, the spirits of the dead is worshipped and revered and supplications are made and libations are offered to the spirit of the dead to interfere in the life of the living. In times of trouble, spirits of the dead are consulted and appeased with diverse animate or inanimate things depending on the taste of the spirit or the gravity of the problem. There are situations where live goats, chickens, dogs, etc are slaughtered to appease or summon the intervention of the spirits. In the pre-colonial days, human sacrifices were made to appease the gods, or spirits for one reason or the other. The belief in reincarnation also helped in the belief and spread of the Abiku myth.

In both the Yoruba and Ibo customs, Abiku child is believed to have covenanted with higher spiritual powers in the spirit realm to come to earth briefly only to torment the parents and return to the spirit world that is really her abode. The Abiku child selfishly arrogates to herself the power to enjoy two worlds. In the spiritual arena, Abiku is revered and worshipped as a Queen and the successive trips to earth through birth and return through death elevates her position and regard in the spiritual realm. In some societies Abiku spirit is represented by certain images and worshipped as a god. As in most African religions, libations and sacrifices are offered to appease or supplicate to the Abiku spirit. In this case Abiku becomes an Idol deserving to be worshipped as the herbalist, native/traditional Doctors or diviners prescribes.

While on earth, Abiku is lavished with attention and gifts all to persuade her to stay and prevent her return to the realms of the spirits. She is worshipped with all kinds of spiritual provisions and the

¹ Completed under the mentorship of Professor Robert Cowan for ENG 24: Advanced Composition.

accompanying spirit is offered tokens and libations to persuade the Abiku child to stay. In some situations, Abike child is tortured by infliction of marks and sometimes mutilated before burial. Yet, in some communities, once a child is identified as Abiku, she is thrown into the forest and left to die. But Abiku is stubborn, arrogant and defiant. In Wole Soyinka's poem Abiku, we see the level of this defiance from the first stanza of the poem:

In vain your bangles cast
 Charmed circles at my feet
 I am Abiku, calling for the first
 And repeated time

In attempt to placate the Abiku child from the endless circle of coming and returning to and from the spirit world, the parents resort to magical powers and other rituals to forestall re-occurrence. The sacrificial attempts to shield Abiku child from Abiku spirit and its defiant response to the magic and rituals is also expressed in both poems under reference. The magical charms employed in the quest to prevent the return of Abiku to the spirit realm includes charms and bangles, amulets and bells that are tied to the neck or ankles of the Abiku child. The belief is that the persistent ringing of the bell as the Abiku makes any movement would ward off the evil spirits. In the Wole Soyinka's Abiku, we read in the second stanza,

Must I weep for goats and cowries
 For palm oil and sprinkled ash?
 Yam do not sprout in amulets
 To earth Abiku's limbs

Yet in J. P Clark's Abiku we see an appeal to Abiku child to stay.

No longer then bestrides the threshold
 But step in and stay
 For good. We know the the knife scars
 Seriating down your back and front
 Like the beak of the swordfish,
 And both your ears, notched
 As bondsmen to the house,
 Are all relics of your first comings
 Then step in, step in and stay
 For her body is tired,
 Tired, and her milk going sour
 Where many mouths gladden the heart.

Several Nigerian authors, poets and writers have written on the issue of Abiku/ Ogbanje mythology. In the *Journal of Commonwealth Literature* 22.1 (1987);17-30. *Chidi Maduka.T* reports "these spirits in human form(therefore) constitute such terrifying experience to mortals" and have "such a firm grip in the mythic imagination of the people that they have been variously celebrated in literature. They have been figured in different capacities in several works of Nigerian literature. These varied adaptations and celebrations of the spirit – child as character motif, and moment in written and oral literatures, and in dramatic as well as other socio- political performances and commentaries, presuppose a further recognition of its potential as a concept that both encapsulates and expresses a people's dynamic views of our universe's complexity" While Wole Soyinka portrays Abiku as a defiant stubborn and

arrogant Spirit child, another Poet J.P Clark presents the mother's agony and pleads with Abiku to be considerate and stay.;

Coming and going these several seasons
Do stay out on the Baobab tree,
Follow where you please your kindred spirits
If indoors is not enough for you.

Some people believe that the Abiku is a cult where children gather to decide among them who, when, and whom to return. According to the belief, the number of years a child lived to die depends on the oath taken in allegiance to the membership of Abiku cult in the spirit kingdom before she return again to the agonized mother. The Abiku child phenomenon still exist till today but mostly in the rural areas where people are still dependent on the herbalists and diviners for their medical need due to lack of knowledge in the advancement in science, technology and medicine. However, the question is what is the relevance of the Abiku mythology today. The Abiku child mythology has been watered down by knowledge in medicine, science and technology. In medicine, so many reasons can be advanced for infant death. These reasons include sickle cell disease, sudden infant death syndrome, asthma, cancer, and a host of other diseases. Illiteracy and lack of knowledge may have allowed the myth to fester in these communities. Beside medical science and technological influences, Christianity and societal awareness has also helped in the radical shift from the Abiku mythological belief.

A further look at the two adaptations of the Abiku phenomenon into an art form by these two poets, we see the introduction of The Abiku essence to the literary world as representative of an aspect of the Nigerian socio- cultural value and belief systems. African writers soon after the colonial era were eager to present African value systems to the world, and so capitalized on certain themes to bring out the message. Chinue Achebe, Wole Soyinka, J.P Clark, Ben Okri, and Chidi Maduka were in the forefront of this Cultural export. However behind this social cultural export lies the metaphorical expression of the deep political malaise that has plagued the Nigerian Nation. It was with joy that the Nigerian nation embraced independence from Britain in 1960. It was the hope of Nigerians that self rule will usher development and increase living standard. The Nigerian nation went through political turmoil soon after it gained independence from colonial rule. First, the country experimented with the ministerial system of government that was imposed by the colonial power which was toppled by a coup three years later. The people welcomed the coup because it replaced a corrupt civilian government and hoped that the military government would represent and protect them from abuse and maladministration. Before the new government could settle down to carry on the business of governance, there was another coup. Between the year 1963 and 1999 there were eight coups and two civilian governments that woefully failed the nation in the business of governance. It is not surprising therefore that some Nigerians of modern disposition refer to Nigeria as the Abiku country. Like the Abiku spirit child, it keeps coming and going and never stays. Rather than bring joy and peace to the people they are supposed to serve, every successive Nigerian government has brought sadness, pain oppression and disappointment to the people they claim to represent. Nigeria with all its human and natural resources that could have made it a force to be reckoned with globally has come to be known as "big for nothing" in international circles.

The Abiku phenomenon has also been used to describe a situation of individual circle of failures. A person could be described as experiencing the Abiku / Ogbanje phenomenon when one continues to go through a circle of successive joy and failures in life.

On the whole, Abiku is an oral belief of a culture that is not subjected to scientific analysis and empirical evidence. What could have besieged the pre-colonial Nigerian society could have been an undiscovered medical ailment that could not be medically or scientifically explained which caused the premature death of many children. However the myth persists because science and medicine has not offered sufficient explanations for some infant diseases and ailments that have plagued the world today. Also the Abiku mythology does not seek to highlight the philosophy of a contest between good and evil

as rival universal powers as obtains in western thought but posits the interrelationship of African philosophical beliefs that insist on the interplay, interdependencies , and an organic universe.

Abiku by Wole Soyinka

In Vain your bangles cast
Charmed circles at my feet
I am Abiku, calling for the first
And repeated time.

Must I weep for goats and cowries
For palm oil and sprinkled ash?
Yam do not sprout in amulets
To earth Abiku's limbs.

So when the snail is burnt in his shell,
Whet the heated fragments, brand me
Deeply on the breast. You must know him
When Abiku calls again.

I am the squirrel teeth, crack
The riddle of the palm. Remember
This, and dig me deeper still into
The god's swollen foot.

Once and the repeated time, ageless
Though I puke; and when you pour
Libations, each finger points me near
The way I came, where
The ground is wet with mourning
White dew suckles flesh-birds
Evening befriends the spider, trapping
Flies in wind-froth;

Night, and Abiku sucks the oil
From lamps. Mothers ! I ' ll be the
Suppliant snake coiled on the doorstep
Yours the killing cry.

The ripest fruit was saddest;
Where I crept, the warmth was cloying.
In silence of webs, Abiku moans, shaping
Mounds from yolk.

Abiku by John P. Clark

Coming and going these several seasons
Do stay in the Baobab tree,
Follow where you please your kindred spirits

8 · distinctions

If indoors is not enough for you.
True, it leaks through the thatch
When floods brim the Banks,
And the bats and owls
Often tear in at night through the caves,
And at harmattan, the bamboo walls
Are tinder for the fire
That dries the fresh fish up on the rack.
Still, it's been the Healthy stock
To several fingers, to many more will be
Who reach to the sun.
'No longer then bestrides the threshold'
But step in and stay
For good, We know the knife the knife scars
Serrating down your back and front
Like the beak of a swordfish, And both ears, notched
As bondsman to the house, Are all relics of your first comings
Then step in, step in and stay
For her body is tired,
Tired and her milk going sour
Where many mouths gladdened the heart

NEIL RUBBERT

The Language of Technology¹

If human knowledge is as vast and deep as the ocean technology keeps us ice skating across its surface.

There are those who would question the value of a text message over an actual conversation. I would consider myself to be one of those who doubt that the wholesale shift from conversational interaction to texted interaction really adds any value to language or communication. However, in the interest of fairness, I will point out that there is some measure of use in texting rather than phoning, in some circumstances. The times I might consider texting someone rather than phoning them would be if: I needed to prepare someone for a chat by providing them with the topic of the conversation, prior to actually having the conversation, if I needed to send them a piece of information like a phone number or, if time is of the essence, and I need to convey a piece of information without the introductory sort of chit-chat that phone conversations often call for. While rare, I find that, sometimes, this is necessary. Sometimes, the need to be direct and controlling allows expedience to overrule politeness or general decency. This last circumstance, the “justified rudeness,” is the reason that I both disdain text messaging in general, but also, I believe, the reason it has become so popular.

The reason texting is so popular? I believe it is mainly because people would prefer to be in control of the conversation. Not because they have control issues in the classic sense of the term, and feel a pathological need to control or direct peoples behaviors, but rather as a means of limiting or regulating conversation², because they prefer to know what to expect from a conversation. A real-time conversation introduces an element of chaos in that one has no control over what the other might say or ask next. As people have recently had less and less practice carrying on conversations, the effort required to have an effective conversation – which requires that two people interact in real-time and formulate questions and answers with no time for thoughtful consideration (or ability to consult with one’s peers about ones response) – becomes more and more uncomfortable.

It seems that many would rather carry on an asynchronous, or virtual, conversation rather than a conversation in “real-time.” It’s important to understand what is meant by the term “virtual conversation”. As used when describing texted conversations or interactions on the internet, virtual means, “almost or nearly as described, but not completely.”³ There are a multitude of people who have weak conversational skills due, in part, either to interacting in “virtual” type communities or who may just be shy. For those that are shy, or who may be overly concerned about how they present themselves or are

¹ Completed under the mentorship of Professor Maureen Haggerty for English 12: Freshman Composition I.

² Control, (2005) Apple Dictionary, Version 1.0.2.

³ Virtual, (2005) Apple Dictionary, Version 1.0.2.

perceived by others, a lack of conversational comfort makes texting a continually self-reinforcing proposition.

High school students are a perfect example of a population that is overtly concerned with the presentation and control of one's "image" or "brand". Real-time communications rob one of crucial seconds to formulate "brand appropriate" responses. 10 seconds of silence on the phone is an excruciatingly uncomfortable eternity to a highschool student, but is merely a pause for breath in a texted interchange. While it sounds next to impossible, I have read of a high school student who sent and received a total of 27,000 text messages in a month⁴. This is both stunning and disconcerting on several levels. The first and perhaps most obvious question is where does one find the time to read and respond to twenty seven thousand text messages? How much time is actually consumed due to being involved in that vast amount of text messaging?

As this student was receiving 27,000 texts a month, one has to wonder how that breaks down on a text per day or text per hour basis. Given that the average month has 30 days, 27,000 texts divided by 30 days yields 900 text messages per day. Assuming eight hours of sleep per night, in 16 waking hours this student is reading or sending roughly 56 texts per hour. When one breaks that number down, the student is reading or responding to roughly one text per minute. She is probably not receiving all of those text messages in the classroom but, all things being equal, it is very safe to assume that she is receiving a significant portion of them during school hours. Going forward on the basis that her attention is drawn by very nearly one text message being sent or received per minute, it would also be fairly safe to assume that her school work does not have her full attention.

There can be little doubt that text messaging in class is keeping students distracted and that sending and receiving text messages minimizes their ability to focus on that which is being taught for any meaningful length of time. Some would say that the level of communication contained in a text message is secondary to the level of arousal that it engenders in the recipient.

"Arousal theory suggests that each of us has an optimal level of arousal that varies over the course of the day. Often behavior seems to be motivated by a desire to increase one's state of arousal."⁵ When we find ourselves bored we look for inputs to either distract us, or to increase our overall level of arousal. Examples of inputs that might increase arousal include watching television, surfing the Internet, checking for text messages, or, significantly more rarely, reading a book. Not surprisingly, one's overall level of arousal has different effect on ones performance in different situations. Psychologists agree that there is no standard or "best" level of arousal for the performance of all tasks. It is really more of a question of degree based on the task at hand. The Yerks-Dodson Law helps to illustrate that level of degree. The Yerks-Doson Law states that arousal will increase performance up to a point, but the more complex a task, like focusing on classroom instruction, for example, the lower the level of arousal that can be tolerated without interfering in that tasks performance.⁶

Put another way, we train ourselves to expect a certain level of arousal in our daily lives, a constant flow of new sensory input. The present information technology has trained us to expect a jolt of something new on a moment-by-moment basis. Television is a fantastic example of a technological mental arousal-providing device. The image and auditory input changes on a second-by-second basis, constantly fueling our level of arousal without requiring anything action of viewers other than turning it

⁴ Matt Richtel, "Growing Up Digital, Wired For Entertainment," *The New York Times*, (Jan. 16, 2010), N. pag, 22 Nov 2011
<http://www.nytimes.com/2010/11/21/technology/21brain.html>.

⁵ Charles G. Morris, Albert A. Maisto. "Motivation and Emotion." *Psychology, The Pearson Custom Library*. New York: Pearson Learning Solutions, 2011. Print. Pg. 82.

⁶ Ibid.

on and simply being present to receive its messages. If our day-to-day existence is not, for whatever reason, providing the appropriate level of arousal, we will take steps to create it. The steps some take to maintain that level of mental arousal is to initiate a continual, ongoing, and often content light text based conversation with many, many peers. The quality of the content of text messages matters very little. The true “value” of a text message is derived from the jolt of mental arousal delivered to the consciousness of the person receiving it. If the level of arousal we train ourselves to expect is too high (27, 000 text messages worth, for instance), we will find ourselves constantly striving toward new sensory inputs, never able to plunge into the deep lake of information that exists before us. In a sense, we will be relegated by the cooling powers of technology to skating the surface of the ice that has formed over that deep lake of knowledge.

Technology once promised to create “communities” of users, people with similar views and interests. With remarkably few exceptions, technology has failed to deliver on its promise of community. The lone example that I can think of that actually delivers on its promise to build community is a company called “Meet-Up.Com.” This is a company that was built upon the premise of helping people who share an interest or cause find each other virtually, group up on the basis of shared interests and physical location in the non- virtual world, and then, crucially, to physically meet face to face and interact with other people. These like-minded people share interests and causes as diverse as Science Fiction and fantasy to the far ends of the spectrum of political groups politics. This is the only internet-based company that I am aware of that actually forms and fosters real (as opposed to virtual), face-to-face communities.

We live in an age of heated debate regarding both the promise of technology and the relative value of many different roles that it plays in our lives. We were once promised virtual communities rich with interaction between people of like interests. While there are clusters of folks communicating about many different topics over many different technological devices, I would submit that what we got was essentially the opposite of a community. If one were to take “a community” to mean a group of people living in an area, sharing communal ownership⁷, then it is not quite a community. It sounds very similar to what we were promised, which was interaction with and connection to clusters of people, but really only serves to isolate us from our actual communities - the ones that surround us daily and offer us actual human interaction, rather than virtual interaction lit by a lcd screen.

Technology has robbed us of conversation, left us lonely and clutching our “lifelines” to our chosen virtual “communities” – our electronic communications devices, typing heartfelt missives in 140 characters or less.

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⁷ Community, (2005) Apple Dictionary, Version 1.0.2.

ZORYANA BLAZHKEVICH

Pressures of the Hyperghetto in Matthew Aaron Goodman's *Love Hold Strong*¹

Through ethnographic research, sociologist Elijah Anderson came to the conclusion that in impoverished black inner cities, “the so-called hyperghetto,” residents are “very much socially isolated from mainstream America” (Anderson 26). This extreme alienation is not easily understood by those living in mainstream society as we are not privy to the harsh realities that individuals in the ghetto must face on a daily basis. The rule of law is essentially non-existent for them, and they live in a state that may seem chaotic for outsiders, one in which violence reigns and the drug trade is seen as a viable way of attaining money. But there are key factors that outsiders must consider before deeming this sort of lifestyle immoral, particularly that mainstream society’s indifference to this group of people has had a hand in influencing the cycle of poverty that leads the inner-city poor to seek their own way of surviving. “The inclination to violence springs from the circumstances of life among the ghetto poor – the lack of jobs that pay a living wage, limited basic public services (police response in emergencies, building maintenance, trash pickup, lighting, and other services that middle-class neighborhoods take for granted), the stigma of race, the fallout from rampant drug use and trafficking, and the resulting alienation and absence of hope for a better future” (Anderson 32). Thus, when considering certain choices that a person living in these conditions has had to make, one must analyze them thoroughly from sociological and ethical perspectives before coming to a conclusion as to whether they were just, reasonable, or moral. It is in this light that we should examine the choice to become a drug mule by the character Nice in Matthew Aaron Goodman’s novel *Hold Love Strong*. Rationalizing Nice’s decision is complex, but made easier when examining the sociological conditions of his life. It helps to apply various sociological theories to his situation, including structural functionalist, symbolic interactionist, and conflict theory approaches, as well as ethical theories drawing from virtue ethics, consequentialist ethics, and deontological ethics. While there may be various answers to this moral question, I personally believe that Nice’s decision was justifiable for several reasons, all of which stem from the broken social contract that exists for people in impoverished black neighborhoods.

Social contract theory states that there is an inherent need for structure and order in a society, as without those factors, humanity would revert to a natural state in which chaos and brutality reigns. Thomas Hobbes suggested that there are two essential aspects of the social contract: first, that people should not hurt each other, and second that they should fulfill promises made to each other. “These two factors, which Hobbes saw as the primary responsibility of government, would allow us to come together

¹ Completed under the mentorship of Professor Janine Graziano-King for ENG 24: Advanced Composition.

and cooperate socially as well as economically” (Browne 2). Consequently, we enter a contract of sorts with a government and give up certain liberties and, in turn, receive such benefits as education, police aid, medicinal needs, and so on. But while these things may be provided for the middle-class and mainstream, inner city ghettos often receive no such services and are essentially overlooked. The contract is broken for them, and they are forced to live in broken neighborhoods without aid.

This is the sort of neighborhood in which Nice and his family resided. Abraham, Nice’s nephew, narrates the plight of his family and describes his surroundings: “the buildings in the neighborhoods, the streets, the telephone poles and their drooping wires, everything around me was barely hanging on. The sidewalk was crumbled. Street signs leaned at an array of angles less than ninety degrees. Some of the doors and windows of abandoned buildings were shuttered with rotting, warped and splintered plywood. Others were sealed with corrugated steel or blocked off brick by brick” (Goodman 77). While these may seem like minute physical details of a city, they clearly point to the larger problem of mainstream society alienating the inner-city and leaving it to crumble. In such areas, there are few legal means of surviving, as residents can’t attain jobs to provide even the simplest of things for their families, largely due to societal ignorance and racism. Therefore, we must first look at the problem from a macro-level societal perspective, particularly through structural functionalism theory, and then through the micro-level theory of symbolic interaction.

Functionalism seeks to look at society as one large structure made of several parts, each of which has a function. Thus, even something as seemingly awful as the drug trade does exist for a reason, whether mainstream society would like to admit it or not. The fact is that in projects such as Ever, where Nice grew up, the people are isolated and denied many things, which are readily available to the middle and upper classes, and the absence of which leads to cyclical poverty. According to an older version of the culture of poverty theory, it was once believed that impoverished “blacks didn’t work because they didn’t value employment as highly as other ethnic groups did, and they transmitted this attitude across generations” (Venkatesh 28). In the modern version of this theory, however, sociologists agree that it is the outside forces of racism that are essentially to blame for the cycle and that there is an inherent alienation that poor black families feel due to society separating them from the rest of the world in various ways. Thus, whereas blacks were once solely blamed for their own decline due to their morals, it now becomes clear that their actions and morals must be distinguished from each other. In her New York Times article, “Culture of Poverty’ Makes a Comeback,” Patricia Cohen made this distinction, saying that the “destructive attitudes and behavior” of impoverished communities are “not inherent to moral character” (Cohen 2). It is due to obstacles intrinsic to a broken social contract that poor black people create their own communities and are consequently stuck in a stagnant way of life that often spans generations.

Although there are countless inequalities that poor blacks encounter due to the culture of poverty, our society’s faulty education system may very well be the worst. In an essay titled “Social Class and the Hidden Curriculum of Work,” Jean Anyon speaks of her findings from ethnographic research on the type of education that is offered at schools in varying degrees of economic and social standing. What she found was that the teaching tactics of these schools directly correlated to the social class of their students. That is to say that each school, whether working class or elite, followed their own distinct curriculum which was structured to reinforce the “skills” of a particular economic group. In impoverished ghettos, children were being entirely disenfranchised by the educational system due to the economic standing of their parents. Anyon discovered that these children are taught in a limited way that denies them a better future, as it doesn’t give them access to the skill set that is required to prosper in skilled vocations. They are given limited opportunity by our social institutions for escape out of this cycle due to the belief that they are simply not capable of more. In Anyon’s essay, perhaps nothing is more indicative of this sweeping generalization than the reasoning an English teacher gave Anyon as to why these students are taught the bare minimum in regards to writing. “Simple punctuation is all they’ll ever use” (Anyon 3), stated the teacher, clearly implying that because her students are of the working class, they can’t amount to anything above it and should therefore only be taught the basics.

Thus, outside society directly diminishes the prospects of those living in the inner city by failing to provide them with the means of attaining that which is needed to succeed in life. As a result, it becomes the function of the drug trade in the ghetto to provide its residents with a means of earning some sort of income. As Anderson states, in the absence of jobs that pay a living wage, “the underground economy of drugs and crime often emerges to pick up the slack” (108). In Nice’s case, he was the oldest male figure in a household of several people including his mother, two sisters, and three nephews. When the primary breadwinner of the family, his mother, lost her job, it became Nice’s goal to provide for his family by any means possible. His sisters weren’t skilled or educated and as a result weren’t able to earn – again, largely due to racism and the broken social contract. Consider Abraham describing his mother, Jelly, weeping with fear because she knew her capabilities were limited. “My mother wept because although she was still a child she had enough sense to understand that she was not prepared to shape my life. She couldn’t multiply or divide. She didn’t know north, south, east or west. She couldn’t tell time on a regular clock. This was not to say she was dumb... what my mother was then was the product of low-expectations. She had been failed so she had failed. And yet, social promotion: she had just graduated the seventh grade” (Goodman 11). The melancholy Nice’s sister felt is indicative of most residents in inner-cities due to the failure of society at large in areas such as education. Entering the drug trade doesn’t seem all that criminal for individuals living under such conditions; it’s simply a function of survival in a world that gives you nothing in the way of help. And so, Nice took his chances and “[took] a job in the only booming economy in and around Ever. Meaning he asserted his Americanness, became a capitalist, and followed the tenets of supply and demand. He didn’t deal drugs. He wasn’t a hustler” (Goodman 81). Instead, he was a drug mule, a worker in the sole economy that thrived in his particular subculture situated in a ghetto of Queens.

Although we can partially understand Nice’s decision through structural functionalism, it’s also helpful to consider it through the sociological theory of symbolic interaction. This theory holds the belief that society is the product of interaction between people and that this takes place through the use of symbols which have meaning for the individuals involved. We must understand that the symbols apparent in middle-class neighborhoods are entirely different than those found in impoverished black ghettos. For those residing in the mainstream, symbols dictate a straight-forward way of life. That is to say that the youth of middle and upper classes see their parents earning for their families by working legal jobs after having earned collegiate degrees. For them, the social contract is essentially intact, and allows these families to accomplish such goals. Conversely, in the ghetto, where no such contract exists, the trafficking of crack is an inherent, although cruel, aspect of everyday life. The symbols of the drug trade can be seen by inner city residents on a daily basis: young adults dropping out of school to hustle on the streets and coming home with money to support their families. When describing the situation in Ever, Abraham alludes to the drug trade as plague-like and seemingly inescapable. “The quantity of crack in Ever infinitely multiplied, becoming not just a part of the landscape but the greatest cause and defining characteristics of the neighborhood’s dilapidation” (Goodman 77). He also goes on to mention that the mainstream society was not confronted with the symbols that go hand in hand with the drug trade; the outside society was entirely blind to the epidemic: “And nowhere, not even on cable or public access TV, was there a truthful depiction of my life, how we in Ever existed, however since crack came there wasn’t a single being, not a bird, person, or rat in Ever who wasn’t desperate to either change our predicament or get out, move to a quiet, safe place, to live and breathe freely” (Goodman 77). This clearly shows how symbolic interaction can skew opinions for people of differing social standing. The mainstream were lucky enough to never experience the sort of symbols of desperation that those in the ghetto were subjected to throughout their entire lives, and can therefore never imagine having to resort to the dark world of drug trafficking. But for Nice, working as a drug mule was frequent experience amongst his peers, and therefore a justifiable source of income.

While Nice’s choice to become a drug mule can be seen as a way of him giving up hope for a better future and resorting to a stagnant life filled with criminal activity, in fact, the opposite was true: Nice and the rest of his family frequently alluded to a possible life of wealth if he were to succeed in getting into the NBA. The hope they did have is in part explainable by conflict theory, which states that everything that occurs in society is a direct result of the conflict between those in power and those who

aren't. This sort of power struggle is inherent in a capitalistic democracy, one that stems from a Protestant ethic in which it is believed that having more money is a virtue. Capitalism indirectly dictates that symbols of wealth are to be respected as status symbols, and people are often at odds with each other when they seek a higher standing in life. For Nice's family, a constant reminder of such status was the fictional Cosby family they saw depicted on TV, and to which Abraham made several mentions. The Cosbys were black, but they were polar opposites of the families seen in Ever: they held respectable jobs and lived a relatively wealthy lifestyle. Essentially, they were respected because they were ideals of what was possible for blacks in society.

Residents of impoverished communities want to have the same material things as those in power, which further explains how Nice's decision was a justifiable one. He desperately wanted to attain money in order to see his family survive their hunger and desperation, and while he could have achieved this by becoming an NBA player, that goal would take several years. His family needed money now, and he therefore sacrificed himself for the better good of his loved ones. The family of course didn't want this to happen, but they turned a blind-eye to his decision because they also craved money in order to have stability in the present. They "didn't ask him where he was getting money from or demand that he stop if they knew," as Abraham stated. "We needed, and our simple needs took precedence over adhering to a legal code and system that did not provide. And so he got money to pay our bills. And our refrigerator was full of food. And he had bought me new basketball sneakers, Nikes, the same as his, the same ones players wore in the NBA. How proudly I wore them, how sweet they felt on my feet" (Goodman 81). The entire family relied on Nice to not only feed them, but also gift them with symbols of material wealth such as brand-name shoes.

The various sociological influences depicted above create a framework in which the drug trade can seem reasonable and justifiable. Nice's decision came down to society not providing the people of his neighborhood with the means needed to attain money, but rather outright ignoring their desperate plight. Thus the subcultures that arise in impoverished neighborhoods create their own social contracts in which drugs and violence rule, due to the fact that mainstream social contracts are clearly broken for them. They see the symbols of drug trafficking around them on a consistent basis. Young adults frequently drop out of inner city schools and resort to selling drugs as it is the only sure way through which they can attain money to survive, which downplays the moral questionability of undertaking it as a job. Nice's decision is definitely sociologically understandable. However, when analyzing this particular situation we must also consider ethical theories of various philosophers to determine whether Nice's decision was morally just.

Ethically speaking, one can say that Nice's actions stem from his being virtuous in his particular situation. According to various virtue theories, actions are not driven by rules, but by certain moral virtues, or character traits, that individuals cultivate throughout their lives. In Nice's case, his resorting to becoming a drug mule was a result of his selflessness, resourcefulness, and big-heartedness. He was aware of the risk that is associated with the drug trade, and that it could potentially put an end to his basketball career. However, he chose to overlook the potential personal danger and instead sought out a way to immediately alleviate the struggle of his family. His main purpose, or Eudamonia as Aristotle called it, was to ensure the survival of his loved ones by any means possible. Although mainstream society would argue that selling drugs is in no way a virtue, we must consider that virtues vary amongst various communities. In the inner city, where there is a lack of opportunity and social contract, the virtues stem from the most primitive need to survive in a situation where opportunities are scarce. Therefore, Nice's decision to become a drug mule was not malevolent, it was simply the only way he could provide for his family in the present.

One key driving force of consequentialist or utilitarian ethical theories is how certain actions affect and influence society at large, unlike the virtue theories, which examine ethical issues on a case-by-case basis. Thus, we can interpret the merits of Nice's decision through the ethical theory of consequentialism, also referred to as utilitarianism, which deals with societal consequences of an action. The basis of utilitarianism is that if an action, rule, or code produces the greater good for the greater number, then it is right, moral, and just. However, there are two kinds of utilitarianism, rule and act,

which view decisions from two different aspects. Rule utilitarianism approaches a situation and looks to see what the outcome would be if a type of action was adopted as a societal law, whereas act utilitarianism seeks to determine the benefits of one individual act, without referencing what would occur if all of society were allowed to do it. It is a seemingly practical approach of analyzing a situation that considers the quantitative pleasure or pain that an action produces for society in general. Regardless of which utilitarian approach one uses, however, Nice's decision to become a drug mule is not justifiable in any way because the consequences are far more negative than positive. Thus, when studying Nice's decision, we have to take into consideration how the drug trade affects his community and not just his family. Whether we look at Goodman's tale, or consider Anderson's studies of an impoverished inner-city in Philadelphia, one thing becomes certain: at large, the trafficking of crack in these areas has absolutely devastating consequences. Crack is a type of drug that is highly addictive and therefore leads to the quick downfall of users who partake in it. Because they can ultimately get hooked after one try, those who turn to crack become enslaved to the drug and its qualities, and seek any means possible of attaining it. This often means that a user will sacrifice his or her own family to get high. Mothers will leave their children because the importance of fulfilling their physiological need to get high seems greater. Abraham describes such a situation with his own mother, Jelly, who had resorted to crack and in one instance accosted her son for a mere dollar. Abraham was heart-broken, and had trouble even determining whether the woman he once knew was even present in the person he saw yelling at him to empty his pockets for change. "Who was she? Who was this woman glaring at me? I stared at her, searched her face for the slightest intimation. Her lips were chapped. Her eyebrows were unkempt, misshapen... Her nails were gnawed to nubs and her cuticles were dry. Some were even bloody. Mom? Mother? Ma? Ms. Singleton? Sister of Roosevelt and Rhonda? Aunt of Donnel and Eric? Daughter of Gloria? Hey? You?" (Goodman 113). Sadly, such situations are common when dealing with neighborhoods in which crack is rampant. Entire families are destroyed, psychologically and physically, and people become robots devoid of human emotion when it means they can get another fix of crack. Consequently, drug dealers use this knowledge to their benefit, offering drugs to anyone they see because of the knowledge that one hit is enough to have a devoted customer.

Considering the facts, the consequences of the drug trade produce the suffering of far too many people, and its side-effects are gruesome for impoverished ghettos. In fact, the proliferation of crack in black communities has been singled out as the main reason for persistent black poverty. In *Freakonomics*, Steven Levitt states that the crack boom of the 1980s "was so dramatically destructive that if its effect is averaged for all Black Americans, not just users and their families, you will see that the group's postwar progress was not only stopped cold but was often knocked as much as 10 years backward. Black Americans were hurt more by crack cocaine than by any other single cause since Jim Crow" (113). It becomes clear that the drug trade is one rife with truly sad results, and that it is partially responsible for the destruction of millions of lives. Therefore, when considering utilitarian principles, Nice becoming a drug mule is irresponsible and morally reprehensible. Although he was providing for several members of his family, the negative consequences of him selling crack to his community are immeasurable as they could potentially end the lives of hundreds of other poor black families just like his own. Furthermore, the lost souls who succumb to crack do not just damage themselves physically; they may also cause irreparable psychological damage to members of their family. When Jelly essentially lost the will to free herself of addiction, her son Abraham became affected on a different level. When he saw what his only parent had become, a grave devastation enveloped him and he himself became broken. It was as if he lost his will to persevere, to find joy in life. He described his melancholy in detail, and also alluded to the fact that he was not alone in such a demoralized mental state, as the majority of his peers were affected by the drug trade in much the same way. "I was not free," he stated, "the absence of my creators enslaved me. And not just me; there were brothers, so many children, like me. So I did what I had to do. I did what plenty of other brothers did too. I looked down, spit on the ground, and stopped myself from crying. Hell no; Lord knows, I would not break. From then on, I would be a dam; a damn that dammed a dam. Nothing would leak from me. Nothing would slip in" (Goodman 178). This clearly demonstrates how

crack and other drugs of its ilk pillage through neighborhoods, killing the ones that use it, and shattering the happiness of the family members who have no choice but to helplessly look on.

Another ethical theory is deontological ethics, or Kantianism, and pertains to our moral duties as humans: it differentiates what ought to be done from the consequences of an action. “Kant argues that reason, rather than consequences, is what is morally primary... We recognize moral rules through reasoning, not through weighing of consequences based on pleasure and pain or happiness” (Repetti 1). In a way, this theory always entails self-sacrifice when considering an action. That is to say, one must not deem their action moral only because it brings happiness to them personally; one must simply do what is right. It adheres to what may be described as the kindergarten principle: would you like it if what you did was done to you, and what would happen if everyone did that? In reference to Nice’s decision, it is clear that he knew his decision was morally wrong, as did his family. While it may be true that he felt an obligation to protect his loved ones and provide them with basic needs, he knew the consequences were grave. They were simply overlooked and forgotten about when considering the benefits of the money Nice was bringing in through hustling crack. Therefore, Kantian rule would deem his action as morally unjust. Kant also considered motive as an important aspect of deeming an action moral or immoral. Nice’s decision can be seen as virtuous, as his motivation was driven by providing good for his struggling family. But although his motive may be praiseworthy, Kant would not see it as necessarily morally justifiable. Deeming Nice’s actions just would be akin to asking for an exception for his particular case, which Kant never allows. For Kant, motive should be based on one’s duty, and duty is only right when evaluated as a universal law. Thus, Nice’s decision may have stemmed from a good motive and virtue, but it was nevertheless based on how it would benefit his situation. His acknowledgement of the fact that selling drugs was wrong clearly shows that he would not will it to be a universal rule, and therefore, for Kant, his decision could not be justified.

In my opinion, analyzing Nice’s decision to become a drug mule and attempting to figure out whether it was right or wrong is a question rife with complexities. Ethically speaking, all signs point to the fact that his action is entirely unjustifiable, and I agree with this to a certain extent. Looking at the large scope of the matter, the consequences of the drug trade are far too devastating to deem it acceptable. Hearing of the turmoil it has caused for families, as well as the cycle of human destruction that comes with it, it’s easy to dismiss trafficking as something that is an evil of society. That said, in the long run, I would deem Nice’s decision as justifiable. There is one theory that explains why, and it is the social contract theory. The fact remains that we as humans have primitive and essential needs: food, clothing, and shelter. For those of us in the mainstream, society provides the means of attaining these needs and we can therefore sit in the comfort of our homes and theorize about the morality of the actions of those living in poverty. It’s easy to deem an action as abhorrent if we have never experienced the devastation which comes along with being alienated from society at large, or living in a community for which the social contract doesn’t exist. The marginalization that our dominant white society has imposed onto impoverished black Americans for decades has resulted in a catastrophic existential crisis within the black community. When one experiences such a level of alienation from mainstream society, feelings of overwhelming hopelessness arise which, in turn, cause the individual to seek their own mode of survival. Once a person feels as if their life is without purpose they see no justifiable reason in adhering to societal norms, and believe that they are free to live the life of an outlaw. After all, if society dehumanizes you, strips you of the basic means needed to pursue a truly fulfilling life, why contribute to its established rules? To do so would seem futile. Therefore, Nice becoming a drug mule was a decision not based on ethical principles of right or wrong, but the inherent primitive instinct for survival. Not just his personal survival, but that of his own family. It’s hard to apply our own moral compass to such a situation unless we too were ultimately faced with the prospect of the starvation of our loved ones.

In reference to the social contract theory, Thomas Hobbes, in his book *Leviathan*, once famously wrote that life in a state of nature, one that is without rules, is "solitary, poor, nasty, brutish, and short" (84). That is to say that if people were to live life without laws, or with limitless freedom, they would ultimately become primitive and selfish beings, and, in effect, lawlessness would ensue followed by utter chaos. This is what happens in a society in which the social contract is broken, and, in essence, this is

what Nice experienced first-hand. His family was born into a neighborhood that mainstream society overlooked for decades, and where individuals were left without choice when seeking the essential human needs of food and shelter. The drug trade in inner-cities is the sole way of attaining these needs, regardless of the fact that it results in a chaotic world of melancholy, death, and destruction. Its participating drug mules are, in a sense, morally courageous warriors defending their families at any cost, all in the name of survival. Under such circumstances, morals do not come straightforwardly or simplistically into play. Furthermore, it is under such circumstances that Nice's decision was just. For members of his family, the notion of justice was a mere dream, not reality. It was an impossible wish to fly away and soar above the harsh realities of the everyday, to experience the utopian ideals of Timbuktu, "where everything, everyone, even salt was precious" (Goodman 213). But they were not precious. Instead, they were "survivors of perpetual funeral processions," doing what they could to keep their families alive, even if it meant overlooking what their actions could do to others.

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Organ Donation by Capital Prisoners in China¹

Understanding why some people are proponent of the death penalty and some are against it is a complex issue. On top of this, we now add the issue of deciding if those prisoners who are sentenced to be killed by the state can or should be able to donate their organs after execution to those in need. The issue of consent to donate varies based on the country and possibly even on an individual corrections facility, in some cases. The Chinese Medical Association believes that this practice should be allowed and for a time did allow donations by capital prisoners to take place. However, there are those who believe that it is unethical to allow these people to give up their organs after they die. Both of these positions will be discussed, as well as my understanding of the question of whether the program we see in China could possibly work in other countries, specifically, the United States, based on the cultural differences, mainly concerning individual rights, which make up these countries.

The social climate in China is one which would allow this program to be successful. According to Wang and Wang in 2010, the Chinese people follow ethics based on Confucian principles when dealing with such life changing decisions as organ donation. Holding to this ethical principal means that not only is the individual involved in making the decision about donating his or her organ or organs, but his or her family is allowed and expected to play a role in the decision making process. Having family so intimately involved in one's plans may seem intrusive to the average Westerner, but in China it is common practice for those who follow Confucianism.

We must understand that Chinese culture is different from that of most Western countries; that difference must be taken into account when realizing that Chinese laws and punishments may seem a bit harsher than what we in the United States are accustomed to. China has strict laws and severe punishments for those who break those laws. There is quite a long list of crimes punishable by death. The government executes prisoners quickly, usually by firing squad. However, before they actually go through with the punishment, the Chinese Supreme Court must review the case to make the final ruling (Wang and Wang 2010). This oversight by a higher court lessens the likelihood of any mistakes left unchecked by the original court, much like any appeal process. There is very little delay in the appeals process in China, unlike in America, where an inmate could be on death row for 20 years or more while waiting for a decision by the court. But in China, because they have a larger need for organs which would be donated by prisoners, they may be more motivated to execute their prisoners, and because of the potential benefits they could get from that person they are less likely to wait those same 20 years.

China's organ donation policy is based on a Confucian system of ethics, according to Professors Wand and Wang of the Xi'an Jiaotong University. This ethical principle is the determining factor and the

¹ Completed under the mentorship of Professor Grace Trotman for POL 64: Crime and Punishment.

cause for the difference between China's policy and America's policy on prisoner consent and organ donation. In order to get a better understanding of the system and policy that China has in place, we must keep in mind some important points. When discussing donation of organs from capital prisoners in China, we must understand that these prisoners are executed first and only then are the organs transplanted, and only with prior consent from both the family and the individual prisoner. In the U.S. the prisoner is kept alive until the transplant has been completed. Also, the convicted donor is allowed to fully recover after surgery before execution. There are, of course, cases of what could be abuse of the system and possible organ transplantation without the consent of the family, and based merely on the unconfirmed consent of the prisoners, which goes against the Confucian theory of family connection. Keeping these factors in mind, we can begin to understand some of the issues that a policy, such as organ donation by capital prisoners, can face.

The Chinese people have held the Confucian principles for hundreds if not thousands of years. This ethical understanding, where the individual is only significant through their participation and continuation of values shared by the family, as well as practice as a way of life allows us to draw the conclusion that while not every Chinese person would be willing to give up his or her organs for donation, many would, with the support of their families. With the ability to atone for crimes that they have committed and are being executed for, most believers in the Confucian theory would choose to literally offer parts of their bodies for the benefit of another. With this slight insight into the psychology of the Chinese prisoners, we can begin to understand the usefulness and pitfalls of such a policy.

A clear difference between Chinese and American policy is the case of Larry Lonchar, a man in Georgia who was convicted of the murder of three people in 1986 and who now wants to donate his kidneys to the officer who put him behind bars. However, the Georgia Department of Corrections is refusing to allow him to donate his organs on the grounds of ethics. Mike Light, a spokesperson for the GDC, asks "Will we be viewed as killing people just to harvest their organs? There are just too many ethical questions" (Curriden 1996). This illustrates how critically different our system is in America from the Chinese system. Whereas they follow strict ethical reasoning, we doubt every action that comes before us. In China if the prisoner wants to donate, the organs are harvested after he or she has been successfully executed, but in America, when Larry was ten minutes away from the chair they stopped the whole process because he said he wanted to donate his kidneys to the officer who put him there years before. However, if we adopt the Chinese system completely whereby we would be executing first and only then considering using the organs would this policy have any chance of maybe working in the U.S. as a viable answer to the shortage of organs for transplantation. This obsession with every detail, as seen in any debate over political rights which are based on what different people see as ethical, is one reason why I believe that this policy would never work in America: if medical authorities and patients waiting for transplants thought the waiting list was long before, just wait until they have to clear the donation with untold numbers of courts and lawyers before they can get the go-ahead to retrieve the organs.

One reason our system hesitates to harvest organs from capital prisoners may be that the American individual is held in the highest regard concerning freedom and choice. Based on the rights recognized by the constitution, any medical professional would have to jump through countless hoops in order to get clearance to harvest organs from the dead. However, in China the family comes before the individual. Each person is represented only through his/her connection to the family, and only through that does one have any significance at all. As opposed to the American culture, where we could sever all ties to our family if we so chose, in China without family the individual means almost nothing. It is important to the individual to maintain the family honor, or "face," even after having been convicted of a capital crime, which would seem to disgrace the family. However, there is a way for the convict to make amends for some crimes, at least from the Chinese understanding. To give one's healthy organs to someone in need is an act of virtue that would bring honor back to the family. China has an ever-expanding population and with that expansion there is also a growth in the sheer number of people who are sick and need new organs.

This policy of organ donation by those who have been executed is an interesting answer to a major national shortage of healthy donated organs. When implementing this so-called answer we have to take a closer look at the system to ensure that the programs are honest and lawful. An alternative answer might be organ harvesting from cadavers, which seems like a wonderful answer to the global shortage of healthy organs up for donation and not just an issue contained within China. According to D. L. Kaserman, there should be an open market system for harvesting organs from cadavers (2005). It seems that his simple answer would solve the world's issues with human trafficking and violations of human rights. It would be great. However, we live in reality and opening a market for human body parts would give birth to a criminal enterprise that violates more human rights laws than we could imagine. It would be all well and good if all the organs came from people who willingly agreed to donate their organs after they have died, but to allow people to buy and sell those organs is a huge mistake. There are over 6,000 deaths a year of people who died because they have not received an organ that they needed (Kaserman 2005). If this is the case then where would the supplementary organs come from to fill this gap? Possibly from underworld organ trade and human trafficking would skyrocket.

An open market for organs would send what Francis and Francis (2010) call "Transplant Tourists," an affluent group of people with the financial means to travel around the world in search of organs which could save their lives, wild for the freshest organs possible, since the closer the transplantation is to the extraction the better the chances of a successful transplant. My concern as well as the concern of governments worldwide, I hope, would be that the desire to get "fresher" organs would cause the rich and famous people to search out a supplier with organs that have the best chance of working for them, in other words, they will seek out organs from a live donor rather than one who has recently died. My concerns about the feasibility of this theory do not stop at securing live donors for those capable of paying for fresh organs. The real problem I have with this is how will agencies responsible for acquiring organs for transplants acquire so many cadavers? We already have organ donors who have volunteered to donate after they have died; where would this so-called open market be getting the "inventory to fill the shelves?" This would be an opportunity for local and world governments and other agencies to control this market, allotting the organs on a fair and even basis, not overlooking the personal wishes and beliefs of the individual be it in China or anywhere else.

Our government has a hand in almost every aspect of our market, either through regulations or by enacting laws to control various areas of business. Here I believe there is a parallel between America and Chinese regulations. Organ donation should definitely have government oversight at every level throughout the operation because of the high risk of corruption and abuse of the system. In fact, there are oversight committees for organ donation and other medical operations. The World Medical Association (WMA) has been granted the power to enact rules and stipulations for all the countries that are a part of its association.

China, under huge political pressure from the WMA, has decided to limit the use of organ donation by capital prisoners to transplants for immediate family members. This political pressure from Western countries is, in my opinion, an abuse of power. The Chinese Medical Association should have the right to follow the national agreement, which is more in line with Confucian ethics and therefore promotes organ donations in general. The political pressure laid down by the WMA is an unfair show of power and intolerance. The enforcement of Western ethics on other cultures is unnecessary and unjust. Just because China follows a different set of ethics does not mean that the WMA should be allowed to put this kind of pressure on them and force them into the "ethical" choice. Can we say that the Western ideas are always correct as we have in the past? Should we be forcing ourselves onto other developing countries? Well, China is not a "developing country" and the world needs to step out of their business, unless there is clear evidence of a flaw in their system. The problem of blatant corruption is one we would have to deal with if America had a program similar to China's, but we would have it even worse because of the ever-loosening American moral code.

Moral and ethical standards in America have fallen in recent years. I believe this is due to the neo-liberal questioning of government and other foundations of our society. America is a country of progress and some level of questioning must be accepted in order to remain a progressive nation. China is the other side of the same coin. While the new America embraces the breakdown of morality, China keeps its age-old traditions as a strong social glue that holds the nation together to achieve a more cohesive goal while remaining progressive by use of a collective understanding of the need for progress. This collective understanding is another reason why I believe that this system of organ donation would work in China but not in America.

With a united moral code and a traditional understanding of ethics, China is mostly in agreement about bioethical issues. This allows them to achieve what they want to fulfill any goal. Organ donation by capital prisoners in this case would work because of the agreement between the people and the government who are administering the transplants. Since they are in agreement about when and how they can obtain consent for the donation, there would be fewer issues of corruption and abuse. However, this would not be the case in the U.S. The American government can not have the same ethical view as every American because of the diversity which we hold dear. This conflict could become a problem when dealing with a case of organ donation by someone with questionable ability to consent, such as a death row inmate.

The ability to obtain consent from a family member is not unheard of in America, such as in the cases of organ donations from people who are “brain dead” or other such cases. The person legally responsible for the body of the possible donor is approached and the question of organ donation is posed. There is a parallel we can draw to the case of a capital inmate in China who does not wish to donate his or her organs. After the execution takes place, the authorities might approach the family members to ask if they would like the deceased to give a final gift of life to someone in dire need. In China the family, which has quite a bit of control while the individual is alive, surely should have a even larger say once that person is no longer making crucial decisions. We can also infer that the family would maintain similar if not the same values as the deceased, at least in China if not in America. Once again we can see the stark differences in the way that society is made up and broken down into family groups or individuals based on where a person comes from and what they believe.

There are countless reasons why this program wouldn't work in America and I personally do not believe that an open market for organs would be a better choice even if the supply came from the dead. Our social makeup just wouldn't support the continued use of such a policy; we can hardly keep eating meat of animals due to the regulations imposed by our government under the pressure from left wing groups. Francis and Francis understand this best when they quote Hippen et al. as saying “the image of bodies of the world's poor being harvested as natural resources—and left to waste, just as their lands and other natural resources” (2009). This vivid depiction is one that would be used time and again to shift public understanding away from the life-saving capabilities organ donation and transplantation could have to a scenario we should be familiar with, that of America's rich getting what they want from the disadvantaged poor. Understanding that these issues would be dragged through the mud in a Western society does not mean that China should abandon a policy that, with the consent of its citizens has done so much good for its society.

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BRACHA GANDJIAN

Inspired by the Arts and Crafts Movement¹¹

There are many ways people can express themselves. It can be through words, choice of clothing, music or even an occupation. A very unique way of expressing oneself is through the use of art. In art there are no limits as to what an individual can do because art has a way of allowing a person to be open and creative with their mind. However, for each piece that is created there is a purpose. In ceramics an artist can make a design that is decorative, expressive and/or trying to portray a message. During the Industrial Revolution artists felt that machinery was taking away from the natural process used to create handmade art. Instead of using the skills that had to be well learned to create a masterpiece, craftwork was being made using mass production. This lowered the value of art and took away from the pride of an artist. Thus, the American Arts and Crafts Movement began with the intentions to preserve the old ways of creating artwork. By using one's creativity and having nature as their inspiration, artists of the Arts and Crafts Movement were able to expand their way of creating and interpreting art.

Around the 1860's the Arts and Crafts Movement was established as a result of the effect that the Industrial Revolution had on art. Art created by the hands of an artist has the ability to convey the true emotion the artist is trying to express in their piece. Every curve, stroke and carving that an artist's hands make with the proper tool defines the piece of art. Sometimes even a human imperfection or an unintentional twist can work to the benefit of the artist and enhance the characteristic and value of the art form. The time, the hard work and the skill put into each piece of art gives the artist a huge sense of self pride and accomplishment. The amount of time invested in creating the piece of art has a direct effect on the value of the art form. However, when art is manufactured by machines the intentions and ideas that are inspired by the artist get lost. The time and creativity that's normally put into creating art isn't portrayed in a piece of art that's produced by "soulless" steel; therefore, the value of art decreases. As a result of this decrease, artists who were accustomed to being at the top of the social ladder began to lose their place. The mass production of artwork reduced the price of art and compromised the benefits artists gain for personally constructing a masterpiece. Besides for the fact that industrialization took away from an artist's social status and skill, it also affected their morality. As a result of the influx of technology many people were becoming too modernized and were veering away from religion. The rise of urbanization distracted people from devoting time and concentration to God and his beautiful world. People didn't take the time to observe their natural surroundings because they were preoccupied with learning and using the new methods of technology. They stopped being aware of God's presence as a result of their obsession with machine made products. In effect, the morality of the people started deteriorating. Hence, William Morris established the Arts and Crafts Movement after realization the negative effects that industrialization were having on art.

¹¹ Completed under the mentorship of Professor Mary Marino for ART 63: Ceramics I.

Morris was a man who acquired knowledge in many fields of art and life rather than becoming an expert in only one area. He was an artist, designer, poet, writer, printer, typographer and much more. When it came to art Morris's main belief was that "a man should first diligently study the art of nature and then study the art of the past." He felt that the study of nature was very important because nature was the perfect example of God's design. He also believed that when one uses nature as their inspiration they become more aware of God's presence. Artists would then start to appreciate their natural surroundings and use their awe and gratitude to help bring out their interpretation of nature in the form of art. When Morris saw that the level of morality was decreasing in this industrialized era, he used his philosophy for creating art to inspire artists and the people of his society. His inspiration from nature is clearly seen through all his wallpaper designs that he created when he started as an artist. If you refer to the picture reference page you can see some popular designs that are from the hundreds of Morris's wallpaper creations.

Shortly after Morris introduced his ideals to society, Craft Guilds began to form. These guilds were made up of groups of artists that united to portray nature as a source of their artwork. The first guild was established in 1882. The artists in this group published a journal to promote their ideas and used the craft of printing as an art form by incorporating nature in their designs on each page. Arts and Crafts schools were also established by some noteworthy leaders to keep the flow of the ideals of the Arts and Crafts Movement alive. The students of these schools were taught how to use the proper techniques to capture their natural surroundings in their artwork; whether it was glass work, ceramic work, painting or drawing.

After the death of William Morris the Arts and Crafts Movement slowly started to fade, while a very similar outbreak in art tradition occurred. Art Nouveau, also known as New Art, is a movement that took on the ideals of the Arts and Crafts Movement, which was nature. This new way of creating art incorporated a lot of flora and fauna design, in which artists used plants and wildlife as their source for design. Although the motives for the start of Art Nouveau differ slightly from the motives of the Arts and Crafts Movement, they still shared some similarities. Their main similarity was that artists from both movements used nature as the focus of their inspiration. Thus, the techniques that they used to create their piece of art are the same. Some techniques used for designing included a lot of curves, twists and waves to take on the forms of their inspiration. Some artists chose to draw the exact form of a flower or animal on the surface of their pottery, while others created a more abstract form by their choice of placement of all the various squiggles and carvings. Other artists designed their earthenware in the form of their inspiration to try to mimic the exact imagery of their source.

When I went to the Museum of Art and Design I saw a variety of exhibits that were designed by artists who incorporated the ideas of flora and fauna in their artwork. These pieces helped me visualize how artists included nature in their pieces; thus serving to be my source of inspiration for my artwork. Out of the many pieces that were displayed in the museum, there were only a few that really captured my attention. After researching a little about the artists that created those pieces, I understood how each artist developed their ideas and connected nature with art. The first ceramic art work that caught my attention was a vase made by Albert Robert Valentien (**figure A**). What's unique about this vase is the complex form that the artist crafted along with the beautiful flower design drawn on the surface. Valentien used his expertise in design to create all the various dips in the lip of the vase and the contrast between the narrow neck and wide base; which makes the vase so complex. Although the form and design play an important role in the overall image of the piece, it's the color scheme that an artist chooses that really sets the mood of the artwork. The peach background illustrates a peaceful, soothing image in one's mind which helps further enhance the beauty of nature that the artist is trying to reveal. As an artist Valentien used to paint wildflowers as a way to relax. His passion for nature benefitted him later in life when he accepted a contract from a philanthropist to paint the entire California flora. He was an artist that was accredited for his decorative talent which is clearly portrayed on this vase.

An exceptional ceramic art form that is striking to anyone that looks at is the "Screamer Goat #1" created by Frank Fleming (**figure B**). Frank Fleming was a man exposed to nature at a very young age because of his upbringing at a farm in Alabama. His intense connection to nature was the driving force

that led him to create all of his masterpieces. He has sculptures of animals and natural life creatures all over the world, in public and private locations. What makes his work so unique is that he intertwines reality with his creative imagination to sculpt the statue. In this particular piece the artist deviated from the typical image of a goat which gives it its character and personifies the artist's brilliance. The top of the sculpture has the image of a goat screaming out in agony but the bottom is a combination of other creatures. He randomly added frogs to the neck of the sculpture and used snakes to create the bottom of the statue. If you look close enough you can see that there are words engraved on the snake that explains the significance of the piece. The inscribed words relay that man's uncaring eye, whether a terrorist, racist or liar, causes pain to all that lives and causes tears to shed from a good man's eye. All the wrong doings of a man conceals his soul and requires man to search for it through all the sins; however, Fleming says it is possible to find it. The animals that Fleming used to create this piece symbolize the message that he inscribed. A goat's head represents Satanism and snakes represent sin, which correlates to the message that man has the ability to hurt others. However, the frog symbolizes healing and rebirth which helps to emphasize the point that a person has a soul and can repent for their sins. Fleming uses decoration to convey a deeper meaning for his piece.

The "Leaf Sanctuary" created by Angelica Pozo was the final piece that really made a dent in my inspiration used to create my own ceramic art form (**figure C**). Pozo is an artist that intertwines visual and thematic aspects that deal with the natural world. It is through her works of art that she portrays ideas of femininity and spiritual awareness. Her primary interest is establishing a relationship between vessels or artifacts and the natural environment. In this particular piece the artist uses nature to create the image of a church which gives it a spiritual feeling. There are leaves on certain corners of the building that represent domes that are sometimes found on the roofs of a church or ancient building. The leaf design at the opening of the church looks to me like a bell. However, the real intention of the leaf design was so that it has a vaginal configuration. The placement of this leaf at the opening of the church, which is in the form of an altar, suggests a spiritual bond between female fertility and nature. The complex cobblestone design and the use of various different colors give the piece an enjoyable visual aspect. In addition to that, the form and overall texture of the piece suggests that there is a hidden meaning that the artist is trying to portray.

Looking at the ideas of the Arts and Crafts Movement and Art Nouveau as my inspiration I created a ceramic art form that personifies nature. When I saw how artist Frank Fleming and Angelica Pozo used art to convey a message it motivated me to do the same. Hence, I created a piece of art that has a strong decorative element that helps bring across the message I wanted to express. Throughout my childhood, my grandmother used to take me on what I like to call "nature walks." She walked with me around her neighborhood and showed me all the beautiful flowers and trees in her neighbors' front lawn. She showed me how beautiful and detailed the world is and how much I have to thank God for; she definitely gave me my passion for nature. This passion helped me incorporate the elements of Art Nouveau and beliefs of William Morris in the creation of my piece. The vase that I formed was crafted with a contrast in design (**figure D**). Half of the vase has the characteristics of a pine tree while the other half has the drawings of a cedar tree's leaves. Besides for the contrast of tree design the techniques used to create the design also conflict with each other. The pine tree design was created by rolling up clay into coils, then carving lines on each coil and finally attaching it to the surface of the vase. On the other hand the cedar tree leaves were created by a technique known as Sgraffito. Sgraffito is when you carve lines directly onto the clay's surface after it was painted over with a colored slip. On the side of the cedar tree there are two flowers that I stuck onto the clay, using the score and slip technique, which creates another contrast between the two halves of the vase. The blue flower has the name of "forget me not" which carries the meaning of the flower in its name. This flower symbolizes true love and good memories that shouldn't be forgotten. The pink flower is identified as an "arum." The arum symbolizes an intense feeling of love that one feels towards another. The choice of trees and flowers that I used were not only to create a visual contrast but to portray the message that "telling someone you love them takes courage but letting go of the one you love takes strength." A cedar tree is a symbol for strength as well as a declaration of love and remembrance and a pine tree represents courage. By incorporating the symbols

and imagery of the flowers and trees, I created a piece that is both decorative and holds a deeper meaning to it. If one looks close enough one can see that on the trunk of the tree I inscribed four words-courage, strength, love and j'adore (French for "I adore") - which puts a stronger emphasis on the message I was trying to convey.

In conclusion, art can be expressed in many different ways. Artists of the Arts and Crafts Movement as well as Art Nouveau used nature to create the decorative and expressive elements of art work. William Morris, the man who started the Arts and Crafts Movement, used his idea of creating artwork by hand and having nature as an inspiration to increase the skills, morality and social status of artists in his era. By incorporating flora and fauna in their designs the artists became more aware of their natural surroundings and found a new way of interpreting art. I applied the ideas of these movements and incorporated the techniques used by various artists to create my own nature inspired ceramic art form. The events that were taking place in my life depicted the mood of the piece and were brought out in my choice of natural symbols to represent abstract ideas; such as love, strength and courage.

Wallpaper designs by William Morris:



“Trellis”



“Pimpernel”



“Wallflower”



Figure A:
Untitled vase by Albert Robert Valentien



Figure B:
“Screamer Goat #1” by Frank Fleming



Figure C:
“Leaf Sanctuary” by Angelica Pozo



Figure D:
Untitled vase by Bracha Gandjian



Figure D: Untitled vase by Bracha Gandjian





Figure D: Untitled vase by Bracha Gandjian

CLAUDE JEAN-GUILLAUME

The Development of Harmony in Western Music¹

In Ancient Greece, the idea of the universe imbued in all its aspects by the concept of order was a strong belief was a strong belief in society, not only philosophically but also artistically.. Works of art were seen not primarily as contribution of men, but as a reflection of nature and its wholeness (Lippman, 1964). This overall order was also applied to musical characteristics, and was ultimately conceptualized in the idea of harmony, which did not simply involve numbers and measurements, but essentially the view of “fitting together” (Lippman, 1964). This philosophy was to be exemplified in the works of many Greek philosophers. One of these, of particularly higher importance to us, is Pythagoras.

History attributes to Pythagoras a truly inquisitive mind. The widely reported legend of his discovery of consonances in music is an interesting one. He was looking for a rational system that could explain the phenomenon of musical consonances (Christensen, 2002). One day, while passing by a forge, he heard the sound of the smith pounding away at an anvil with a set of hammers. What amazed him is that the sounds that emerged from these poundings were harmonic ones (Christensen, 2002). He inquired from the smith and found out that the weights of the hammers were one 12 pounds, a second 9 pounds, a third 8 pounds and a fourth 6 pounds. The sounds from the hammers of 12 and 6 pounds were close to the octave, with the two pitches very identical; the hammers of 12 and 8, also those of 9 and 6, gave the fifth, an interval that was most beautiful compared to the octave; the fourth, with less consonance, was given by the hammers of 12 and 9, as well as 8 and 6 (Christensen, 2002).

Moreover, working with strings, Pythagoras discovered that, when sounded together, two strings under the same tension would give a pleasant sound if the lengths of the strings are in small integer ratios (Benson, 2007). Reducing the length of the string to one half of the original one would double the frequency of its vibrations, producing the octave; when the frequency ratio is 3:2, the interval is a perfect fifth and is particularly consonant (Benson, 2007). Pythagoras built an entire music scale using these particular ratios of small integers. Using a 4:3 ratio he obtained a fourth; using the ratio 3:2 twice we get an interval with a 9:4 ratio slightly over the octave. By tuning a sequence of fifths Pythagoras obtained the ratios for a diatonic major scale (Benson, 2007).

Later on these same ratios were used by composers during the medieval period. In their first attempt to duplicate melodies, they would choose intervals that seemed to them naturally pleasant in their effects, producing a feeling of wholeness and not requiring the addition of any other combinations; these intervals were considered as consonances or concords (Kitson, 1914). The fifth and the fourth were used as consonances, but the latter one was later eliminated from this use (Kitson 1914). The idea of creating a second line of melody gave birth to the Organum. Composers took the part that was sung by what they

¹Completed under the mentor ship of Professor Marvin Williams for MUS 31: The Musical Experience.

called the “vox principalis” and added to it another part, the “vox organalis,” which sang the same melody at the fourth or the fifth below (Kitson, 1914). They soon noticed that these intervals of fourths created in the music what was called the tritone (F to B or Bb to E). The common belief was that the tritone was evil in nature, so a way to avoid it was created. What they did is that the two voices started on the same sound, and the organalis maintained the sound until the principalis had long passed the point that caused the problem. This caused a part to stay stationary while the other one proceeded with sounds (Kitson, 1914). An effect of more than one melody being played at the same time with no harmonic connection between them was created. The two parts kept progressing in different directions, and this progression was designated as contrary motion (Kitson, 1914).

The Organum continued to develop, and later on more parts were added to it. The vox principalis was duplicated at the octave below, and the vox organalis at the octave above. This was known as Counterpoint. The original part was called “cantus firmus”, and the added parts the counterpoints (Kitson, 1914).

With the appearance and development of the counterpoint, the foundation for polyphony in music were laid down. The intervals of fourths, fifths and octaves were accepted as Pythagorean consonances until the end of the 14th century. However, in England, the intervals of the third (for example from C to E) were used for a certain period as consonances, although not expressible of simple ratios (Rich, 2011). The third and the sixth eventually became accepted as consonant intervals as the 15th century began in Western music; prior to this time they were considered only mildly consonant. The outcome was an enrichment in the harmony of the musical compositions of the period (Rich, 2011). With this emerged the idea of tonality, of the musical composition being developed based on a certain key note, which served both as a starting point at the beginning and as a finish line at the end (Rich, 2011).

Harmony began to take a life on its own during this time. It started to be considered as the “vertical phenomenon” in music, and composers began to think of the simultaneous sounding of notes as a definite entity. Even though the basis of compositions was still above all linear, which means concerned primarily with counterpoint, the chords that emerged from these practices took on a personality of their own. A consequence of this phenomenon was the apparition of “faux bourdon” (false bass) (Rich, 2011). This consisted of a style of music in which the parallel movement of three different voices was explored. The movement of the three voices was as followed: the middle voice (conceptually the “main” one), moved in parallel with a lower voice a third below and a higher voice a fourth above. This produced a chord such as G-B-E, known as a 6/3 or first inversion chord (Rich, 2011). This form was first adopted in England, and then by continental composers looking to enrich their compositions and making them more harmonious (Rich, 2011).

During the last years of the 15th century, the then-common practice of harmony based on the old Church modes started to disappear, giving way to the major and minor modes we use today; the old modes persisted until the end of the 16th century, but were scarcely used by composers. A growing tendency to introduce more notes not pertaining to the mode appeared in music at this time (Rich, 2011). The sharp and flat signs were added to the manuscripts of the compositions to achieve this end and the performers were expected to improvise in accordance. This technique was introduced by the name of “musica ficta” (Latin for “invented music”); it helped by allowing musicians to erase the distinctions between different modes. In music theory, a mode is distinctive by its succession of whole and half steps. The “musica ficta” made it possible for one mode to resemble another one (Rich, 2011). As this practice became more dominant, the major and minor modes took over the ancient medieval mode and became predominant (Rich, 2011).

Later on dissonance was used in the compositions in a whole new way to create music that was more expressive. Josquin des Prez, an important composer of the Renaissance, used in his compositions a new technique that made the use of six parts in the music instead of the usual three voices (Rich, 2011). This technique, known as “suspension”, created a dissonance that eventually evolved to a consonant; a feeling of tension in the listener emerged because the harmony was delayed until the suspension was resolved. This utilization of suspension supported the idea of chords as specific entities, instead of

coincidences that happen in the music. More and more, harmony was coming to be seen as the movement of singular chords towards a define objective (Rich, 2011).

The end of the Renaissance period came with some agitations within musical composition. Composers tended to abandon the old polyphonic ways to place more emphasis in producing works with a single line of melody accompanied by harmonies. This style, known as homophony, did not bring many changes in the chords usually played (Rich, 2011). The bass line became the basis for the building of harmonies. Performers were expected to realize full harmonies between this line and the principal voice to go with the melody (Rich, 2011).

The concept of chords built upon their bass notes marked the beginning of the common practice of harmony in Western music. This transition started around 1600 (Rich, 2011). The bass note of each chord was labeled as the root of that chord, and any bass note with a third and a fifth above it considered as a triad (Kitson, 1914). These concepts pretty much gave us the harmonies that we have today. The concept certainly kept developing, but this development is really a non-exhaustive one, as new elements are being added every day. The core concepts had at this point been established.

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CHING SUM (AMY) TANG

Seeing the Black Swan¹

The Range of the Subject Covered by the Project

I am a fashion victim. As I wake up, I think that I don't have new clothes to wear. I am always buying new clothes because I think I must wear the type of clothes that are popular. One day, I watched a movie entitled "Black Swan." This inspired me. I spent more time than I would like to admit trying to find a black swan costume. Unfortunately, I didn't discover one or I'd certainly have bought it. I did some research in order to develop a new dress/costume, trying to design a costume to fit me. In my collection, everything's coming up Black Swan.

My goal in this honors project was to complete a Fabric/Mood Board, 50 Thumbnail Development Sketches, and 11 Final Sketches and Flats. I included a lot of different pictures and other media to capture my aesthetic inspiration as well as to identify with a customer base. In addition, I went to fabric shops to get fabric swatches to explore my design idea. I brainstormed ideas for the final collection using contemporary fashion illustration techniques. I explored design ideas and picked the best ones to use in my final sketches. The sketches are full sized, approximately 10", full-color sketches of my designs, drawn with an artistic flare and attention to the whole look and presentation of the sketch. My project was finished at home with the support of Professor Nareski.

All about Ballet & Everything's Coming Up Black Swan

Ballet is a type of performance dance that originated in the Italian Renaissance courts of the 15th century. Theatrical dance is when a formal academic technique (the *danse d'ecole*) is combined with music, costume, and stage scenery.

This thriller, "Black Swan," used a production of Swan Lake. There are two rival ballerinas, the ideal White Swan and the seductive Black Swan. I attempted to find the costume designer, Amy Westcott, who first name is the same as mine. What a coincidence! She was very inspired by vultures and used lots of feathers. This was her line, but I wanted to design new things. I worked from on the more traditional sense of the tutu. Their lines were so interesting to me in that it was already bird-inspired. The Black Swan is an original and exciting costume idea that blends the beauty of the ballerina with a darker, more threatening character. This makes it the perfect feminine ideal and yet adds the scary Halloween costume idea.

In my Honor Contract project, I would like share some ideas on how you can recreate the Black Swan costume and outfit using inexpensive clothing and accessories.

¹ Completed under the mentorship of Professor Katharine Nareski for FD12: Fashion Sketching II.

The Black Swan is both the name of a recent ballet movie in which Natalie Portman plays a dancer being possessed by her darker side, and the evil female character from Swan Lake. This part is danced by the prima ballerina who brings about the death of the White Swan or Swan Queen, through tricking her lover the Prince.

I was researching the dance costume and making it an everyday realism. In a way that reads individualism as opposed to what people would think a ballerina would wear. I tried to figure out what the girl is wearing that is going to class. I am following her and sitting in her classes. I watched them take off their layers and I would take copious notes on the whole process, and made sketches. I would say it was one of the most fun parts of my project. It was fascinating to see and to have the opportunity to see how people live differently. I do not have to be a ballet dancer to look sensational in a Black Swan costume, I do, of course, I need to have the confidence to wear something so risqué², but so many Halloween costumes and party dresses are just as revealing as the Black Swan outfit!

My idea is that the Black Swan outfit should be wearable for parties or other occasions.

My Design Workshop

To begin the black swan costume design, I printed a picture of the black swan for my inspiration. Then I walked to Manhattan MJ Trimming³ and Daytona⁴. In accordance with my concept, I chose the black color as my main color. By collecting fabric swatches, I helped build my thumbnail development sketches. From these pictures and fabrics, I made a sketch in pencil. I have chosen 11 final designs from my more than 50 thumbnail development sketches. They included hairstyles, accessories and shoes. I drew the final design on Bristol paper, originally from the rough sketch. Different poses have different costumes. I chose croquis in the poses I want. I placed my rough sketch as a guide to draw the garment over in detail. Then, I traced the sketches as different drafts. I made the final line drawing using a soft line with black color pencil. After I applied watercolor with a broad brush stroke and disregarded details such as lines. Carefully, I blurred the edges with the brush then I used water to draw silk patterns with color pencil. I paid special attention on the outline to render a Ruff⁵. I used brush tips with ivory watercolor. I will add luster with color pencils so that it will help my dress shine. After this I adjusted hair and makeup and I added gray so that the skin color shows through. I colored the buttons with brown watercolor. My designs included the corsage⁶, which I also colored with ivory watercolor. Finally, I added shading with a gray marker and completed lines with pencil.

I practiced flat drawing with selected garments from my own wardrobe. I laid them flat on the floor, or any convenient horizontal surface. I copied them accurately, showing all visible construction lines and being especially carefully about the proportion.

My portfolio should contain fashion drawings only. For the sketches I will mount⁷ and mat⁸ them. My portfolio will include both figure and flat working drawings to display my versatility. One

² (Of jokes or stories) slightly rude or shocking, esp. because about sex.

³ MJ Trimming – 1008 6th Ave BTW 38th / 37th street.

⁴ Daytona – 251 W39th St BTW 7th / 8th Ave.

⁵ A large stiff white collar with many folds worn in Europe in the 16th and 17th centuries, or a circle of hair or feathers growing round a bird or animal's neck.

⁶ A small decorative group of flowers which a woman pins to her clothes near her neck or chest, usually for a special occasion such as a marriage ceremony.

⁷ Mounting reinforces the drawing and allow thumb space for careless viewers.

⁸ Matting offers a more finished look and more protection.

figure will be display per page and show coordinates of the same fabric mix. Finally, I am sure to keep my presentation organized, neat and clear.

I have collected experiences in the field of Fashion Design during the honor contract, especially when I haven't had any previous training. Today I really appreciate how much time I spent preparing this project for the Honor Contract.

Tools & Supplies

Portfolio:

- Nonzipper type

Papers:

- 11X14 in. (28 X 35.5 cm) croquis⁹ sketchbook; a brand that takes wet and dry media
- 11X14 in. (28 x 35.5 cm) pad of tracing paper

General:

- 18 x 2 in (45 x 5 cm) transparent grid ruler
- 12 x 1in. (30 x 2.5 cm) transparent grid ruler
- Paper scissors
- Double-stick tape
- Regular tape
- Rubber cement or glue stick
- Kneaded eraser
- Plastic white eraser
- Color-correct lamp; this has warm/cool bulbs for color matching accuracy

Drawing materials:

- Pencils of various grades; such as HB, 2B, 2H, etc.
- Mechanical pencil and leads
- Pencil sharpener
- Pigma micron Pens in sizes .08, .03, .005 for technical flats

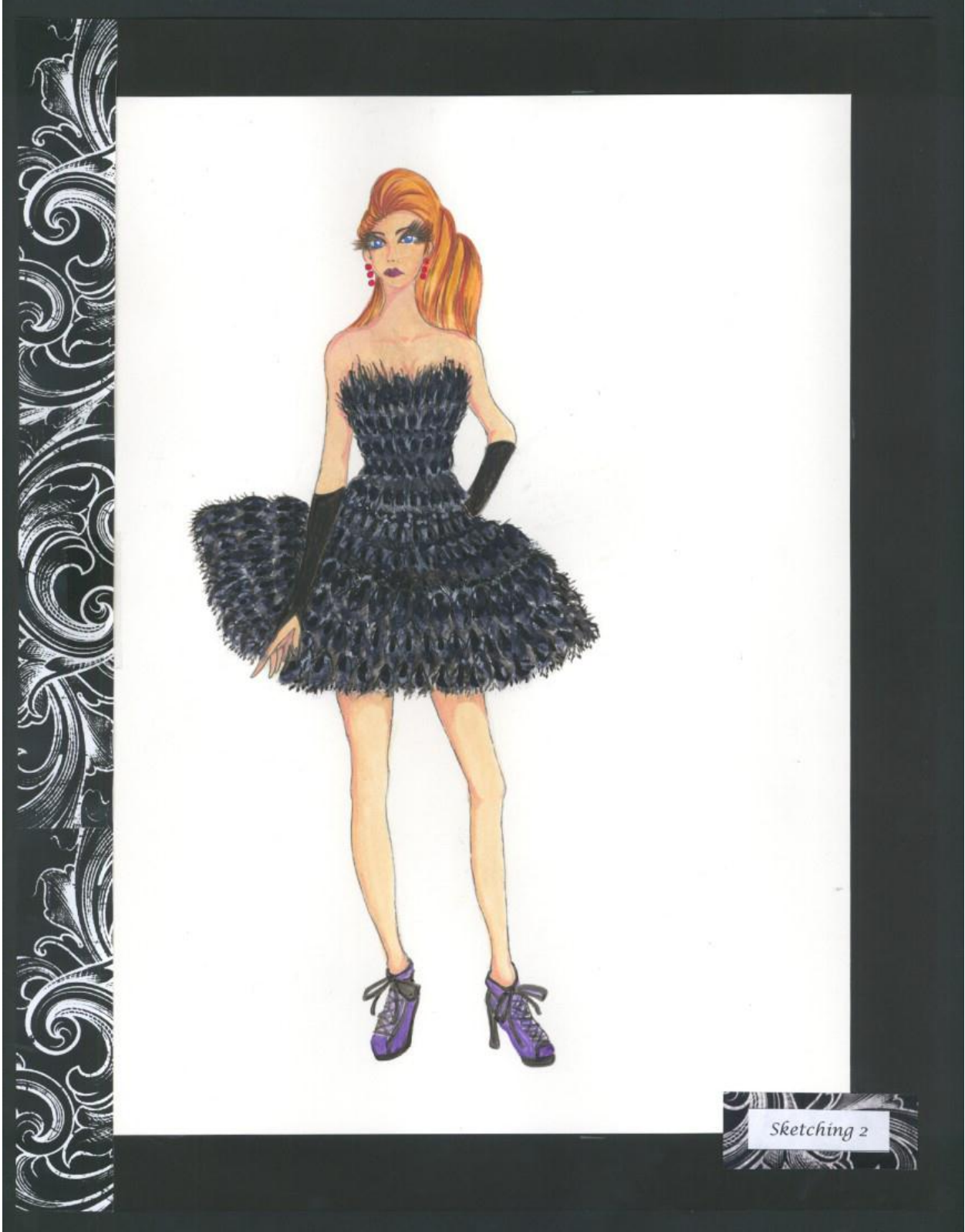
Media:

- Market set
- Colored pencil set;
- Extra white pencils
- Cold-pressed watercolor paper, cut to size to fit portfolio of your choosing
- Brushes
- Paint palette

⁹The term croquis (pronounced kro-key, from the French).



Sketching 1



Sketching 2



Sketching 4



Sketching 5



Sketching 6



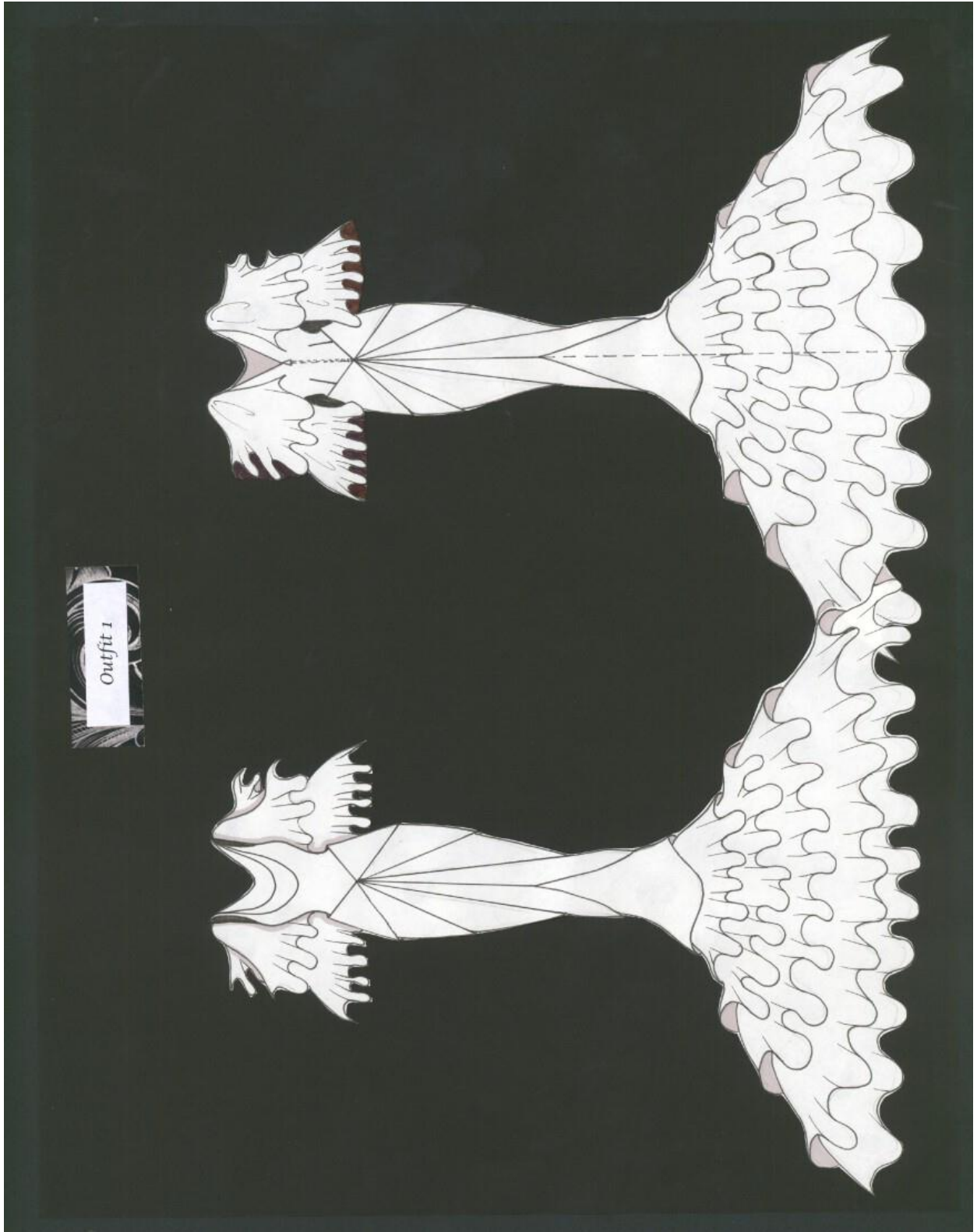
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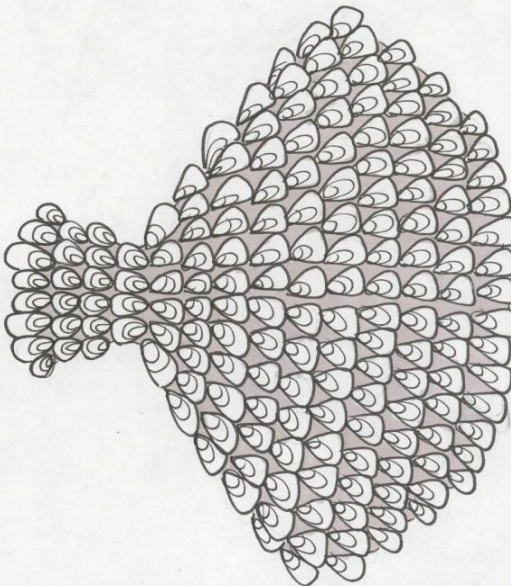
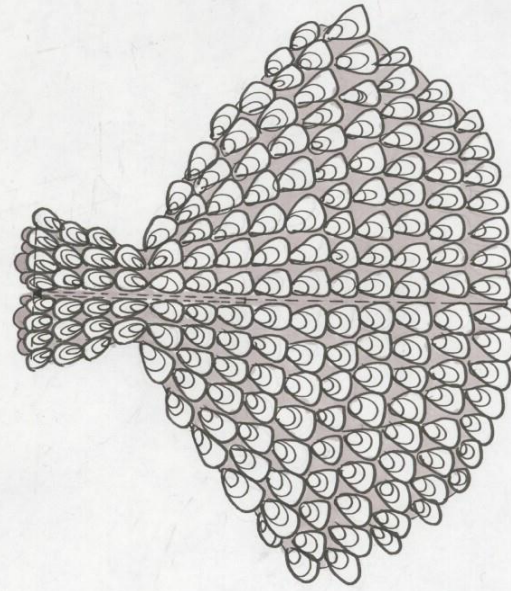


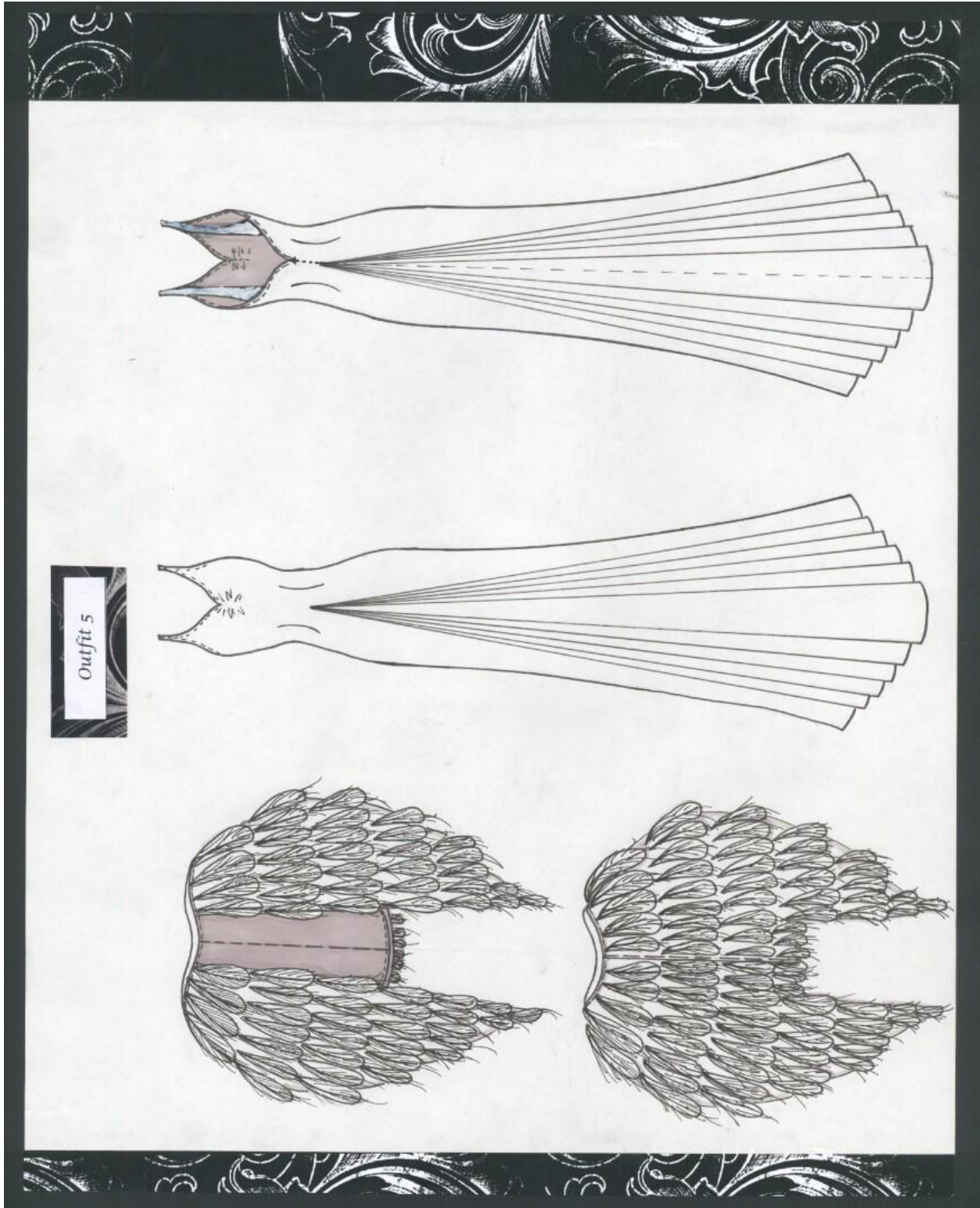
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MATHEW MOZO

Pain Assessment and Management with Special Consideration for the Elderly Client¹

Abstract

Everybody experiences pain in one form or another at various points in their lives. This element of the human condition is natural and subjective but in the elderly population pain often goes undiagnosed, underreported and, as a consequence, undermanaged. In the course of this document, I plan to give a general background of the physiology and consequences of pain, complications associated with pain assessment in the elderly and ways to address these complications.

Background

International Association for the Study of Pain defines pain as “an unpleasant sensory and emotional experience associated with actual or potential tissue damage, or described in terms of such damage” (Merskey H., Bugduk N. 1994). This definition illustrates the fact that pain is not only a subjective experience, with the client’s self report being the most reliable indicator of what they are experiencing, but it also introduces the concept that pain manifests itself in a multitude of ways from varying sources. Pain assessment is critical to the health and wellbeing of the client and has far reaching effects on overall client outcomes. If the clients are unable to participate in their recovery due to unmanaged pain, they not only suffer unnecessarily, but it will often delay the time it takes to fully recover from the issue that is causing their pain. To understand why pain assessment among the elderly is difficult, we must first have a basic understanding of the physiology, different types, and causes of pain.

Physiology of Pain

Pain results from a combination of four processes that are classically defined as transduction, transmission, perception, and modulation. I will give only brief descriptions of these processes as an in-depth discussion regarding each of them is well beyond the scope of this paper and it requires extensive explanation and background information. In transduction, a stimulus is converted from its original energy (thermal, chemical, or mechanical) into an electrical impulse that can travel along the nerve tissues. This is similar to the way a microphone converts the oscillations of sound waves into electrical patterns of positive and negative energy. Transmission is the process by which the neural impulses are passed from the peripheral sensory system to the spinal cord and brain much like a telephone conversation is passed from one station to another. Perception occurs when the brain interprets the signals received from the

¹ Completed under the mentorship of Professor Barbara Gattullo for NUR 18: Fundamentals of Nursing.

periphery as pain. This can be illustrated by a telephone at the receiving end of a conversation decoding the positive and negative energy back into an audible sound wave. Finally, modulation is the response from the brain after receiving noxious impulses that attempts to curtail or influence further transmission of nociceptive impulses at the level of the spinal cord (Purves, D., et al. 2001). This aspect of pain is where the previous analogy breaks down and can best be understood by thinking of someone who has just run into a coffee table and is seen vigorously rubbing the affected shin. This act, while instinctual, serves a purpose by overloading the nervous circuitry with other stimuli and thus reducing the body's ability to respond to the noxious sensations.

Categories of Pain

There are several ways to classify and differentiate the different types of pain. Pain can be acute or chronic. Pain is further defined by its origin as nociceptive or neuropathic. The most common and direct form of pain, nociceptive pain, arises from the conduction of impulses from the specialized nerve endings in the peripheral nervous system (PNS) called nociceptors to the central nervous system (CNS). It is when these impulses are perceived in the brain that we experience the unpleasant sensations associated with pain. This is the type of pain that results from a direct tissue insult or other noxious stimuli such as chemical and thermal changes within and without the body. This form of pain is indicative of a properly functioning nervous system. Nociceptive pain is categorized according to the site of origin such as somatic pain arising from tissues like skin, muscle, joints or bones and visceral pain which originates in the internal organs. In addition to nociceptive, there is neuropathic pain, which is caused by improper functioning in either the peripheral or central nervous system. Neuropathic pain is commonly associated with disease states such as diabetes, spinal injury and herpes zoster infection. In contrast to nociceptive pain, which alerts us to direct injury, neuropathic pain has no specific purpose and is often chronic in nature with acute exacerbations. This type of pain arises from a dysfunction in some aspect of the physiological pain process and often goes under-diagnosed and undertreated (Haanpää, M., et al, 2010).

One of the pain assessment criteria is whether it is acute or chronic in nature. Some form of trauma most often accompanies acute pain. Acute pain resolves itself as the healing process proceeds. It is typically nociceptive in nature but can be neuropathic if and when associated with states of acute infection or disease. This type of pain provides the client with a significant biological function by alerting the body to actual and potential injuries. On the other hand, acute pain also has the adverse effect of delaying recovery during the post-operative phase of clients whose pain is not properly assessed or managed. These clients have increased risk for morbidity, mortality, and developing a chronic pain state (Ramsay, MAE. 2000). Chronic pain, on the other hand, is defined as “pain that extends beyond the period of healing, with levels of identified pathology that often are low and insufficient to explain the presence and/or extent of the pain” (Jacobson, L; Mariano, A. 2001). Chronic pain runs the gamut of etiologies and can be nociceptive and/or neuropathic. It can be caused by trauma, mechanical or otherwise, disease processes such as cancer and arthritis or have no discernible cause.

Nociceptive pain can be divided into several classes of somatic pain. These are described as ‘superficial’, which is associated with the skin, mucous membranes and subcutaneous tissues, ‘deep’, which is associated with bone, muscle, tendon, ligament and other connective tissues, or ‘visceral’, which is associated with the internal organs (National Pharmaceutical Council, 2003). Common causes of superficial pain are sunburn, chemical, and thermal burns as well as dermal cuts and contusions. This type of pain is usually easily localized and characterized by sharp, prickling or burning sensation that is accompanied by hyperalgesia, an increased response to painful stimuli, allodynia, a painful response to a typically innocuous stimuli, and cutaneous tenderness. Deep somatic pain is the type commonly associated with joint sprains and broken bones. Visceral pain is most often caused by organ distention, traction, muscle spasms, ischemia or inflammation (National Pharmaceutical Council, 2003). This type of pain is often characterized by a deep aching or sharp stabbing pain that is sometimes referred to cutaneous sites. Common examples of visceral pain include those experienced during appendicitis, bladder distention, and what runners commonly refer to as a “stitch” in their side.

Neuropathic pain is indicative of improper functioning of the peripheral or central nervous system and is commonly caused by trauma, inflammation, metabolic diseases (i.e. diabetes), infections, tumors, toxins and primary neurological disease (Woolf, C.J., 2000). This type of pain is associated with hyperalgesia and allodynia. The sensations felt by the client are often described as prickling, bruised, aching, burning, shooting and having the quality of an electric shock. There are several different categories of neuropathic pain which include mono- and polyneuropathy, deafferentation pain, sympathetically maintained pain and central pain. Mononeuropathy and polyneuropathy occurs when one or more peripheral nerves sustain damage caused by infection, trauma, disease or compression. The client often describes this pain as a deep bruised, burning or shock-like pain accompanied by abnormal skin sensations (National Pharmaceutical Council, 2003). This type of neuropathy is often seen in clients experiencing exacerbations of the herpes zoster infection, those with diabetes and those who have experienced trauma to the area. Deafferentation pain is often seen in the client who has undergone limb amputation and is caused by a lack of afferent sensory input. These clients often complain of shooting, stabbing, aching, crushing and cramping pain with symptoms of hyperalgesia and hyperpathia, a form of pain seen only in those clients with nervous tissue loss. Sympathetically maintained pain refers to pain that is created by sympathetic nervous system activity and is seen in amputee clients as well as those with postherpetic neuralgia and certain metabolic disorders. Clients complain of a burning, throbbing, pressing or shooting pain and present with symptoms of allodynia and hyperalgesia. Central pain is related to a lesion or dysfunction in the CNS and typically occurs in clients with spinal cord injury, trauma, ischemia or stroke, tumors or demyelination. These clients often complain of pain that is spontaneous or can be evoked and often has a burning, tingling or numbing quality. This is typically common among the people who have had a stroke, been diagnosed with cancer or are suffering from multiple sclerosis.

Consequences of Pain

As discussed briefly before, undertreated instances of pain can have far reaching effects on the overall health of an individual. Pain can cause severe temporary physiological problems and when left unattended it can progress to a state of chronic pain. This progression, in turn, can influence a client's quality of life, which could pose financial problems in the future.

Pain that goes unrelieved in the client can cause a host of impairments that lead to maladies of every organ system in the body. People under the duress of pain often have cardiovascular changes such as increased heart rate, blood pressure, vascular resistance, and hypercoagulation. These conditions put the client at an increased risk for myocardial infarction, angina and deep vein thrombosis. Compounding this with the fact that a postoperative client may have decreased mobility due to the pain they are experiencing, it is easy to assume that the mortality rate of that client will increase dramatically. Respiratory depression caused by pain is another significant concern for the healthcare provider as it can often result in life threatening conditions such as pneumonia and atelectasis. To combat these events, the client should be given adequate comfort measures in order to allow them to breath more efficiently which helps clear any pathogens that may be present and promotes full inflation of the lungs. These are just a couple of examples of how untreated pain can hinder the recovery and, in certain cases, cause deterioration in a client's condition.

The client with acute or chronic pain often experiences a diminished quality of life. Untreated pain often hinders a clients' ability to carry out activities of daily living such as self-care, work, relationship development, and social interaction. Social isolation can cause the client to experience feelings of anxiety, depression, anger and loneliness (Becker N, et al., 1997). If these symptoms persist, studies have shown that clients can develop an increased risk of suicide ideation and completion (Hitchcock, L.S., 1994). Improving the quality of life is a major goal for pain management and it should always be considered when evaluating a client for discharge and in the period following discharge.

The financial impact that pain causes is related to both the cost of treatment and hours of lost productivity that the client experiences. Healthcare costs are an important factor in considering the financial impact of pain. The research indicates that those suffering from chronic pain are more likely to seek medical attention and that those who experience undertreated pain are more likely to have extended

stays in the hospital and have a recurrence of disease (National Pharmaceutical Council, 2003). Financial burden can also result from a loss of ability to function and perform in a working environment that leads to a loss of wages and sometimes a total dependence on financial support from the government.

Pain Assessment and Complications Regarding the Elderly Client

Pain assessment is a critical tool for every practicing healthcare worker. To properly evaluate a client's pain level and response to treatment, the nurse should be well versed in the various methods of pain assessment. Though it is easy for the nurse to rely on assessment tools, they should always understand that pain is subjective, and the client's self-report of pain is the absolute standard for determining the level and quality of pain they are experiencing. One population that is frequently difficult to evaluate is the elderly. The elderly clients will present with many different levels of cognition, communication and may have sensory deficits such as diminished vision or hearing. When caring for an elderly client, the nurse must also be aware that this population will underreport pain because they may have many false beliefs regarding their pain (D'Arcy, Y., 2009). These include the beliefs that what they are experiencing is just a normal side effect of the aging process and that management with opioids will cause them to become addicts. In addition to these false beliefs, healthcare providers must be sure to ignore their personal beliefs about what are acceptable levels of pain might be for each client. When first evaluating an elderly client, the nurse should, if possible, take a comprehensive health history and perform an in depth physical and pain assessment. This will help health care provider determine a baseline on which they can develop an appropriate management plan for the future assessments.

The nurse should start the interaction with the client by assessing the client's health history. In this paper, I will focus on the pain assessment portion of the health history. I should also note that a detailed social, illness, medication and psychological history in their own words will help improve management approaches, allow for better acquisition and utilization of resources; and provide an overall improvement to the quality of life of the client. A physical assessment for the elderly should not only include the basic parameters such as baseline vital signs and overall appearance, but also their functional abilities such as ambulation, balance and self-care deficits as well as any prominent disabilities (D'Arcy, Y. 2009). After a physical assessment is performed the nurse should ask the client in clear terms about any pain they may have experienced in the past and any pain they feel at the moment. As part of the pain assessment the nurse should not only ask the client to quantify the intensity of the pain but they should also ask questions about the onset and duration, location, quality, associated symptoms of pain and any exacerbating factors that may increase its intensity. Although self-report is the clearest and most reliable indicator of pain, there are many different scales a nurse can utilize to further elicit information from these parameters. A client's cognitive level should also be considered when choosing the type of pain scale to employ.

The numeric rating scale (NRS) is one of the most commonly used tool that allows the client to assign a number on a scale of 0 (no pain) to 10 (worst possible pain) to the pain they are experiencing. This test is easy to administer and research shows that even clients with mild to moderate cognitive impairment can reliably self-report pain when it is used in assessment (D'Arcy, Y. 2009). Another tool that is used by the caregiver is the verbal descriptor scale (VDS). This scale uses words like mild, moderate, and severe to evaluate the intensity of experience and is somewhat more difficult for clients with moderate cognitive and communication impairments than the NRS. A common practice is to combine these two scales and incorporate them into an illustration of a vertical thermometer. This allows those with cognitive impairments to better understand what is being asked as they can relate to the familiar image of a thermometer with an ascending and descending scale (D'Arcy, Y., 2009). Though cognitive impairment may pose difficulties for the nurse in obtaining a response from the client, this in no way is indicative of the client's inability to accurately self-report pain.

I have discussed assessment in those clients with cognitive impairment but what is to be done with those people who are partially or completely nonverbal? When possible the nurse should always try to get a self-report from the client. However, if this is not possible the nurse should ask the family or previous healthcare provider about baseline behaviors that indicate the level of discomfort. The nurse

should not rely on vital signs when attempting to evaluate pain as these may simply indicate signs of other distress like fear or anxiety. With that said, the American Geriatrics Society has constructed a behavioral evaluation tool called the Checklist of Nonverbal Pain Indicators (CNPI), which consists of identified behaviors that signify pain. These behaviors include nonverbal vocal complaints such as sighs, gasps and groans, facial grimacing, bracing or clutching onto furniture or equipment, rubbing the affected area, restlessness and verbal vocal complaints (American Geriatrics Society, 2002). In addition to the CNPI there are a multitude of other tools for evaluating nonverbal clients. One example that is particularly useful in the elderly population is the Pain Assessment in Advanced Dementia scale. This exam assesses breathing patterns, negative vocalization, facial expression, body language, and consolability (D'Arcy, Y. 2009). In this evaluation, each parameter is assigned a specific score (like the NRS) with a higher number indicating increased intensity of pain.

Though the pain assessment among the elderly clients poses many challenges, the nurse who is well versed in the various methods of evaluation and aware of the tools available to them should have no problem obtaining accurate information from their clients. The understanding that impairment does not equal inability in expressing the level of pain for the elderly clients is paramount in assessing these clients' pain and forming an effective plan of care.

Conclusion

Pain is one of the most complex issues for those who suffer from it and those working in the healthcare industry face. It has innumerable etiologies manifesting in just as many ways, is subjective and every client manages it differently. In order to provide the highest level of care for the client experiencing pain, the well trained nurse will have to understand the physiological activities that take place in the production of these noxious sensations. By acquiring a broad knowledge of the various types of acute, chronic, neuropathic and nociceptive pain, the nurse will be able to develop a better plan of care and anticipate the needs of their clients with a higher rate of success. In addition to understanding the various types of pain, the nurse must also understand that certain populations, such as the elderly, pose challenges to accurate assessment. By learning about the different methods of pain evaluation, a nurse should have little difficulty obtaining accurate information from cognitively impaired clients and even clients who have no ability to communicate at all. The evaluation of pain should be one of the highest priorities for the healthcare provider as it has far reaching effects. From increasing recovery rates and decreasing recovery times to facilitating a better quality of life for clients while reducing the financial impact they endure, the nurse should be able to provide the highest level of comfort to those people in their care who are experiencing pain.

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MARIA PANSKAYA

Exploring the Craft of Journalism: Work Ethic, Interview Techniques, Writing of Features and Reviews¹

Review of Mickey Spillane & Max Allan Collins “*The Consummata*”

The saying, “Don’t judge a book but its cover,” can be applied literally to the work of Mickey Spillane & Max Allan Collins, “*The Consummata*.” With sexually explicit name of the book and a provocative cover with a half-naked woman is hidden a deeper meaning of the tense political struggle of the exiles from Cuba.

The two mystery masters created a world of the sex, violence, drugs and human trafficking during Castro’s rule. The vivid description and great historical details makes you think that the book is not a fantasy constructed around the real events, but the real life which is complicated with human struggles and a great desire to remain alive in the world indicated by survival of the fittest.

The plot is built around a Robin Hood for our time. The concept of taking from rich and giving to poor is not quite virtuous and noble in the Morgan’s character. He needs something in exchange, money preferably.

A former political activist, who fought against the Castro’s regime, Morgan the Raider was forced to flee from his home. He gained respect for protecting men and women from being murdered, raped or tortured. However, he has powerful enemies such as CIA and local police.

A year before, he got involved with a beautiful woman, working under the cover for CIA. Eventually, he fell in love with her, but couldn’t complete *matrimonio consumado*, marriage by consummating or sex. On the top of that, he is suspected in stealing millions of dollars.

That must be a tough life, with no wife, no sex and no money.

But instead of searching for his bucks, he gets involved with a Cubans, his own people, in Florida who is in need of his killer’s skills.

¹ Completed under the mentorship of Professor Patrick Hickey for JRL 32: Advanced Journalism.

Money is always an issue. \$ 75,000 is nothing for Morgan, but for Cuban exiles, it's a lot of money, which supposed to sent to their relatives back to destroyed country. It was stolen by one of their kind, *bastardo*, who needs to pay a high price for his betrayal.

It's not new for Morgan to have sex in the middle of the street and kill people at the same time. If he wants to survive he needs to find old friends, even the ones who tried to kill him couple of times in the past. Whores become a great source of information and some of the *putas* become his best friends.

It has been a while since he saw his wife. Love and a sense of incompleteness, a desire for consummation, drives him nuts. His flesh burns with a craving for the eager consummation and his soul need to find peace in a woman's cuddle. The prostitutes' surroundings give him an access to the object of his longing—sex, but his is too busy with killing men and looking for money.

The killing race and hunt for a traitor is interrupted by an unknown dame arrival to Florida, who is known as Consummata. "It has several meanings. One is...crowning touch. The other you might guess." The legends about her S&M professionalism and services she offers, reaches Morgan's ears and his inner feeling alerts him.

Yet, he cannot put piece of the jigsaw puzzle together.

During his journey, he recalls horrified scenes form his past, when he was fought during the revolution on Cuba. No wonder that so many Latin girls are *putas*. Having a lovely daddy teaching you the craft of sex at the age of ten, or the gang rape by soldiers, who just killed your parents in front or your eyes, will make the difference in your life.

Morgan's .45 becomes his *gringo* and the only one who saves his ass plenty of times.

The author keeps increasing tension up to the last pages of the book. *Señor* Morgan finally reveals itself and the mindset of the killer can be fully grasped. The gripping mystery-thriller reads with the lightning speed, but doesn't let you escape form the illusory world of sex, whores, murders and Cuban cigars.

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Review of Lawrence Block's "Getting Off"

I've never had a chance to travel across the country, but Lawrence Block's "Getting Off" made me feel as if I've been to many small towns. Following a female serial killer, who goes by many names as she hunts for her five male survivors, she voyages throughout the country and stops in all kinds of creepy places along the way.

Many men were trapped in bed with her, but some managed to escap the epic murderous end she tediously prepared for her victims. In order to achieve complete closure, she decides to track the ones who got away. Kill them. And get back what was valuable, but was taken away from her in childhood—her virginity.

The dark mood and the erotic setting of the book reveal itself in the first couple of pages. One murder goes along with an intense scene of sexual intercourse. "She was so hot she could make a dead man come." The idea of the main character's unstable psychological state was portrayed quietly, yet vivid at the beginning. In spite of this, Block extends the character development for another 50 pages. In this process, he fails to provide the reader with new angles on killer's mental and emotional instability. As a result, the book tends to repeat itself.

The title of the book implies its sexual content and, considering the author's previous works, it was no surprise to see a well-developed protagonist's twisted sexuality. Besides her nymphomania, Katherine Tolliver's passion for murdering comes from persisting anger and unresolved issues with her father. Her desire for purification reflects in constant bathing and finding new male victims.

As the book unfolds, her obsession gets worse. Katherine's demand and urge for sex brings more men to her list. However, none of them remain there for a long time. More murders are committed.

Wait a minute. There are five more men on her list.

Her distorted psyche and unstable emotional state makes her hunt men from her past. While she plays a role of a detective and moves across the country, she connects to a slightly older, but attractive woman. Is she her next victim?

With a knife and a few Roofies in her purse, she was good to go.

During Kit's quest, she meets her victims, who, in one-way or another, change her personality and make her think about her goal in life. She wonders what happens when she, "dad's little soldier," completes her mission.

Block puts the reader inside her psychologically damaged mind, makes the reader see things she sees, makes feel the way she feels. "She'd use the knife in response to an inner need, and the need had in fact been an urgent; satisfying it had shuttled her right off the sleep." The higher level of violence Kit achieves, the more intense her sexual life gets.

Moreover, she is not just a maniac, but a liar as well. Her murderous career requires name changing, so eventually, Katherine was replaced with Kim, Audrey and Carol. For her, "names were just like clothes." Kit didn't give her imaginary characters personalities or individual characteristics.

Katherine's realization of her trauma doesn't limit her sexual life; however, it confines her chances of getting back on track.

Her psychological blockage doesn't let her male partners get away from her alive.

In the end, "Getting Off" has incorporated all the best characteristics and elements from his previous works.

Block's collection of *noir* novels with intriguing, compelling and outrageous characters, alcoholics, lesbians and serial killers, transport you to imaginary world of sex and violence and don't let you escape.

SUREYYA STEFAN

Ecological Systems Surrounding LGBT Adolescents¹

Introduction

Adolescence is an essential transitional stage in human development that occurs between puberty and adulthood. It is a period when adolescents begin figuring out who they are, or, to put in another way, forming their own sense of self. Each individual is unique, so the cognitive, emotional, physical and attitudinal changes that occur during adolescence occur differently in each adolescent. In the United States there is a great sense of diversity, in terms of different forms of transitioning for adolescences paving the road for controversy and differences in opinion, i.e. sexual orientation. In today's society, individuals who are lesbian, gay, bisexual, and/or transgender (LGBT) are considered sexual minorities. LGBT adolescents not only have the normal obstacles in front of them as do heterosexual adolescents, but have additional obstacles based on stigmas, stereotypes, and homophobia that exist in society. Using Urie Bronfenbrenner's Ecological Systems Theory, which connects direct and indirect forces around the individual, this paper will trace the connection between these forces and the influence it has on LGBT adolescents in regards to suicide and depression.

Before exploring Urie Bronfenbrenner's Ecological Systems theory it is important to understand the significance of adolescence irrespective of sexual orientation. Even though the societal "norms" could be debatable, adolescence is commonly referred to as the transitional stage of development occurring between the ages of 12 to 18:

To lead a productive, psychologically healthy life, all individuals must master particular developmental tasks during their adolescent years. According to Radkowsky and Siegal, these tasks include "adjusting to the physical and emotional changes of puberty, establishing effective social and working relationships with peers, achieving independence from primary caretakers, preparing for a vocation, and moving towards a sense of values and definable identity. (Aragon, Birkett, and Espelage 202)

During this time, adolescents try to figure out the five W's (Who, what, where, when, and why). This stage of human development permits exploring, discovering one's self, what they want to do in the

¹ Completed under the mentorship of Professor Toni Seddio for PSY 24: Behavioral Disorders in Childhood.

present/future, where they want to go in life, why they do what they do, and so forth. During this stage the individual goes through puberty and for the first time experiences independence. Adolescents are shown a preview of what adulthood might look like. Then discover what it means to have certain responsibilities. Adolescents become more aware, for the most part, of what they want and what to do based on what they want. Now, not every adolescent enters adulthood with all the knowledge he or she needs in life as the future is not set in stone. As we all know even during adulthood an individual can still be exploring who they really are. All stages of human development constitute parts of a learning process for individuals. Typically, adolescence is the stage meant to prepare the individuals for adulthood. Adolescents depend on various social support systems to be there as they take on this new journey of life. Theoretically and what most research has concluded, the stronger and more positive the support is, the stronger and more positive the outcome will be.

Urie Bronfenbrenner's theory represents how everything in an individual's life, including self and the environment, has an influence over how the individual will develop. As stated by Nancy Darling, the individual "is seen at the center of a series of concentric circles representing microsystems, mesosystems, exosystems and macrosystems. Connecting these circles are multiple arrows linking contexts within systems... and linking contexts across systems" (204). Bronfenbrenner's theory describes the phenomenon of how everything is related to one another in some shape or form through the Ecological Systems Theory (EST). A fifth system was later added known as the Chronosystem, but the four, micro-, meso-, exo-, and macrosystems, are more commonly looked at.

Each Ecological system represents a different part of the individual's life. The microsystem represents the more direct influences that an individual is exposed to. As explained by Espelage, Hong, and Kral microsystems are:

A pattern of activities, social roles, and interpersonal relations experienced by the individual in a given direct setting with particular physical, social, and symbolic features that would invite, permit, or inhibit engagement in sustained, progressively more complex interaction with the immediate environment. Micro-systems level interactions and settings constantly influence the individual. (886)

The microsystem consists of the immediate relationships and or organizations to which the individual interact with such as youth characteristics, parental support, peer relations, and school (886). The mesosystem consists of the interchanges between two or more microsystem level interactions. "Experiences in one micro-system, such as home environment, may influence activities and interventions in another, such as peer relationships in school or vice versa" (888). The exosystem consists of settings that do not contain the individual directly but have affects on the individuals' experiences in their immediate settings. These outside sources include formal and informal environments. The macrosystem does not contain a particular subject but is made up of various influences. This level is "commonly referred to as a cultural 'blueprint' that may determine the social structures and activities in the immediate micro-systems levels. This level includes organizational, social, cultural and political contexts, which influence the interactions within other systems" (889). The chronosystem consists of the changes that happen over the timespan of the individual's life and the environment. For the purpose of this analysis, a more in-depth analysis of the micro-, meso-, and macrosystems surrounding LGBT adolescents' will take place. The systems that surround LGBT adolescents are often exposed to negative direct and indirect behaviors, victimization and unequal treatment from other settings and individuals because of their sexual orientation. Due to these various factors, as expressed by Aragon, Birkett, and Espelage, "sexual minority youth were more likely to report high levels of depression-suicide feelings and alcohol-marijuana use" (202).

The Ecological Systems Theory (EST) breaks down the various direct and indirect settings surrounding an individual. It shows that one thing can affect another. Often times, the sexual orientation that LGBT adolescents have identified with has resulted in multiple disturbances in their micro-, meso-,

exo-, and chronosystems. During adolescence, adolescents tend to discover their sexual preferences and/or sexual orientation. Some individuals may not even develop or become aware of their orientation till much later in their lives. Then there are also those who avoid labels such as homosexual, bisexual, or heterosexual:

Sexual orientation is an enduring emotional, romantic, sexual, and affectional attraction to others that is shaped at an early age.... the result of a complex interaction of environmental, cognitive, and biological factors... Sexual orientation exists on a continuum from exclusively homosexual (attraction to the same-sex people) to exclusively heterosexual (attraction to the opposite-sex people), and includes varied expressions of bisexuality (attraction to the same-sex and opposite-sex people). (Marksamer, Ryan and Wilber 1)

LGBT individuals, who do not identify as heterosexual, are considered to be the sexual minority. Minority groups are susceptible to being on the receiving end of unequal treatment, prone to being easy targets of stereotypes and are normally mistreated in some way. Self-identified LGBT individuals are going up against people with “traditional, conservative values [that] perceive heterosexuality as normative and homosexual orientation as “immoral” and “deviant” in Western societies” (Espelage, Hong, and Kral 890).

Society, even though many try to avoid such norms, has nominated “heterosexuality” as a norm and any deviation from that norm creates negative opinion. It is in a way hardwired into individuals in society that LGBT individuals should be looked at as different. The lack of support for LGBT rights has enabled negative opinion from society. “LGBT adolescents have the same needs for support, acceptance, and validation from their peers, family members, and adults like all young people. These adolescents, however, must also cope with the additional challenge of social stigma related to their sexual orientation or gender identity” (Marksamer, Ryan and Wilber 3). LGBT youth, not only try to be an adolescent, but they are also faced with additional pressures. “Societal stigma of adopting a non-heterosexual orientation (such as an individual identifying as bisexual or homosexual) complicates the adjustment of many LGBT individuals” (Blackburn, Wilson, and Zeng 87). Interference in the path of human development of LGBT adolescents because of social stigma, due to their sexual orientation, has resulted in significant mental, physical, and emotional trauma for many LGBT individuals.

When the process of discovering who you are is disturbed by negative factors, there tends to be repercussions. There are additional factors for LGBT individuals, such as coming out, becoming comfortable with their sexuality, and societal stigma, which are not easy when they have the whole world against them so to speak. “Sexual minority members report more emotional and behavioral adjustment difficulties than heterosexual youths” (Blackburn, Wilson, and Zeng 87). LGBT individuals are faced with trying to discover what their norm of behavior is when there are people who try to instill what they think the norm should be. “Individuals that identify as gay, bisexual, or lesbian may fear or experience profound rejection, or physical harm from loved ones when their sexual identity is disclosed” (87). Bronfenbrenner expresses how experiences adolescents encounter have influence on their lives through is connected by his Ecological Systems Theory. LGBT individuals fear this as a possibility due to the hostility and discrimination that they have seen and/or experienced towards individuals who identify as LGBT. This fear is not a figment of their imagination or something that they have created. The actions of others, society, has created a reason for fear based on their disapproval of sexual orientation diversity.

One of the many forms of discrimination that LGBT individuals face is homophobia. As stated by Aragon, Birkett, and Espelage, “Homophobia includes negative beliefs, attitudes, stereotypes, and behaviors towards gays and lesbians” (203). There is an expression: “there is only so much a person can take.” When someone is bombarded or reminded by society that they are “immoral” or should not be allowed to express any affection to the “inappropriate” individuals, in any manner, to that of the same sex, it tends to take a toll. Homophobia can be expressed verbally, mentally and physically, which are all

harmful. This can lead the LGBT adolescent to engage in risky behaviors, act out, become depressed, and overall react negatively. The “Child Welfare League of America found that in 2005, 45 percent of gay, lesbian, or bisexual youth attempted suicide, compared with the 8 percent of heterosexual youth” (Espelage, Hong, Kral 885). To have a better understanding as to why LGBT adolescents are at a greater risk for depression and suicidal-behaviors, a deeper analysis is required about how the various forms of homophobia are expressed through the five ecological systems surrounding the adolescent.

The microsystem is considered to be the adolescent’s most immediate system because it consists of parental support, peer relations, and school. Adolescents are exposed directly to these various settings and individuals on an almost daily basis. Generally, adolescents exposed to a home and school environment in which they feel safe and can depend on will remain in school and do well. Theoretically, based on previous studies, forming healthy relationships with the family, peers, and school environment during adolescence will, for most individuals, lead to positive self-esteem, trusting others, and the ability to form personal and professional relationships. LGBT adolescents, unfortunately, are not always exposed to such positive environments. Revealing or expressing their homosexual identity can result in losing the support of friends and family because those may not agree with their sexual orientation. “The process of coming out is emotionally difficult for sexual minority youth due to negative reactions and rejection from family members. Previous studies have documented that parents react negatively to their child’s non-heterosexual identity, particularly fathers” (Espelage, Hong, Kral 887). In some cases, when an adolescent comes out to their family members they may be subjected to verbal, emotional, and physical abuse. The disapproval from their loved ones can create a domino effect for the worse.

Family is one of the few major influences in the microsystem of adolescents. Outside of their home setting, their peers surround adolescents in school environment, in which there is a great deal of exposure to teasing, bullying, and/or fighting which are common problems youth have to face in junior high or high school. Statistics have proven, however, that LGBT adolescents are exposed to more of those than heterosexuals are. “Population-based studies show that lesbian, gay, and bisexual students are more likely to be in a physical fight, to be threatened or injured with a weapon at school, and to skip school because they feel unsafe, compared with their heterosexual peers” (Marksamer, Ryan and Wilber 4). When individuals are exposed to stimuli that will make them feel sad or get hurt, a common instinct would be to avoid those stimuli. When adolescents are exposed to different forms of abuse at school they will more than likely drop out of school, become depressed, have a hard time in socializing, and engage in risky behaviors.

The interrelationships that occur between two microsystems surrounding LGBT adolescents are known as their mesosystems. In this level, experiences in one microsystem have influence over the experience in the other microsystem and vice versa. “Sexual minority youth frequently struggle with rejection from their parents, peers, and teachers, as well as homophobia in society, which puts them at risk for depression that can lead to self-destructive behavior such as suicide” (Espelage, Hong, and Kral 885). When adolescents have a collective group of their microsystem level interactions against them it makes them more susceptible to feeling depressed for multiple reasons such as the lack of someone to turn to, feeling of loneliness, and shame about their sexual orientation among others. LGBT adolescents require individuals in their school settings, such as teachers, to be there for them when they experience victimization due to their sexual orientation. Adolescents who have no one to depend on at home or school become at risk for depression, which leads to harmful behavior.

The macrosystem is another level that has a great deal of influence over the individual but the individual does not have much influence in this level. This level consists of ideologies, laws, culture, religion, economics, and so forth (Oswalt). Societal homophobia has become an epidemic that can “contribute to the emotional distress and suicidality among sexual minority youth” (889). LGBT adolescents are targets to homophobic bullying victimization and as Espelage, Hong, and Kral state:

Homophobic bullying victimization is evident in schools with a conservative religious climate that stigmatizes sexual minority students, placing them at risk for depression, anxiety, substance abuse, risky

sexual activities, and suicide. One study found in a nationally representative sample of youth that sexual minority youth who attend conservative, religious schools with a large presence of football and religion are at high risk for suicidal ideation and attempt. (890)

Homophobia is not only expressed at home, through peers and school settings, but by society as a whole. Religion has played an important role in enabling individuals to believe that homosexuality should not exist. "Through the years, there have been multiple pressures for queer individuals to be silent and disempowered from the Nazi Holocaust camps through the current military 'Don't Ask Don't Tell (DADT)' policy (Brubaker, Harper, Singh 47)." The DADT policy was signed by President Clinton on December 21, 1993. This policy prevented commanders from asking about someone's sexual orientation in the armed forces while anyone who identified as gay, lesbian, or bisexual (LGB) was expected to hide their sexual orientation. LGB individuals, who served in the military that were open about their sexuality, or were ousted, faced punishment and were often times discharged. However, under President Obama, The Pentagon officially ended the DADT on September 20, 2011. Even though the DADT has ended, it is one of the many statements from the society that singles out homosexuals and expresses unequal treatment towards the self-identified LGBT individuals. In the United States, as stated by The National Conference of State Legislatures, only 6 states allow for same-sex marriages to take place. This means that 44 states are telling the world as well as same-sex couple that they do not allow or consider it fit for same-sex couples to marry.

Conclusion

LGBT adolescents are growing up and discovering who they are in a society that is discriminating against them in favor of the heterosexual majority. LGBT adolescents have a lot on their plate to deal with. Growing up and finding their own two feet is a difficult transition to begin with and on top of that some LGBT adolescents are subject to the judgment of society, often times expressed negatively, without social support. These adolescents do not have a reliable support system helping them to cope with the hardships they face. As a result, most of them become depressed, which may or may not lead to suicidal tendencies, and resort to risky behavior.

The Ecological Systems Theory provides a basis of understanding the different factors that surround an individual ranging from direct to indirect influences. LGBT adolescents are presented with more obstacles than most adolescents to overcome. LGBT adolescents are exposed to some form of homophobia rather it be directly (victimization from peers) or indirectly (religion). When each system surrounding LGBT identifying adolescents promulgates verbal, emotional, and physical abuse, it puts them at the risk for going to depression and suicidal behavior, especially if their various social support systems are lacking. "Gay, lesbian, and bisexual young adults with high level of family rejection during adolescence were 8.4 times more likely to report having attempted suicide, 5.9 times more likely to report depression" (Espelage, Hong, Kral 887). The various experiences adolescents experience in the microsystem has some of the most direct influences over their depressive and suicidal behavior. It has been proven that when adolescents receive support from their school environments, peers, and parents that reportedly there is "significantly less depression-suicidal feelings or less alcohol-marijuana use" (Aragon, Birkett, and Espelage 202). Every action has a reaction and LGBT adolescents are frequently exposed to negative actions from society around them which has, at times, led them down to a path of depression, suicidal tendencies, and risky behavior.

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DARIA YAKOVLEVA

Comparative Marketing Analysis¹

Marketing is a very complicated activity. It is a process of capturing, creating, communicating, delivering and exchanging offerings that have value to customers, partners and society in general. Through the course of Principles of Marketing with Prof Fred Mayerson we explored how the actual marketing principals work in life by looking at the examples of nine companies.

The companies were chosen from to represent all of the different spheres with marketing techniques that were very distinguishable from each other and from other businesses. The companies included: Amazon – the leading provider of internet goods, Mall of America – the largest mall in the United States, Fallon Worldwide – popular advertising company with clients like BMW and City Bank, Golden Valley – whose popcorn is famous all over the world, Reebok – leader in athletic oriented industry, Stuart Cellars – famous winery, whose goal is to sell great quality wine at affordable prices, Philadelphia’s Phillies – famous baseball team, McFarlane Toys – self-started toy company which became very successful with the help of the internet, and UPS – world leader of delivering the products right to your door step (Kerin et al 2009).

All of these companies offer goods and services that are different from other places which makes them unique and very successful in their field. From the video case studies we learned that a large part of company’s success depends on the right market positioning and promotion. For example, Mall of America offers every possible kind of retail store – from the very expensive ones, to attract wealthy people, to very affordable ones, to attract middle-class working people. This marketing technique is called demographic segmentation (*www.businessdictionary.com*).

Another great example of unique marketing technique that made Fallon Worldwide advertising company successful is to use celebrity spokespersons to promote the product they are marketing. When Fallon Worldwide was working on advertising for BMW, a high-end automobile company, they invited Clive Owen, a famous action actor, to star in a series of short films about the car. The results were astonishing – the films made the car look “cool” for younger generation and showed them that the car can be easy to maneuver and safe at the same time. Moreover, the advertisement campaign brought BMW huge jump in sales.

The assignment that was given to me for this course was to analyze each of the nine case histories of select companies with respect to their marketing efforts and to answer a series of questions in-depth about each marketing programs.

The first company that I looked at and would like to discuss was **Amazon.com**.

¹ Completed under the mentorship of Professor Fredric Mayaerson for BA 14: Principles of Marketing.



The question I would like to address is how this particular company is trying to reach the largest market segments that it could.

Amazon.com operates through the internet, where customers, with a simple click of the button can order pretty much anything they want. In the video we were assigned to watch, the narrator calls this phenomenon “The New Economy”. This means that with the spread of personal computers, companies will have to operate very different from the way they operated before. The new economy caused a huge shift of the balance of the power in favor of the consumer. With the help of high speed fiber optic cables that enable consumers to reach the internet fast, Amazon has reached success in this New Economy through offering consumers exactly what they need: fast, hustle-free, affordable and careless shopping.

Amazon.com is trying to reach more market segments through expanding their online inventory. First, they started with selling books and DVDs online, now they are selling toys, electronics, kitchen ware, etc. It is very important for the company to make sure that after the customer placed an order, it will seamlessly reach the destination. That is why supply chain management at Amazon is the most complex and expensive activity.

Second company that I observed was **Mall of America.**



Mall of America is one of the largest and most advanced malls in America. The company has tried everything to attract customers. There are 400 retailers, a huge amusement park, dance clubs, and entertainment shows at the Mall of America. So what are the major goals that the company faces? There are two major goals – to find 400 great retailers that will attract as many consumers as possible, and to actually attract 40 million customers a year. It is not an easy task, but with the right marketing strategy everything is possible.

Mall of America specifically chose retailers to suit the needs of all demographic segments in the US. There are fancy and expansive stores along with nice and affordable ones. Also the company pays extra attention to the needs of foreign customers or the customers who came to visit from other states. One of the managers in the video was explaining how they are trying to create a lot of activities at the mall, so when the visitors will come in the mall, they would spend a lot of time there. Therefore, the main goal of Mall of America was to increase gross revenue by making the place more attractive to locals and tourists. In addition, the managers are trying to bring famous retailers, like Sears, Macy’s, Bloomingdales, and Nordstrom.

Third company I looked at was **Fallon Worldwide.**

Fallon Worldwide

In the Fallon Worldwide video case we observed different strategies the company was using in order to meet specific needs of their clients. In their case the customers were Citibank and BMW. The main goal of any advertising company is to reach as many market segments as possible mainly through advertising campaigns.

First, the video discusses what approach the company used in campaign for Citibank. The main challenge for that campaign was to create an image of the Citibank stripped from the banking function. One way to accomplish that was to omit the money in the commercials.

Second, the video showed examples of targeting young market segments through BMW advertising campaign “The Hire”, in which action movie actors were brought into the picture to attract new generations to a high end car. The ads were showing the consumer how they can drive with passion and be safe at the same time thanks to the special features of the vehicles. Also, the ads made the cars look “cool” to younger generations. With these creative approaches Fallon Worldwide managed to reach more market segments and satisfied their customers.

Forth company was **Golden Valley**.



The video that I have observed was about Golden Valley Company – one of the largest microwave pop-corn producers. The question that I would like to focus on was how Golden Valley was working towards increasing customers’ satisfaction.

The main tool that Golden Valley was using was a website, where customers can navigate in order to reach the information they need. The webpage seemed to be very useful for the customers who had questions or simply curious about the ingredients and other qualifications of the product. Also, through the website the company could acquire new ideas for taste and packaging of its new products with the help of complaints and suggestions that consumers made while visiting the website.

The other important tool in satisfying customer needs was a consumer research. Golden Valley Company usually conducts focus group research. In those researches a new product is introduced to a specific focus group and the focus group is asked to evaluate the advantages and disadvantages of the product, such as its taste, quality, or packaging.

In addition, the company pays extra attention to the culturally diverse needs of the foreign countries’ markets. Not only do they have to be concerned about the translation of the packaging, but also they have to take culturally formed taste preferences of each country into consideration. For example, people in America are more likely to have their products saltier, then people in Brazil. (*Marketing, Video 2*)

In the end, Golden Valley Company uses various strategies to satisfy consumers' needs, including maintaining a helpful website, market research, and satisfying culturally diverse needs of its consumers all around the world.

Fifth company was **Reebok**.



After carefully observing the video case, I realized that Reebok increases its gross revenue by operating with a strong sales team.

First of all, sales team comprises really creative and smart members. One of the sales persons was describing in the video what techniques he was using in achieving company's goals. He was constantly in face to face communication with his customers, extended knowledge of both his own business and the business of the customers. They also conduct constant marketing research in order to target the right trend at right time. Also, it is very important for Reebok sales people to establish trusting and friendly relationships with their customers, because then the consumer will be more open to next suggestions and products that the company would offer in the future.

Second of all, sales team in Reebok is highly motivated by short-term and long-term rewards. Their goals are changing quarterly and for achieving those goals sales teams receive bonus compensations. There are also annual goals that sales persons should achieve as a team. So the key to a successful company that will have an increase in gross revenue annually is to have professional, well-educated, and motivated sales people.

Sixth company was **Stuart Cellars**.



The video that I watched is about a Californian wine company called Stuart Cellars, which produces bottles, and sells wine out of their own store. The main issue discussed in the video was how to appropriately price the product in order to make more annual profit. There are a lot of factors that influence the pricing decisions, such as the land cost, the production cost, packaging cost, rent, utilities, and salaries among others. Choosing the right price is very important in meeting the demands of the consumers and fighting the competition.

Even though the prices may vary from \$10 to \$200, there will always be buyers for both prices. Publications make a big difference in determining the price of the product. For instance, if one of the reputable wine magazines gave great ratings to a particular brand of wine the sales of that brand would tremendously increase regardless of the price. After the wine market got hit by recession and increasing

rate imports by foreign companies, it became challenging to set up high prices on wine. So Stuart Cellars is finding ways to produce cheaper, but quality wine to be more attractable to the consumers.

In the end, there are a lot of factors that determine the price of wine that Stuart Cellars sell including market fluctuation, competition, publication awards, year of bottling, weather, rent, and other utilities. The company has to evaluate the right price that will still be desirable to customers while making a profit for the company.

Seventh Company was **Philadelphia Phillies**.



The video that I was assigned to watch was called The Phillies. The video was about the famous and oldest sport franchises in America – the Philadelphia Phillies. In the video we can observe various steps that the Phillies have taken to achieve some of the major organizational goals, such as increasing gross revenue, increasing profitability, reaching more market segments and increasing customer satisfaction.

I was assigned to describe only one of those segments, so I decided to choose how the Phillies worked towards reaching more market segments. One of the main points in the video was that the franchise does not have a specific target market – they advertise and promote their product to all age categories and both genders. In the video, one of the marketing representatives of the company was explaining how they can influence different age groups by advertising on various channels, depending on the relevance to the members of that segment. For example if they want to attract more children to the stadium they would advertise on children's channels, such as Nickelodeon.

Also, another marketing representative was explaining how reaching different cultural groups, such as Spanish, Chinese or African-Americans needs different approaches in advertising. What could appeal to one cultural group could be unattractive to another. So the company has to target certain cultural group in the advertising in order to fully reach out to them.

Eighth company is **McFarlane Toys**.



The video case that I observed discussed the McFarlane Toy Company. This toy company was created by a young entrepreneur named Todd McFarlane. His vision was to create better quality toys and to sell them at the non-traditional places such as video or sports stores. Although the best-selling tool that helps the company to increase their gross revenue has been a website.

It is all about the promotion of the website. Company employees were mentioning the name of the website everywhere they went. The website was created initially to promote one of the characters

created by McFarlane – Spawn, but now it is used instead of commercials on radio and TV to promote the toys. The goal is to attract customers to the website first and then use various techniques to keep their interest.

Second, when the customers visited the website it is very important that they could satisfy their needs. There are a lot of toy models one can order, customize or give as a gift online. It is also worth mentioning that it is more time-efficient and convenient to shop online. Moreover, McFarlane treats his website like a newspaper, so he updates the contents of the website daily, because he wants the consumer to log onto the website daily. Therefore, with all of these promoting techniques McFarlane Toys continues to thrive on the market.

Ninth company I analyzed was **UPS**.



According to the video case about UPS - popular delivery company, it used various marketing strategies to improve their sales, hence increase gross revenue. These strategies include successful marketing and branding approach and consumer segmentation approach.

Marketing and branding approaches include a specific color and logo association with the company. One of the marketing managers talked about the significance of the color brown to the company's success. The company enjoys the 97% color recognition feedback, which means that just by mentioning the brown color and word delivery in the commercial would easily lead the consumer to recognizing the brand.

Segment marketing is also very important to UPS. There are four segments that the marketing manager specifies: shipping decision makers, front office decision makers, small business decision makers, and senior-level decision makers. Different and correct approaches to each of them lead to successful growth of the company. The main secret is in trying to target specific needs of each of the segment. All of these smart approaches in marketing, branding and segmentation targeting help UPS to increase gross revenues year after year.

Conclusion

After analyzing nine companies I came to the conclusion that marketing is a very powerful tool in the hands of professionals. With the help of right marketing techniques it is pretty easy for any company to thrive. Even though in all the videos marketers used different techniques and were oriented on different types of customers, their success was mostly due to great marketers' job. After working on case studies I have learned that in the modern world internet is very influential on marketing techniques. For example, there will be no Amazon.com if there was no Internet. McFarlane Toys uses only the Internet to promote their company. They find marketing on the internet more efficient and cheaper than advertising through radio and TV.

From the Principles of Marketing course and through the case studies, I have realized how much marketing means in everyday life. It surrounds us everywhere and without us even noticing, it penetrates the unconscious minds and makes people buy products for various reasons.

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ROBERT GUTENMAKHER

Dispose of Unused Portion: Veterans of America's Foreign Wars¹

A global declaration against terrorism, two wars in a decade, we're stretched thin so we get pushed harder, and deploy to combat zones in back to back rotations. Edmund Burke said "The only thing necessary for the triumph of evil is that good men do nothing." He was right, but what about those good men? What happens when the evil adversary is vanquished and those good men return home? In the United States, they are shadows amongst a population that knows the war they see on television and in movies. The medals they wear shine like holiday ornaments, amusing senior citizens and adolescents who spend two third of their day playing first person shooting games. Every man in my unit who trained, deployed, and came home hoped for the same home coming Nelson Mandela received when he was released from Prison. No, the first timers learned a lesson and the older veterans knew nothing would change. There won't be a happy ending, "Daisy" won't leave her husband upon your return, and those who were once close will feel more distant. At the end of your service you are simply a nine digit number in some clerk's computer. Veterans of foreign wars, particularly the Iraq and Afghanistan campaigns, are not being given the resources they need when they complete their voluntary military obligation. Programs do exist but the government does not know how to implement these programs and reach out to our beloved war fighters, who have devoted themselves to a cause most would consider futile, or against their personal believes. Had not the fighting man, the only thing they would possess are personal believes.

Most Americans who have lived through a period when the nation was at war have a basic knowledge of Post-Traumatic Stress Disorder or the acronym PTSD. This psychological disorder has been documented and studied in extreme depth since 1983 when Congress mandated the National Vietnam Veteran's Readjustment Study (NVVRS) (Price, Findings from The National Vietnam Veterans), clinical reports and individual interviews were the methods used for findings of psychological trauma and disorders (Ibid). According to Andrew J. Bisson, a PTSD, specialist results were compelling, the studies concluded that "A substantial minority of Vietnam theater veterans were suffering from a variety of psychological problems and experiencing a wide range of life-adjustment problems (Ibid). Symptoms such as depression, anxiety, flashbacks, suicidal behavior, and the most prevailing symptom was detachment from society were found in these Vietnam war veterans (Bisson, PubMed Health). Unfortunately, only a small number of these veterans actually sought treatment from mental health providers. That was the beginning of our government's incompetence; we are always ready to raise our swords and charge at the enemy, but when it's time to leave and come home we are like a dog chasing its own tail. The military got those men into uniform, modified their behavior, and gave them the capacity to commit acts of violence; however you can't get them to go see a mental health specialist. What good are

¹ Completed under the mentorship of Professor Maureen Fadem for ENG 24: Advanced Composition.

resources if no one uses them? Bread becomes stale after time, just like the minds of those veterans who couldn't be pushed to get the help they required to recover. The Vietnam veterans were the first batch of lab rats that were thoroughly examined and with a futile effort, let down. However, they were drafted and, ultimately the United States let down a military force that was forced into war for an ideology which numerous scholars would argue is a flawed theory or purpose for war, The Domino Theory. This is even a bigger issue for veterans of the post-Vietnam era, especially the Operation Iraqi Freedom (OIF) and Operation Enduring Freedom (OEF (Afghanistan) ultimately known as the campaigns of The Global War on Terrorism (GWOT), initiated after the September 11, 2001 terrorist attacks on the World Trade Center on American soil. No one could foreshadow two occupational wars; wars very similar to Vietnam because they were both wars where our government wanted to enforce democracy in a region where an opposing ideology was in place. An occupational war such as Vietnam, Iraq, and Afghanistan usually results in major casualties due to prolonged deployments, which obviously mean prolonged operations and prolonged exposure to combat environments, which increase the likeliness of mental health issues (Ibid). The largest similarity when juxtaposing Iraq and Afghanistan to Vietnam is our futile attempt to train their militaries and spread our ideology of democracy. Another way you can juxtapose those campaigns is by understanding that in Vietnam we were fighting an ideology, which was communism. In Iraq and Afghanistan we were and are still fighting another political ideology rooted in radical Islam. By understanding the similarities in these wars, we can assume, or better yet foreshadow, the effects of occupational wars on current active duty members and recent veterans. When giving a simple glance to the effects Vietnam had on its veterans, we should expect and prepare for a new wave of "Lt. Dan" type veterans that are former service members, who are self-destructive, substance abusing, and just generally angry about their fate. The term refers to a character in the 1994 film *Forrest Gump*. The only lesson learned by our government is that PTSD is not a matter that should be sweep under the rug or simply looked into to. In 2004, three years into the Afghan Campaign and one year into the Iraq Campaign, Dr. Charles W. Hoge, author of "*Once a Warrior, Always a Warrior*," began his study on veterans returning from deployment rotations in the early stages of OIF/OEF (Hoge, Castro, Messer, McGurk, Cotting, & Koffman in "Combat Duty in Iraq and Afghanistan, *New England Journal of Medicine*). Dr. Hoge was one of the first major researchers that examined active duty soldiers and marines prior and returning from Iraq and Afghanistan. With his team he studied three U.S Army infantry brigades and two Marine Corps infantry battalions. Around the time of his studies PTSD studies were still fairly new, however: "(T)he results of this study indicated that the estimated risk for post-traumatic stress disorder (PTSD) from service in the Iraq War was 18 % and the estimated risk for PTSD from the Afghanistan missions was 11 %" (Litz & Schelenger quoting Hoge, PTSD Research Quarterly). Future testing will be more accurate, but predicting the trajectory of developing the mental disorder is extremely difficult. So as you see much U.S involvement in those campaigns is creating a new generation of damaged Americans.

When I came back from Iraq in October 2009 we received a ninety-six hour break upon landing at March Air force Base in California. After the break we were immediately ordered back to our respected platoons then we were ordered to the battalion medical station where we got screened for medical and psychological issues. We did a mandatory online survey that had a series of questions relating to PTSD and medical issues. We did blood work and were given the opportunity to complain about any physical, psychological, emotional burdens with the unit's medical officer. This was done so that we could claim a disability pension or receive further treatment upon discharge from active duty. Sounds so promising does it not? However, the missing of the Veteran Affairs hospitals is to treat combat wounds and injuries obtained during a service member's entire active duty career. That may sound responsible of our government and the Veterans Affairs Administration; however PTSD can be compared to a tumor that at first may have seemed like a benign cyst that an oncologist would not worry too much about.

Counseling, anti-depressants for major depression, anti-psychotics for insomnia and mood disorders, benzodiazepines for panic disorder and heavy anxiety, those were the only tangible treatments that were available by the military and the VA for PTSD. From my experience with the other marines in 7th Marine Regiment, at Marine Corps Air Ground Combat Center, Twentynine Palms, California. We had medication thrown at us like nursing home residents who were awaiting death. If I medication didn't

work they would give you another from the same class of medications, but the time something worked you would sampled the entire mood disorder section of the recent Monthly Prescription Reference handbook. At Twentynine Palms we had one clinical psychologist, one psychiatrist, and each unit's medical officer who had the authority to prescribe psychotropic medicine. In simple terms, these were mental bandages and temporary tourniquets that stop your sanity from bleeding out of the arteries in your head. What was perceived as a benign cyst then became that malignant tumor that slowly tore at it host. Makes you wonder why that soldier recently killed sixteen civilians in Afghanistan, three deployments to Iraq before a deployment to Afghanistan would have probably pushed me to insanity as well. The mental states of these men and women will slowly affect their ability to function and uphold social norms. For many their mental states get so bad they end up homeless and become another statistic and anomaly for the Veterans Affairs administration solve. If that occurred to drafted servicemen whose one-year minimum was all they needed to do, imagine a volunteer force neglected on by the government it protects, getting inadequate treatment from members of their own units, and worrying about the stigma of asking for help. That fear of asking people for help has left many OIF/OEF veterans on the streets after various lengths of service. Homeless veterans have been a first publicized in mainstream media post-Vietnam Conflict (War). Today one out of four homeless persons is a former service member of the United States Armed Forces, (Rourke, Veterans Make up 1 in 4 Homeless, USA Today). According to the National Coalition For Homeless Veterans, there are roughly 107,000 homeless veterans in the United States on any given night (NCHS in Veterans Affairs).

Worse to come, "(E)xperts who work with veterans say it often takes several years after leaving military service for veterans accumulating problems to push them into the streets. But some aid workers say the Iraq and Afghanistan veterans appear to be turning up sooner than the Vietnam veterans did" (Eckholm, Surge Seen in Number of Homeless Veterans, NY Times). Phil Landis, chairman of Veterans village of San Diego, a residence and counseling center states. "This new phenomenon is inexplicable, but there is new evidence that might explain why we're beginning to see across the country, the first trickle of this generation of warriors in homeless shelters" (Quoted in Eckholm, Surge Seen in Number of Homeless Veterans, NY Times), "but we anticipate that it's going to be a tsunami" (Ibid). Eckholm also states in his article that "more than eleven percent of the newly homeless veterans are women, quoting Mr. Dougherty of the Veterans Affairs. PTSD has no prejudice or favorite meal on the menu, it affects all those who are traumatized due to war. In Eckholm's articles he includes personal testimonies of two soldiers who were traumatized by their experiences in the service, and their outcomes. The first soldier was Kent Richardson, 49, a career soldier who has flashbacks from the Gulf war (Operation Desert Storm/Shield), who said that "(W)hen you get out (end military service) you feel disconnected and alone." It took Mr. Richardson two years to find employment, and then he became an alcoholic. Mr. Richardson is awaiting permanent subsidized housing provided by the VA. The second service member Eckholm mentioned was Mr. Joe William, 53, who spent years in the Army and Navy, including his gruesome post at the mortuary at Dover Air Force Base in Delaware. At Dover, dead service members arrived from the Gulf War. Mr. Williams was just 4 years short of retirement for a full pension, which is equivalent to about 60% of his salary at the time. According to Eckholm, "(F)or the past three years Mr. Williams has lived in a bunk bed in a Washington shelter. He was laid off, his car and house were repossessed, and his wife left him. He moved to Georgia, where he lost another job... broke and depressed, he walked from Georgia to a VA hospital in the Washington (D.C) area, where schizophrenia was diagnosed. Now after three years of medication and therapy, he feels ready to start looking for Work.

For Mr. Williams he had made the right decision to go the V.A, but how will the government implement its resources for veterans who do not have the same will as Mr. Williams? What about those who feel betrayed, used, and stigmatized by society? How can they be helped despite all these programs that the government offers? The Department of Housing and Urban Development (HUD) in collaboration with the Veterans Affairs Administration (VA), created the HUD-Veterans Affairs supportive Housing (HUD-VASH) Program. This year \$1.4 Billion dollars were allocated to 7,000 local homeless assistance programs operating in the coming year. Another \$1.5 billion was offered through a new homeless prevention and Rapid Re-housing (HPRP) Program (Sullivan, 2011). Despite this funding for housing for

the homeless veterans, there are two issues that the government cannot fix. The government uses a housing voucher system that is worth roughly \$7500, that voucher provides one year of housing for a homeless veteran. \$75 million dollars are being cut for the end of fiscal year 2011 for more vouchers for the homeless (Liberto, Homeless Veterans Could Lose Housing Subsidies, CNN Money). The vouchers can be renewed annually but that isn't the issue. The issue, says Jennifer Hing, spokeswoman for the House Appropriations Committee, is "(U)ntil all of the vouchers are used, there is no point in providing additional vouchers that will sit unused" (Ibid). Yet another issue says John Driscoll, president of the National Coalition for Homeless Veterans in Washington, is that it takes on average 8 months to get a veteran into housing (Ibid). This year there are still 11,000 vouchers unused so Congress is ending funding for additional vouchers (Ibid). These facts display the incompetency of our government to utilize its resources in a timely manner, and to get these veterans off the streets.

You may be wondering why the sudden surge of homeless veterans. Well, look at the Precursor: the unemployment rate for veterans of the Afghanistan and Iraq wars (2001-present) soared to 15.2 % this January (Hefling, Iraq, Afghanistan Veterans Struggle to Find Jobs, Yahoo News). According to Hefling, "(V)eterans overall have a higher unemployment rate than the rest of the nation. But recent war vets by far have the most difficulty finding a job... Experts tell our CNN Pentagon unit that employers may be hesitant to hire veterans out of fear of perceived disabilities, problems with PTSD or other war-related mental issues. They also point out this is part of a sad long term trend." That is unfair, despite The Uniformed Services Employment and Reemployment Rights Act (USERRA), which mandates employers to hire veterans. Employers even get tax breaks from the federal government for hiring veterans (Blake, Employers Who Hire Veterans Get Tax Breaks, Hire Heroes USA). What all of these facts display is a sort of social attack on veterans, creating a pseudo-minority of veterans who share a history of contempt, lack of appreciation, and disregard by society. The veteran has become the untouchable of the American caste system, the peasants and nomads of American society, unwanted, misunderstood, and stigmatized. Now the biggest question of all Why won't these homeless veterans, accept the help and resources allocated to housing them, treating their mental disorders, and rehabilitating their substance abuse habits? One reason is that war is generally not a popular topic in the world. It is a highly disputed topic, where ethics are constantly argued and compromises are created to temporarily ease tensions. That being said veterans often do not speak of their issues and of course their individual needs.

Dr. Judith Herman explains in her incredible book *"Trauma and Recovery: The Aftermath of Violence from Domestic Abuse to Political Terror"*: "War and victims are something the community wants to forget; a veil of oblivion is drawn over everything painful and unpleasant. We find the two sides face to face on one side the victims who perhaps wish to forget but cannot, and on the other all those with strong, often unconscious motives who very intensely both wish to forget and succeed in doing so" (Herman, 8). This explanation seems to be extremely valid in the case of the veteran and the society that surrounds him or her. I don't like remembering my military service; neither did my parents or friends enjoy my absence of several years. Often my older comrades who have had multiple deployments choose not to speak about their previous deployments, particularly the invasion of Iraq in 2003. The rules of engagement at the time were what we call in the military, "Weapons Free", any military aged men would be shot if you felt that they posed a threat to you or the safety of the mission. Herman points out, "In order to escape accountability for his crimes, the perpetrator does everything in his power to promote forgetting" (Ibid, 8). Yes, on the flip side the amount of civilian casualties and fatalities in the beginning of the Iraq campaign were high, children, women, and the elderly all filled with the projectiles and shrapnel of American weapons. In that case perhaps the veteran does feel like the perpetrator; he may experience guilt, shame, and a pattern of self-destructive behavior leading to homelessness, substance abuse, and isolation. Some are unaffected by the guilt, their behavior has been modified to the point where self-preservation is priority. As combat veterans pragmatically state: "It was either me or him."

The British psychologist Charles Myers, who examined the first cases of psychological war trauma, dubbed the disorder "Shell shock". However, many of his patients were not exposed to exploding artillery; on the contrary the kind of exposure that these soldiers faced was the prolonged duration of war, the thought of your life ending at any moment while these men sat in their trenches during WWI, months

at a time. That war lasted four years; the Afghanistan campaign (OEF) has been ongoing since 2001, and the Iraq Campaign (OIF) lasted almost nine years. The U.S Army deploys their infantry units on fifteen month rotations, and U.S Marine infantry units deploy for on average seven to eight months at a time with a year break in between redeployment back to the theater of operations, due to the limited amount of deployable marine infantry battalions. A Staff Sergeant in my old unit (3rd Light Armored Reconnaissance Battalion) has deployed four times to Iraq and three times in support of maritime operations in the Pacific. That prolonged exposure may possibly or already have taken a toll on his mental health.

Wartime experience, military law, military norms and culture all play a role in traumatizing service men, "In the view of traditionalists, a soldier should glory in war and betray no sign of emotion. Certainly he should not succumb to terror. The soldier who developed a traumatic neurosis was at best a constitutionally inferior human being, at worst a malingerer and a coward. Medical writers of the period described these patients as moral invalids" (Herman, 21). Some military authorities maintained that these men did not deserve to be patients at all, that they should be court-martialed or dishonorably discharged rather than given medical treatment (Ibid).

WWI ended in 1918, yet article 99 of the Uniform Code of Military Justice still court martials people for "misbehavior in front of the enemy", which generally means inability to function or fear. According to the VA, the man with the lowest rank usually suffers more as well. So your end result is traumatized 18 year olds straight out of high school who have not yet earned their stripes coming home from Iraq or Afghanistan internally shattered. These are the precursors of homelessness, psychological problems, and even suicide. The best thing the government can do to implement its resources is not dispose of its unused portions once the service men's obligation has expired, but to get active duty members their treatment before they return to civilian life and coordinate with the VA as soon as the service man or woman returns to their homes.

The VA is busy treating veterans from previous wars, so there are usually long waits and plenty of paper work that can discourage a former service member from choosing to go to the VA for health problems developed during their time in the service, it has certainly discouraged me at times. Ultimately, the United States government needs to enforce the legislation it ratifies, because the politician who is allocating money to veterans is not the one who will be doing the paperwork or drawing your blood. A reorganization and reevaluation of standard operating procedure can be the only solution to doing something government leaders were too lazy or incompetent to do in the first place. President John F. Kennedy once said, "A nation reveals itself not only by the men it produces but by the men it honors, the men it remembers." We should not neglect, nor forget our precious men and women who sacrificed so much to defend our constitutional rights, and defend us from all enemies foreign and domestic.

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All manuscripts should be submitted electronically as Microsoft Word 2007 (or later) attachments to Professor Robert Cowan (robert.cowan@kbcc.cuny.edu) and include a working e-mail address and telephone number for both the student and mentor. Submissions should be in 12-point font and double-spaced throughout in a legible typeface like Times New Roman or Cambria.

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