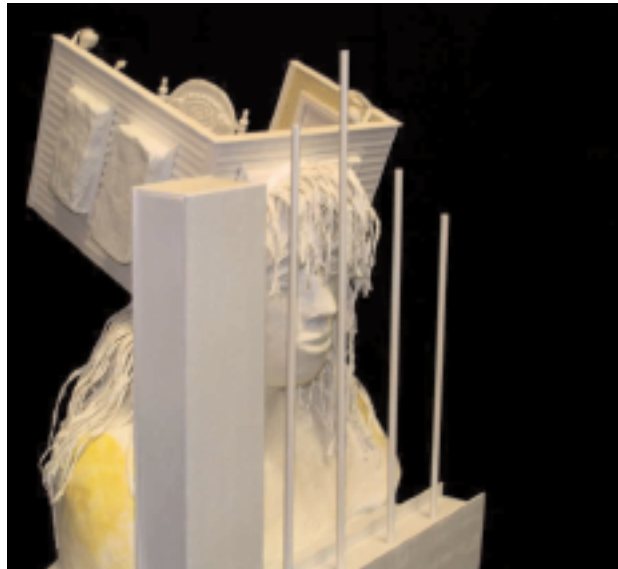


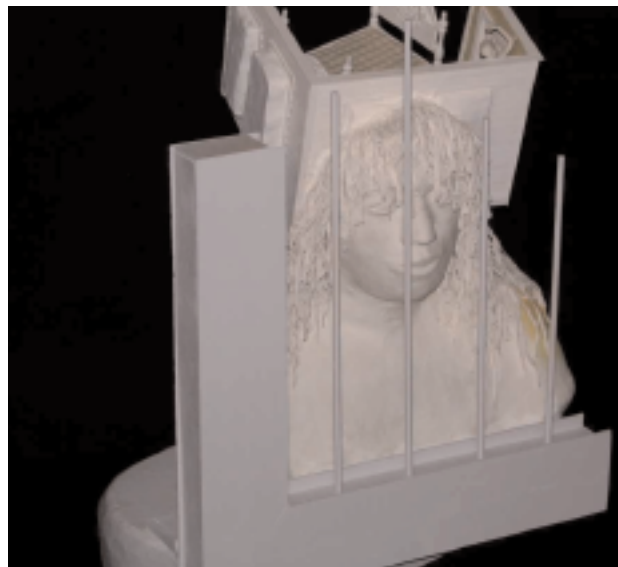


Legacy

"Cycles of Discovery"



Photographs by Kaschun Williams-Jaffe





"Delicate Dusk"

Adrienne Reed

Legacy

Scholarly Journal
Volume III

*Published by students at Reading Area Community College
June 2004*



Philosophy

The vision of Legacy's student staff is to inspire excellence and creativity in writing and original thinking by presenting student academic work that reflects the various disciplines in a publication that honors the principles of RACC: excellence, equality, diversity, creativity, and community.

The *Legacy* Scholarly Journal has been published for a general college readership since 2001 by the students of Reading Area Community College, 10 South Second Street, P.O. Box 1706, Reading, PA 19603. Telephone: 610 372-4721
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Through the Editor's Eyes

"Cycles of Discovery...."



"Cycle" is an interesting word. As a noun it conveys the idea of repetitive events within a phase of time, and as a verb it communicates action. Duality is also an important aspect of the word "discovery." As a noun it relates action, and as a verb (discover), it expresses the idea of seeing or knowing something new for the first time. These two words together relay the message Legacy staff hoped to present to this year's readers. Students who submitted their work for consideration of inclusion in this publication fulfilled our dream.

Typically, 2003-2004 contributors have provided the Legacy staff with textual and visual content designed to inspire readers to think beyond restrictions, to dream and explore new destinations of thought. Legacy, Volume III includes a variety of scholarly messages, and to complement the text, staff members have integrated poetry and visual essays within the pages, i.e., graphic and fine art, landscape and portrait photography, and mock photojournalism.

As revealed by Legacy III content, this year's student contributors have each experienced cyclical journeys of discovery because of having asked questions about their world and, in turn, having learned to expect, even demand, answers to those questions—so much so that they took time to research, write about, and visually depict those topics that concern them. They have also discovered that there are no clear or easy answers to their concerns.

While contributors are concerned with answers, the most striking aspect of their textual and visual content is that it arouses readers to explore for themselves the questions raised. All contributors—whether essayist, poet, artist, or photographer—whether liberal or conservative in their ideas and the drifts of their opinions—reveal that they possess an unshaken confidence in their voices.

Each individual's treatment of the subject matter not only exposes cultural and historical forces at work to shape our understanding of the present but also renders ideas that stimulate readers to explore the past, present, and future social geography of their worlds.

Staff members anticipate that as you cycle through these pages, you will benefit from the content of Legacy, Volume III. We predict that whether you agree with the ideas or not, you will discover your experience to be memorable.

—Adrienne Reed

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 Photographed by Kasahun Williams-Jaffe
 Inside back cover, "Roads to Discovery," by Adrienne Reed

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Columbia Scholastic Press Association

Silver Medalist Certificate

~ Acknowledgements ~

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~ Colophon ~

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Our special thanks go to Cindy West and Cindy Thornburg in RACC's graphics department for their patience and expert advice in narrowing the extensive amount of creative ideas that our staff considered to make this year's magazine unique and special. We also wish to thank John Tumulo and his estimating staff at Reick's Printing and for their patience and advice in printing this year's Legacy.



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Interlude

By Adrienne Reed

The portals of the city open wide at the first swelling knock of frosts winter tide. A dyed-in-the-wool steel gray sky, sandblasted blue by November's rusty cold fingertips, hangs low, the fringes of its satin-finished canopy burrowing deep beneath the warmth of the golden hued landscape blanketing Mt. Penn's outstretched arms. Clear etched starry eyes resting within the bosom of this heavenly bounty captivate travelers that stop to thaw their icy hands by a midnight fire, whose every pop and crackle races headlong into the night's chilling bite. Pockets of crisp air nip at toes and breezes of erratic warmth tickle the nose while mysterious shadows envelop life within their gaze. From the near distance of the line painted, garbage strewn, ribbon stretched highway—422—the whine of brakes and the screech of tires salute the intrusion, piercing the still air with their screams, plunging the county deeper into the sharp edged stillness of the coming winter's tale. Welcoming the transformation, an owl joins in chorus, swooping upon its—all too late—scurrying prey, who seeks refuge beneath the weeping bare limbed twigs and branches of the moonlit path, frantically, hopelessly darting toward the moss lined crevice of the mountains grave underbelly. As the sun rose this morning, it brought with it an unseasonably zephyr drenched shadow of summer's welcome reprieve to the souls of Berks inhabitants. Alas, the night reminds us it is but a fleeting memory as we greet winter...who waves goodbye to fall with an Indian summer farewell kiss.



SCOWL: FOR ALLEN GINSBERG

By Eric Magruder

Editor's Note:

A mimicry of

Allen Ginsberg's "Howl" (1956)

Eric wrote this mimicry with this intention, "Sometimes the best way to learn something is to actually do it. Allen Ginsberg is such a complex writer that he can only be fully appreciated by trying to walk the intense and crazy path he plowed through American Literature." American Literature II – Winter 2004

I

I saw the best minds of my generation demoralized by aprons, charlatans
manic depressive,
plodding from table to table until the wee hours of dawn smiling
through pursed lips,
starry-eyed dreamers scouring the corners of the capitalistic fridge for their piece
of the pie that they serve ala mode,
who prostrate and crouched and squint-eyed and washed up cleaning in
the psychedelic haze induced by hot-bleach fumes curling around noses
of workers reconsidering college,
who were reduced to finding solace at the bottom of a bottle, now empty,
with labels and percents and addresses of next-of-kin.
who spent their free time with heads smothered in newsprint filled with
circled dreams and lost opportunity,
who laid to restful upon caffeine covers and ginseng dreams
medicated to sleep,
who deposited just to withdrawal from society, filed taxes for spending money,
pulling double shifts on holidays and weekends,
and choke on demands from patrons who use a tip card like it was a
weapon or scepter.
who make vacation plans for Wernersville State only packing a jacket
and running shoes – white, of course –
Durden speaks in their skulls about fathers as models and God
while making soap ¹,
who trade sheep and barns for boilermakers and car bombs,
tea parties and red-eyed roommates.
who make late night runs for the border or the evergreen tables of Atlantic City
taking a detour for Canadian daytrips,
who sat laughing in the red glow of possessions reduced to ashes and
a lingering odor of beef jerky,
and maneuvered newly three-wheeled cars through streets cluttered with
drug traffic, ex-girlfriends, lies, and broken needles.
who toiled through degrees and certifications only to be confronted by
closed doors and glass ceilings and rewards of
dirty plate scowls and insufficient gratuities,

ah, Allen, while you are not satisfied I am not satisfied, and now you're driving
the downward spiral willingly –
and who, therefore, resigned to the fact that professional ball dreams must take a
back seat to highchairs & booster seats, that movie cameras will stop and
the shutter will close upon high school stardom & garage-band greatness,
as the lyric goes: Sic Transit Gloria ²,
who are happiest at concerts with words inaudible and rifts that threaten to divide
the floorboards feet are tapping and ceilings toward fingers are pointing,
with tattooed knives and sculpted whiskers whose points threaten vulnerable
profunda brachii and jugular.

II

What snakes of cotton and linen have lashed down their souls and
constricted their hearts and affections?
Ishtar³! War! Greed! Love! Ashtrays and insignificant dollars!
Drunkards slurring professions! Baskets collecting alms!
Old Men making their resolutions! Ishtar! Ishtar! Tempress
of Ishtar! Ishtar the crusader! Mantis Ishtar! Ishtar the lover
and the killer!

¹ An adaptation of the lines "Our fathers were the models for God. If our fathers bailed, what does that tell us about God? ..." from the 1999 movie adapted from the novel of the same title, *Fight Club* by Chuck Palahniuk (1996).

² Homage to Brand New's track "Sic Transit Gloria..... Glory Fades" from the album *Deja Entendu* (2003).

³ Author's note: Ishtar, "Violent Summerian and Babylonian goddess of love and fertility. She had a habit of attracting lovers and then killing or maiming them." – From <http://fullmoon_deities.tripod.com/mesopotamian.html>

Ishtar tastes great! Ishtar little, yellow, different! Oh, shiny purple pill, Ishtar!
 Ishtar to calm! Ishtar in the pumps! Ishtar carbonated hardly healthy diet!
 Ishtar the soma serpent! Ishtar less filling! Messianic Ishtar!
 Ishtar encouraging the consumers! Ishtar who won't save them
 from themselves!
 Ishtar the empty bottle! Ishtar the bulging pockets! Ishtar the merchant
 of war! Ishtar the mask of love! Ishtar to whom the zealots
 drive! Ishtar who fills their pockets by emptying their souls!
 Ishtar it is your bidding that they mindlessly follow! Ishtar charm them not!
 Ishtar whose delusions govern their fate! Ishtar who swallows them
 whole and broken!
 Ishtar who they search for! Ishtar in the bombs! Ishtar in the banks!
 Ishtar in the brothels! Ishtar stealing their dreams!
 Charlatans! Lust! Wealth! Peace! Possessions! Machiavellian minions
 altering their American Dreams!
 Set the sirens! Awake from the endless daydream-nightmares! Arise and
 smash down the barriers, the temples of Ishtar!

III

Allen Ginsberg! I'm with you in Babylon⁴
 where you're more jaded than I am
 I'm with you in Babylon
 where the scenery is very strange
 I'm with you in Babylon
 where scarred wrists run only skin deep
 I'm with you in Babylon
 where the burnt smell washes out
 I'm with you in Babylon
 where fleeting love is love at its pinnacle
 I'm with you in Babylon
 where Hammurabi even breaks the code
 I'm with you in Babylon
 captive in the lion's den
 I'm with you in Babylon
 where fathers and test tubes don't matter
 I'm with you in Babylon
 where the Gardens make you sad with happiness
 I'm with you in Babylon
 where your bathroom cabinets are stocked as my mother's
 I'm with you in Babylon
 where you and I play chess with our lives
 I'm with you in Babylon
 where you don't know what to do with the Queen
 I'm with you in Babylon
 where the spectacle is sickeningly sweet with the taste of human sacrifice.
 I'm with you in Babylon
 where the pagan pyres still burn for Ishtar
 I'm with you in Babylon
 where the chants drown out the screams
 I'm with you in Babylon
 where the green-backed leaves that fall from the Garden choke the
 innocent and feed the wretched
 I'm with you in Babylon
 where the phallic-shaped temples tower over the constituents that their
 rulers shaft for a living
 I'm with you in Babylon
 where the reflecting pool shows it's polluted image
 I'm with you in Babylon
 where Eden was covered over with asphalt
 I'm with you in Babylon
 where Eden was given implants
 I'm with you in Babylon
 where we are appalled at what we've constructed
 I'm with you in Babylon
 where we wake screaming from our prescribed American Nightmares of
 alcoholic affairs and paper-lion taming and tear down the walls from China
 through Jericho planting seeds of rebellion like maniacal incarnations of
 Johnny Appleseed happily ever after.

Author's Biography

Eric Magruder is a full-time second-year humanities student. He is transferring to Kutztown University after graduation to obtain a professional writing degree. He plans to concentrate on journalism during the day while writing novels at night.

⁴ Babylon (n.): 1. capital of ancient Babylonia, sited on the Euphrates River in modern Iraq. It was known for its opulence, and the Hanging Gardens there was one of the Seven Wonders of the World, 2. place of immorality: a place of great luxury or immorality (disapproving), 3. place of exile: a place of exile or captivity. - From <<http://encarta.msn.com/encnet/features/Dictionary/DictionaryHome.aspx>>



Andrew Zalewski

Ink on Paper

madonnawhore

I love watching porn
I enjoy the pure physicality of sex
lovely beings reveling in
their bodies while the voyeur
in me delights to their predictable
moves I see also beautiful
angels in human form
healing those with
tainted religious and
stringent social views
sex for me is both love
making and hedonistic
pleasure natural wondrous
messy and animalistic
but then you allowed
your mind to create
images of me lusty
after other men without
proof for truth so you
cheated and justified it
in your head that I
had it coming to me
since I was such a slut anyway
what a waste I never
invested in the people
your face or mine was
substituted over theirs
even mentally
I couldn't betray you

Julia Davis



THE MEDIA STEREOTYPING OF WOMEN AS SEX OBJECTS



By Sandra Magaro

Photographs by Adrienne Reed

Sandra wrote this essay in order to make people aware of the limited attitudes of stereotyping that she experienced in her life. She says, "Throughout my personal life I was a victim of "the dumb blonde" stereotype and have worked very hard to rise above it and prove what I really am capable of accomplishing."

English Composition - Spring 2003

The media has proven to be a powerful and persuasive force in today's society. TV, radio, and print sources provide access to a variety of information readily available to the public. However, not all of the content provided by means of the media is of a positive nature. Unfortunately, for years women have been a target of media exploitation. The character, intelligence, and overall credibility of being a woman has been attacked by every medium. **Although it is a constitutional right to have freedom of expression and speech, the underlying intent was for this to be a positive form of voicing differences of opinion.** The media, however, have taken this freedom of expression to a level of exploitation which clearly projects a negative and demeaning image of women to our society.

The advertising industry prides itself on using women as sexual enhancements to sell products and promote television programs. The most obvious representation of sexism is apparent in beer commercials. The Miller Lite "catfight" commercial flaunts two women, a blonde and brunette, tearing each other's clothing off in a swimming pool while arguing over why they choose to drink Miller Lite (Lee, 2003, para. 7). Major League sports have also been a party to sexist advertising. In an article entitled "Sex: America's Favorite Game," by W. Barrett (1992), two prime examples are cited which were featured by opposing TV networks. The first to air was ABC's 1990-1991 Monday night football promotion displaying the rear view of a cheerleader with her buttocks hanging out of her hot pants. The counter advertisement of a new TV show, *Silk Stalkings*, was aired on CBS during the 1991 World Series games. It was promoted by a very sexy and alluring woman pulling on a pair of seductive hosiery (para. 2-3). Although advertisers feel that this is purely adult entertainment for their male sports viewers, what they forget to consider is that a number of those viewers are fathers who are enjoying the games with their young and impressionable children, primarily their sons (Lee, 2003, para.13). This lack of media responsibility once again enables the seed of sexual exploitation to be planted in yet another generation, proving that

“Television programs also offer their own version of sexism by casting female characters in career roles of lesser status than those of male characters.”

irresponsibility of the media can inflict an entire concept or belief into the minds of society.

Women in sports are also victims of the “sex object” stereotype. They are often depicted as “pin-up girls rather than as respected athletes” (Keller, 2002, para.4). This representation allows for the belief that women playing in sports is not as serious as men playing in sports. Julia Keller in the *Chicago Tribune* states, “Male athletes are allowed to look like the dignified champions they are, rather than Hooters employees” (para.4). This quote immediately brings to mind WWE Wrestling, the worst example of sexual exploitation available. The weekly references to the female wrestler’s breasts as “puppies,” and the on-stage stripping and bikini contests, take away from the fact that these women are well-toned, professional athletes who are mentally and physically capable of competing with their male counterparts. Another sports-related exploitation is that which sportswriter Lisa Olsen experienced during an interview with select players of the New England Patriots football team. While conducting a locker-room interview, the players positioned themselves around Ms. Olsen with their genitals near her face, and throughout the entire interview proceeded to make crude and indignant comments of a sexual nature. There were no apologies from either the players involved or the owner of the team (Barrett, 1992, para. 6). Airing such an outrageous and appalling act of sexist behavior on national television showed completed disrespect by the media for not only a fellow co-worker but for all women in society.

Television programs also offer their own version of sexism by casting female characters in career roles of lesser status than those of male characters. Many of our most beloved TV shows of the 1970s and 1980s cast their female co-stars in minimum wage job positions. The show “Alice” was based on a struggling single mom who worked as a waitress at Mel’s diner. “All in the Family” cast Edith as a “dingbat” housewife and Gloria as the airhead daughter of bigot Archie Bunker. “Three’s Company” relied on Suzanne Sommers to create the sexy yet ditsy character of Chrissy Snow.

Even variety shows have used sex to boost ratings. *The Sonny & Cher Comedy Hour* catapulted to number one as each week viewers waited with baited breath for Cher to tear off the overlay wrap hiding the latest dress of seduction. Today we have *WWE Wrestling*, the *Bachelor*, and other reality TV shows shoving sexual exploitation into our faces. The National Organization for Women performed a survey of network programming and found the shows listed above to represent the highest level of exploitation available on a regular basis (Albiniak, 2002, p.16). Yet networks still fail to see the harm in these programs, and they continue to respond to any criticism by claiming it is all entertainment and viewers’ choice as to which programs they watch or do not watch. Although freedom of choice is certainly a viewer’s right, it becomes extremely difficult to enjoy much of the programming offered when the majority of it is either racist, sexist, or filled with violence. It forces viewers to have to choose the lesser of the program evils, which does not express positive entertainment to most people’s definition.

Right on the heels of television sexism comes a broader and more recognized participant, the motion picture industry. This industry continually acknowledges actresses with honors and Academy awards for portraying “low-image” roles such as prostitutes, psychotic housewives, and ruthless, evil women. These negative and stereotypical images create a powerful impact on how women view themselves in today’s society (Buchsbbaum & Peart, 1995, p.14). The Academy looks upon the popularity of these roles as a credit and an honor to the actresses playing the part, when in essence the roles are degrading actresses and should be revised and upgraded in order to enhance the image of women instead of demoralizing it. As noted by Harvey Ray Greensburg in an article by Buchsbbaum & Peart (1995), “(M)ovies shape society’s idea of what it means to be a woman in our culture” (p.14). Unfortunately, society’s view of women remains clouded, and rampant sexual exploitation stills seems to be accepted within the media.

The favorites on the list of exploiters are the radio and talk show programs. These programs enhance ratings by treating women as sex objects or as a “lesser sex.” The Howard Stern show is a wasteland of distasteful and vulgar themes, where the host bashes women nonstop throughout the show. He offers them free breast implants and also entices Playboy bunnies to come down to the studio to participate in risqué sex games. In spite of all of the exploitation, the show has an abundance of faithful followers who tune in every day

for the latest bashing session. To the producers, this is pure adult entertainment; and the participants are well aware of the content contained in the show. However, once again in the eyes of society, one sex is viewed as the hunter and the other as the prey. As Wayne Barrett (1992) discusses, "(In our) society (...) sex is bought, sold, packaged, marketed, sought after, and hungered for. (In) America (...) sex rules supreme" (para.11).

The future of our children and grandchildren will be molded by these misrepresentations of what it means to be a woman. It is apparent that the media will not be easily swayed to change their methods of expression, so it will become the challenge of society to undermine the negative criticism and to refute the exploitative symbolism by utilizing our own freedom of speech and expression to positively counteract the media damage that has been incurred. 🌲

Author's Biography

Sandra Magaro is a part-time, first-year Special Education student, and she plans to work with autistic children in her future.

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Kaschun Williams-Joffee

Do You Hear What I Hear?

By Athena Williams

Do You Hear What I Hear
I hear the call of the government for people to come to arms.

Do You Hear What I Hear?
I hear the cries of the elephants in Africa being slaughtered.

Do You Hear What I Hear?
I hear the call of the Rain Forests and the trees to be protected
from greedy land developers.

Do You Hear What I Hear?
I hear the cries of the animals in the Rain Forests that are losing
their homes with no where else to go but the public zoos.

Do You Hear What I Hear?
I hear the cries of the elephants that are being mistreated and abused,
in circuses for our own amusement.

Do You Hear What I Hear?
I hear the suffering of the people of Africa who are going through
so much pain and suffering in the war and their fight against AID's.

Do You Hear What I Hear?
I hear the pain and suffering of the abused, abandoned,
and neglected children of the world.

Do You Hear What I Hear?
I hear the children's cries of
Why doesn't anyone hear me?
Why doesn't anyone believe me?

Do You Hear What I Hear?
I hear the cries of babies being dumped in trash dumpsters.

Do You Hear What I Hear?
I hear the call of children in orphanages who ask
Why doesn't anybody want me?
Why doesn't anybody adopt me?
Why doesn't anybody want to love me?

Do You Hear What I Hear?
I hear the cries of the abused women and teenage girls
who are being raped by their mates.

Do You Hear What I Hear?
I hear the empty cries of embarrassed men who also experience abuse.
They are laughed at by family, friends, the police, and our court systems;
while their female abusers run the streets, for women are just as mean and
as dangerous as men.



Adrienne Reed

Do You Hear What I Hear?
I hear the pain of men and women who are raped
and who are not believed.

Do You Hear What I Hear?
I hear how women can be our worst enemy when we tell them that we
have been raped.
I hear the first question asked is "Well what did you do? How much
did you drink?
What were you wearing? Did you go to his place or did you invite him
up to yours
and lead him on?"

Do You Hear What I Hear?
I hear how the homeless do not seem to matter anymore,
too many assume that homeless people are all on drugs or
they don't want to work when that is not the case, at all,
for lots of them.

Do You Hear What I Hear?
I hear how the government is quick to help someone else
in another country. They are quick to remove The Ten Commandments
and God out of our schools and country; but they are
not quick enough to help fix the problems that we have
here at home.

Do You Hear What I Hear?
How many people here in America have homes but have to struggle
to keep food on the table for their children? They go for days on end
without food to eat and clean water to drink; for the parents
have to decide what to pay first, the heat, the rent,
or the water bill.

Do You Hear What I Hear?
Do You Hear What I Hear?
Do You Hear What I Hear?

Well if you do then let's stop the hurting, the fighting,
and start helping one another.

Let's start getting God back into our homes, our schools, and in our
lives.
Let's start helping and healing our youth instead of locking them up.
That's not always the right answer or the right thing to do.
Try to help the ones that need and want to be helped.
For not everyone wants to or can be helped.
Just stop the pain and the violence and try to end the suffering.

JUST STOP IT!
JUST STOP IT!
JUST STOP IT!



Charcoal

Lauren Hummel



The Great American Lost Cause

By Timothy Kirkland

Freedom

Adrienne Reed

Timothy says he chose to write about this subject because “through friendships and personal experiences, I have seen drug use, drug dealing, and the punishments stemming from these atrocities. They are usually not only unnecessarily harsh, but they rarely produce results. This paper was a way to vent my frustration at a flawed system.”
English Composition Honors – Fall 2003

I have a friend who, like so many others in this country, suffers from a serious drug addiction. He drinks heavily nearly every day and routinely consumes large quantities of his drug of choice, cocaine. A short time ago, I spent an evening with him. As our conversation progressed beyond idle chat, he began to indicate to me that he was nearing rock bottom. He described his life as torn by out-of-control addictions, leaving his finances in disarray and his social life in near ruin.

This is not an uncommon story in America today. Countless people's lives are destroyed by chemical dependence each year. This was first brought to the nation's attention back in the late 1960s. Drug use had become increasingly prevalent in society, so much so that a war on drugs was declared to save the country's

youth, to clean up the streets, and to rid America of the scourge of drugs. Someone had to take a stand. That person is identified in an excerpt from Jill Jonnes' book *Hep-Cats, Narcs, and Pipe Dreams: A History of America's Romance with Illegal Drugs*: “On July 14, 1969, President Richard M. Nixon announced with great fanfare a ‘national attack on narcotics abuse’” (261). Decades later the war rages on, with little concrete evidence of any measure of success. This is due in large part to the simple-minded way the problem has been approached. With the continuing emphasis on punishment and the resulting lack of attention given to much needed treatment, this costly crusade will continue to be a miserable failure.

In the case of my friend, he awoke early the next morning, packed his bags and we set out to find a rehabilitation facility. Our first stop was the Caron Foundation. He was flatly denied treatment within minutes because his waning funds and lack of insurance left him with no way to pay the preposterous twenty-thousand dollar fee for the 28-day program. From there, we went to an organization called Task, supposedly a place where treatment was readily available even to

“There is no way to estimate how many potentially productive people have fallen victim to this failing war, but their numbers are increasing daily.”

those without insurance. After several hours of paperwork and waiting, he was again denied treatment. The counselor assigned to my friend was unable to find him a rehab, and also deemed in-patient treatment unnecessary despite the fact that my friend spoke openly about his cocaine addiction. Dejected, I returned him home. Left to his own devices and despite his willingness to improve, he quickly fell back into his old ways.

This is an example of what the drug war should be fighting tooth and nail to prevent. Sadly, politicians downplay the importance of treatment and promote stiff penalties for drug offenses of any kind. It is unfortunate that if my friend’s addictions were to lead him to cross paths with the law while in the possession of cocaine, there is little doubt that the same system that denied him rehabilitation would have no trouble finding room for him in an overcrowded prison. Richard Nixon once stated, “It is important to understand who the enemy is. It’s the importers, the growers, and the dealers, not the drug users” (as qtd. in Eigen and Siegel 12). This is a sentiment that is increasingly lost by lawmakers amidst their zealous pursuit of victory.

The politicians are fighting an uphill battle and using harsh tactics to shield the fact that they are gaining little ground. A 1995 USA Today article states,

As legislative bodies in the 1980s grew increasingly determined to prove that they were ‘doing something’ in the war on drugs, mandatory sentencing minimums became common.... The result has been a living nightmare of barbaric punishment for small-time offenders, to the detriment of public safety. (Kopel, par. 16)

With these mandatory minimum sentences for possession or distribution of relatively small quantities of numerous drugs came soaring prison populations.

Prisons at one time were mainly reserved for violent offenders such as murderers, rapists and child molesters. As the war on drugs marches on, they are becoming increasingly overrun with non-violent drug offenders who for the most part were only a danger to themselves. In a *Newsweek* article in 1999, author Ellis Cose points out that prison populations have quintupled in the last twenty years due in large part to an eleven-fold rise in drug sentences. In places such as Watts, a neighborhood in Los Angeles, the number of men in prison or recently released is nearly fifty per cent of the

population (Cose, par. 1, 2). This is a serious problem. Prison populations are climbing to astronomical numbers. There are more U.S. citizens in prison for drug-related offenses than there are European citizens in jail for all crimes. Thirty percent of all inmates in jail in 2001 were incarcerated in the name of the war on drugs (Becker, par. 3).

Those who have criminal records also suffer other severe consequences besides time served. In an already lean job market, arrests of any kind limit opportunities. Every job application bears a disclaimer stating that convictions do not automatically disqualify the applicant, but often paperwork that bears that dubious distinction subtly finds its way to the bottom of the pile. Also, drug convictions make it nearly impossible to receive financial aid for further schooling. According to research, an amendment passed in 1998 prohibits any person with a drug conviction from receiving federal aid for their education. In 2001, forty-eight thousand students were unable to supplement the cost of their education due to this law (Mauer, par. 6). Bearing that in mind, what do newly-released convicts who have reformed during their sentence have to look forward to? More than likely all that is in store for them is discrimination in a tough job market and no real chance at bettering themselves through higher learning. Faced with few options, emergence into the illegal substance distribution industry often becomes the simplest way to earn a living for these people. There is no way to estimate how many potentially productive people have fallen victim to this failing war, but their numbers are increasing daily.

Surely with such astounding cost to society, the war should be reducing the availability of drugs in this country. It is not. Speaking as one who not long ago struggled with drug addiction, I can state as a matter of fact that drugs are relatively easy to find and they are also relatively cheap. Before I turned twenty-one, it was far more difficult for me to lay my hands on alcohol than it was for me to purchase marijuana, cocaine, or ecstasy. Faced with the hassle of finding someone to buy me beer, I routinely opted to take drugs, which I could find and purchase myself with very little effort. My younger sister began to experiment with drugs at a young age as well. During her sophomore year, she found and consumed a wide variety of drugs in her high school, every day, while she attended classes. Considering the ease with which young adults like my sister find drugs even in small towns, it is fairly obvious that the war is not being won in any respect.

The great crusade also brings with it a huge financial cost. In 1997, the proposed budget for the war on drugs was sixteen billion dollars, and one eighth of that sum was devoted to the prison system (Dreyfuss, par. 3). That is a significant portion of taxpayer money


that has in many cases been used to put non-violent taxpayers behind bars. By 2001, the budget had grown exponentially, to nearly forty million dollars a year (Becker, par. 2).

A budget that nearly tripled in four years should have a large measure of success to rationalize such drastic growth, but sadly it does not. The politicians are fighting a losing battle. In the process they are squandering funds that could be of good use elsewhere. The aggressive, extreme enforcement of drug policy leads to fewer taxpayer dollars being spent on legitimate needs such as education and more being spent housing the continually growing number of criminals in this country. A 1998 editorial states, "From 1984 to 1996, California built 21 new prisons, and only one new university" (Quintana, par. 6). There is undoubtedly something wrong with the nation's priorities as they stand.

I have another friend who was recently arrested while selling a pound of marijuana. Shortly thereafter, he was again arrested, this time for drunk driving. He, too, was a drug addict who, with jail time looming in his near future, began to take steps to deal with his addictions. In an uncharacteristically lenient move, his probation officer decided against sending him to jail, opting instead to send him to a month of in-patient rehab. Given the opportunity to reform, my friend took full advantage. He is now more than six months clean; with the help of an agency devoted to helping former addicts, he is planning to attend school next fall. This story could have been very different. He could have ended up rotting in prison, another waste of a potentially productive citizen, who upon release into society would have had to struggle mightily just to find a low-paying job. Perhaps if more law enforcement officials would begin to consider treatment as a good alternative, more headway could be made in the nation's long-running battle.

There is no question that drug policy reform is badly needed. A massive redirection from outdated, extreme measures to fresh, treatment-oriented policies is a far better alternative to this age-old war. Stubbornness in Washington will undoubtedly slow the change, but there is hope. Some states are beginning to change their thinking. Arizona was heralded in Time magazine as one of the first to take steps on a different path. Despite a distinct lack of popularity with old school drug war zealots, the state has begun to use treatment more often than imprisonment for those arrested with drugs but without intent to distribute. The success of the program is indisputable. Six thousand drug offenders a year are treated rather than incarcerated. Having saved millions in prison expenses and bearing reports showing that nearly eighty per cent of those getting treatment stayed clean for at least a year, Arizona will

soon serve as the new model for the way the war on drugs should be fought (Roosevelt, Cagle and Shannon, par. 10-14).

It is encouraging to see movements toward change, both by local probation officers and whole states. The nation is beginning to see the folly of this nonsensical campaign. The lack of results is inexcusable given the heavy social cost. Clearly, an all-out war is not the answer. Perhaps the key is not held in a menacing fist, but in an open hand offering compassion and help to those addicts who, like my cocaine addicted friend, so desperately need it. 

Author's Biography

Timothy Kirkland is a full-time first-year humanities student who plans to continue his study of journalism and become a writer.

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Pagoda

illuminating

pagoda reassuring

babes traveling home

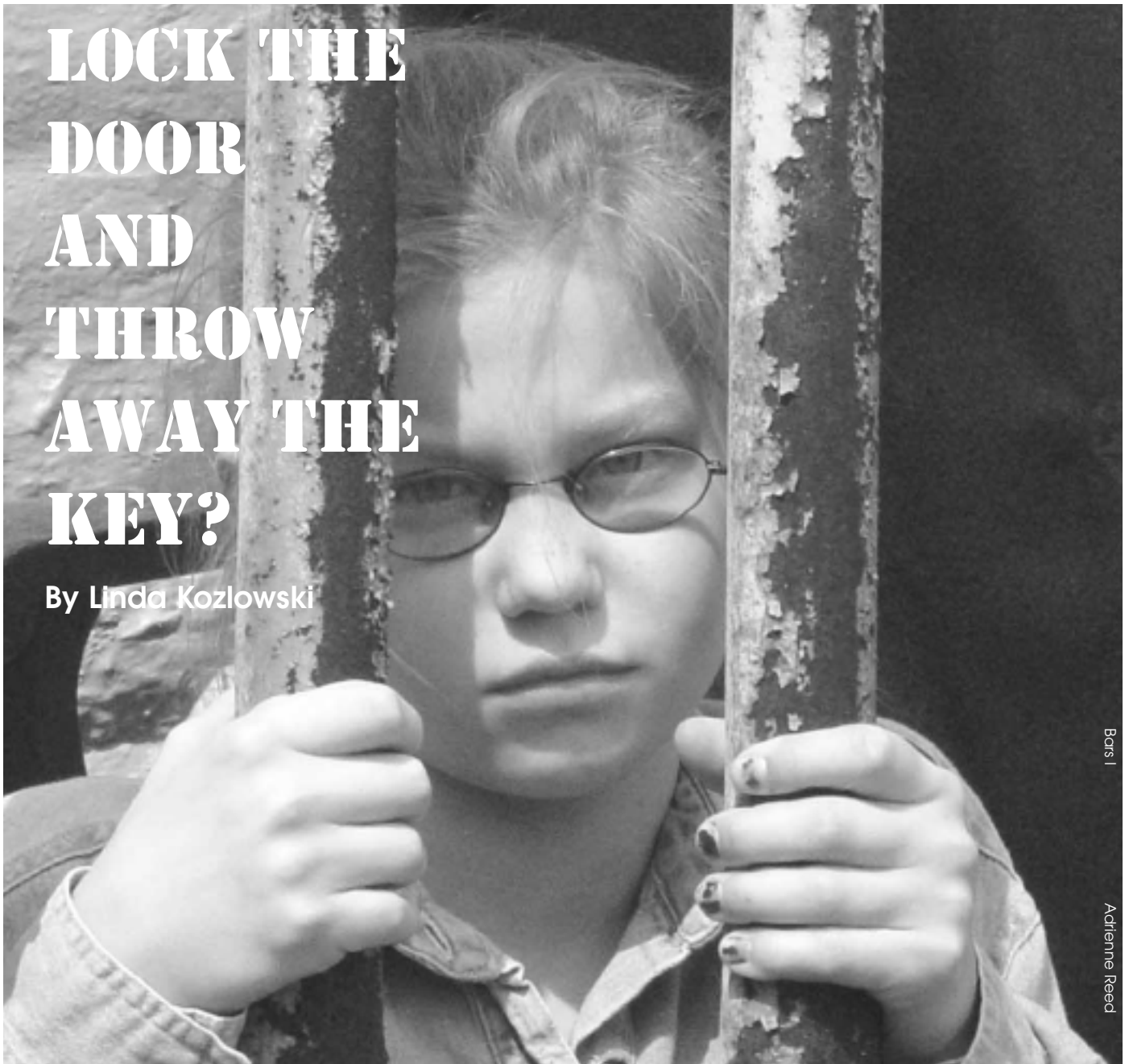
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Kasahun Williams-Jaffee

LOCK THE DOOR AND THROW AWAY THE KEY?

By Linda Kozlowski



Bars |

Adrienne Reed

*As a mother of an adolescent, Linda says this represents her view that education and counseling are the keys to successfully reaching adolescents who are in danger of being lost in our society. Sending a juvenile to an adult prison does not provide the education needed for rehabilitation.
English Composition Honors – Winter 2004*

Imagine walking down a dark and dingy corridor, listening to catcalls from inmates, entering a small, sparse cell, and hearing the bars clanging shut and being locked from behind. Gone are any thoughts of privacy or privilege known in life on the outside. Instead, the warden, the guards and the rules of prison life structure the existence of the jailed individual. The thought of being incarcerated brings to mind horror

stories of isolation, beatings or rapes from fellow prisoners, maltreatment by guards and intense feelings of hopelessness and loneliness. A former Berks County Prison inmate (personal communication, March 6, 2004) confided he felt a total lack of privacy while serving his sentence. Now, imagine these feelings through the mind of an adolescent who has committed a crime and has been sentenced to serve time in prison among adult criminals. Although a juvenile may have committed a crime and should not be free to live in American society, the adolescent should be processed through the juvenile justice system rather than be tried as an adult and placed in the adult prison system. Is America really ready to give up on these children? Rather, is there a

chance the juveniles can be rehabilitated for reentry into society as productive human beings? The travesty of prosecuting adolescents as adults has resulted in a lack of rehabilitation and education as well as exposure to the violent horrors of the adult prison system. America should not allow history to repeat itself by treating juveniles as adults.

Prior to 1899, when the first American Juvenile Court was established in Cook County, Illinois, "Children over age 14 were held responsible as adults" (Clement, 2002, pp. 6, 16). However, according to Clement (2002), as the American social structure changed,

The (juvenile) court came into existence for at least five reasons: (1) the shift from an agrarian to an urban society, (2) violent and exploitative reform schools, (3) the child-saving movement, (4) court decisions, and (5) the Chicago Bar Association. (p. 16)

America must remember the ultimate goal, when dealing with juveniles, should be rehabilitation. As Barbara Daigle (personal communication, February 29, 2004), Mental Health Specialist, impressed upon me, "Society's goal should be to restore rather than punish." Reference was also made to minister and author Josh McDowell who wrote to the effect that "(r)ules without relationship lead to rebellion." This individual added her own twist to this statement by saying, "Rules with relationship lead to respect." America should focus on gaining respect rather than rebellion.

In recent years, as a response to this perceived adolescent rebellion, America has started remanding juveniles to adult criminal courts rather than utilizing the juvenile justice system. As noted by Carl Sifakis (2003) in *The Encyclopedia of American Prisons*:

Following the approaches to aiding troubled juveniles(,)...an era of get-tough approaches to juvenile delinquency took over in the 1970s... bolstered by such horrors as...the senseless slaying of a 16-year-old seminary student by a 13-year-old boy, a tragedy that some experts said would have a greater impact on the United State's attitude toward juvenile crime as any offense ever would. (p. 135)

Proponents of this shift often base their opinions on the severity of the crime and the impression that "(t)he juvenile justice system is ill-equipped to deal with increasingly violent acts by juveniles" (Smith, 2003, p. 20). Since juveniles are released from detention centers between the ages of eighteen and twenty-one, sentences are often shorter and appear more lenient than those imposed through the adult court system.

Police Chief William Uhrich (personal communication, February 29, 2004) confirmed that adolescents processed through the juvenile justice system in Pennsylvania are indeed released between the ages of eighteen and twenty-one. There is currently no legal procedure to transfer an inmate who has not been rehabilitated to the adult prison system. As of 1999, only three states, Colorado, Hawaii and New Jersey, had the authority to retain juveniles "(u)ntil the full term of the disposition order" ("Extended Age," 2002, para. 2).

While individuals supporting this stance may have valid points, according to an article from *Corrections Today*, "Sending juveniles to the adult system denies the juvenile system the chance to address young offenders' needs" (Roush & Dunlap, 1997, para. 3). These needs include education and counseling to achieve the goal of rehabilitation. The current alternative of incarcerating adolescents in adult prisons leads to mental and physical abuse as well as death at the hands of other inmates or by suicide. Roush and Dunlap (1997) point out that when placed in an adult prison, juveniles are at much greater risk for sexual attacks and beatings (para. 7). Essentially, society is punishing violent kids with violence, a scenario which rarely produces a positive outcome. While it is imperative that laws protect the public, there is also the need for interception before juveniles slip through the cracks and advance to more severe crimes. If adolescents are educated and reformed in the early stages of delinquency, the rate of horrific crimes committed by juveniles can be reduced and the public appeal to prosecute adolescents as adults will gradually recede.

Until America reaches this pinnacle, negative public perception on juvenile crime rates will continue to direct the decision to process kids as adults. Warren Richey (1997) notes that the public believes that stronger punishment and incarcerating violent juveniles in adult prisons will impact other kids, reduce juvenile crime, and increase public safety (para. 3). In this respect, the public turns to their legislators for justice reform. Over the past decade, legislators have battled for and successfully passed statutes making it increasingly effortless to try juveniles as adults. According to the Office of Juvenile Justice and Delinquency Program (OJJDP), corresponding laws went into effect in 44 states plus Washington, D.C. since 1992 ("States that Changed," 1999, para. 1). It seems most U.S. legislators support the decision to prosecute juveniles as adults.

However, Bryan Robinson (2002) of ABC News

reports, "There is no proof that prosecuting children as adults acts as a deterrent for juvenile offenders" (para. 23). Popular opinion, often a reflection of wide media attention, is not a reason to give up on children. In the book, *Yes, Your Teen Is Crazy!*, Michael Bradley (2002) advises, "Criminal prosecutors are now being widely applauded (and re-elected) for charging juveniles suspected of violent crimes as adults, incarcerating them with adult criminals, and seeking adult jail sentences" (p. 78). Elected officials should not be allowed to bear responsibility for determining how juveniles are processed. Prosecutors frequently cannot remain impartial when attempting to please constituents and determine the most effective measures for dealing with juvenile criminals. Even though this situation may be construed as a conflict of interest, data from the OJJDP shows, "In 1999, 14 States and the District of Columbia had concurrent jurisdiction provisions that gave prosecutors discretion to file certain cases in juvenile or criminal court" ("States with Concurrent," 2002, para. 1). To retain an unbiased justice system, an impartial judge or mediator should be involved in the decision-making process. Society must remove the automatic trigger which transfers youthful offenders into the adult system. Each case requires individual evaluation with background, maturity and mental capacity taken into consideration.

Groups opposed to prosecuting juveniles as adults support their position with research into the adolescent brain function. This process is not always clear or logical; therefore, the consequences of an action may not be considered before the crime is committed. Dr. Bradley (2002) observes:

(C)ontrary to previous thinking that the brain is completely developed by age five. . . throughout the teen years and into the twenties, substantial growth occurs in a brain structure called the corpus callosum(.). . a set of nerves that connects all the parts of the brain that must work together to function efficiently, as in making good decisions. This set of "wires" is critical to things like intelligence, consciousness, and self-awareness.
(p. 6)

If the juvenile brain does not function at the same capacity as an adult brain, how can society continue to prosecute adolescent as adults? Yes, the unacceptable actions require repercussions, but all mitigating factors must be weighed when determining the proper consequences.

A related aspect to consider is the ability of an adolescent to knowledgeably process the rules and regulations of the American criminal justice system. A recent study by the MacArthur Foundation found "many children under 16 had as much difficulty grasping the



Bors II
Adrienne Reed

“The travesty of prosecuting adolescents has resulted in a lack of rehabilitation and education as well as exposure to the violent horrors of the adult prison system.”

complex legal proceedings as adults who had been ruled incompetent to go to court” (“Study: Many Teens,” 2003, para. 2). America cannot continue to rule adults incompetent and then use an entirely different set of parameters for juveniles. OJJDP statistics, as of 1997, show that 43 states had the ability to remand adolescents under age sixteen to criminal court (“Trying Juveniles,” 1998, paras. 1-2). In fact, Kansas and Vermont use age ten as a minimum guideline (“Minimum Transfer Age,” 2002, para. 2). It would be prudent for these states to reconsider their statutes on juvenile justice in light of this research.

An additional reason current laws should be reexamined deals with juveniles who are not rehabilitated in prison but released into society as hardened, bitter adults. Imprisoning juveniles with adults does not lead to the formation of productive members of society. To the contrary, American prison systems are breeding grounds for repeat offenders. Carl Sifakis (2003) argues that juveniles “come out of confinement far more antisocial than those who are left in the juvenile system where there is a much greater emphasis on treatment and education” (p. 137). Once society subjects juveniles to the horrors of prison life, America virtually says good-bye to any chance of rehabilitation. Education is the key element to guiding juveniles onto the correct path in life. As Carter White (2002) reports in *Corrections Today*, “Most delinquents are children from disadvantaged backgrounds and are at risk for school failure, which makes them even more at risk for delinquency” (p. 175). This vicious cycle must be broken to ensure true rehabilitation for reentry into society. The Office of Justice Programs agrees and foresees a three-tier program utilizing education in the first phase:

Phase 1—Protect and Prepare: Institution-Based Programs. These programs are designed to prepare offenders to reenter society. Services provided in this phase will include education, mental health and substance abuse treatment, job training, mentoring, and full diagnostic and risk assessment. (“Learn About Reentry,” n.d., para. 12)

Only through such enlightenment will American justice truly prevail with juveniles being rehabilitated for reentry into society as civilized citizens.

Is the United States of America a civilized society? Amnesty International asserts, “The use of the death penalty for crimes committed by people younger than 18 is prohibited under international human rights law . . .” (“Executions of Child,” 2004, para. 1). Why then does the United States continue these executions? “Since 1990, Amnesty International has documented executions of child offenders in eight countries: China, the Democratic Republic of Congo, Iran, Nigeria, Pakistan, Saudi Arabia, the USA and Yemen” (“Executions of Child,” 2004, para. 2). It seems most of the civilized world concurs that children should not be treated in the same manner as adults. Unfortunately, the United States does appear to agree. However, American society tells individuals under age eighteen that they are too young to smoke, vote, drink, enter into legal contracts or be responsible for their own medical care since these are privileges and responsibilities reserved for adults. Why then does the United States treat juveniles as adults when a crime has been committed? Child-rearing experts often lecture on the importance of consistency when dealing with children and adolescents. Perhaps the American legal system can learn from these educators.

So, should America lock the door and throw away the key? The current juvenile justice system in America does not hold all the answers on how society should deal with children who have committed crimes. There is a vital need for reformation of existing juvenile laws which must include a bridge between the juvenile justice and adult court systems. If a person under age eighteen commits a crime, due process of the law should fall under the jurisdiction of the juvenile court with the defendant incarcerated in a secure juvenile detention center. Once this individual reaches age eighteen, an evaluation should be completed to determine if sufficient rehabilitation has taken place for reentering society as a contributing member. If not, the offender should be transferred to the adult prison system until the sentence has been completely served or parole eligibility requirements have been met. This solution could appease concerns of the public and would certainly be a more humane way to treat juvenile delinquents. Archbishop Desmond Tutu pleads, “If we don’t do all we can to salvage (them), it is almost like spitting in the face of God” (as cited in Roush & Dunlap, 1997, para. 8). Before American society gives up and locks juveniles away forever, consideration should be given to the development of a new juvenile justice system to deal with the problems presented in society today and which can truly offer hope for children. 🏠

Author's Biography

Timothy Kirkland is a full-time first-year humanities student who plans to continue his study of journalism and become a writer.

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Keys

Adrienne Reed

Freedom: A Grave Futility Adrienne Reed © 2004

Mother's hearts breaking
Outside stood dying
To get in where
Once babies' children adults
Lived in their souls hearts wombs
Now rot behind walls bars in tombs

Angry souls' loathing
The vile carnage
Of stripped spirits
Mocking mother's hearts wombs
Adjudicators unearthing keys
To set their children free

Sheltered in an efficient world
Entombed beyond four walls bars
Contained by humanity's detestable
Spirit stripped
Society

The Right to Remain Sober

By Lisa Grady

Lisa wrote this essay because, as the mother of four children, she is concerned about the excessive amount of alcohol advertising directed at young people.
English Composition Honors – Fall 2003

Every community in America has its own alcohol-related horror story. The following comes from Williamsport, Pennsylvania. It was written by the parents of Lance Raisch and posted on the Mothers Against Drunk Driving Victims Tribute Website:

Lance Allen Raisch was one week away from his twentieth birthday and two weeks away from starting his third year at Mansfield University, where he attended school on a baseball scholarship.

A group of underage drinkers from a nearby town arranged a party at one of their homes and someone took our son there. Although he was underage, the drunk driver who killed Lance was able to purchase seven whole kegs of beer for two nights of partying. When he left the party, his BAC (Blood Alcohol Content) was 4 _ times the legal limit for his age. He



Untitled III

Adrienne Reed

struck Lance, knocked him down, and dragged him underneath his Blazer, completely running over Lance as he was a pedestrian along the road. He never stopped or applied the brakes until he was six feet past Lance's body.

Bones were broke in every part of Lance's beautiful, athletic body. He died from his injuries, having his head smashed onto the pavement as he was struck. (para. 1-3)

Who is responsible for Lance Raisch's death? Was it his fault for going to the party? Do we blame the driver of the vehicle? The parents of the victim? The parents of the drunk driver? The retailer who sold the beer? All of the people mentioned above could have done something to avoid this tragedy. They all have legitimate reasons to point the finger at each other, but very rarely do they point the finger at the manufacturers of the alcohol that was involved in the deaths.

The American Medical Association (AMA) has pointed the finger at beer and wine manufacturers claiming that many alcohol commercials target a younger audience and contribute to the problem of underage binge drinking. The AMA has also suggested stricter regulations in regards to the airing of television commercials at times when they can be viewed by people less than twenty-one years of age ("Underage drinkers," 2003, para 2). Representatives from the alcohol industry have made their stand behind the First Amendment insisting that alcohol advertising does not contribute to the level of alcohol use ("Court Calls," 2001). Since any regulations imposed on advertising would infringe on their rights to freedom of speech, they believe that these would, therefore, be unconstitutional. Only concerned with profits, however, the producers of alcoholic beverages seem to have forgotten that there are real children involved in this debate. Because alcohol is

extremely dangerous to the health of growing children and the alcohol industry's attempts at self-regulation have been less than genuine, the First Amendment must be redefined, as it applies to corporate advertising, to stop the corruption of those under the legal drinking age.

An article in *USA Today Magazine* reported that the AMA compiled twenty years of research and found that alcohol damages several parts of the adolescent brain, especially the ability to remember, learn, make decisions, and reason. The damage may be permanent ("Underage drinkers," 2003, para. 1, 6.). Being able to perform the aforementioned tasks is a crucial function of adolescence. This is the time in young people's lives when they should be learning how to drive, making plans for the future, and being trusted with more responsibility. It is not the time to be damaging brain cells. Alcohol reduces the ability to think clearly. The reduction in ability can result in either the death of the drinker by suicide or the death of others at the hands of those who are drunk. According to "Television: Alcohol's Vast Adland," published by The Center on Alcohol Marketing and Youth, "Alcohol has been reported to be involved in 36 percent of homicides, twelve percent of male suicides, and eight percent of female suicides involving people under twenty-one—a total of about 1,500 homicides and 300 suicides in 2000" ("Consequences," para.7). Drunk people tend to overreact to situations that would be tolerable when sober. Adolescence is turbulent enough without adding alcohol to the mix. Unfortunately, there are a large variety of beer and malt beverage television commercials that condone drinking, thereby making it hard for a teenager to recognize the dangers inherent in alcohol consumption.

The alcohol industry adamantly denies that they target children with their commercials. In a 2002 interview in *The Milwaukee Journal Sentinel*, Mike Hennick, a spokesman for Miller Brewing Company,

claimed that people aged twenty-one to twenty-seven are the target of the commercials that are shown during television shows such as

That 70s Show and *Friends*, implying that younger viewers are a side effect. The article goes on to state that this age group makes up 31 percent of the beer market (Daykin, 2002, para. 5-7). Although most alcohol producers do not want to admit it, there is an alternative age group that makes up 76 percent of the beer market. As described by the AMA in a publication of a policy briefing paper, hazardous drinking (or binge drinking) is defined as having five or more drinks per day. This type of drinking, which peaks in the early college years, usually starts in eighth grade. It decreases after the age of twenty-five. Sixteen to twenty-five-year olds make up most of the hazardous drinking population, and hazardous drinkers make up 76 percent of the beer market. The net income in 2000 for Anheuser-Busch was more than \$1.5 billion ("Partner or Foe?" 2002, p. 4). This means that hazardous drinkers spent \$1.14 billion on Anheuser-Busch products alone. This is big money to beer manufacturers, and they do not want to lose these customers.

As for the television shows noted earlier being popular with the twenty-one to twenty-seven age group, they might be even more popular with those much younger. In 2001 the FOX network aired 382 alcohol commercials during episodes of *That 70s Show*. In that same year NBC aired 429 alcohol commercials during episodes of *Friends*. These shows are among the top fifteen favorite shows ranked by kids ages twelve through seventeen ("Television," 2002, p. 7). These statistics are not hard to find. The manufacturers of the alcohol that is being

"The American Medical Association (AMA) has pointed the finger at beer and wine manufacturers claiming that many alcohol commercials target a younger audience and contribute to the problem of underage binge drinking."

advertised during these shows know how many people of each age group are watching. They spend millions of dollars each year on advertising and they want to get the message out to the people who buy the most beer. It has been proven by the AMA that the people who buy the most beer are hazardous drinkers, and most hazardous drinkers are sixteen to twenty-five years old. Claiming that young viewers are exposed to alcohol commercials as a side effect of the attempt to reach twenty-one to twenty-seven year olds is irresponsible and reprehensible.

Coors Brewing Company has a pledge on their website regarding advertising. It states that they are responsible in their marketing practices and will only target adults twenty-one and older. They will not condone underage drinking. The first item listed in their standards of responsible marketing practices is as follows: "We will not use any symbol, language, music, gesture, entertainment figure or group, cartoon character, or animal that has primary appeal to those under 21" ("Advertising Complaint," n.d., para. 8). The key word in this pledge is *primary*. Who decides where the components used in the commercial fall on the primary appeal scale? The new Coors football commercial for the 2003 season features the entertainer Kid Rock in a stadium packed with football fans. The scenes flash back and forth from the game to the cheerleaders, from the rowdy fans to the announcer's booth, and, of course, to the beer guy. Kid Rock is in every scene. Near the end of the

commercial he buys Coors beer for all of the football fans surrounding him all while singing "Somebody's gotta feel this . . .," over and over. It is not known where Coors Brewing Company got their statistics on the primary appeal of Kid Rock, but he is very popular with those less than twenty-one. The music played during the commercial is also popular with youngsters. Football players are popular with adolescents. Cheerleaders are popular with children. If Coors Brewing Company does not want to appear as though they are targeting children, and if they are being honest in their pledge of not condoning underage drinking, then a commercial featuring Kid Rock is not the type of commercial they should be producing.

Alcohol advertisements have a direct effect on people's attitudes about drinking. If a commercial insinuates that "everyone who is anyone drinks X brand beer" or "we are cool because we drink X brand beer," then it is perceived that drinking in general is acceptable by the majority of society. Children pick up on these inaccurate conclusions, not only from the commercial itself, but also from watching the reactions of the adults around them. In a 2002 interview, Jeff Becker, president of the Beer Institute, stated that surveys show parents and peers are the main influence on a child's decision to drink (as cited in Daykin, 2002, para. 18). This might be true; but if the adults in children's lives are irresponsible, then those children do not have anyone in the home to protect them from the mixed messages they are bombarded with on a daily basis. Many parents are caught up in the notion that drinking is not only acceptable but necessary. These children are left to their own devices because their parents may believe that drinking is an unavoidable part of life. A report released by the Independent Television Commission (n.d.) concluded that children copy commercials they see on television. Loud music, frequent scene changes, endorsements by famous

people that children can recognize, and the reality level of the commercial all add to the ability and desire of the children to copy it ("Emulation, Fears and Understanding" para 2). What is more flashy, loud and realistic than Kid Rock having a blast at a football game sharing Coors beer with everyone around him? Children do not stand a chance against the excessive subliminal messages telling them to drink.

Alcohol commercials perpetuate the myth that drinking is a necessary part of social events. Alcohol manufacturers create youth-oriented commercials and air them during shows that have a high rate of adolescent viewers. Since children make up a large part of the nation's beer consumers, it is in the manufacturers' best interest to target children with their commercials. Anheuser-Busch, the largest beer manufacturer in America, stated in their 1997 annual report that the main thing that matters to them is "enhancing shareholder value" ("Partner or Foe," 2002, p. 4). Every decision made by the company revolves around the bottom line. If removing alcohol advertisements from television programs that are viewed by children will reduce profits, then manufacturers will find any way possible to keep those commercials on the air.

They will even go as far as interpreting the First Amendment in a way that will suit their own needs. On July 25, 2001, the Distilled Spirits Council of the United States (DISCUS) issued a press release concerning the July 24, 2001, decision of the United States Court of Appeals stopping Utah from imposing a ban on liquor advertising. Dr. Peter H. Cressy was quoted as saying, "The ruling. .



Untitled IV

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. reaffirms the right of the entire beverage alcohol industry. . . to communicate to its adult consumers." Cressy went on to say that "(t)he First Amendment will not tolerate discriminatory treatment" ("Court Calls," 2001, para 4). Apparently, a more in-depth definition of this amendment is needed.

The First Amendment was ratified on December 15, 1791. While it does guarantee the right to freedom of speech, corporations take this out of context and apply it to situations that warrant a more comprehensive definition. The First Amendment reads as follows:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances. (U.S. Constitution, para.1)

The First Amendment guarantees all of us the right to free political speech, not free commercial speech. Free political speech is the right to speak out for or against the government without the fear of retribution to ensure a democratic society. The First

Amendment makes no mention of the right of a corporation to produce advertisements. An Internet website entitled *Government Regulation of Commercial Speech and the First Amendment* (n.d.) states that it was not until the mid-1970s that the Supreme Court changed their position on commercial speech deciding that it was indeed protected by the First Amendment. In the 1980 case *Central Hudson Gas & Electric v Public Service Commission*, the Supreme Court developed the Central Hudson Test to be used to determine whether regulations on commercial speech are unconstitutional (para 1,2,4.) The test as described by the website is as follows:

Regulations affecting commercial speech do not violate the First Amendment if: 1. The regulated speech concerns an illegal activity, 2. The speech is misleading, or 3. The government's interest in restricting the speech is substantial, the regulation in question directly advances the government's interest, and the regulation is no more extensive than necessary to serve the government's interest. (*Government Regulation*, n.d., para. 8)

If the Central Hudson Test is used to decide the legality of regulating alcohol advertisements at least two of the criteria would be met. Since it has been proven that beer manufacturers will target the demographic that buys the most beer, that hazardous drinking provides beer manufacturers with the majority of their income, and that the majority of hazardous drinkers are under the legal drinking age, then the regulated speech concerns an illegal activity as defined in the first criterion. Protecting American children from the atrocities suffered by alcohol consumption should be of high interest to the government, therefore fulfilling the requirements of the third criteria. The costs of underage drinking on children, families, and society far outweigh the monetary benefits of the alcohol industry.

It is time for the government to step in and regulate the alcohol industry's advertising practices. The First Amendment must be amended to distinguish between freedom of political speech and freedom of commercial speech. Laws must be created to ensure that the rights of the alcohol industry to advertise do not supersede a child's right to remain sober. At times it seems as though we are losing our freedoms little by little, but there may be no other way to protect the future generations of America. Money is the true ruler of this country; and, sadly, those without money are also without power. Unless we, as a nation, stand up and fight for the rights of those who are unable to fight for themselves, then we will continue to feed the uncaring, money-hungry corporate machine that is taking over our country and destroying the lives of thousands of young people every year. The government must decide where its priorities lie. Will they remain loyal to big business, or will they finally reach out to the future generations of America? 🗳️

Author's Biography

Lisa Grady is a full-time, first-year nursing student. She hopes to enter pediatric nursing upon graduation.



Untitled V

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The Uprise

By Christopher Peale

It's the uprising . . .

Let me take you into the power of the mind

It's where bad intentions dwell

The mind can be the key to unleash hell

I could look you in the eyes, there's something you just can't tell

A man'll sell his soul for the right amount of gold

Only to come back to reality that life is cold

It's horrible though the pain that you feel

When you figure out that life is real

And you spent your entire life eaten off of other people's meals

Time to buck up soldier and deal with the real

Cause toting steel will only leave u in gutters

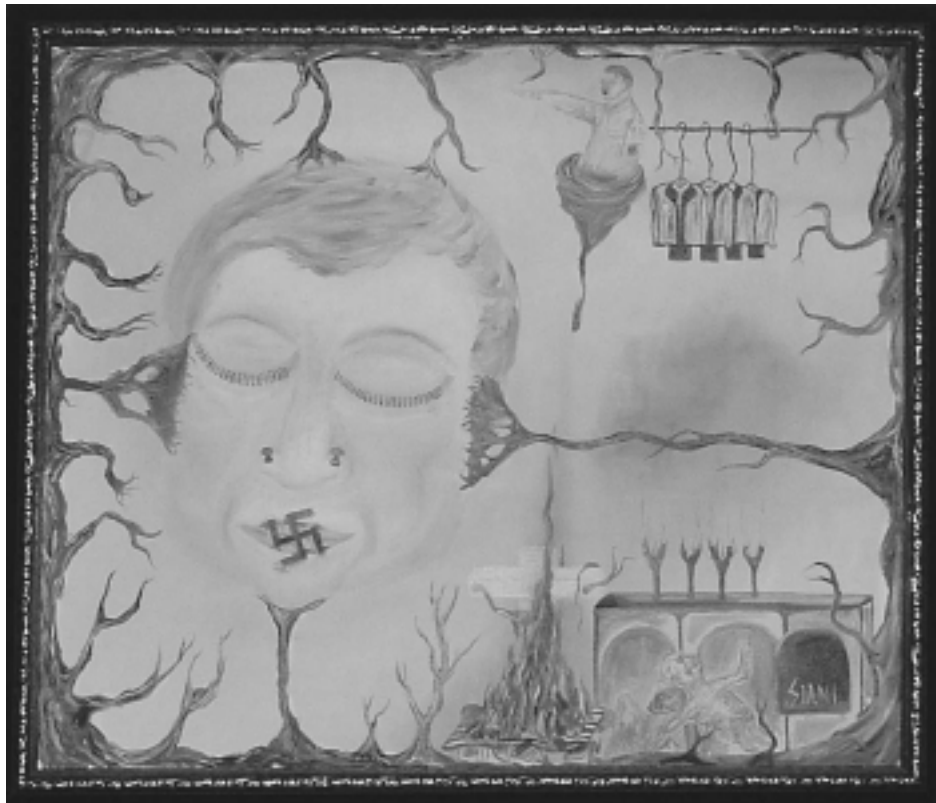
If we all could have one mind we'd almost be like brothers

Conquering others with the strength of numbers

Bring the world to a more conscious mind state

There'll be no more debate - we'll all come together and realize it was fate

The UPRISE!



The Enigma of School Uniforms

Mike Siani

Without a Doubt:

The Danger of Intellectual Suppression

By Benjamin Dalton

Ben's long-held interest in the relationship between philosophy and government inspired this essay. He is particularly concerned about the philosophical justifications for brutality and the necessity of free thought to curb the dangers of dictatorships.
Introduction to Philosophy – Fall 2003

To be sure, there are countless factors that contribute to a society's health, everything from economic prosperity to the accessibility of mass entertainment. However, it can be said that all of these contributing factors can to some degree be changed by the efforts of those in power; and if those in power wish to establish these factors in the interests of the majority of their state's citizens, they must reflect carefully on the citizens' opinions. However, unless those in power allow their citizens free rein to voice those opinions, they will never know the general wishes of the population. Therefore, in order for the factors that make up a healthy society to be established in the interests of the general population, an atmosphere of open discussion must be maintained. But how is a population to argue intelligently on the factors that contribute to their society's health? Through a process of questioning, inspired by curiosity, which may be the most essential quality of the human intellect. Societies that have ceased to ask questions, to philosophize, such as in the enforced mental conformity of

the modern totalitarian state, cannot challenge official policy through peaceful dialogue because differing opinions can never be formulated, thus rendering such societies particularly vulnerable to the arbitrary whims of those in power. Since such arbitrary whims frequently result in disaster, it follows that to philosophize is important to the health of any state, a conclusion that can shed light on America's recent restriction of intellectual freedom. America can be used as an example of a state, mostly by passing legislation such as the USA Patriot Act, potentially swinging towards the restrictive nature of totalitarian societies.

At the heart of philosophy lies a deep and passionate intellectual curiosity, which manifests itself in the form of rational inquiry. Hence, all philosophers are inherently curious people, delving into the worlds around them, deconstructing reality with their thoughts, and building up all-encompassing theories, only to begin the process again. Over the years, many philosophers have meditated on philosophy itself, and, while the specifics may vary, each has concluded that the spirit of intellectual curiosity is fundamental to the discipline. The man many consider to be the father of all western philosophy, Socrates, believed that philosophy was a process of seeking the truth through a process of rational inquiry (Kessler

“It can be said that, in order to escape dangerous government policies, philosophy must be supported and allowed to free rein within a society.”

40 - 41). Many are familiar with the Socratic method, which is essentially a process of asking questions (Kessler 40). Aristotle, Plato's star pupil and Alexander the Great's tutor, believed that philosophy originates with the simple emotion of wonder (Kessler 2). Bertrand Russell, the famous English philosopher and social radical, spoke of his own practice, saying, “It is part of the business of philosophy...to keep alive that speculative interest in the universe (that) is apt to be killed by confining ourselves to definitely ascertainable knowledge” (Kessler 18). Gary Kessler, author of *Voices of Wisdom*, a widely used philosophy reader, defines philosophy as “the rational attempt to formulate, understand, and answer fundamental questions” (4). While reading philosophers, one is frequently struck by their relentless quest for answers, their passionate determination to accept nothing on faith alone, and the probing exactitude of their minds.

Societies in which this spirit of intellectual curiosity is given free rein inevitably give rise to differing views, which, when shared through

dialogue, such as in the challenge of official government policy, result in a healthier and fairer society. In the United States Congress, for example, bills are passed into law only after a process of debate, in which differing opinions contribute to the eventual strength and justice of the law (O'Connor 197). In every newspaper, columnists argue their various views, the conflux of which helps to keep citizens informed as they vote, thus shaping domestic and foreign policy. Joseph Pradhu, a professor of philosophy at California State University, argues that an atmosphere of open dialogue promotes the peaceful resolution of political conflicts on the international level as well (Kessler 14 - 15). If we are to avoid disaster, Pradhu believes, we must foster this atmosphere of dialogue (Kessler 14). It can be said that, in order to escape dangerous government policies, philosophy must be supported and allowed free rein within a society.

This is ignored within the modern totalitarian state, where intellectual conformity is enforced and dialogue is

forbidden, thus eliminating any chance of challenging official policy. As perhaps the best example of such a totalitarian state, the Soviet Union at all times, but particularly under Joseph Stalin, enforced mental conformity. Authorities kept citizens in a state of constant fear by threatening them with arbitrary arrest, torture, and execution (Solzhenitsyn, *Parts I*, 633). For the first time in the world's history, the systematic torture of millions of prisoners in order to obtain confessions was institutionalized (*Parts I*, 93 -143). Another method was that of keeping the citizens in absolute ignorance, which was obtained through a vast campaign of misinformation in the press (Solzhenitsyn, *Parts III*, 635 - 36). This actually led many citizens to approve of the infamous purges and other Soviet policies (*Parts III* 635 - 36). Yet another method was the "lie as a form of existence," in which every citizen at all times displayed complete enthusiasm for government policy, lest the wrong ears overhear and turn the doomed citizen over to the police (*Parts III* 646-47). Ideas

differing from the official government line were prevented from reaching the population by carefully controlling who could enter and exit the Soviet Union (Carson 242). Even within the ranks of the Party itself official policies could not be discussed with any degree of safety (Ulam 75). Education ceased to be a process of learning and discovery and became purely a method of indoctrination. Following the revolution of 1917, history was quickly replaced by a "sociologically oriented social science (that) used historical material to fortify Bolshevik ideology" (Rauch 140). Teachers at all levels of education were severely limited in their free expression, thus keeping many students from exposure to unsafe ideas (Rauch 140). By the late 1920s, this process of deliberate suppression and neglect resulted in a loss of students' basic skills in "catastrophic proportions" (Rauch 140). Dissenting student groups were immediately broken up by the police, which naturally resulted in arrests (Ulam 264). The difficulty in holding one's own philosophical views and maintaining a state of intellectual curiosity after growing up in such a society can hardly be imagined by those of us who have been raised in the comparative freedom of the Western world.

As a second example of a totalitarian state, Nazi Germany has become, for most Americans, the symbol of enforced philosophical conformity and has gained more fame for its horrors than the Soviet Union. Such fame is well deserved for the Third Reich was no less fervent in its suppression of free thought—in its suppression of philosophy—than its spiritually-akin neighbor. The press was controlled entirely by the state with headlines and stories dictated by Hitler's ever-resourceful minister of propaganda, Dr. Goebbels (Shirer 244



Morning Dawn I

Adrienne Reed

- 45). Mass entertainment also fell under Goebbels' thumb with popular movies and radio shows becoming so censored that the result has been labeled by William Shirer, author of *The Rise and Fall of the Third Reich*, as "inane and boring" (247). Under Hitler, education became a process of ideological indoctrination, with emphasis on racial ideology, obedience, and military training (Shirer 248 - 49). All teachers and professors were required to indoctrinate the youth along the lines of Nazism, take a personal oath to Adolf Hitler, and undergo a period of indoctrination themselves, during which they were observed to determine if they were safe enough to teach (Shirer 249). Intellectual curiosity was hardly tolerated. Teachers and professors deemed inappropriate promptly lost their jobs (Shirer 249). Many previously famous teachers became no more than the vocal puppets of the Third Reich, simply to preserve their safety and profession (Shirer 250). In addition to the indoctrination within the public schools, the Hitler Youth organization worked to imprint children with the policies of the government (Shirer 252).

In a more general sense, any form of disobedience to the Third Reich could be deadly. Thousands of dissidents, liberals, pacifists, socialists, and Jews were thrown into brutal German concentration camps long before WWII started (Shirer 271). Hidden informants were interspersed throughout German life, listening for the slightest hint of discontent (Shirer 273). Within such a framework of control and brutality, it was impossible to express any contrary opinion born from the free exercise of intellectual curiosity, which could in any way influence the policies of the German government. The results of these policies—unbridled aggression

“. . . the American civil rights movement, . . . can be used to display how the free exercise of intellectual curiosity, through dialog, can curb the effects of a harmful government policy.”

towards other nations and a policy of racial extermination—are well known.

Though examples of the disasters caused by such philosophical conformity within the modern totalitarian state abound, two historical events deserve to be explained further: The construction of the Belomor Canal and the liquidation of the "kulaks." Both of these examples occurred within the Soviet Union. Construction of the Belomor Canal began in 1931 and finished in 1933, a period of time which covered two savage winters (Solzhenitsyn, *Parts III*, 98). The canal was intended to connect the White Sea with the Baltic, a distance of approximately 140 miles, much of which was rocky soil (*Parts III* 80, 87). The time allotted for completion was only twenty months (*Parts III* 87). The entire project was the brainchild of Stalin, who dictated the orders for the canal's construction personally (*Parts III* 87). Solzhenitsyn, the famous Russian dissident and winner of the Nobel Prize for Literature, speculates about Stalin's thought process, saying, "I can almost see him there, examining with love the map of the North of European Russia...(drawing) a line from sea to sea with the end of his pipe stem" (*Parts III* 87).

From the start, the Belomor Canal was doomed to disaster. The canal was to be built without concrete, iron, or any form of modern machinery (Solzhenitsyn, *Parts III*, 87). Prisoners were told to dig out 140 miles of rocky soil with the same technology available to humanity thousands of years before the invention of the

automobile (*Parts III* 89). Conditions were hideous, with many thousands of prisoners dying from the cold, starvation, and harsh labor (*Parts III* 99). Prisoners were expected to remove "two and a half cubic yards of granite and to move it a distance of a hundred yards" every day or they would not receive a full food ration (*Parts III* 88). In addition to this impossible workload, prisoners were also assaulted by propaganda throughout the entire project, constantly being reminded that the canal had been born from Stalin's private initiative (*Parts III* 92). In later years, one prisoner spoke of the canal saying that by the "summer bones remained from corpses which had not been removed in time" (*Parts III* 99). In total, the Belomor Canal is estimated to have claimed 250,000 lives, many of which had their bones sealed up in the walls of the canal, thus becoming a part of Stalin's pet project indefinitely (*Parts III* 102). When the canal was finally completed, it was hardly ever used because of its poor construction and shallow depth (*Parts III* 102).

The second example of philosophical conformity resulting in disaster is the liquidation of the Soviet "kulaks." Despite the fact that this liquidation was carried out on a scale to dwarf even Hitler's genocide, Americans seem to know little of this historical event. The process was called liquidation—a systematic process of oppression, harassment, arrest, exile, execution, and starvation—that resulted in the deaths of an estimated fifteen million Russian peasants (Solzhenitsyn, *Parts*

V, 350). According to *Webster's New Collegiate Dictionary*, the word kulak was originally used to refer to "a prosperous or wealthy peasant farmer in the 19th century" (640). In the propaganda machine of the Bolsheviks, the word was used to refer to "bloodsuckers" that were supposedly exploiting their neighbors for their own benefit (*Parts V 352*). Prosperous peasants were labeled "kulaks" and immediately became the class enemy. This was the rhetoric used by the state to justify their subsequent actions. Solzhenitsyn identifies the true intent behind the liquidation: By frightening peasants with their neighbors' destruction, the state hoped to force the survivors into the collective farms, which were then being established in the Soviet Union (*Parts V 355*). The "kulaks," however, were hardly the infestation of bloodsuckers they were characterized as. Rather, they were those who appeared to have even an infinitesimally greater amount of wealth than their neighbors, or whoever was convenient to fill the quota demanded by regional authorities (*Parts V 355*).

Liquidation began officially in 1929 (Solzhenitsyn, *Parts V, 351*). Peasants were arrested arbitrarily and then shipped to their place of exile, which frequently was a raw cut of untamed wilderness somewhere in Siberia. The journey was brutal with uncounted deaths, frequently of children, along the way (*Parts V 359-60*). Solzhenitsyn describes what he calls a "plague," saying, "Hundreds and hundreds of thousands were carried into the wilds and dumped...old men, women, children, and all" (*Parts V 360*). Sickness, which claimed many lives, thrived along the way (*Parts V 361*). Those who managed to survive the journey lived in exile under conditions comparable to the Soviet maximum-security labor

camps (*Parts V 364*). In one instance, 10,000 families were exiled to the wilderness with neither supplies nor equipment. All of them then died (*Parts V 363*). In fact, of the many millions sent to Siberian exile during Soviet rule, only the "kulaks" were "deported so ferociously, to such desolate places, with such frankly murderous intent" (*Parts V 369*). Liquidation ended for the most part in 1930, only a year after it had begun, but persecution and deportation continued sporadically for several years (*Parts V 357*). The result? According to Solzhenitsyn, liquidation served to eliminate the "backbone and the mainstay of the Russian people" (*Parts V 350*). It was a blow to the peasantry from which they were not to recover for decades. It is likely that the resulting famine, which claimed an estimated six million people in the Ukraine and Kazakhstan, was initiated by the vast depopulation of these formerly productive farmlands (Carson 184). Solzhenitsyn accuses Stalin of these deaths, placing the blame on the only one who could exercise his power so arbitrarily and, of course, without any form of intellectual challenge (*Parts V 368*).

In contrast to the aforementioned disasters, the American Civil Rights movement, which began in the late 1950s and continued throughout the 1960s, can be used to display how the free exercise of intellectual curiosity, through dialogue, can curb the effects of a harmful government policy. Prior to the movement, America was deeply entrenched in a policy of discriminatory segregation (Loewen 161). The Civil Rights process took the form of an "exciting interplay of action and response...between government and civil rights advocates" (Franklin 624). Though Civil Rights advocates

had worked for decades to improve racial equality, the keys to the birth of the American Civil Rights movement were the Supreme Court mandate on desegregation in *Brown v. The Board of Education*, the 1957 Civil Rights Act, and the emergence of Martin Luther King as a Civil Rights activist (Franklin 624). Throughout the entire period, the US Congress passed additional Civil Rights bills only after a lengthy process of debate, or dialogue. Civil Rights advocates attempted to gain publicity, thereby pressuring authorities and forcing dialogue, in such actions as the integrated bus rides known as "Freedom Rides" through the segregated American South (Franklin 627 - 28). As the result of the efforts of Civil Rights advocates, millions of previously-hindered African Americans began going to the polls, which in turn forced both Republicans and Democrats to run presidential candidates on platforms supporting racial equality (Franklin 625). A few years later, the pressure of Civil Rights activists resulted in the passage of The Civil Rights Act of 1964, which officially equalized the relations between different races (Franklin 635). Though such demonstrations and protests took place throughout the entire Civil Rights movement, the real battle took place, as Lyndon B. Johnson put it, "in the hearts of men," as dialog helped sway the nation away from segregation and racism (Franklin 639). The ultimate effects of the movement were to radically change the discriminatory public policies towards African Americans and to bolster the way African Americans felt about themselves as a people (Franklin 624).

This is not to say that the American Civil Rights movement was a perfect example of challenge to government policy through peaceful

dialogue. Civil rights leaders such as Jesse Jackson and Martin Luther King were frequently spied on, threatened, and blackmailed by the FBI (Loewen 225). Violent segregationists physically attacked many Civil Rights advocates during the Freedom Rides of the 1960s (Franklin 627 - 28). Following The Civil Rights Act of 1964, violence broke out across the nation as race riots, bombs, arson, and murder were implemented to fight the process of desegregation (Franklin 636 - 37). Even before The Civil Rights Act of 1964, terrorism was used against African Americans as a means of intimidation. In 1963 a black church in Birmingham was bombed and four African American children were killed (Franklin 633). During the "Freedom Summer" project of 1964, in which northern students helped southern blacks register for the vote,

activists were frequently under the shadow of violence (McAdam 4). On one occasion, three activists were beaten to death by southern segregationists (McAdam 4). In the Orangeburg Massacre, police officers killed three and injured 28 civil rights activists, many as they were lying down to escape the bullets (Loewen 226). In short, frequent violence plagued the entire Civil Rights movement. However, in comparison with the disastrous policies of the Soviet Union recounted above, the movement was a model of a society resolving its difficulties through dialogue and tolerance of free intellectual curiosity.

Relative to the Soviet Union and the Third Reich, contemporary America is excellent in allowing its citizens the freedom to exercise their intellectual curiosity and engage in dialogue by challenging government

policy; but recent years have observed a general restriction of intellectual freedom through domestic spying and indefinite detainment. Adult Americans may check out virtually any book from their public library, view any material they wish on the Internet, and voice any opinion in public or private so long as their words do not inspire immediate violent action (O'Connor 111). However, in reaction to the 9/11 terrorist attacks, Congress passed the USA Patriot Act, a large piece of legislation intended to combat terrorism. Under the provisions of the Patriot Act, the US government has the authority to spy on "public meetings and religious gatherings," websites, e-mails, financial transfers, and public areas (O'Connor 115). In addition, authorities may, if they suspect an individual of possessing information regarding terrorism,



Morning Dawn II

Adrienne Reed

detain suspects "secretly and indefinitely" (O'Connor 115). Unlike previous laws requiring probable cause to initiate domestic spying, the Patriot Act allows authorities to conduct their observations without having to show a prior violation of law (O'Connor 115). Proponents of the law argue that the Patriot Act gives authorities the necessary tools to combat the threat of international terrorism, whereas Civil Rights activists believe the law to be an unnecessary violation of the rights most fundamental to American society (O'Connor 114 - 15). Regardless of which view one takes, it is undeniable that Americans now have a lesser ability to freely practice their intellectual curiosity than they did prior to the Patriot Act. With even these slight restrictions, America moves further down the spectrum towards the totalitarian societies mentioned above.

At the heart of all philosophy lies an essential intellectual curiosity, which can be seen in the definitions of philosophy, stated by philosophers themselves. This intellectual curiosity, along with free expression and dialogue, encourages challenge to harmful government policies and strengthens a society. In contradiction to this, nations are frequently governed by regimes that brook no intellectual dissent whatsoever, as displayed by the totalitarian states of the Third Reich and the Soviet Union. Since intellectual conformity is so fanatically enforced in such states, they are particularly vulnerable to the arbitrary whims of those in power, which frequently leads to disaster. In contrast to the conformity of the totalitarian state, the American Civil Rights movement can be used as an example of how a society can challenge and eventually overcome a harmful government policy through

exploring other options and the process of dialogue. Although generally exemplary in its tolerance towards expression of intellectual curiosity and dialogue, America has in recent years passed legislation that restricts some forms of dissent. In the final analysis, it is clear that the spirit of intellectual curiosity, basic to all philosophy, when coupled with open dialogue between differing views, forms the foundation of a healthy state. We need philosophy. 🏛️

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Author's Biography

Ben Dalton is a first-year, dual enrollment student majoring in humanities. Among his aspirations are becoming an author, a political scientist, a photographer, and a professor of literature or religious studies.

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Bench

Barbara Liszcz

SOPHOCLES' ANTIGONE: A WINDOW INTO ANCIENT GREECE

By John Hill

*John chose this essay topic because he believes “so much of our own culture has a basis in ancient Greece that the literary achievements of that culture should not be ignored. Over 1,500 years after his death, philosophers are still grappling with themes covered by Sophocles.”
Composition and Literature – Spring 2003*

The Periclean Age of Greece directly coincided with the lifespan of Sophocles. Sophocles lived near Athens, a city that enjoyed unmatched prosperity and cultural supremacy in Greece during this time. As the son of a wealthy family, Sophocles was highly educated, receiving training in drama from Aeschylus, one of the greatest Greek playwrights. He became a prolific writer, completing as many as 123 tragedies. At the Great Dionysia festivals in Athens, which he entered “at least twenty (...) times, (he) captur(ed) the first prize more often than any other dramatist, and never receiv(ed) less than the third prize” (“Sophocles” 288). According to J. W. Mackail, “Sophocles is the single poet who embodies centrally and completely the spirit of Athens” (317). The writings of Sophocles are more than just great entertainment, however. Indeed, Jelena Krstovic writes, “Sophocles’ treatment of philosophic and theological themes in the plays provides not only a record of his incisive intellect, but also a window on the ideas prevalent during his age” (“Sophocles” 288). Sophocles’ dramas provide fine historical insight into the structure of ancient Greek society: the balance between the power of divine entities and the authority of the State, the effects of the difficult transition from despotism to democracy, and the negative bias towards women. Antigone masterfully depicts the struggles among these opposing forces.

Sophocles believed that no human’s rule could be absolute; that is, higher powers, such as the gods, exist and have supreme authority. Although he reportedly disdained politics, Sophocles, himself, held a number of public offices. Quite possibly this involvement in government contributes to the political lessons contained within his plays. In 443-42 B.C., Sophocles was the treasurer of the Athenian Empire, and in 440 B.C. he served as general of the army. Through *Antigone*, Sophocles provides lessons on how a city should not be run. The failure of Creon, Antigone’s uncle and king, to realize that respect and obedience should be earned and are not automatic entitlements results in great suffering for him. Additionally, Creon refuses to acknowledge that higher powers exist to whom all are accountable. On one hand, Sophocles demonstrates the folly of Creon’s presumptuousness by recording his suffering for his refusal to listen to the counsel from Antigone, the Theban elders, and his son, Haemon. On the other hand, through his portrayal of Antigone, Sophocles shows how, no matter what form of government prevails, some laws, such as the burial rights due a dead body, are divine in nature and unchangeable by man (Allbaugh, par. 5).


An additional connection between the conflict in *Antigone* and that which the Greeks were experiencing in Sophocles’ time is the transition in Greek society from city-states ruled by monarchs to representative forms of government. Richard Jebb feels that the development of democracy in Greece can be divided into three stages: the budding of democracy resulting from ongoing conflict with Persia, the rule of Pericles (a thirty-year period of relative calm), and a fully-matured democratic system (7). Regarding the relevance of Sophocles’ writing to the historical issues of his time,

“Sophocles believed that no human’s rule could be absolute; that is, higher powers, such as the gods, exist and have supreme authority.”

Jebb also writes, “Aeschylus, Sophocles, and Euripedes represent respectively the first, second and third of these periods” (7). The birth of democracy in Greece challenged ancient traditions held by her people. The greatest cultural task faced during Sophocles’ life was “to reconcile progress with tradition”—in other words, to balance the ancient laws of the gods and the right of the patriarch to rule his family as he sees fit with the advancement of democracy and the emergence of a new subservient ruling class (Jebb 8-9). Until the time of Sophocles, Greece was ruled by powerful, old families, who, as was common in Greek culture and religion, traced their genealogy and inherited wealth to the heroes and gods of their culture (Jebb 2). Creon represents a system of rulership in which a man’s word was the unquestionable law. While Creon epitomizes the old monarchic society, Haemon speaks for the new democratic system. For example, Creon says, “Must I rule the land by someone else’s judgments rather than my own?” and “Is not the city thought to be the ruler’s?” to which Haemon replies, “There is no city possessed by one man only” (Sophocles 2030). Thus, Sophocles encapsulates a great conflict of his time. This discord between the traditional patriarchal society guided by common religious standards and heritage and the modern democracy in which laws for the benefit of many often outweigh the needs of a few is a problem that democracies, some 2,500 years later, still experience, and is partly why the play is so compelling even today.

Finally, Sophocles’ references to women, spoken mostly by Creon, give insight into the place women held in fifth-century Greek society. At the time, women had no say in government and had no political rights of any kind. With very few exceptions, Greek women were expected to stay in the home and care for domestic matters. A Greek woman would not leave the house except to attend weddings, funerals, religious festivals, or to visit only her closest neighbors (“Daily,” pars. 1-3). For this reason then, of Antigone and Ismene, Creon says, “From this time forth, these must be women, and not free to roam” (Sophocles 2027). Interestingly, Creon initially assumes that the one who disobeyed him was a man. Perhaps he is unwilling to acknowledge that such

bravery and strength of character as Antigone displayed could belong to a woman. Further illustrating popular views of women at that time, Creon says, “So we must stand on the side of what is orderly; we cannot give victory to a woman. If we must accept defeat let it be from a man; we must not let people say that a woman beat us” (Sophocles 2029).

The struggle between tradition and modernization, between monarchy and democracy, and between a repressed female gender and enlightenment are some of the main conflicts found within *Antigone*. After reading this play, Lewis Campbell stated, “Every spectator must have felt that it is better to die with Antigone than to live with Creon” (314). Therefore, Sophocles’ ability to stimulate sympathy for a woman who realized that no rule of man could usurp an edict of the gods and act accordingly was truly a remarkable feat in his time. *Antigone* is a 2,500-year-old legacy that is not only enjoyable, but also provides valuable insight into the past. 

Author’s Biography

John Hill is a part-time second-year student, studying for his liberal arts degree. He plans to teach physics at the high school level.

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Marker on Paper

Heather Rupp

Summary: Liberal Arts Transfer

Jodi Corbett © 03/04

The white moths appeared to not survive,
plucked by predators as easy prey.

I wrote this in my environment notes.

The succeeding generations turned
grey as smokestacks spewed progress
throughout the Industrial Revolution

I wrote this in my history notes.

Species pass on traits best suited
for their environment, not the purest,
but rather the ones that blend in.

I wrote this in my evolution notes.

If I am a white moth,
I will be eaten in a grey world.
Therefore, I will die.

I wrote a conditional logic problem.

If I will be eaten as a white moth,
shall I cloak myself in grey,
so that I might survive?

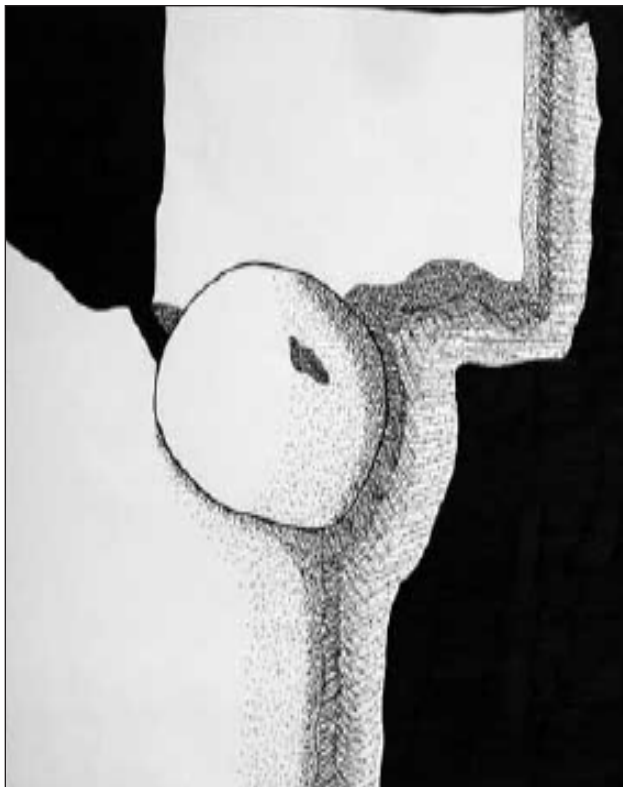
I wrote in my ethics notes.

There are other white moths,
hiding behind gray wings
frightened by their aloneness.

I wrote in my literature notes.

The white moth flew too near the porch light,
blending with her environment.
The grey ones thought it was suicide.

She found other writers there.



Marker on Paper

Heather Rupp

Just Us

Remember when just us was enough?
When all we needed was a tattered old couch at your mother's house
Our eyes lit with passion
Our hearts exploding with love
When kisses were intoxicating
And sent us soaring up above

When all we needed was a park after dark and a bottle o' beer
The warmth of your body lulled me as you held me near
Not even the autumn cold could conquer our desire to be close

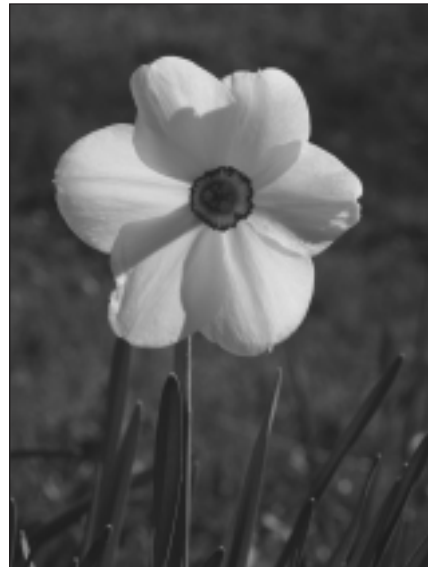
Nothing else mattered but you & I
You & I, in the gazebo under the sky

When all I needed to forgive you was hot chocolate
and a worn blanket under the stars
The world was ours
Your touch was electrifying
Our bodies united as the eyes of the universe watched
Embracing us with its beauty and mystery
My mind and body flooded with ecstasy
Just you & me
What ever happened to just us being enough?

Harmony Lina McAlpin - March 2003

Kaschun Williams-Jaffee

Untitled IV & V



Stem-Cell Research: Religious Dogma & Scientific Determination

By Jodi Corbett

Jodi says she wrote this essay because “both science and religion offer a way for everyday people to view a better humanity, a better society, or a better quality of life. However, embryo stem cell research might not be the better ethical choice.”

Biological Concepts – Winter 2004

We had a guest priest at 9:00 AM mass last Sunday. The visiting priest was from Priest for Life and spoke about the “Culture of Death.” The priest explained the Catholic position that stands staunchly against abortion, euthanasia, human cloning, and embryo stem-cell research. My healthy nine-year old leaned his warm body against me as my husband rested his capable hand on my leg, tightening us together against a hard message. I have lived sacredly more from a natural sense of order than I have relied blindly on the patriarchy of my religion or the amorphous structure of human science. Broadly stated, both ideologies—religion and science—have some sterile viewpoints and neither is mutually exclusive from the other in our postmodern world. Learning about the intricate workings of a cell in biology class did not send me further from my belief in God; it increased my wonder and mysticism about what life really is. At the base of our existence and the cause of great disagreement



Untitled VI

Adrienne Reed

between research scientists and religious leaders are embryonic stem cells.

Stem cells are a primal state of cells that hold great potential for curing diseases and repairing damaged tissue. The National Institute of Health (NIH) explains that stem cells have three unique properties. First, they are unspecialized cells, and second, they “give rise to specialized cells” (National Institute of Health 2). In other words, when signaled, these cells then specialize becoming such cells as tissue, blood, or heart. The signal comes from the genes in the DNA. Third, stems cells can “replicate themselves” (2). This is very important to researchers looking to heal damaged body tissue, nerves, or organs, which normally cannot replicate. Also, researchers can observe stem cells “dividing and renewing” (2) in a lab for prolonged studies. Potentially, these cells can replicate millions of new cells.

Stem cells are classified as adult or embryonic. The less-controversial path for a researcher would be to study adult stem cells. Adults have a limited number of

stem cells, and cells are found in the tissue of the liver, brain, bone marrow, blood vessels, skeletal muscle, and skin (NIH 5). Adult stem cells are undifferentiated; however, it's more of a latent specialized cell with its potential lying in its location (3). For example, stem cells in liver tissue will only give rise to liver tissue when signaled. Adult stem cells are also called somatic cells (3).

Recently, researchers discovered a "phenomenon known as plasticity" in these stem cells (NIH 2). Plasticity is also referred to as transdifferentiation (4). There is a possibility that adult stem cells of one type of tissue can become another type of tissue within the body. For example, "blood cells becoming neurons, liver cells that can be made to produce insulin and hematopoietic stem cells that can develop into heart muscle" are plausible outcomes in further experiments (2). The Pontifical Academy for Life, who speaks for the Catholic Church, concurs that adult stem cells offer more promise than originally thought. The Catholic Church says that adult stem cell research is a "more reasonable and human method" ("Declaration," par. 32). Their research finds that adult stem cells actually share similar characteristic within the different tissues (par. 15). Genetic information plays a large part in plasticity, but researchers do not know at this point how that figures into adult stem cell differentiating (par. 16 - 17).

The big research push in adult stem cells is to discover how signaling works in order to use adult stem cells more effectively for therapeutic uses (NIH 5). One hope that researchers have is using adult stem cells for transplant (3). There are advantages to growing a patient's own adult stem cells and then injecting those cells back into the patient. Their immune system would not reject the new cells (5).

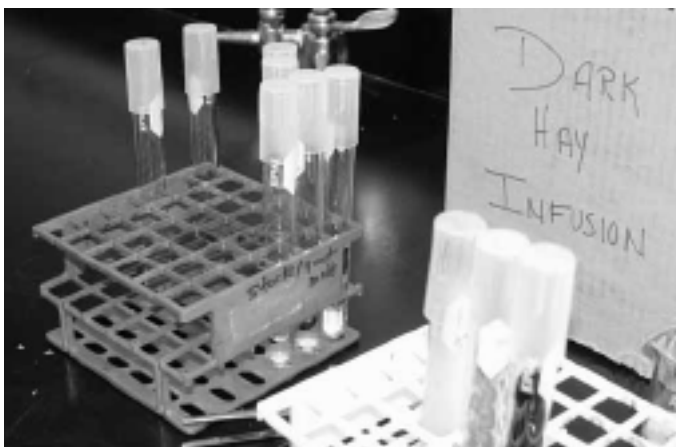
Although harvesting enough adult stem cells is more difficult than growing embryonic stem cells in a lab

"Humankind continues to wreck havoc on the natural order of things. That is what is lost in the Petri dish of embryonic stem cells"

(5), researching adult stem cells does not have the mad science stigma that embryonic stem-cell research does. Embryonic stem-cell research has great discovery awaiting; however, its method—creating human life to destroy it—goes against my sense of natural order. Destroying life also disagrees with the Hippocratic Oath. Lastly, the Catholic Church states that "curtailing" or "damaging" a human embryo is "gravely immoral" ("Declaration," par. 23). In my humble opinion, it is a sexless act, devoid of what we think of as an intimate exchange between a man and a woman. It's all about the Petri dish, and "in vitro" is a familiar term I have heard since the first, then controversial, test tube baby was born in the 1980s. The purpose for in-vitro fertilization was, and still is, to help infertile parents conceive a child using the parents' own genetic material. Researchers are pushing that knowledge further by making embryos to study stem cells in order that they might help other human maladies.

Informed and with consent, women donate eggs (NIH 2). These eggs are fertilized into four- or five-day old embryos. At the center of the embryo is a group of about thirty cells known as feeder cells, which is where the stem cells continue to grow surviving in a thick nutrient. The stem cells continue to replicate filling the dish. The researchers then carefully divide the cells, or subculture them, into fresh Petri dishes—thus the embryo is destroyed. After six months, if the embryonic stem cells are "pluripotent," in other words can turn into any kind of tissue, didn't differentiate, and appear genetically sound, then those cells are called an "embryonic stem-cell line" (NIH 2). Creating embryos is science not sex, and a child is not the end goal but rather cures are.

George W. Bush restricted government funds for embryonic stem-cell lines in August 2001. In President Bush's address on embryonic stem-cell research, he said, "Most scientists, at least today, believe that rapid research will come only with federal funds" ("President," par. 12). However, President Bush made a King Solomon decision and split the "baby" in two, giving neither religion nor science his full support. He made his moral decision, mentioning that he prayed twice, but not without having said, "I'm a strong supporter of science..." (par. 17, 31, 44). He decided that the U.S. government would fund the sixty stem-cell lines that had



Adrienne Reed

existed because the embryo had been destroyed. He did not feel taxpayer money should be put in the middle of deciding life and death choices on future embryos. In that same year, he approved \$250 million federal dollars to go towards adult, animal, umbilical cord, and placenta stem-cell research (par. 37 - 39). I agree that embryonic stem cell research should stay in the private sector, relying on egg donors and private financiers, pharmaceutical companies, and non-profit organizations.

I do not want my government mixed up with creating embryos—that feels too much like a *Brave New World*. This novel, a 1932 satire by Aldous Huxley, is about the unstoppable progress of science and is weirdly prophetic in that babies are asexually reproduced. Despite political speeches or pontifical chastising, science will barge ahead anyway. America is not the only place in this world where scientists search for answers in embryonic stem cells. President Bush might have slowed down our U.S. researchers, but South Korean scientists just produced their first cloned embryo. In the February 14, 2004, issue of *Science News*, a South Korean team, led by Dr. Hwang, created the first legitimately and successfully-cloned embryo, thus taking science another controversial leap forward (Travis 99).

Embryo cloning further shifts our paradigm about what constitutes human life. The cloned blastocyst, which is a three- to five-day old embryo, a miniscule ball of one hundred cells (NIH 2), was created from the same DNA. We lose more cells a day than what constitutes a blastocyst. However, now that the actual recipe on how to clone human beings exists, embryonic stem-cell research is once again stigmatized as mad science, although the South Korean paper was “sound” (Travis 99). Now it is up to researchers to build an even stronger case that they are creating human life only for therapeutic cloning. Most people are repulsed by reproductive human cloning.

Robert Lanza, from Advanced Cell Technology Company, said, “I think it is absolutely imperative that we pass laws worldwide to prevent the technology from being used for reproductive-cloning purposes” (qtd. in Travis 99). Can scientists restrain from using all their knowledge? Has the world stopped making nuclear weapons? Acquiring power drives many people; therefore, it is likely, based on humankind’s history, that some self-serving person will use the recipe to clone a human being. Therapeutic cloning could “spur a medical revolution as important as antibiotics and vaccines” (99). An idealistic view is that this revolutionary science, therapeutic cloning, would only be used to

serve as a weapon against human suffering and benefit the greater good. That is my everyday person’s small, cross-my-fingers hope. Scientists are fallibly human; thus, the whole scientific community’s integrity teeters on the few scientists that might cross the ethical line.

Stem cell research has the potential to show humankind another world; yet I do not think we should push too quickly with embryonic stem cell research—even if it means another country gets there first with human cloning. Science jams itself down our throats faster than we can accept it. The Catholic Church takes a stand, supporting a whittle of life in a Petri dish, seeing unique human potential. Scientists see potential cures for many. Humankind continues to wreck havoc on the natural order of things. That is what is lost in that Petri dish of embryonic stem cells: neither science nor religion is powerful enough to realign humankind with natural order, especially in our limited timeframe. So we have resorted to destroying life in order to try and fix the genetic mutations that our species made living within our own polluted environment. The prevailing force in our society, let alone the world, is science. Given only one choice between a prayer or science as their cure, most people will choose science. Science has made us our own gods. I’m still praying to God to help me discern the deeper truths behind religious dogma and scientific determination. 🏰

Author’s Biography

Jodi A. Corbett is a full-time second-year Liberal Arts student. She plans to major in English at Kutztown University, and pursue a Master’s in American Studies with a particular emphasis in Women’s Studies.

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Barbara Liszcz

Chelsea



TARNISHED Harmony McAlpin

MEMORIES, OR RATHER...

METAPHORICAL SHARDS OF GLASS EMBEDDED IN MY SANITY AND TORMENTING MY VERY SOUL
 I WANT TO PURGE THEM FROM MY MIND SO THAT I CAN ONCE AGAIN BE WHOLE
 I AM AN OLD TATTERED BOOK
 MY PAGES DOG-EARED AND WORN
 I WANT TO GIVE BIRTH TO MYSELF AND ONCE AGAIN BE BORN
 NEW, PURE, CLEAN, AND SHELTERED
 UNTARNISHED AND UNTOUCHED BY THE PAIN OF THIS WORLD
 ONLY ANTICIPATION OF WHAT IS YET TO UNFURL
 AM I FOREVER DAMAGED?
 OR SHALL TIME BE THE BANDAGE UPON MY TENDER WOUNDS?
 BROKEN AND SCARRED I GAZE UPON THE MOON
 AND SHE IS STILL THERE, JUST AS SHE WAS WHEN I WAS A CHILD
 ONLY THESE EYES HAVE SEEN MUCH MORE
 THROUGH MY PAIN I HAVE DISCOVERED WISDOM LIES IN IT'S CORE
 HOWEVER ONE VIEWS THE WORLD, IS HOW THEY WILL INEVITABLY PERCEIVE IT
 NOW I UNDERSTAND THAT IT IS KNOWLEDGE THAT WE GAIN THROUGH ALL THAT WE ENDURE
 LIFE IS MERELY A COLLECTION OF EXPERIENCES, YOU NEVER KNOW WHAT'S BEHIND EACH DOOR



The Liberty Bell

Charles Scheetz

THE CARE OF A NATION:

IS THE PRIVATE INSURANCE SYSTEM WORKING?

By Rachel Zimmerman

Rachel says she wrote this essay because “as a young person who will need to find my own means of insurance, I am alarmed at the high cost of coverage. Looking into this topic helps me see what issues I may be faced with in the future.”
Introduction to Sociology – Winter 2004

Do you have insurance? Do you have Medicare or Medicaid? How will you pay for your medical expenses? Not many people would wish to consider all of these questions in a time of sickness or injury. However, many people in America deal with the worries of expensive healthcare and lack of insurance every day. As more people struggle to keep themselves and their families healthy, a strain is placed on society. The health of individuals corresponds directly to the health of a nation; and, in turn, the system of healthcare directly affects its people through the amount of money spent, the quality of medicine given, and the efficiency of the treatment received.

In the United States, the system of healthcare can be described, simply, as a multi-payer plan, meaning that many different services (i.e. insurance companies, Medicare, Medicaid, Worker’s Comp, etc.) provide healthcare for the nation’s populace (“How to Get” 87). In contrast, a single payer plan indicates that only one service, usually the government, provides healthcare for an entire country (“How to Get” 87). Canada and most of the industrialized world operates under some form of single payer healthcare system (“How to Get” 87).

Canada, for that matter, is often cited as a wonderful example of a single payer system. Implemented in 1971, this plan entitles all citizens to free medical care provided by the government (Cohen 15). Both the rich and poor receive care despite their ability or inability to pay; therefore, no one remains at a disadvantage.

In a free single payer healthcare system, however, someone has to pay. Remember the adage, “If something is too good to be true, it probably is.” In a



Independence Hall

Charles Scheetz

single payer plan, medical bills get sent to one agency for payment, but the taxpayer actually pays the cost through taxes (Wolfe 2). Bethany Geib, a U.S. citizen living in Canada, notes that sometimes citizens can pay a thirteen percent sales tax on some items in Canada. All Canadians pay high taxes because everyone shares the cost of providing healthcare for all people.

Taxes may be high in Canada, but it is America that ranks number one for healthcare spending. In 1996, America spent \$1.035 trillion or fourteen percent of the gross domestic product (GDP) on healthcare (Blade 22). GDP is the total value of all goods and services produced in a country. This amount translates to \$2,655 spent per person per year. Canada, on the other hand, spent only 9.2 percent of its GDP or only \$1,730 per person per year ("How to Get" 87).

The difference in expenditures stems largely from the difference in bureaucracy. Bureaucracy involves the handling of paperwork, billing, and administration. The *International Journal of Health Services* found that in 2003 the United States spent \$399.4 billion on bureaucracy, which makes up 31 percent of all health spending (Wolfe 1-2). Large staffs of people soak up money quickly as hospitals bill insurance agencies and insurance agencies bill patients. Many times an insurance agency will question the need for certain procedures or the length of a patient's stay. The hospitals' staffs must deal with billing problems and with insurance questions, wasting much time and energy. The jumble of bureaucracy only starts with these issues of billing and communication between institutions and

continues with lawsuits, malpractice issues, and insurance fraud also encumbering the healthcare industry.

In the multi-payer system in the United States, doctors, hospitals, nursing homes, etc. all spend lots of money annually dealing with these problems. Patients, also, know the headaches of haggling over different medical concerns with institutions in the healthcare industry. This makes healthcare a jungle to be carefully navigated (Cohen 15). Janet Elbalghiti, a nurse of thirty years at Georgetown University Hospital, noticed that "during the seventies and eighties, insurance generally covered everything; but around the nineties they didn't pay for all services...partly to make more money." Marybeth Feeg, a nurse of fifteen years at Reading Hospital, feels that "malpractice issues would not be a factor (under a single payer system)..." This is true because a doctor or organization receives the same amount of money from the government despite the number of patients seen or the procedures done.

Through this set salary healthcare professionals under a single-payer system often get paid less than under a multi-payer system. Salaries for doctors and nurses are definitely higher in the United States than in Canada. The average wage of a doctor in Canada is \$87,000 a year compared to \$170,000 in the States ("How to Get" 87). Nurse Elbalghiti observes that according to colleagues working in England, which is under a single-payer system, "Fewer people enter into the medical field to become doctors because the cost of education is similar to the States, but wages are lower." Clearly, some of the incentive for becoming a doctor under a single-payer system is gone; and having fewer doctors strains any system and jeopardizes its quality. The efficiency and quality of a system depends on its doctors and nurses, as much as it does on its funding.

Efficiency should be a principal consideration for both single and multiple payer systems. Being able to treat patients with proper medical care at an appropriate cost and in timely fashion should be the goal of any hospital, nursing home, or doctor's office.

"Every year America loses \$65 billion to \$130 billion because of early death and poor health in uninsured adults and children."

However, individuals under a single payer system must wait for many healthcare services. "A friend of mine has been waiting for a pacemaker for three months," remarks Bethany Geib of a friend in Canada. To Americans this is shocking; but for non-emergency procedures, a waiting list is standard. Most patients will have an average wait of eight to ten weeks, but sometimes the wait can be longer ("How to Get" 87).

In Canada, some people seek alternate ways of getting help. A few come to the United States to pursue treatment, while others pay money to private institutions to obtain treatment. Nonetheless, the plight of a patient is not as bleak as one would imagine. A survey taken in Canada found that 95 percent of patients obtain treatment within twenty-four hours of seeking help ("How to Get" 89).

The lack of state of the art equipment in Canada might also surprise Americans. Each Canadian province provides for the hospitals in its area and each hospital must request provincial approval for all purchases of high-tech equipment ("How to Get" 87-89). This situation results in a scarcity of high-tech equipment. In contrast, Americans can boast of the abundance of well-equipped hospitals, disease prevention methods, state-of-the-art drugs, diagnostic equipment, etc. (Blade 22).


Nevertheless, America cannot boast that its people have the best health. Many other industrialized countries have higher life expectancy and lower infant mortality rates than America. America does not even make it into the top ten (Blade 22).

Statistics do not reveal, however, the entire picture. Gauging the health of a nation is fraught with difficulty, but with 43 million Americans uninsured not much is left to conjecture. Even with the help of government-funded programs like Medicare and Medicaid, people still suffer with the excessive cost of health care. All of society suffers from the inability of these people to enjoy the security of good health. Every year America loses \$65 billion to \$130 billion because of early deaths and poor health in uninsured adults and children (National Center). People with no medical coverage often will wait until a condition is severe before seeking care or, worse, will die from untreated ailments. Perhaps a waiting list might not be such a hardship when one knows that when the doctor gives the treatment it will be free.

Certainly, to younger generations free healthcare might sound like a perfect solution as they face medical costs that keep rising at an exceptional rate. "More and more young people come in (to the emergency room) without insurance," notes Nurse Feeg. The future of our

nation lies in our youth. The precedent being set today may have damaging consequences for the "most powerful" nation in the world.

Nonetheless, the future of medicine bursts with possibilities every day. Many people benefit from the efforts in research and prevention that many American institutions provide. If people can afford to pay for the multi-payer system, it is wonderful, allowing the freedom of choosing our own doctor, having a procedure done as soon as possible, and having access to experimental drugs and therapies. But the key is money.

All industries are driven by money and the insurance industry is no different. Profit is to be made in medicine whether you are a doctor, researcher, or insurance agencies. What should be the focus in healthcare, the patient or the money? Each view of healthcare affects the people under it by its cost, quality, and efficiency. America's multi-payer system denies 43 million people healthcare, while Canada only asks them to wait sometimes. America possesses vast resources of equipment, research, and talent; while some provinces go without some of these high-tech advancements. Is a single-payer plan the solution for the United States? Perhaps, but a change must be made with which all Americans can live. 

Author's Biography

Rachel Zimmerman is a full-time Liberal Arts student in her second year. Her career plans include becoming a nutritionist.

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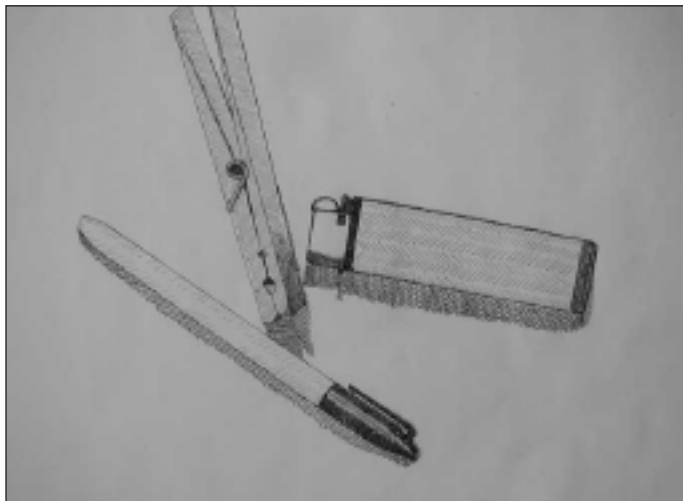
White with Black Lungs

By Michael Drayer

I was born into this light ever-changing skin
Some say I have privilege because of this inherited sin
How easily they've fused us together to control all that differ
How easily they've erased the truth of how my ancestors suffered
My father's father's father had escaped the wrath of Germany
Because of their religion, death had reached so many
Though never slaves, many were indentured
Killed, or worse: raped, beaten and tortured
These weren't the Jews, we all know their fate
These were the Protestants that felt their hate
Without a deutschmark to spare, they hastily had fled
To a country where there was freedom, or so they said

My grandfather, at age thirteen, works in the coal mines, dust paints his lungs
Pennies for his efforts, school long forgotten, there is work to be done
A minor league pitcher, his dream, or so he claimed
Threw his elbow out, there went the Hall of Fame
Worked upon the railroad, fought to unionize
Gave his family hope, for a better life
Quiet, sometimes bitter, though a hero to me
Always taking me for walks, to the sitting tree
Completely unaware, of the damage that was done
Continuing to breathe, the dust that paints his lungs
My grandfather's hands, calloused hard and thick
Died at sixty-five, cancer ate him quick

My grandfather died, white, with black lungs



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Perry Thompson

COPD

Cigarettes and Alcohol, A Common Link?

A Patient Case Study

By Barbara Jenkins

Barbara indicated that this paper allowed her to combine her interests in alcoholism, addictions, and respiratory care. Respiratory Care 235 - Winter 2003

DISEASE PROCESS

Chronic Obstructive Pulmonary Disease (COPD) kills approximately 105,000 people a year and is the fourth leading cause of death in the United States.¹ It is an ever increasing burden to health care. In 1993, 505,000 people were hospitalized, 14,258,000 people made office visits, and health care costs ranged up to 24 million dollars.¹ The leading cause of COPD is cigarette smoking; and approximately 2% is caused by α_1 -Antitrypsin deficiency, a rare genetic disorder.^{1, 2} Occupational dusts and chemicals, air pollution, passive exposure to cigarette smoke are other risk factors involved in COPD.² It is an irreversible or partially reversible condition that diminishes the inspiratory and expiratory capacity of the lungs.¹ The most common early symptoms of COPD include cough, sputum production, wheezing, and dyspnea (shortness of breath) on exertion.^{1,2} Not everyone with cough and sputum production develop COPD, but cough and sputum production usually begins before COPD.² Chronic bronchitis is diagnosed by a chronic cough of unknown etiology with sputum production for three or more consecutive months per year for two consecutive years.^{1,2} In one type of COPD (α_1 -Antitrypsin deficiency) dyspnea begins before cough and sputum production start and can be detected through family history and a simple blood serum test.^{1,2}

Another form of COPD is emphysema, which is an abnormal permanent enlargement of the air spaces that are distal to the terminal bronchioles and is accompanied by the destruction of the alveolar walls (blebs).² The lungs lose elasticity due the decreased airflow and abnormal gas exchange, which in turn destroys the lung tissue and can only be diagnosed through an autopsy.²

Even though COPD is difficult to diagnosis through



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Kathryn Poulos

CXR, it can be seen during the end of the disease as hyperinflation (expansion of the lung cavities).^{1,2} Other symptoms of end stage COPD include accessory muscle use, edema from right ventricular failure and pulmonary hypertension (cor pulmonale), and excessive carbon dioxide in the blood (hypercapnia).¹

CASE SUMMARY

RW, a 59-year-old female, presents to the emergency room with complaints of being short of breath (SOB) and having a strong cough of productive yellow sputum. She states that she has not eaten and has had a fever of 100° F for the past two days. Upon

interviewing, RW mentions that she has recently been discharged from Valley Forge Rehabilitation Hospital for treatment of alcoholism. She has resumed drinking alcohol, but notes that she has not had an alcoholic beverage for the past three days. RW is a 40-pack year smoker and has been drinking alcohol most of her adult life. She has been previously diagnosed with Chronic Obstructive Pulmonary Disease (COPD), undergone a bowel resection for colon cancer, and diagnosed with cervical herniated disc. Approximately one year ago, RW had a seizure from trying to abstain from alcohol and this is now a concern for her.

Upon observation, RW appears to be older than her stated age and her vital signs are as follows: temperature 97.8°F; pulse 116 beats per minute, respiratory rate 20 breaths per minute, blood pressure 96/78 mm Hg, oxygen saturation SpO2 was 97%. Neurological exam reveals agitation and intermittent tremors in both hands and her chest examination reveals wheezing throughout bilateral lobes with mild retractions. After two treatments of albuterol via nebulizer, RW's wheezing improves, but she still has a strong productive cough and she still feels tightness in her chest. Her CXR and white blood cell count (WBC) are normal, and her drug screen is negative. Her other laboratory values are as follows:

Chemistry			Hematology		
Sodium	135	Normal	RBC	5.7	Above Normal
Potassium	3.1	Below Normal	Hemoglobin	16.1	Above Normal
Chloride	9.8	Below Normal	Hematocrit	39.6	Normal
BUN	1	Below Normal			
Albumin	3.3	Below Normal			
Protein	6.2	Below Normal			

Normal Arterial Blood Gas			
pH	7.39	PCO2	36.2 mm HG
		PO2	81.2 mm HG
		BiCarb	21 mEq/L

RW is transferred from the emergency room to the medical surgical unit with a primary diagnosis of exacerbated COPD and secondary diagnoses of ETOH (alcohol) withdrawal, nicotine abuse, depression, hypokalemia (decreased potassium), history of colon cancer, anxiety, and alcohol peripheral neuropathy. All treatments for her diagnoses are listed in Appendix A. Upon admission to the medical surgical unit, a consult with psychology is ordered for her depression.

Her wheezing improves during her hospitalization but her chronic cough and shortness of breath

“If health care was more proactive and spent the money on educating the people, health care costs may decrease for the treatment of diseases such as COPD.”

continues. Respiratory therapy is ordered to test RW's oxygen level during rest and exertion. The test determines that RW's oxygenation lowers slightly upon exertion and she is given a small amount of oxygen to help relieve her shortness of breath. Before she is discharged a respiratory therapist gives RW a consultation on smoking cessation. During her consultation RW informs the therapist that she plans to continue smoking once she is discharged. A third CBC test reveals an increased WBC which indicates the beginning of an infection within her body. The infection is treated with 500 mg of zithromycin by mouth for the initial dose and then decreased to 250 mg daily.

Upon improvement RW is given pneumococcal and flu vaccines and is discharged from the hospital with specific instructions. RW is also instructed to follow up with an outpatient smoking cessation program. Instructions are listed in Appendix B.

DISCUSSION

RW is admitted to the hospital for exacerbation of COPD and seven secondary diagnoses. Upon her discharge she is given bronchodilators (albuterol and Combivent) and corticosteroids (prednisone) for her treatment of COPD. According to Sin et al. the corticosteroids and bronchodilators are the proper treatment of exacerbated COPD.³ Their research determined that corticosteroids and bronchodilators reduced the exacerbation of COPD by 20% to 25%.³ RW's alcohol addiction may have been a contribution to her exacerbated COPD. It is important for her to be educated on how her alcoholism might have an effect on her cigarette smoking which in turn has an effect on her COPD. There is a common link between alcoholism and cigarette smoking. Conney et. al states, "alcoholics tend to be heavy smokers, have greater difficulty in quitting smoking, and are more likely to relapse to cigarettes than non-alcoholics."⁴ Most current addictions models theorize that concentrating on smoking cessation would be a distraction to the alcoholic trying to abstain from alcohol.⁴ Unfortunately, there has been little research completed on the effect that nicotine withdrawal has on a person trying to abstain from alcohol. However, Cooney et al.

completed a case study on whether nicotine withdrawal affects an individual's urge to drink. The study did not support the theory that nicotine withdrawal would be a distraction to the person trying to abstain from alcohol.⁴ During the trial "correlations between alcohol and smoking urges were generally positive and significant; however, alcohol and smoking urges were not correlated significantly during the resting trial of the nicotine deprivation session."⁴ More research on the effects of abstaining from cigarettes and alcohol is needed. If people are aware that abstaining from cigarettes would not distract them from trying to abstain from alcohol, a person may be more likely to also quit smoking when quitting alcohol. This in turn would decrease the chance of damaging his or her lungs and developing COPD. Many of our health care dollars go to treating the diseases created by alcoholism and cigarette smoking; if health care was more proactive and spent the money on educating the people, health care costs may decrease for the treatments of diseases, such as COPD.

Although health care providers educate people on smoking cessation; there is less focus on the effects that alcohol has on people who smoke. There are many methods of smoking cessation; some include: counseling, nicotine gum, nicotine patch, nicotine nasal spray, nicotine inhaler, and bupropion.⁵ Some of these methods can be used in conjunction with each other.

Other studies have shown how when drinking alcohol it influences a person to smoke cigarettes. Ulrich et al. notes:

A synergistic effect of smoking and alcohol use is known particularly for diseases of the upper aerodigestive tract. The disease risk is higher than the effect. Tobacco smoking and alcohol high-risk drinking are probable main causes in more than 180 diseases leading to premature death.⁵

Ulrich et al. revealed that people who are dependent for alcohol have a much higher risk of having a nicotine dependency.⁵

There is a direct link between alcohol and smoking. The Ulrich et al. study also indicated that an alcohol dependent person felt the need for tobacco over seven times higher than the non-alcoholic.⁶ An interesting note is that almost eight times more alcoholic people smoke when in bed or ill than the non-alcoholic people.⁶ As in RW's case, she is an alcoholic who smoked up until her admission to the hospital, even though she could barely breathe. A second interesting point is that the nicotine withdrawal symptoms make the alcohol dependent person angry and irritable almost




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Karen Pochuski

three times more than the non-alcohol dependent.⁶ Upon admission to medical surgical unit, RW is noticeably agitated; this could be the synergistic effect that the alcohol and cigarette withdrawal have on her. It is assumed that is from the alcohol withdrawal, but it is very likely that it also comes from the nicotine withdrawal. RW maintains that she is going to continue smoking no matter what problems arise. According to the Ulrich et al. study, the alcohol dependent people smoke almost nine times more than the non-risk drinkers, despite continuing health problems.⁶ This study supports RW's attitude when she informs the therapist that she plans to continue smoking no matter what problems arise.

The respiratory therapists are an important role in RW's healing. They are there to monitor her oxygen content and lung sounds, manage her breathing treatments, and educate her on the importance of smoking cessation. Sometimes they are there just to listen, even if it is for only for five minutes. As with RW, respiratory therapists play an important role in a COPD patient's life. If health care was to recognize the synergistic effects of alcohol and cigarettes, and its effects on COPD, the respiratory therapist could play a key role in educating the patient. Society always link

cigarettes to lung disease and alcohol to liver disease, but rarely link alcoholism to COPD. Providers are taught the importance of quitting alcohol and smoking cessation separately; we need to be educated on the effects that alcohol and cigarettes have when combined. RW was given a smoking cessation session, but was not educated on the fact that her alcohol addiction may be contributing to her nicotine urges, in turn exacerbating her COPD.

A common link, COPD, cigarettes and alcohol. COPD patients who smoke cigarettes and drink alcohol need to be educated on the effects that their addictions have on their disease. Better education will increase quality of life and decrease visits to the doctors and hospitals. 

Author's Biography

Barbara Jenkins is a full-time, second-year student in the respiratory care program. Following her graduation in June, 2004, she hopes to become a certified respiratory therapist.

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Kasahun Williams-Jaffee



Appendix A

Medication	Dosage	Frequency	Indication
Albuterol	2.5 mg	Every 4 hours	Treatment of COPD, opens bronchial airways
Atrovent	2.5 mg	Every 8 hours	Management of COPD, maintains bronchial airways
Solumedrol	60 mg	Every 8 hours	Intermediate acting corticosteroids, reduces inflammation of airways
Decadron	10 mg	Every 8 hours	Long acting corticosteroid, reduces inflammation of airways
Robitussin DM	2 teaspoons	Every 4 hours as needed	Relief of cough
Tessalon Pearls	100 mg	3 times a day	Relief of cough
Nicotine Patch	22 mg	Every 4 hours	Relief of nicotine withdrawal
Ativan	.5 mg	Every 4-6 hours as needed	Agitation
Zoloft	75 mg	1 daily	Depression
Potassium Chloride	20 mEq	3 times a day	Hypokalemia (decreased potassium)
Thiamine HCL	100 mg	Daily	Alcohol ingestion
Intravenous Fluids	As needed	As needed for dehydration	Dehydration and decreased BUN

Appendix B

Medication	Dosage	Frequency and Instruction	Indication
Prednisone	2mg	3 tablets daily for 2 days, 2 tablets daily for 2 days, 1 tablet daily for 2 days, _ tablet daily for 2 days, _ tablet for 1 day, then stop	Reduces inflammation of bronchial airways
Zoloft	75 mg	1 _ tablets daily	Depression
Thiamine	100 mg	1 tablet daily	Dietary supplement for alcoholism
Folate	1 mg	1 tablet daily	Prevention and treatment of anemia
Nicotine Patch	21 mg	Apply 1 patch every 24 hours, No smoking while patch is on	Relief of nicotine withdrawal
Combivent	2 puffs	4 times a day	Treatment and maintenance of COPD
Albuterol	2 puffs	Every 4-6 hours as needed for SOB	Treatment of COPD
Robitussin DM	2 teaspoons	Every 4 hours as needed for cough	Relief of cough
Ativan	.5 mg	2 tablets twice a day then 1 tablet twice a day, then 1 tablet daily, then stop	Relief of anxiety

Ayurveda:

An Ancient Indian Secret to Good Health

By Janelle M. Swierzewski

*Janelle says she was interested in this topic because
“it relates to every single person out there and it has to do
with healthier living, which is what everyone needs.”
English Composition - Winter 2004*

Living in today’s world, who has the time and energy to enjoy life’s simple pleasures yet still juggle work, family, and relationships without feeling overwhelmed? Since so many Americans can’t answer that question, how can we go about finding the solution? The key to this unknown may lie in a 5,000 year-old ancient system of wellbeing known as Ayurveda. Ayurveda may be the most rewarding and fulfilling approach in moving toward an improved and satisfying life. This system emphasizes the importance of not only improving eating and exercising habits, but also of strengthening the character and individual inside.

Ayurveda has origins in the religious practices of ancient India. As “an ancient system of mind/body medicine from India, at least 5,000 years old, Ayurveda’s primary tenet says that each of us is unique—physically, emotionally, and intellectually” (*Healing Unlimited* 328). The name Ayurveda derives from two Sanskrit words: *Ayu*, which means “life,” and *Veda*, which is “knowledge of.” According to the Ayurvedic scholar, Charaka, “*Ayu* is comprised of four essential parts: the mind, body, senses, and the soul” (“What is Ayurveda?” par. 3). The practices and history of Ayurveda can be found in the “ancient books of wisdom, known as the Vedas” (“What is Ayurveda?” par. 1); religious authorities believe that Ayurveda has been around longer than the Books of Veda. Ayurveda is more commonly referred to as a Science of Life, rather than a medical practice.

Ayurveda focuses on the individual’s state of mental, physical, and emotional well being through various techniques such as self-meditation, relaxation, deep breathing, proper eating, and adequate exercise. In other words, it strives for clarity and improved health: “Rather than curing disease, the main objective of ayurvedic medicine is to achieve a state of well-being and so try to prevent disease” (“Ayurvedic Medicine,” par. 2). Ayurveda, however, does not offer an easy

solution or a “miracle cure” to those who look for a quick fix; but it certainly delivers effective and successful treatments to people who suffer from ailments such as allergies. Those who believe in Ayurveda feel that the mind and body are in constant rhythm with each other and work together in order to achieve harmony. The imbalance or offset of these two components may alter the roles and tasks of the individual as a whole. According to an article entitled “Ayurvedic Medicine,” “Maintaining the clarity of our senses is an essential part in allowing the mind and body to integrate their functions and help in keeping us healthy and happy individuals” (What is Ayurveda?” par. 4).

Ayurveda acknowledges that every human being consists of five primary elements, which include earth,



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Jodi Corbett

fire, water, air, and space; every single person is made up of all these five elements of nature. Every individual is influenced by these elements when they are present in the environment. Ayurveda insists that “there are three operating principles—*doshas*—that control body functions. Every cell in our body needs all three to survive” (*Healing Unlimited* 328). Research shows that “Ayurveda is also called the ‘science of longevity’ because it offers a complete system to live a long, healthy life without medication” (Atreya, par. 5).


The three *doshas* of Ayurveda are Vata, Pitta, and Kapha. Vata’s qualities and characteristics are defined as creativity, activity, enthusiasm, and cheerfulness. Vatas are said to be extremely “well balanced,” but this type doesn’t necessarily have the best health: “A person with an imbalance of vata might suffer from confusion, loss of memory, disturbed sleep, a lack of energy, and anxiety” (“Ayurvedic Medicine,” par. 6). Ayurveda describes the Vata type as having a small, thin build but high amounts of physical and mental energy. Even though the Vata type has good personal qualities, it does not receive the proper and effective ways of living. These individuals actually have irregular habits, like going to bed late at night, eating very little, and receiving little or no exercise. This in turn has harmful effects to the Vata. Those who fall under the Vata type need to be aware of the health concerns that are involved and the steps that they need to take in order to achieve and maintain balance in every aspect of their daily activities.

The Pitta type is classified as being aggressive, driven, intelligent, and emotional. Individuals who fall under the Pitta type typically have a medium or average build. These individuals have dry and sensitive skin, tend to be irritable, are highly motivated, very precise, and are overly demanding, and critical. “Of all the body types, Pittas are gifted with the most innate drive, aggression, and energy. They attack life head on and relish challenges” (*Healing Unlimited* 329). Sources find that “(t)he workaholics of this world are generally out-of-balance Pittas, especially if their emotional undertone is angry and compulsive” (*Healing Unlimited* 329). People who belong to this type are victims of rashes, hot flashes, dry skin, heartburn, ulcers, uneven skin color, and anger. The key to balancing a Pitta type is “moderation” because this Ayurvedic type is well known for working too hard and taking on too much. Researchers suggest that the best thing to do when turmoil happens is to unwind and take some time to settle down. There are other ways to keep the Pitta balanced, for instance, keeping the house at a cooler temperature, avoiding heavy and spicy foods,

“Ayurveda is also called the ‘science of longevity’ because it offers a complete system to live a long, healthy life without medication”

meditating daily, and avoiding coffee, alcohol, and tea.

The traits and qualities of the Kapha type are described as having excellent physical strength and endurance, slow metabolism, oily skin, and a strong build. These individuals are very compassionate, understanding, and forgiving. One medical source comments that “Kapha people are naturally steady and slow, which makes them dependable and strong. They need the stimulation of new sights and sounds, people and events” (*Healing Unlimited* 329). Those who are classified under Kaphas tend to procrastinate, show signs of depression, oversleep, suffer from aching joints, and catch colds easily. Researchers advise those who suffer from these types of symptoms to seek stimulation and variety in activities. Researchers recommend that Kaphas “reduce the amounts of sweet foods they consume, stay warm, exercise regularly, avoid dampness, and take care of themselves when sick” (“Ancient Secrets,” 329).

Ayurveda may be one of the most effective and rewarding experiences that one can reach. As one source puts it, “(It’s) aim is to provide guidance regarding food and lifestyle so that healthy people can stay healthy and folks with health challenges can improve their health” (*What is Ayurveda?* par. 1). 

Author’s Biography

Janelle Marie Swierzewski is a full-time first-year RACC student, studying Liberal Arts. She plans to become a physician’s assistant.

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THE PURPOSE OF MYTHOLOGY IN INUIT LIFE: EXAMINING SEDNA, GODDESS OF THE SEA

By Dawn E. Williams

Dawn wrote this essay with this thought in mind, "Mythology helps outsiders understand Inuit life through their eyes."

*Magic, Myth and Ritual
Spring 2003*

Life creates difficult questions. People of various cultures seek out answers to satisfy their need for meaning. Daily life for the ancient Inuit people posed unanswerable questions about tragedy, failed hunts, and the necessity of sacrifice as well as metaphysical questions on the origins of life. Where science and reasoning could not yet provide explanations, mythological creatures sprang forth to fill this void. Sedna, the Inuit goddess of the sea, provided answers to the complex mysteries of their lives such as where sea animals came from, why the hunt was often fruitless, and how meaning and acceptance could be applied to sacrifice.



Sedna is an essential aspect of Inuit beliefs, drawing from ideas of animism and shamanism. The Inuit believe that animals, as well as all other objects living and non-living, contain souls or spirits (Houghton Mifflin). Animism is a central theme among hunting and gathering groups, whose survival wholly relies on the animals upon which they are dependent. Not only were animals the Inuits' primary source of food, but clothing, weapons and tools were also fashioned from animals. The Inuit took great care not to upset the souls of beasts, without whom their lives could not go on (God-U-Like).

An indispensable figure in Inuit culture is the shaman, preferably known as the *angakuq* (Quitsulik 1999). According to the Nunavut Handbook, "Shamanism is the original religion of Inuit" (Ernerk). Peter Ernerk, the deputy minister of Nunavut's Department of Culture, Language, Elders and Youth, expresses that the shaman as a "doctor-advisor-healer." The *angakuq* was an especially wise person with a deeper

understanding of the enigmas contained in nature (Quitsulik 2002).

Although shamans were integral to the common, every-day life of the Arctic dwellers, shamans also carried their powers into the mythological realm. In the tale of Sedna, the shaman's job was to communicate with the sea goddess (Welker 2002). Sedna controlled all the animals of the sea. It was believed that when the hunt failed, the people had not obeyed a hunting taboo which angered Sedna, who caused the animals to evade their predators (Allan, Kerrigan and Phillips 1999).

Sedna's tale varies throughout the different Inuit groups and even from Eskimo to Eskimo. Stories were part of an oral history, a tale to tell children or a way to pass time. Mythological tales did not find their way onto paper, so they reflect the voices of many people living in a wide geographical sphere throughout many generations. Edmund Carpenter recalls that "(e)very Eskimo knew (the tale) and had his own version, all equally true, for this myth was too complex for any telling" (1971). Although Sedna's tale explores many routes, her fate is sealed almost uniformly in the same tragic way.

In one depiction of the tale, Sedna is portrayed as a beautiful, young woman living with her father. He desperately wishes to see her married, but Sedna refuses every man who comes along. In this difficult environment, her father reminds the girl that he is old and in need of a son-in-law to help him with hunting (Welker 2002). Another suitor comes along and her father insists she go with him. Therefore, Sedna and the young man leave for his land. Suddenly Sedna's new husband turns into a fulmar petrel. He is a Bird-spirit. Naturally, Sedna is horrified, but escape is not possible. Meanwhile, her father grows sad and feels terrible for sending his daughter away. He sets out to find her. When he comes upon her, he can see how unhappy she is, so they depart while the Bird-spirit is away. When the man-bird returns and sees his wife missing, he flies out over the ocean in search of her. He insists that Sedna return with him, but the father refuses. The man-bird creates a fury in the ocean, and the kayak rocks violently in its waves. The power of the petrel terrifies the father. In an attempt to save his own life, he throws his daughter overboard. She grips

the sides of the small boat, but her father takes an axe to her fingertips. As the pieces of her fingers fall into the ocean, they turn into the first seals. Her father then cuts off to the middle joints of her fingers, and these become the walruses. Still, Sedna clings furiously until her father takes the final blow, effectively cutting off the remaining bit of her fingers. These last pieces appear as whales. Even though she loses her grip completely, she does not drown; instead, she becomes part of the ocean as the goddess of the sea (Aldington and Ames 1994).

In a second version of the myth, Sedna is an orphaned child being raised by the people of her village. During a particularly harsh time when food is very sparse, the village gathers with the shaman. "The shaman announced a sacrifice was to be made to please the Creator—Sedna was a burden and would have to die (so that others could survive)" (Saskatchewan Learning). Just as in the story with her father, the villagers take her out to the sea and cut off her fingers joint by joint. The three animals—the seals, the walruses, and the whales—appear as offspring from her flesh.

A stranger and more devious version exists but appears less often than the above-mentioned versions. There are two variations to this third version. One story begins with the arrival of a stranger into the igloo of Sedna's family. The stranger and Sedna have sexual relations resulting in her pregnancy. The father becomes outraged when he realizes the stranger is actually his lead sled dog, who gave himself human form. Sedna is taken out to an island and left there. The dog provides for her throughout her pregnancy, and soon she gives birth to two human children and to two pups. Sedna makes a slipper boat for her puppies and sadly sends them sailing away (Canadian Museum of Civilization). It is thought

"Mythological tales did not find their way onto paper and so they reflect the voices of many people living in a wide geographical sphere though out many generations."



Marker on Paper

Robin Daub

that the human children became the ancestor of the Indians and the puppies became ancestors to the white man (Bayat Gallery). In this version, there is not the familiar ending where Sedna becomes the sea goddess. However, the myth does explain ancestry. As expressed by the Canadian Museum of Civilization's website, "Later, when Inuit first saw kallunait (white people), they cried out, 'Welcome, cousins. You return.'"

The final version of the Sedna myth to be presented in this paper combines the idea of relations with a dog and the severing of Sedna's fingers. In short, Sedna refuses to marry, but eventually falls in love with a dog. The jealous suitors take her out and lead her to the same cruel fate previously described (Wonderful Tales).

Regardless of the tale's version, Sedna's new life exists as the goddess of the sea in Inuit mythology. Sedna maintains several names from the regions where her story is told. She is "also known as Siitna, or further north, Nerrivik. In Alaska she is known as Nulirahak and in the high arctic of central Canada, Nuliaguk" (God-U-Like). Wherever the story is told, it is believed that Sedna

has immense powers over the animals in the sea. When a hunt is unsuccessful and the people go hungry, Sedna is said to be persuading the animals to stay in the ocean as a punishment for what has happened to her. The shaman must make the dangerous trip to appease Sedna and beg her to let the animals be hunted. Grooming Sedna's hair helps soothe her and becomes part of the shaman's job when he visits her. After all, she has no fingers and cannot comb it herself (Allan, Kerrigan and Phillips 1999).

Several themes within these mythological tales help to understand the purpose for the myth. First, life in the Arctic Circle has always been harsh and severe. Accidental deaths occurred as a result of starvation, hunting accidents and disease. The Inuit have long struggled with tragedy as part of their every-day world. The star of the famous documentary *Nanook of the North* died of starvation shortly after the film was released (Ginsburg 2002). Although the film deviates from reality, the fate of Allakariallak (Nanook) lends itself to the real difficulties of life as an Inuit. In Farley Mowat's story "The Blood in Their Veins" (1975), his main character's parents die as a result of a white man's disease, a problem that did arise when white men appeared in the Arctic. In one adaptation of Sedna's story, the village raises her because her parents are killed in a hunting accident.

The theme of sacrifice must also be considered as a key concept in Inuit life and mythology. Limited resources sometimes necessitated sacrifice. Killing newborn girls was something that took place. Sacrificing orphans was also seen as necessary for the welfare of one's own family (Carpenter 1972). The responsibility of the elderly was to "take the way of the release" in times of starvation (Mowet 1975). The sacrifice of Sedna's life for the rest of the village is made clear when seen from the Inuit perspective. Sedna's release of the sea animals may also be seen as a sacrifice on her behalf, which allows the people of the Arctic to survive.

Animal transformation also plays a role in the retelling of this myth. A Spirit-bird shows himself in human form in order to be seen as a suitable husband for Sedna. Another tale has Sedna in a relationship with a dog that can take on human form. Rachael Attituq Qitsulik, an Inuit woman, raised in the Igloodik Inuit tradition, wrote about

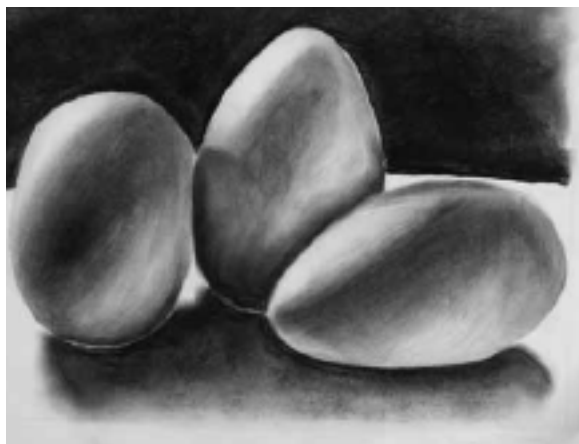
witnessing a childhood friend turning into a dog. When she told her parents, they were not surprised so treated her story as a commonplace incident (1999). These events are not considered magical, but very real, physical laws (Qitsulik 1999). According to Qitsulik, "There was no supernatural, only nature, and humanity had to be crafty in order to observe it, learning how to adapt around the whims of wind, water, temperature, light, animal migrations, sickness, bears, treacherous terrain, and the worst terror of all, the unknown- hazards that one is not knowledgeable enough to anticipate" (2002).

The cumulative effect of Inuit life molded their mythological tales. Purpose can be prescribed to a cruel and harsh life, which insists on sacrifice in a land of struggles and tragedy necessitating an explanation that science could not yet provide. The stories of Sedna successfully answer questions about failed hunts and provide reasoning for the existence of sea animals. Holistically, the various tales incorporate the Inuit belief of shamanism, animism and deep respect and fear of nature based on cultural values and normative behavior.



Author's Biography

Dawn Williams is a second-year, full-time transfer student. She plans to major in Anthropology.

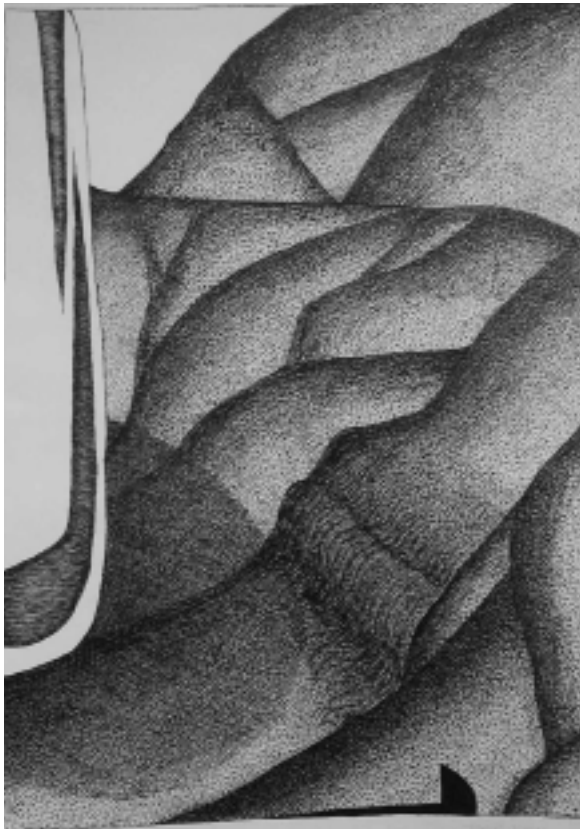


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Marker on Paper

Tricia Kuhn



Marker on Paper

James Andrzejewski

Who Holds the Keys?

By Adrienne Reed © 2004

You held the keys
To what you named
Our miserable lives
Meant nothing
Without your love locked
Us behind the walls of hatred
Built this prison
Your hands seductive
Lips vomit
Lies
Spewing
Sucking
Life coursing
Inside icy veins
Booze pumped
Drug induced
Sewers draining
Dungeons nourishing
Rocking dark
Hate to sleep
Our hearts embrace we
Soothe
Aching souls shut
Out by society
Locked in rotting worlds
You in dysfunction
Locked us in four
Useful walls
With family close
Ties
We hold the keys
To murky cubicles corners cold
Your wretched life
We left
Where hatred lives
Live where pure truth
Unadulterated
Anger
Despises
Your dysfunction

The Dysfunction of Functional Society:

Interpreting “A Good Man Is Hard to Find”

By Jon Bredbenner

Jon wrote this essay because he thought, “it was interesting how Flannery O’Connor portrayed the functional and dysfunctional characteristics of the jail family and contrasted it with the family within the functional society.”
Composition and Literature – Fall 2003

Every character in the story “A Good Man is Hard to Find” has a dysfunction. The author, Flannery O’Connor, reveals their dysfunctions through the plot of the story. The characters represent the members of two “family” units. One “family” symbolizes the functional, practical, and operational unit of society, and has three generations of family members: the grandmother (the head of the family), her son, daughter-in-law, grandchildren, and a cat. The second “family” in the story represents the dysfunctional incarcerated criminals of society, who have formed their own “family” unit when they escape from prison: the Misfit (head of family) and two convicts. O’Connor uses internal and external conflict throughout the story to bring about an ending of situational irony. The story’s ending ironically shows the reader that the dysfunctional conduct and traits of both “family units” ultimately imply that all of society is dysfunctional.

As the antagonist, the grandmother is first mentioned in the beginning of the story. The author develops this character in such a way that she is extremely overbearing. This first line of the story shows this when it tells how the grandmother did not want to go to Florida, but instead wanted to visit some people that she knew in Tennessee. Her overbearing attitude is exposed in the line “she was seizing at every chance to change Bailey’s mind” (O’Connor 390). This is a good example of

“[The grandmother’s] behavior is an example of how society believes that it is ok to tell a lie to get what you want.”

how she tries to control Bailey (her son) and his family by making them do exactly what she wants to do and nothing else. The reader can conclude that she was a spoiled wealthy girl growing up when she talks about the plantation and describes the collars and cuffs of her navy blue dress with the small white dot in the print and white organdy trimmed with lace (391). The grandmother proves that she is selfish and does not care what others want when she decides to sneak her cat Pity Sing along on their trip. Her son Bailey does not feel comfortable taking a cat to a motel, but grandma thinks that the cat would miss her too much or possibly asphyxiate himself on one of the gas burners, so she brings him along, hidden in a basket. Another incident that reveals the grandmother’s selfishness is her lie about the house having the secret panel. She does this so the children will become excited and beg to go back and see it. Her behavior is an example of how society believes that it is ok to tell a lie to get what you want. The grandmother shows that she is arrogant and prejudiced when her granddaughter June Star says about a black child, “he didn’t have any britches on” (392), and her reply is that “he probably didn’t have any (...) little niggers in the country don’t have things like we do” (392). Grandma also shows that she is hypocritical when the family is in Red Sammy’s Restaurant and she scolds June Star for being mean to the owner’s wife. However, when grandma calls the little black child a “pickaninny,” she is teaching June to disrespect black people, to look down on them as less superior to white people. The grandmother’s actions show that people in general, and society as a whole, are not always as functional as they are perceived to be.

As the protagonist, the Misfit seems to be the evil man in the story because of the horrible things that he has done to people. But he struggles between staying in control, between doing good and bad. After the grandmother’s family has a car accident, the Misfit arrives at the scene and acts very calmly about everything: “Good afternoon (...) I see you all had you a

little spill" (396-397). Even when the children are asking questions, he just asks them to sit by their mother and keep quiet because they make him nervous. This shows he is trying to stay in control. He also shows he is very kind and protective because when Bailey says something to his mother and she starts to cry, the Misfit replies, "Lady, don't you get upset. Sometimes a man says things he don't mean. I don't reckon he meant to talk to you thataway" (397). From the narration of the story, it seems that the Misfit is internally in conflict because he feels embarrassed and uneasy as he looks at the six members of the family sitting huddled up in front of him, and has trouble thinking of something to say. The Misfit may be uneasy because he already knows that he has to kill all of them in order to protect himself from being found by the police, and maybe he feels bad about it because he really does not want to. Once the Misfit decides on a plan of action, however, he tells Bailey and his son to step off into the woods with the two other convicts. This is one example where the reader can see that, although the Misfit and the other two escaped convicts have bad intentions of taking the family into the woods and killing them, they are still functioning as more of a family unit by being respectful and working together more than the grandmother's family is throughout the whole story. When the mother asks the Misfit "where are they taking him" (398), he ignores her and keeps talking to the grandma so that he does not have to answer her question, another example of his internal conflict. We see the contradiction between the Misfit's functional and dysfunctional actions when he asks the mother to take her daughter and join her husband, while also telling Hiram to "hep that lady up," and telling Bobby Lee to "hold onto that little girl's hand" (400). It seems that he wants so badly to be nice, but there is no way for him to not act in a self-preserving manner first.

The grandmother, the Misfit, and Bailey struggle with other internal and external conflicts throughout the story, and especially at the end of the story. Bailey's internal conflicts are seen from the beginning of the story because his children and his wife do not respect him, and his mother tries to control his life as well as his family's lives. This can be seen when Bailey is "sitting on the edge of his chair at the table" (390) just as the grandmother walks up to him to start talking. This image shows that Bailey was in a state of mind that he could go off at any moment, but he won't come out because he does not have the confidence to stand up for himself. The grandmother's main internal conflict is control. She needs to have everything done her way or she cannot handle it. When she finally tells the Misfit that he is her

child and grabs him on the shoulder to try and stop him from going any further with the killings, he is shocked and springs "back as if a snake had bitten him and shot her three times through the chest" (401). He probably jumped back and shot her because he felt as though he was losing his sense of self-control and ability to preserve his own life, and he could not let that happen. The Misfit's internal conflicts include wanting to be nice but having this mind-set of survival. If he does not kill the family that recognizes him, he will probably be arrested because they will go to the police. He also has the internal conflict between himself and Jesus. He wants to listen to Jesus and do what he is supposed to do, but at the same time he does not want to have to deal with any authority figure but himself. In the end, he ends up being his own authority anyway.

Every character in O'Connor's story has revealed one or more dysfunctions as individuals and as group members. For instance, the grandmother is overbearing, Bailey is a moral derelict, and the Misfit is immoral. Bailey wants control but cannot get it; the grandmother tries to control everything but gains no respect; and the Misfit has total control because of the respect that his two accomplices give to him. The family of six is more dysfunctional than the Misfit's family because of the way they relate to each other. However, the prison family is not functional because they are escaped convicts and kill six people while on the run from the police. Ironically, the cat Pity Sing is the cause of the family's car accident that led to their deaths, yet he is the sole survivor of that "family unit." Even more ironic is that the reader may conclude from this story that there is no completely functional family unit within society. 🏠

Author's Biography

Jon Bredbenner is a full-time second-year student studying Business Management.

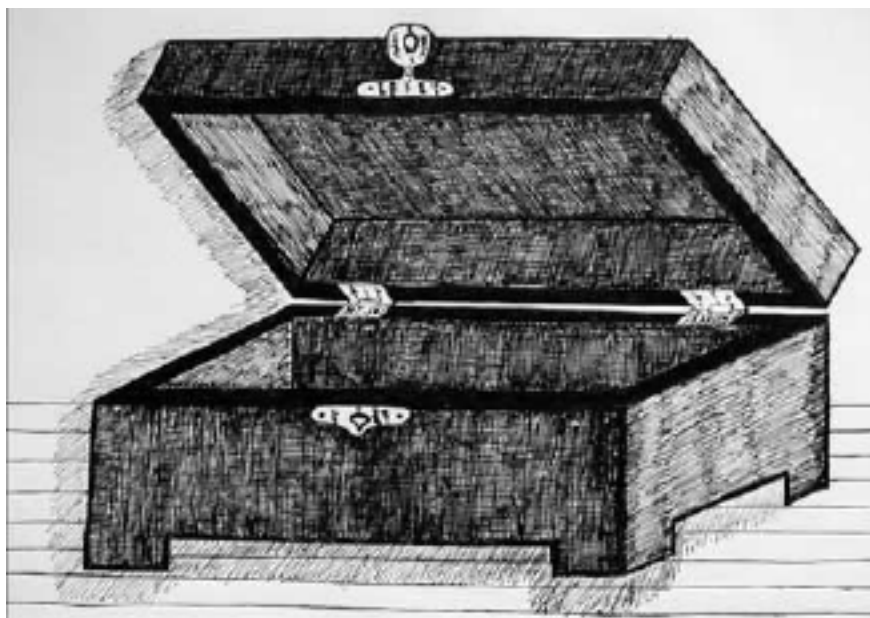
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The Non-Conformist

E. E. Cummings

By Dara Jarvis



Marker on Paper

Mohammed Kanu

Dara chose to write about E E Cummings because she was “intrigued with his innovations and hoped that other readers would appreciate his style.”

Composition and Literature – Spring 2003

Edward Estlin Cummings was a painter, novelist, and poet. E.E. Cummings, as he is widely known, attended Harvard University where his father had been a professor and a clergyman. During the 1920s, however, Cummings became a poet in bohemian Greenwich Village, a far cry from the straight-laced upbringing he experienced while growing up in Cambridge, Massachusetts (Maurer 79). While critics have questioned his talent because of his unorthodox writing style, the construction and placement of words, letters, and punctuation within his poems demonstrates he was a man ahead of the thinking of his day. Cummings’ unconventional style of poetry reveals that he was more than a non-conformist; he was a unique individual.

One of the trademarks of Cummings’ work was his placement—or even misplacement—of words and letters creating an unusual experience for the reader. An example of this would be part of poem #249 from *E. E. Cummings Collected Poems 1922-1938*:

o pr
gress verily thou art m
mentous superc
lossal hyperpr
digious etc. I kn
w & if you d

n’t why g
to yonder s
called newsreel s

Without Cummings’ machinations, this poem *would* read as: O progress, verily thou art momentous, supercolossal, hyperprodigious, et cetera. I know and if you don’t, why go.... The “o” placed in the purposeful position at the

beginning of the poem is a cue to be observant of "o's" in this piece. If we pay close attention, we can see that the "o" in progress is missing in order to bring our attention to other missing "o's." Those "o's" that are missing are underlined here in momentous, superclossal, hyperprodigious, know, don't, go and two so's. Cummings also split certain words, thereby forcing the reader to view them differently. Progress, momentous, and know are split in order to indicate the missing vowel. Perhaps he had a split or ambiguous opinion about progress. Words formatted this way are very unique and challenge the reader's meaning making.

Cummings was avant-garde for his day. If the two previous distinctions were the only ones he used, we would find him individually unique. We will see, however, that he also uses letter placement, punctuation and spelling in different ways to make his poetry even more distinct. Robert E. Maurer, in "Latter-Day Notes on E. E. Cummings' Language," helps us to understand from where this individuality may have stemmed. He writes, "In the nonlectures he reveals that as a boy he reacted against the teacup society of his home in Cambridge, where his father was a professor at Harvard and later a clergyman, by making excursions into "sinful Somerville" (79). He continued to rebel at every chance against society's rules setting him apart from the world he was raised in. Maurer continues to explain, "...and because he wills himself a significant and very personal insight into all experience, it is understandable that, if he is a writer, he should want to fashion a language in keeping with the uniqueness of his viewpoint" (80).

This, however, is only the tip of the iceberg about Cummings and his style. In poem #263, we are visually inundated with the letters F-L-O-A-T which make up the word *float*. As we take a look at this poem, in part, we see how the poem takes us on a visual experience:

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f loatl ngL

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          irlErec
t,
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If we take liberty again, this poem would look something like this: float, float, float, float float, floatingly & frisk lispingly twirl erect. Cummings played with the words, their spelling, their punctuation, and the placement of them in relation to other words. Knowing that Cummings is a painter, we might decide that he is using the paper as a canvas. We might decide that float, with each letter used again and again, in different ways, is his way of "painting" the word to look like the individual letters *are*, in fact, floating on the paper. Norman Friedman in "The Meaning of Cummings" writes, "There is, secondly, the "feel" of the poem as it lies on the page. To me at least here is a pleasurable tactility in these devices, a sense of visual structure as in a painting" (Friedman 56).

Another fine example of Cummings' own style is "I(a," shown here in its entirety:

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This poem is very linear, almost singular in its lettering, unlike anyone else's work at the time, or now, for that matter. Again, let's look at this as if Cummings didn't *arrange* these letters and words; loneliness (a leaf falls) or (a leaf falls) loneliness. One can almost see a lone leaf falling, perhaps on a chilly day. This could evoke in sensitive persons their own vulnerability. It could remind them of their separateness from others and ultimately their own loneliness. When seen in this light, the poem makes quite a difference to us. That difference is a tribute to Cummings for making such a visual and emotional impact with so very little. Milton A. Cohen in *POETandPAINTER: The Aesthetics of E. E. Cummings's Early Work*, helps us to appreciate "I(a" by pointing out:

Oneliness? Loneliness? Why not both?

Finally, the typographical innovations that Cummings generated as "gestures" prevailed as the most distinctive and characteristic features of his poetic style: ... Cummings held to these techniques simply because he remained devoted to their aesthetic purpose: to intensify our immediate, felt sense of a work's elements and of its wholeness, while inhibiting our natural tendency to turn perceptions into recognitions, concepts,

abstractions. The poems and paintings, first and last, demand to be looked at. (115)

As Cohen points out in the previous quote, we are directed to *look* at Cummings' poems. The experience for the reader is as unique and as visual as the composing of it. We are no longer given the luxury of being passive. In Cummings' poetry we don't lazily wait for the next line and stanza. Actively and cerebrally, we wrap ourselves around and through his poetry. We must be open-minded and vigilant at all times. We act as voyeurs and detectives sifting out the pearls that Cummings hides.

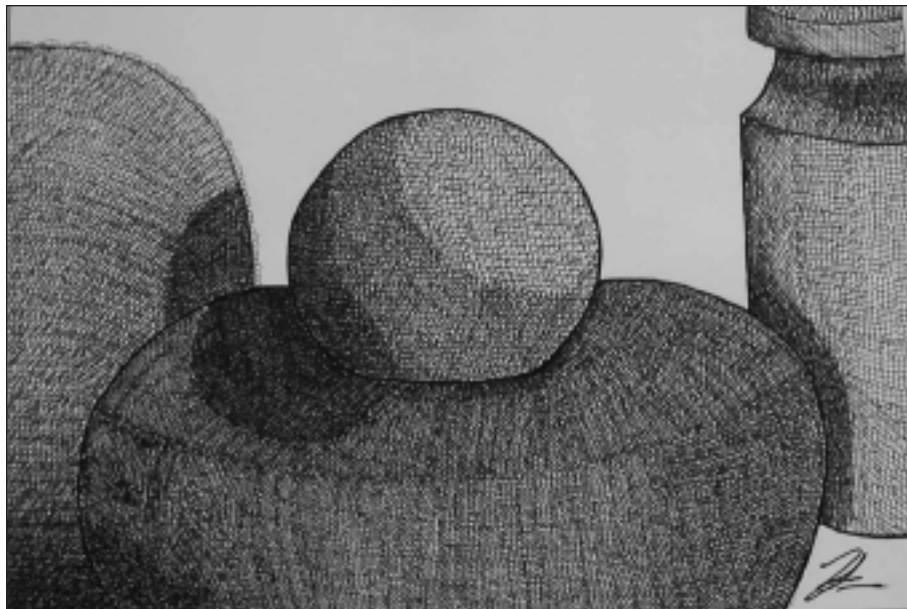
Cummings was quite prolific and has a full body of work. We have looked at only three of E. E. Cummings' poems. His detail and the composition of his poems, as seen in our examples—#249, #263, and "l(a)"—shock readers and their senses. His style of writing requires readers to re-examine their own idea of what poetry looks like. Readers must do this in order to view, understand, and appreciate Cummings' unique style. Cummings was way ahead of the thinking of his day and unconventional in both his use of punctuation and the way he constructed words and letters within his poems. An examination of his style proves his unique talent and individualism. Whether a reader likes or does not like what Cummings did on paper, it is clear that he was a unique individual and a complete non-conformist. 🏠

Author's Biography

Dara Jarvis is a part-time evening student and poet, majoring in Psychology.

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Marker on Paper

Travis Swoyer

“Alter Your Perspective”

By Barbara Liszcz and Adam Valenzano



“Altering Perspectives: Painting on Walls”

By Barbara Liszcz

Because Barbara believes that “mural artists bear their hearts and souls on a permanent fixed canvas for all to witness.” She chose to write about this topic to “spark a renewed interest and appreciation of public mural art.”
Independent Honors Study - Winter 2004

In a world where human beings feel the need to express their ideals, their cry for peace, their moment in time, people will use art to speak their truth. Passion runs deep within an artist's veins, and the chance to communicate to others by using a paint brush and paint is the exact opportunity that is needed and desired to fulfill the artist's heart. Long ago, our ancestors used cave walls to create art; today we find the voice of mural art in a broad spectrum of colors, styles, and venues. From the Lascaux caves 17,000 years ago to the current downtown streets of Los Angeles and Philadelphia; from the mud houses in Africa to the wondrous tombs of Egypt; from the dusty interiors of early Roman cathedrals to the community college walls of Reading, Pennsylvania, mural art has served the human characteristic that necessitates the origins of humanity to be expressed, heard, and felt with a voice through imagery, color and form. This voice may be speaking politically for social awareness, spiritual convictions, or to beautify and distinguish a particular area. Artists seek to find their individual voice by using a more constant, withstanding wall or ceiling as their canvas, leaving a bold statement of permanence and beauty.

The story of mural art begins in the prehistoric caves in southwestern France where gigantic bulls, horses, and deer are the remnants of an early human civilization, the Paleolithic. These paintings can be found on the Lascaux cave walls of southern France that date back 15,000 to 20,000 years. The cave walls are lined with

moving, fluid beasts of prey. The effects of viewing these red, black, and yellow bison, horses, and wild boars galloping across a 45-foot wall is something of a natural phenomenon that is said to “hypnotize and amaze” (Capek 73).

The Paleolithic people were migratory hunters who based their very existence on these animals for survival. A ritual of appeasement of the wild beast's spirit would seem only natural to precede the hunt. Anthropologists have thought that these artists created these pictures in reverence of their food supply. They suggest that the pictures represent an underlying “respect for the natural order of things and a giving of thanks for the coming of the herds” (Kissick 41). These prehistoric artists may have believed in a fundamental, raw calling to the wild beast's spirit by painting their images on cave walls, deep within the earth, as their way of gratefully giving voice to human survival.

The Paleolithic artists, who climbed down through these deep narrow passage ways, used crude scaffolding to reach the tall rough walls, and worked by the flickering flame of light, also took into consideration the surface of the cave walls. The artist used the bulging surfaces and crevices on the rock walls to imply the subject's anatomy. The natural world was sensitively considered when these images were created, which is apparent to those who have been able to view these astonishing moving pictures (Kissick 41).

Other astonishing mural art that has withstood time can be found in ancient Egypt. In fact, the conditions of the ancient Egyptian tomb murals have withstood time the best of all. The dry climate in Egypt has preserved the marvelous ancient paintings within the burial tombs. These paintings were never meant to be seen by a single living eye; they were intended to ensure a pleasant afterlife. Egyptian artists painted these lively,

“Attention to detail, the degree of lifelikeness, and harmonious movement in the scene itself must have had a humbling, awe-struck appeal to the original spectators it was intended for.”

beautiful wall paintings within the tombs with nothing more than spiritual purposes in mind. The Egyptians believed in life after death; and the art that was painted within the tombs of nobles, kings, and queens were meant to accompany them into the next life (Capek 65).

The interior tomb of Queen Nefertari, wife of the great pharaoh Ramses II, for instance, is filled with the entire splendor due her rank. She was buried at about 1300 BC surrounded by superb wall paintings which depict scenes from her life and “visualize her joyously entering the next life” (Capek 67). Over the entrance of the burial chamber, Queen Nefertari is painted with outstretched wings, like a great bird in flight. Inside the tomb are glowing colors within pictures of the gods: “(G)reen-faced Osiris; jackal-headed Anubis, protector of the dead; beetle- and falcon-faced representations of the sun god Re” (Capek 67). The ankh, symbol of eternal life, is held by most of the deities. Picture writings, known as hieroglyphics, from the Book of the Dead are all over the tomb. These hieroglyphics describe Egyptian beliefs about death and immortality.

“Scribes” is the term that refers to the Egyptian artists who painted on the tomb walls. These scribes made paintbrushes from the stems of rushes, or grass-like, hollow-stemmed plants commonly found growing along rivers and streams. The artist would chew at the ends to form firm bristles. A thick brush, usually plant stems that were tied together and beaten at the end to form fibers, would be used to paint larger areas. The scribes made paints from natural substances, such as chalk, charcoal, and iron oxides, mixed with plant gums and water (Capek 68).

Teams of scribes, usually working by torchlight or lamps, painted the tomb walls in several stages. First workers used mud and plaster to fill and smooth out the rough stone walls. Once this stage was complete, the walls were “washed with a background color—dull gray, white, or yellow—and a grid of squares was then drawn to be used as a guide for the scribes” (Capek 68). The main outline of the mural art was then sketched or

chiseled onto the wall. The last stage that the team of scribes needed to complete their task was to fill in the designs with color and shadings. The Egyptian mural paintings are a prime example of how people find it necessary to leave behind a permanent, artful legacy that is meant to follow them into the next life.

More beautiful mural art found its voice through another venue. During the Hellenistic period of art, the small well-to-do country town of Pompeii, in southern Italy, flourished with handsome, decorative wall paintings. Everything from fountains on garden walls to landscape paintings, from imitations of framed portraits to pretty still lifes existed. The Hellenistic period within Italy around first century AD delivered simple, yet exquisitely moving murals such as “Maiden Gathering Flowers,” in which a young maiden “gracefully picks a blossom as if in a dance” (Gombrich 113).

Mount Vesuvius erupted in 79 AD burying Pompeii beneath the thick ash, which acted as a time warp. Modern historians were able to uncover the town. This gave rise to the ability to study Roman life preserved almost as if to the very day the tragic event occurred. As a result, archeologists had the chance to unveil some wonderful murals and mosaics. The “Villa of the Mysteries” in Pompeii, for instance, has a distinct religious sense about it. The murals are impressive, even though researchers are not quite sure who painted the pictures or what the people are doing. It has been speculated that the life-size figures on a narrow ledge against a red wall, depict some sort of “religious initiation ceremony” (Capek 64). The scenes could be a rite of passage for women moving into maturity or marriage. Additionally, curious mural paintings have been found within a Jewish synagogue that has religious connotations.

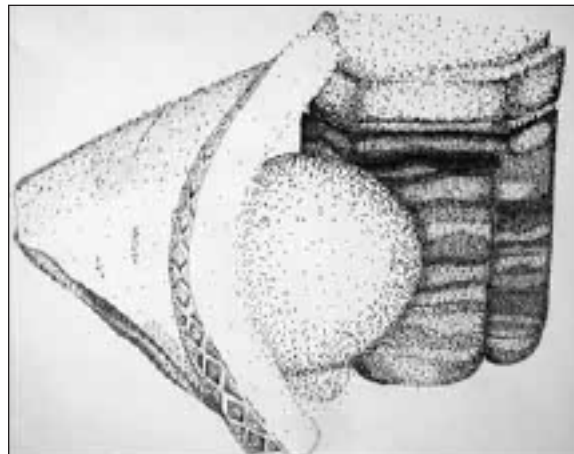
Early wall paintings can also be found in a Jewish synagogue in Syria. “Moses Striking Water from the Rock,” 245-56 AD, was discovered in a small Roman garrison in Mesopotamia called Dura-Europos, Syria. Jewish Law forbade the making of images for fear of idolatry. Nonetheless, artists of Jewish colonies decorated the walls of their synagogues using simple mural art. The artist who reproduced this Old Testament story intended to explain the story through pictures so was not overly concerned with lifelike figures. The simple methods account for the probability that the artist was not very skillful. In fact, the more lifelike the depiction of a religious drawing or painting, the greater the sin against the Commandment forbidding images would increase. By using mural art to depict this biblical scene, the artist’s focus is to remind patrons of the “occasions when God

had manifested His power" (Gombrich 127).

Early Christians also had to fear persecution for their religious wall paintings. Christianity was seen as a threat to the divinity of the Roman emperors during the early centuries after the death of Jesus. These early Christian believers would have been executed if caught at prayer. Christians went underground into cave-like tombs, or catacombs, to practice their beliefs in safety. Christians gathered to worship in secret among the bones of kings and common people. The beginnings of Christian wall paintings were initiated in these burial chambers underneath Rome (Capek 56). Amateur artists painted religious scenes in these dark, gloomy halls to inspire the spirit of Christian devotion. Just as the Jews of Dura painted scenes from the Old Testament in their synagogue, Christians painted scenes to tell the sacred tale in visible, story-like forms. "The Three Men in the Fiery Furnace," third century AD, was created in a Roman catacomb with the intention of reminding the faithful of God's mercy and power. Like so many Christians of this time, they paid the penalty for refusing to bow down to golden images of the King. For their refusal they would be thrown into the fiery furnace; but in this Christian story, the fire had no power upon their bodies. The Lord protected them by sending angels and delivered his followers. Persecution of Christians finally ended in the 4th century A.D. (Gombrich 129).

Artists in Europe enjoyed a time of freedom and an outpouring of public admiration between the fourteenth and sixteenth centuries. This period is known as the Renaissance, the rebirth and revival of intellectual and artistic achievement. It was during this time that the artist Leonardo da Vinci created "The Last Supper" in 1497 at the Santa Maria delle Grazie convent in Milan, Italy. Da Vinci did not use the popular fresco style of wall painting (fresco painting is done on plaster while it is still wet, and dries to adhere very quickly); instead, he chose to apply tempera paint directly to the dry wall which enabled him to work the paint longer, allowing him more time for details (Capek 43).

The mural painting was done for the monks in their dining hall (14 by 30 foot wall) and is one of the few works da Vinci ever finished in his life. The painting is full of drama and excitement, unlike any other representations of the Christ's last supper with his disciples that had been done to date. Attention to detail, the degree of lifelikeness, and harmonious movement in the scene itself must have had a humbling, awestruck appeal to the original spectators it was intended for. Never before had this biblical tale



Marker on Paper

Emily Hodgkins

come to life with such intense emotion (Gombrich 296).

Unfortunately, da Vinci was unaware of a natural spring beneath the floor of the room the mural painting was created in. Over the years eighty percent of "The Last Supper" has washed away due to the high humidity in the air. Restoration of the masterpiece has been under way since 1980 in an attempt to save it for future generations. Experts are cleaning away hundreds of years of filth using space-age technology and incredible amounts of patience (Capek 44).

Italian renaissance artists completed some of the world's most impressive mural artwork. Michelangelo Buonarroti had established his well-deserving reputation as one of the best artists in the land. He was summoned in 1505 by Pope Julius II to leave his home in Florentine to come to Rome to fulfill elaborate sculptural commissions. Michelangelo preferred to work with marble and chiseling tools to create sculptures; he did not like to paint nor did he want painting commissions. "It was with this disposition that the sculptor was virtually commanded to begin his most famous work—the ceiling of the Sistine Chapel in the Vatican, Rome" (Kissick 203).

The Pope's original commissioned request of Michelangelo, a lavish burial chamber for the ailing Pope himself, was never completed. Instead the Pope instructed Michelangelo to paint the Sistine Chapel's ceiling. Michelangelo worked on scaffolding sixty feet in the air on his back, miraculously finishing the 131 by 41 foot fresco masterpiece in four years. The paintings are divided into many geometrical sections including Christ's heritage, Old Testament, and scenes from Genesis and the creation of Man. Michelangelo's most

famous biblical representation is the "Creation of Adam." This is the centrally-located story on the ceiling and most well known. The most intensely dramatic "pause" in all art is between God and Adam, as they extend their fingers, outstretched, just about to touch one another. The space between these figures is energized by the intent and motion. The Sistine ceiling is a tribute to the great Renaissance artist Michelangelo, whose determined will and tenacious spirit continues to speak volumes to viewers of this heroic man's success even to this very day (Kissick 203).

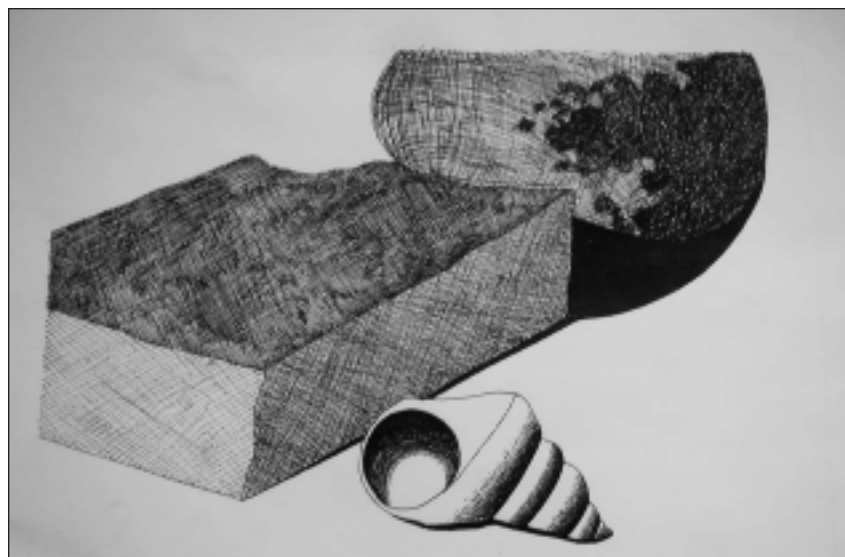
Art historians generally agree that fresco painting has its roots in Mexico. Aztec artists decorated the walls of public buildings with complex murals interpreting Mayan spiritual rites that priests practiced in temples. "Mayan paintings show the human sacrifice and torture that were part of Mesoamerican religious rituals" (Capek 40). Mesoamerica is the name that historians give to the land now known as Mexico and Central America. Although the murals are brutal in nature to the modern viewer, they offer a chance to view living history from a long gone culture. Mayan fresco painting dates back to 600-950 AD. All that remains of these flourishing civilizations are the mural paintings left by these early artists (Capek 41).

Mexican artists of today still offer a creative influence for social happenings. Venturing into the twentieth century, Diego Rivera, for instance, has been called the greatest Mexican mural artist. Diego Rivera reveals that he found his artist's voice by painting realistic scenes that served a purpose and that helped people in some way. Mexico was ruled under the

dictatorship of Porfirio Diaz, a Mexican general, from 1876 to 1911. Rivera decided that Mexico needed murals painted in the spirit of inspiration, giving hope to the people in their struggle against dictatorship. He zealously began painting. His murals started showing up on walls everywhere from the University of Mexico to the Ministry of Education. Rivera's murals showed the joys of life in Mexico and the sorrows that resulted from harsh Mexican dictatorship (Capek 39).

Rivera's "Dream of a Sunday Afternoon in the Alameda" was painted in 1948 for the Hotel del Prado, Mexico City. The vividly beautiful fresco mural is 13 by 50 foot and represents the large central commons in Mexico City, Alameda Park. Within this mass of figures, Mexico's past is intertwined, representing some of the most notorious people: The Spanish conqueror Hernan Cortes; General Santa Anna, who took Texas from the Mexicans; and victims of the Spanish Holy Inquisition. Rivera and his wife, Frida Kahlo, also are figures that have been painted into the foreground (Capek 37). Rivera painted murals as a way to bring about social justice and bring positive change to the foreground.

Not only have mural paintings been created to inspire social conscience, they have also been used as a way to call upon spiritual ancestors. In the Free State province of South Africa, the Basotho women celebrate mural art as a way to call the ancestors, appealing to them for their blessings, predominantly rain. The Basotho women use natural ochers (several earthy mineral oxides of iron) and pigments to paint designs on their mud houses. "The most important color is red, 'blood of the earth.' It symbolizes the earth's cycle



Marker on Paper

Zeb Rentschler

“Community mural projects are popping up all over, and have also become an educational activity for students attending Reading Area Community College (RACC).”

of fertility, guaranteed by the ancestors who reside in the earth and deliver rain, the earth’s lifeblood that flows in its rivers, or veins” (Van Wyk, par. 3). When the rains do come, they wholesomely wash the paint away, delivering the promise of the blessing. The cycle continues each dry season. New patterns are painted onto the mud house walls with the spiritual prayer to the ancestors of the earth (Van Wyk, par 4).

The artistic voice of mural painting has been accomplished around the world and has appeared in the western world as well. Another woman with a passion to use her artistic talents as a voice to call upon great achievements is Judith Baca. In 1970, Judith Baca, was assigned by the L.A. Cultural Affairs Division to deal with troubled East Los Angeles. She was able to maneuver rival gang members to work with one another on “mural brigades.” Under Baca’s direction, works of art within Los Angeles neighborhoods were being created by these former enemies. “Over a three-year period, she organized 40 artists and more than 400 young people to create murals throughout the city” (Capek 30). In 1976, the Army Corps of Engineers requested that Baca brighten up a concrete drainage channel in Studio City. The channel, otherwise known as Tujunga Wash, was dry most of the year. Baca designed a plan to include the city’s ethnic minorities and create a full-scale history of the city. She mobilized historians, educators, artists, and hundreds of local people to work on the “The Great Wall.” Teams of people directed by Baca and other artists have painted the murals in the summers, when the channel is dry. The mural is over 2,435 feet in length and is considered to be the longest in the world (Capek 30).

Currently, Baca, along with artists from seven other countries, is at work on “World Wall: A Vision of the Future without Fear.” The mural is dedicated to “ending war and bringing peoples of the world together.” Originally, the idea was to create a giant circular area of murals where people could gather together to talk about peace. “The mural in progress has been displayed in Sweden, Russia, Mexico, and Washington, D.C. It is scheduled to travel to South Africa, Canada, and South Korea” (Capek 31). Each country offers artists the chance to contribute another panel showing their view of what a “future of

hope and light” will be to them (Capek 31).

Another mural artist on the east coast of America with similar acts of peaceful mural painting can be found. Jane Golden, a mural artist, runs the Philadelphia citywide mural program. “Philadelphia’s manufacturing industry had collapsed, saddling residents with economic and personal hardships” (Kinney, Golden, and Rice 51). After intense feelings of neighborhood friction over racial issues in the south Philadelphia suburb of Grays Ferry, Golden and Lillian Ray gathered the local residents together to agree upon a mural project that would help to strengthen the human ties of this lower income community. Ray, a life-long resident of Grays Ferry and a community activist, shared a vision with Golden to create mural art as their voice which could bring the divided residents to common ground.

In this highly tense suburb of Philadelphia, people within the community joined together to initiate peaceful actions by creating “The Peace Wall.” In 1997, after much dissention and doubt within the community, a group of artists, including Golden, completed the 20 by 40 foot mural at 29th and Wharton Streets. The painting is of eleven hands—five black, six white—all resting upon one another. The hands represent multiple age groups, from the very young to the mature. Mini-murals were being painted also by the neighborhood children, both black and white, as they participated in peace workshops. At the dedication ceremony, Ray said, “The mural was a symbol of the love that was here in Grays Ferry” (Kinney, Golden, and Rice 57).

Community mural projects are popping up all over, and have also become an educational activity for students attending Reading Area Community College (RACC). Susan DUBY, artist and art professor at RACC, approached me with the idea of guiding a small team of artists in a mural project in the college’s Gust Zogas Student Union Building. RACC’s Student Government Association (SGA) initiated the inquiry in hopes of giving students a chance to artistically express their voice on campus. The theme of the mural was not set by SGA but left open to the mural artists. The group was scaled down to a pair of artists, myself and fellow artist, Adam Valenzano. Valenzano and I spent the first five weeks discussing, sketching, and planning our mural ideas. It was clear that neither one of us wanted to dominate the other’s style or artistic view. It was equally important to think of the space itself in terms of design. We came to a mutual agreement and Adam drew the final draft.

The first stage involved measuring the wall space which was approximately six feet off the ground,

situated above three double doors leading into an all-purpose room. The wall space was approximately 4 feet high by 32 feet long. Coordinating the scaled drawing to the wall space was important for scale and dimensions. Then gridlines needed to be drawn on the wall by square footage. We then sketched in our outline of the mural design and began painting.

After nearly six weeks of painting together, Valenzano and I were finished. When we first began, most of the comments of passer-bys were something like "What is it?" or "Is it paint by numbers?" By the time we finished, however, most everyone that stopped to admire our work was saying "It's beautiful" or "Wow!" It occurred to me that Valenzano and I needed a title for our mural. I considered different options of what our masterpiece meant to me and what it was saying to the community college students and faculty. As we worked together on the project, I felt an overwhelming sense of community pride. The angles, viewpoints, and unifying theme were something unusual. It is a natural blend of two different artists at two different stages in life. The title came to me - *Alter Your Perspective*. By altering a perspective, we can create a world that tolerates differences, accepts one another in peaceable ways, and allows life to continue in a harmonious, loving way in which all of human kind can benefit from. It is an elevated goal which I feel should be continually applied. What greater place to begin than within community college walls.

Mural artists use many different styles, sizes, and forms. Mural art has been used for many different purposes, and changes over time; but one thing stays constant—the artist's need to voice an opinion,

Author's Biography

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statement, or attitude through imagery, color, design, texture, and personal background. The artist brings forth life experience, knowledge of society, and pours emotion, will, and love onto the canvas of a wall or ceiling. The ultimate goal among mural artists is to leave a bold statement of permanent beauty that speaks with a voice long after they are gone, compelling the viewer to ponder what may have otherwise never been expressed. 🗨️

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Marker on Paper

Mark Smith



PORNOGRAPHY & OBSCENITY: THE DEBATE CONTINUES

Mary Boardman, Andrew Kulp, and Adrienne Reed

According to the collaborators of this essay, written for the Mass Media course, the topic is a very serious one "that many people in today's society do not take seriously enough."

Mass Media Winter 2004

Porn I

Adrienne Reed

The issue of pornography and obscenity has gained status and worldwide attention as one of the most central topics of concern and anxiety among modern cultures today. Although this issue seemed inconsequential at one time, in 2004 it is presenting a number of problems for many nations. Whether in Japan, Denmark, the United Kingdom, or the United States, there is a united effort against pornography and obscenity as it relates to crime. One question that continues to plague the United States is how to adequately regulate pornography so governmental policies and laws do not infringe on the rights of anyone who chooses to use it, or anyone who is affected by its use. Furthermore, research shows that even among liberal and conservative groups there are contradictory opinions as how to define and regulate pornography. Irrefutably, America is faced with the burden of making an objective analysis about this sensitive and volatile issue. As a means of understanding the issue of pornography as it relates to the United States, this research focuses on information from a primary student survey, information from government and social science research, government documents, Internet web sites, and Internet news sources.

BACKGROUND OF THE MEESE COMMISSION REPORT

To understand the topic of regulating pornography, our research began with a study of the controversial Meese Commission Report (1986), the street name for the 1986 Final Report from the United States Attorney General's Commission on Pornography. According to Laura Kipnis (2002):

Pornography grabs us and doesn't let go. Whether we're revolted or enticed, shocked or titillated, these are the flip sides of the same response: an intense, visceral engagement with what pornography has to say. (par 1)

This idea of grabbing and not letting go prompted the United States Government to look into the issue of pornography's effects. Legislators were attempting to ensure a proper balance between personal rights and protecting the rights of citizens who were vulnerable to pornography's misuse. Thus, in the early 1980s, the Attorney General's office initiated its second campaign to research the issue of pornography. During the course of their exploration, The Meese Commission faced many difficulties. Those difficulties consistently presenting themselves, and still prevalent today,

included 1) a "lack of consensus among the American people as to the morality of certain acts" 2) inconclusive data about pornography's causative effects upon society, 3) defining words like pornography and obscenity, and 4) regulating pornography without stripping American's of their freedoms (United States, 1986, pp. 27-28).

Regarding pornography's semantic qualities, online and printed text dictionaries and encyclopedias illustrate the word's definition in many different ways. Except for its etymological beginnings, dictionaries define pornography with the same lack of consensus that is seen among society about its inherent value. *The Oxford English Dictionary* (2002) suggests definitively negative connotations of the word:

Description of the life, manners, etc. of prostitutes and their patrons; hence, the expression or suggestion of obscene or unchaste subjects in literature or art; pornographic literature or art. Also qualified by hard or soft, with reference to hard core (2.a.)

On the other hand, *The American Heritage Dictionary* (1992) expresses the definition of the word in modern general terms, with explanations of its etymological beginnings:

“Admittedly, the 1986 Commission recognized that more research needed to be completed before a definitive conclusion could be made.”

Pictures, writing, or other material that is sexually explicit and sometimes equates sex with power and violence. {French *pornographie*, from *pornographe*, pornographer, from Late Greek *pornographos*, writing about prostitutes: *porne*, prostitute}.... (1. p. 1410)

Both of these popular works exemplify the complexities found in language and the difficulties that arise when attempting to discover language that will perfectly capture the wide range of activities that pornography refers to. Whether the word includes low artistic merit or neutral specific connotations, its meanings have evolved into a general understanding that it represents material about anything sexual and for sexual stimulation. The researchers of this project visited official websites of international countries and found that most countries agree upon a basic definition of pornography: *material that, through pictures, text, etc, aims to arouse sexual excitement*—a definition that coincidentally matches The Meese Commission’s descriptions. Obscenity on the other hand, is the term of legal significance.

Admittedly, the 1986 Commission recognized that more research needed to be completed before a definitive conclusion could be made. However, they claimed, in “The Integration Of The Research Findings” (United States, 1986, p. 1031) that their limited study was still more comprehensive than the 1970 Commission’s, enough so that it clearly refuted the previous conclusion that there was no conclusive evidence that pornography had any negative effect on society. Nonetheless, they assert that their study did clearly confirm some things. Their findings summarized and

paraphrased appear below:

- Evidence clearly shows a correlation and occurrence between “prosocial and antisocial” learning behaviors, when exposed to different depictions of pornography.
 - Commercial sexually explicit materials are designed to arouse, and accomplish this in offenders as well as nonoffenders.
 - Rapists are aroused by forceful and consenting depictions
 - Nonoffenders (college males) are less aroused by sexual aggression.
- Showing the victim as “enjoying” a sexually aggressive act elicits high arousal levels in nonoffenders.
- Arousal by representations of rape depends upon an individual’s attitude toward and acceptance of rape myths and sexual violence.
- Portrayal of sexual violence increases the likelihood that society will condone sexual violence toward women and accept rape myths.
- The aforementioned attitudes correlate with laboratory aggression, which in turn correlates with self-reported sexually aggressive behavior.
 - Knowledge about nonviolent sexually explicit material is not as conclusive.

In lieu of this last statement, Commission members cautiously suggested and proposed:

- Evidence suggests a correlation between “degrading themes” and attitudes, which differ from non-violent, non-degrading materials.
- Substantial exposure may contribute to attitudes of acceptance.

- Mixed results suggest that pornography availability may show a relationship to U.S. rape statistics.
- More data is needed to find out more about “the causes of deviancy,” especially regarding early developmental patterns of offenders.
- Before society can fully discover effective strategies for dealing with pornography’s effects, more research by behavioral scientists is needed. (United States, 1986, pp. 1031-1033)

Chairman of The Meese Commission, Henry E. Hudson in accord with the “conclusions drawn by the majority” of Commission members affirmed that the final report reflected a “balanced assessment of the evidence heard” in spite of limited time constraints, limited budget, and limited “definitive research on negative effects” (United States, 1986, p. 27). He also asserted that the available research combined with the evidence heard well supported their assessments.

WORLDWIDE PROBLEMS ARISE FROM THE LEGALIZATION OF PORNOGRAPHY

Regardless of the criticisms and objections that The Meese Commission’s Research (1986) provoked among American society, its findings correspond with current worldwide conclusions, as highly developed countries execute their own research efforts on the effects of pornography and obscenity. Similarly, The Commission’s challenges have indirectly resulted in a number of legal changes throughout the United States, including The 1996 Communications Decency Act (Jasper, 1996, p. 13).

Comparable legislative transformations are being recognized throughout the world. One problem specifically noted by The Meese Commission’s Research (1986), and currently being addressed worldwide, is the sexual exploitation of women and children, especially within the realm of the Internet. Surely, there have been periods when new inventions



Porn II

Adrienne Reed

appeared in society at an equivalent rate. But the pace of change today, and the impact of these changes taking place, socially, culturally, economically, and otherwise, is more significant and far-reaching than they have been at any other time in history.

International legislative Internet sites, like The United Nations Office for Drug Control and Crime Prevention (UNODCCP) (2002-2003), raise concerns about and suggest connections between pornography, obscenity, and crime, such as human trafficking and sexual exploitation of women and children:

Trafficking is fostered, in part, by social and economic disparities that create a supply of victims seeking to migrate and a demand for sexual and other services that provide the economic impetus for trafficking. Deterrence and criminal punishments are important elements, but addressing the underlying conditions which drive both supply and demand are also necessary. Another important preventive measure is public information to mobilize support for effective laws, raise the awareness of key law enforcement and other officials, and to make the socially marginalized groups from whom victims are often recruited more

aware of the reality of trafficking and less likely to be deceived when approached by traffickers. (par. 13)

According to the UNODCCP website (2002-2003), 700,000 individuals a year fall into the hands of human traffickers, a pretty name for the modern slave trader. When enticed by ads that promise a change in life and world travel, excellent salary and working conditions, provisional housing and meeting new and interesting friends, many individuals, in their search for a better life, become victims of forced labor and sexual exploitation.

A search of the official website for the more liberal country of Denmark reveals that their nation gives equal credence to landmark decisions as well as popular cultural opinion. In 1967 Denmark was the first country in the world to lift a ban on written pornography, and in 1969 it became the first country in the world to "to legalise (*sic*) picture pornography" (The Danish Ministry of Foreign Affairs, 2004). Their National website (2004) portrays both of these decisions as "well-tried popular formulae" aimed at appealing to the country's "ethnically homogenous society," adding that the export of soft porn increased the potential for augmenting the country's economic condition. In spite of the Danes' liberal approaches, in the "Gender Equality Section" (2004) of the website they allude to the idea that since the mid 1990s their country has been encountering increasing social problems, especially among young women—problems that may be a direct effect of the country's earlier liberal decisions:

(N)ew movements have sprung up among young women ... (opposing) ... the increasing sexualisation (*sic*) of the public sphere, especially the increased use of pornographic imagery in fashion and music videos in a way showing women as objects of men's lust and often in humiliating rape-like positions. This sexualisation (*sic*) has become very topical with the dissemination of pornography on

the Internet. For children and young Internet users, this may mean that they are given an idea of sexuality where pornographic imagery becomes a norm (*sic*) which they use to judge their own lives and gender. The strong sexualisation (*sic*) also means that children and young people early in life are presented with a norm of sexualized self-presentation through clothes and body language, which particularly affects young women. Currently the young women's groups are increasingly pressing for a greater effort to regulate the publicly accessible images of sexuality and gender.

Among the serious problems raised about minors and pornography is the issue of easy accessibility to Internet pornography sites. According to The National Academies of Sciences online report *Technology-Based Tools* (2004):

There is no technological "quick-fix" for protecting kids from online pornography. While technologies such as filters can be helpful, they are not well matched to the growing diversity of channels through which children may be exposed to inappropriate content or experiences. However, when used in concert with social and educational strategies, these tools can support the development and teaching of skills, attitudes (*sic*) and ethical codes of behavior that will enable young people to use the Internet appropriately. (par. 1)

Having completed some basic research as to the nature of problems raised by the issue of pornography, this team of researchers surveyed men and women from ages 18-55, in an attempt to obtain an idea of what today's average citizen thought about pornography and obscenity. Those results are as follows.

CONSERVATIVE VIEWPOINTS

As far as conservative views are concerned, things that young people do not give a second thought to people over the age of thirty believe are unnecessary. Seventeen percent of people surveyed, all of whom were over the age of thirty, said that pornography was bad, no matter what the medium or in what way it was being used. Most of the people surveyed, fifty-one percent to be exact, stated that they believe pornography leads to adultery, physical abuse, drug abuse, and brings other miseries to the lives of woman and children. Of the people who disagreed with that idea, most did in fact admit that pornography causes people to become numb to women being objectified.

As stated by Professor Catherine Mackinnon (1995):

Pornography is the oppression of women; it is not simply talk about or advocacy of oppression... pornography acts against women twice, when it is made, and when it is viewed. First, women are degraded, raped and even killed in the making of pornographic pictures and films. Then, the pictures and films further participate in the degradation, rape and murder of women by the users of pornography.

Pornography is becoming readily available to people of every race, age, gender, and background. The pornography business now makes approximately \$10 billion annually, which is more than both the conventional film industry and music industry combined (Brock, 2004). Pornography has branched out from simply peep shows, strip clubs, and movies to include phone sex, Internet porn sites, and samples of pornography on cable television. Internet porn is perhaps the most dangerous since any innocent child could type in a simple search and end up at a website displaying a naked woman, whether she is alone or partaking in sexual activities. If a

family does not have firewalls installed on their computer, Internet pop-ups can surface while a child is surfing the web which contain pornographic imaging.

Another change that pornography has undergone is that it is no longer simply about sex. Pornography now glorifies violence, degradation, and forms of abuse. Some people would say that this is a travesty in 2004 and needs to be stopped. But if the industry is making \$10 billion a year, it appears enough people are using it so that it cannot be stopped. It needs to be regulated. Herein is the problem. "Pornography" is not known to the law, only "obscenity" and "indecentcy" are. According to Blumen (1995), "pornography" cannot be prosecuted; "obscenity" can be prosecuted; "indecentcy" can be regulated. Aside from all this, the First Amendment protects all speech. Those who produce pornography or participate in pornography hide behind the credentials of the First Amendment to protect their craft or idea of 'fun' and give no regard to the outcome of their actions. Actions that vary from a child accidentally viewing vulgar acts on their television or a young person getting the impression that women must enjoy being harmed during sexual acts. Extreme cases can include rape, or other forms of physical harm.

The FCC has created some forms of censorship to protect innocent children against pornographic or offensive programming. Commercials for sex phone lines cannot air before 10 p.m. and do not air on basic cable channels like NBC or ABC. There are strong regulations about nudity and sexual behavior on basic cable television shows; and a rating system has now been attached to shows, which allows parents to see what the show will contain (Alexander and Hanson, 2003). And with the recent mishap at the "Super Bowl," the FCC has tightened restrictions on what can be seen on television. They recently banned a shot of an 80-year-old woman's breasts on ER, as well as a handful of videos on MTV that

are not allowed to air before 10 p.m. They have also restricted airplay and certain "sexual" musical performances by artists such as JC Chasez. But is this enough?

As a result of our survey, we discovered that many people over the age of thirty will say no. Thirty-five percent of people surveyed stated that we need stronger regulations against pornography. Of that thirty-five percent, ninety-four percent were over the age of thirty. Fifty-one percent of people surveyed over the age of thirty stated that they were indifferent because pornography is regulated in their household by filtering out unwanted television programming for their children by putting parental blocks on those shows, which are provided by cable companies. These parents also indicated that they have blocks on the Internet by using controls set up by their Internet provider. For example, AOL designates what sites a screen name can go to by the user's age. So if the user is under the age of fourteen, he/she cannot go on certain Internet websites. This is a great tool for parents in the fight to keep their children sheltered from pornography.

Even with all of these tools for parents, children will still be exposed to pornography. Whether they are at a friend's house, or at the movies, or watching a simple football game with their parents, children with undoubtedly be exposed to pornographic material. The only thing that can be done is for stronger regulations to be set up, but unfortunately, that does not seem to be an action that will be able to take place because of the First Amendment. In the end, it comes down to the parents keeping a close eye on their children and using every tool they can to protect their children.

LIBERAL VIEWPOINTS

When the United States Constitution was written, the Founding Fathers outlined the way the new government would work but realized something was missing. Nowhere in their writings were the rights of

the people listed; so they added The Bill of Rights. This extension of the Constitution was the first ten amendments, all of which were written to protect the rights of United States citizens. The First Amendment grants the most basic rights of every person in the country; it establishes freedom of religion, freedom of speech, and freedom of the press, among others. It theoretically allows Americans to live whatever kind of lifestyle they prefer, so long as it is not harming or infringing upon the rights of another U.S. citizen. Therefore, what possible case could there be to make pornography illegal?

One argument is that child pornography or sexual acts that depict violence are two kinds of pornography that are considered harmful. The people we surveyed said that children should not be exposed to or placed into sexual situations and agreed that this kind of pornography was nothing short of abuse. Studies show long-term effects from this type of abuse include fear, anxiety, repression, anger, hostility, inappropriate sexual behavior, poor self-esteem, and difficulty with close relationships (Faulkner, 2003). Crime is also shown to be likely in such victims; 31% of women in prison claim abuse as children, and a whopping 95% of teenage prostitutes were abused (Faulkner, 2003). Another harm done by such material is that it may give viewers the idea that this type of behavior is acceptable and of course most of those we surveyed agreed that it is not.

Although our survey results show that people are strongly opposed to these types of pornography, the survey results discovered that as a whole people did not believe it was necessarily bad. And why would it be bad? While some people find it vulgar or disgusting, in reality it typically only represents sexual acts that most people will see or experience in their lifetime. Popular magazines, such as *Hustler* and *Playboy*, which notably ranked 17th in the United States in circulation in 2003, (Magazine Publishers of America, 2004) only depict the female

human body. In most countries, this is not considered offensive at all and in fact can be found on television and even in advertisements. Pornographic

videos may show sexual activity, which can be graphic, but this is something that consenting adults practice in the privacy of their own homes all the time.

There is still the supposed argument that pornography in some way harms the person viewing it but this idea seems absurd. In the common types of pornography mentioned, it is unlikely that this is the case. People viewing illegal acts, such as sexual assault or bestiality, may be more likely to go out and attempt to behave that way, but the consensus among those we surveyed felt that that kind of material should be banned anyway. But to say that viewing the naked human body or a normal sexual act is going to harm someone just does not make sense. There is no evil involved; it may be inappropriate, or depending on beliefs, immoral, but so are violent video games and so are profanity-laced music CD's, but that material is protected by The First Amendment, so pornography must be too.

CONCLUSION

One problem The Meese Commission confronted in the 1980s, and presented by and revealed in this research, still prevails in 2004. That is, America, just like many advanced nations, is a society with diverse ethnic backgrounds and personal tastes, people who represent and encompass broad definitions of morality in their cultural makeup. Quoting Comedian Jo Caulfield, Sue Gaines (2002) reminds us:

The availability of porn has not made sex seem any less naughty or funny. It does fulfill a need even if it's just for people to laugh at. There is no end to

“Although our survey results show that people are strongly opposed to these types of pornography, the survey results discovered that as a whole people did not believe it was necessarily bad.”

what people are into. (par. 17-18) Accordingly, as Kipnis (2002) noted, “Pornography should interest us, because it’s intensely and relentlessly *about us*.” Just as The Meese Commission and those of us sitting on this research panel found, different people bring different experiences and different opinions to any one topic.

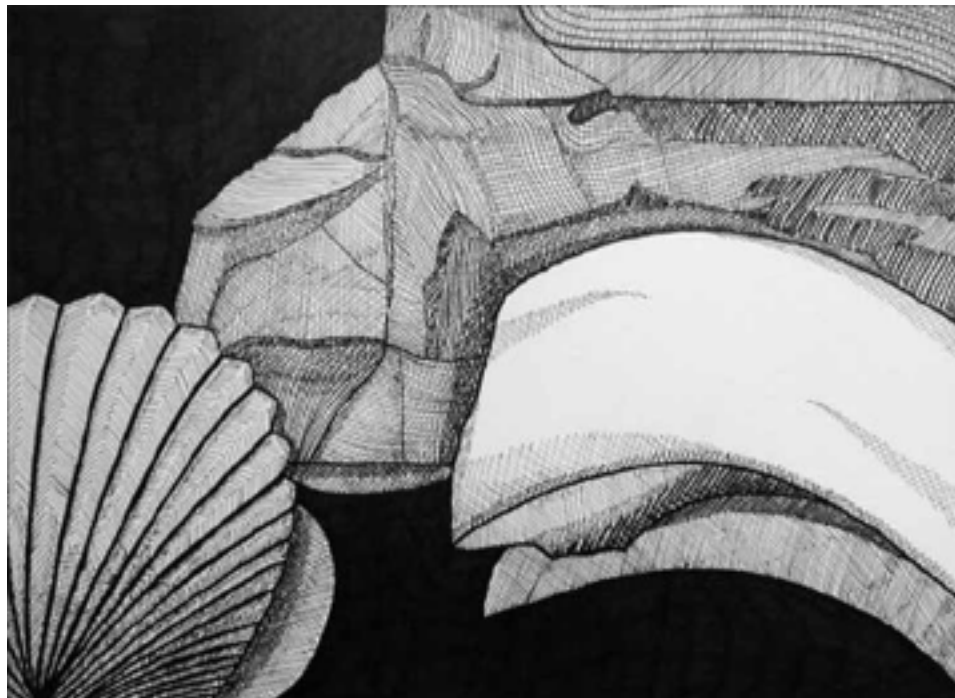
Differences aside, our own survey and research adequately concur with what many nations are facing today: pornography presents a number of problems. The biggest one for the United States appears to be adequately regulating it so policies do not infringe on the rights of anyone who uses it or anyone who is affected by its use. Based on economics, liberty, and social customs, these problems will not simply disappear. Irrefutably, America is faced with the burden of making an objective analysis about this sensitive and volatile issue. Although it will be difficult to interject without including personal value assessments, we must continue to try to solve the problems pornography introduces. Because, in today’s world, in order to understand and respond to the implications of topics that cause concern and anxiety among modern culture means nothing less than practicing responsible citizenship. 🏠

Author’s Biography

This trio of authors are full-time sophomore communications transfer majors. Mary and Adrienne plan writing careers. Andrew is undecided about his future.

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Marker on Paper

Pat Huck

Education's Future: Year-round Schools

By Danette Berg

Danette explains her view on this topic as "I am in school for education and I would like to learn about different school environments and settings."

English Composition - Spring 2003

It is the middle of winter, and a family is taking their vacation in Disney World. The children are not missing a day of school. The hotel rates are cheaper because it is not peak vacation time. For many families who have children in year-round schools, this is what vacations are. Students have breaks at different times of the year while their peers are still in school. In an article in *US News and World Report*, B. Wildavsky (1999) writes about Erin Emerson, 12, who has gone to school under both calendars. She is in favor of the year-round calendar and says, "I don't really like the summer vacation you get in the traditional school. At first it's fun, but then you kind of forget the information you learned, and it starts getting boring." Because of this, she volunteers in a first-grade class at a local San Diego elementary school during the summer break (par. 4). Year-round schooling is the system of the future because of its more useful school breaks, less review time, multitrack systems, and better academic scores.

This is how year-round schooling calendars work. One calendar is called 60-20. This has children going to class for sixty days and then on break for twenty days (Barber, 1996). Another calendar is known as a 45-15 calendar, which works the same way (Gregory and Blackman, 1994). Each calendar gets a one-month vacation—an intersession—in the summer. According to Bradley McMillen (2001), year-round schools are just reformatted traditional school calendars made to make "the long summer vacations (into) several smaller breaks evenly spaced throughout the year" (pp. 67-68). Schools use intersessions for different reasons. The Socorro Independent School District in Texas uses its intersessions to teach children "mini courses" which are not mandatory. These courses include such subjects as writing, welding, and appreciation for the arts. The intersessions are used also to have children make up for



Marker on Paper

Ruthie Van der Beck

excessive absences. Another thing students can do during intersessions is their mandatory volunteer work; which allows them, in some cases, to finish their required hours (Barber, 1999, par. 9). In one Socorro school, children can come for the recreation room. They can play games and interact and have a safe place to spend their time (Gregory and Blackman, 1994). The San Diego School system uses its intersessions for "voluntary enrichment courses" to give extra help to students who need it. This means they can assist a challenged student sooner rather than later (Wildavsky, 1999, par. 8).

Due to the shorter summer breaks in the year-round system, teachers spend less time on review every fall. In the traditional school system, teachers can spend up to

“The standard school calendar was created because children needed to work on family farms on the weekends and the summer months.”

six weeks re-teaching previously learned lessons; but in the year-round schools, they spend at the most two weeks reviewing (Gregory and Blackman, 1994). This shorter break is also better for the children who may be having problems in one or more subjects because they are not forgetting the material they worked so hard to learn in the first place (Gregory and Blackman, 1994). Kathy Negoro, who has taught under both calendars, says that because the summer breaks are shorter, the children develop better memories (Wildavsky, 1999). The standard school calendar was created because children needed to work on family farms in the weekends and the summer months. This is no longer true. Because most students no longer have to help on the family farms, this new calendar keeps them from getting bored during the three-month traditional summer break.

In another version of year-round schooling, some schools have solved an overpopulation problem by using a multitrack system. Multitrack systems are like the single-track calendars but have the students starting the school year and having breaks at different times. In other words, “schools stagger students into different tracks, ensuring that a fraction of the student body will be away during every grading period” (Gregory and Blackman, 1994, par. 9). McMillen (2001) says, “(M)ultitrack year-round schools often are implemented to ease overcrowding” in the classroom, making the student to teacher ratios smaller (p. 68). This also means that the building is open almost all year long. Multitrack schools have also proven to run for less money than traditional schools (McMillen, 2001).

Academic scores have also been affected by year-round schooling. Chinese schools have 250 days scheduled in the school calendar and “many tend to outscore their American peers” (“What they’re saying,” 2001, par. 5). McMillen (2001) says that fifteen studies have resulted in statistics “that achievement in year-round schools appears to be slightly higher than in traditional calendar schools” (p. 68). In America, there is a difference in test scores. Schools in Texas have to administer a test, the Texas Assessment of Academic Scores (TAAS) (Barber, 1996). Before Socorro switched to

the year-round calendar, they had “the lowest scores in their county” (Gregory and Blackman, 1994, par. 8). Since switching, the Socorro District has the highest scores in their county (Barber, 1996). According to R. Jerry Barber (1996), “Fifty percent of the elementary schools received state recognition for student performance,” and some have received national recognition (par. 17).

Opponents of year-round schooling believe that it cuts the length of summer. Some families say it will “destroy the traditional family summer” (Wildavsky, 1999, par. 10). Summer-based businesses, such as summer camps and amusement parks, are also opposed to year-round schooling because “it would not only cut into their customer base but also reduce the supply of teenage workers” (Wildavsky, 1999, par. 11). In some ways, however, the school breaks can be better. Going on vacation at “off peak times” can be more affordable and less crowded (Grossman, 1998, par. 27).

Others cite child care difficulties as their reason to oppose this system. Granted, the odd school breaks can make it harder for the parents to find child care because of the timing (Grossman, 1998). In addition, it is true that some families not currently burdened with the costs of child care would incur those costs in the year-round system. Some may not be able to afford childcare as well. However, there are solutions to these potential difficulties. In Murfreesboro, Tennessee, for instance, the district recognized this childcare dilemma and started an after-school program. The program takes place after school and during school breaks and costs only \$25 a week per family (Grossman, 1998). This is something that every school can implement into its system because it is affordable and it is paying for itself. In a program like this, the school can offer tutoring, games, and enrichment programs.

Year-round schooling is the future of education. The traditional calendar is outdated and does not fit into most American family schedules any longer. Most women do not stay-at-home any longer; they are at work with the men. Neither can always take three months off every summer to stay at home with their children. Ruy Teixeira, of the public policy research group The Century Foundation, summarizes the value of year-round schooling:

Our traditional school calendar has simply outlived its usefulness. The ideological limit on what schools can do and when they can be open is so clearly a remnant of the past. Twenty years from now, we’re going to look back on the way schools are today and have been for

Author's Biography

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a long time and think, How could anyone possibly believe that system would work?" (as cited in "What They're Saying," 2000, par. 4).

In light of the evidence presented, that statement is true.

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Marker on Paper

Dinesh Kumar Purohit

Solitude

Dara Jarvis

watching traffic go by
as electric lights flicker
on a clock signaling
my lonely minutes

I eat

alone

years of solitude
before you
didn't prepare me
for this

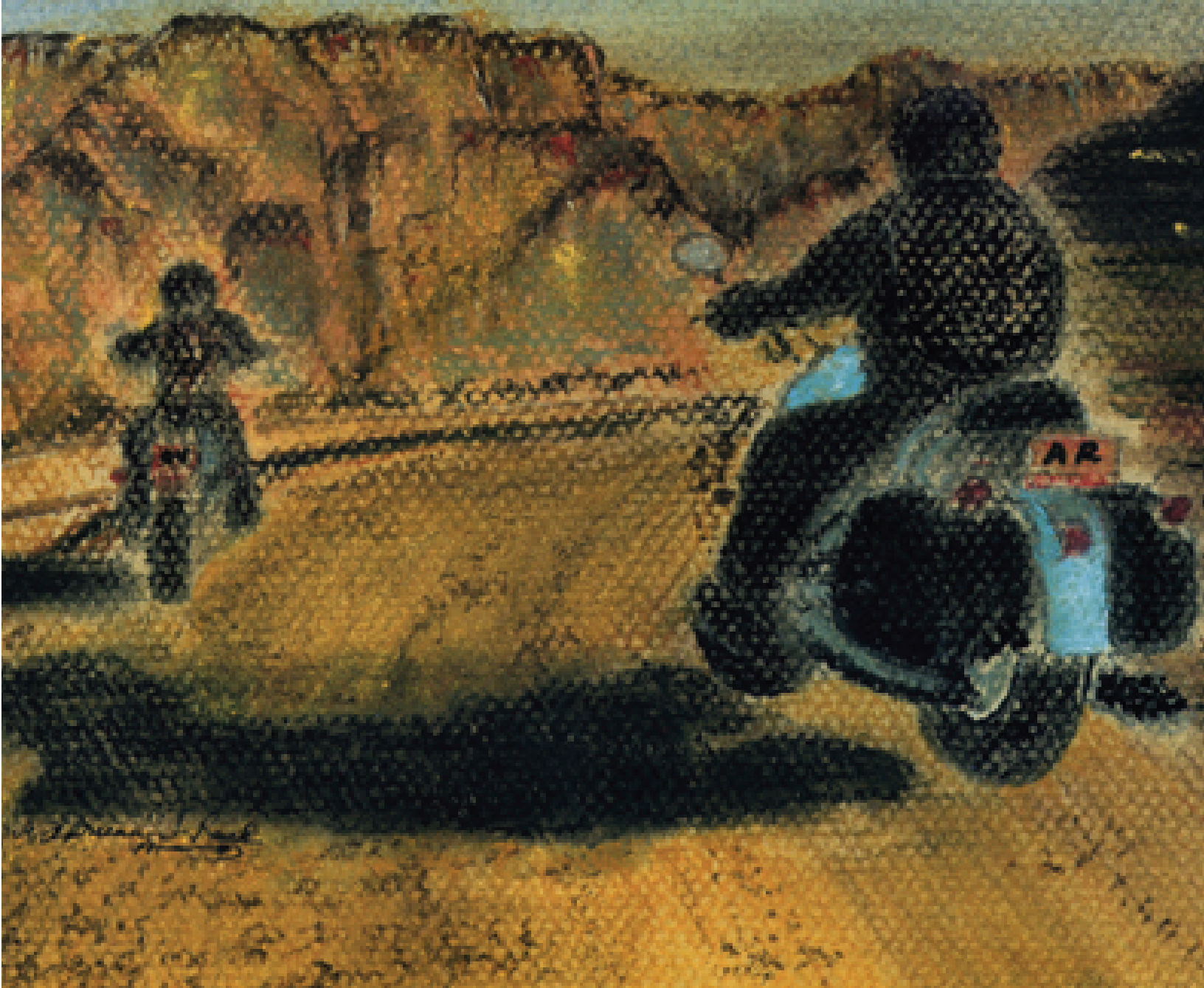
inevitable

end

RACC Buildings



*What lies before us and what lies behind us are tiny matter
compared to what lies within us.*
Ralph Waldo Emerson



Roads to Discovery



Labon
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