

Legacy

Scholarly Journal

Published by
Reading Area Community College
Vol. 2. No. 1
2002-03

Vision Statement

The vision of *Legacy's* student staff is to inspire the aspiring student, faculty, and administration through publishing student academic work in a presentation that honors the principles of Reading Area Community College—equality, diversity, creativity, and community.

Editorial Board

Jodi Corbett, Editor-at-Large, Artist
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The *Legacy* Scholarly Journal is a journal of science and culture that has been published for a general college readership since 2001 by the students of Reading Area Community College, 10 South 2nd Street, Reading, Pa. 19603. Telephone: (610) 372-4721. Viewpoints expressed in this magazine are not necessarily those of its Editorial Board.

<<http://www.racc.edu/StudentActivities/Legacy/legacy.html>>

The following Faculty members made contributions to *Legacy* Volume II. These faculty members responded to "*Legacy's* encouragement package" or followed-up recommendations of a student paper or artwork. Some members worked with the student to edit their paper. Others members granted permission to use their photographs. Please refer to the index for further source information.

Joanne Gabel, David Leight, Susan Duby, and Mary Alice Quigley, Humanities Division. Larry Stucki, Chair Person of Social Science and Human Services; John Lawlor, David Brant and Pamela Blakely, Social Science and Human Services Division.

The following RACC Administration, committees and student organizations supported *Legacy* Volume II.

Diane Adams, Dean of Students; Joe Kornoski, Student Activities Coordinator; Student Activities Committee, Early Learning Center and Front Street Journal.

Student Government Association donated the funds to cover the cost of the cover. The SGA officers are Pearl Levengood, President; Brad Mengel, Vice President; Stephanie Swambauch, Secretary, and Will Fultz, Treasurer.

Thank you for your support,
The Legacy Volume II Staff

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John Lawlor Website - Penn Street Bridge 1862

A Letter from the Advisor

Until asked to do so, I hadn't planned on writing a message for this issue of *Legacy*. Thanks to the Herculean efforts of the staff, particularly editor Jodi Corbett, this year's publication speaks for itself. I hope that I am not embarrassing the staff by saying that this issue is truly a labor of love. Jodi's visionary thinking, creativity, commitment to RACC, and ability to rally commuting students around a worthy endeavor ensured that this year's publication would truly represent a college proud of its position within

the local community. Thus, this issue of *Legacy* doesn't need my endorsement. Because the staff felt it important for me to have a presence in this publication, I have chosen to address a few concerns that created both joy and frustration as the staff worked on this year's publication. All of these concerns resulted in new understandings about writing for the staff and the published writers.

The staff received 32 entries emanating from diverse writing assignments representing multiple disciplines. All of the writers who submitted papers did so with the full understanding that the number of writings that could be selected was restricted - not only by the staff's commitment to excellence but by space limitations. The number of submissions to this fledgling peer-juried competition speaks not only of the value that RACC students place on writing but also of the value that students place on writing for an audience beyond a faculty member. RACC students seem eager to showcase their use of written language.

As a result of the overwhelming response to this year's call for papers, the staff devoted many hours to assessing the writings and debating their merits. One of the staff's findings is that there seems to be little consistency across the disciplines in students' use and documentation of research. The staff, therefore, struggled with issues such as how to define excellence in writing at the community college level, what constitutes plagiarism, and how much revising and editing would be prudent to ask writers to do in order for the published entries not only to provide interesting reading but also to serve as models of effective researched writing. With the wealth of entries, the perils of publishing a single-issue journal became enormous. One outcome of the staff's discussions on these concerns - as well as of their commitment to excellence in writing - was the initiation of writers' workshops - both group and individual - focusing on writing as a process requiring attention to the specific audience the writer is addressing. The writers learned that writing for publication requires attention to a multitude of writing conventions that writing for a class assignment - i.e. writing for the teacher - may not necessitate. At the same time, the staff became more conscious of the demands readers place on the written text.

Because of the determination of this year's writers and *Legacy* editorial board, it is my hope that *Legacy* continues to influence the ways in which RACC students and faculty view academic writing, strengthening our resolve to make writing a crucial part of all students' experience.

Joanne Gabel

A Letter from the Editor

Last year I was on the staff of *Legacy's* premier issue along with Mary Beth Miozza. Since the other founding members graduated, Mary Beth, Public Relations, and I had an obligation to help the staff continue *Legacy's* publication effort. When Joanne Gabel, *Legacy* Advisor, asked me to be the second Editor-at-Large for this volume, I knew my strengths differed from Anna Ackner, founding Editor-at-Large. Finding my own way, I choose to lead through overarching principles that focused a vision on the human spirit of this institution—Reading Area Community College. The second volume of *Legacy* is a thoughtful collection that integrates various student perspectives through researched essays and creative expression.



John Lawlor Website - Penn Street Bridge 1862

Marissa Sharon, *Legacy* artist and contributor, summarized the Editorial Board's responsibility:

A publication of this nature is so important for any school, especially a community college, to have to present to the students, faculty, and community a sense of what is really happening in classrooms and around campus. Unlike a newspaper publication, *Legacy* is able to really present serious thought process and convey [...] successful education throughout campus.

Each printed page of *Legacy* Volume II absorbs individual work into the volume's cohesive story. Submissions editor and contributor, Adrienne Reed, discusses the different ways to tell a story in her essay, "*Ethnographic Videography: the Changing Voice of the Story Teller.*" She writes, "...storytelling contributes to an individual's cultural experience, connects them to their ethnic history, and increases their learning potential." Through their different backgrounds, RACC students enrich the cultural and educational experience of this campus.

The Editorial Board hopes each essay is read, each artwork admired, and each poem felt, so that the reader may connect with RACC students' ideas. Whether the essay is "*Meeting the Needs of Gay and Lesbian High School Students,*" "*Influences on the Construction of the Religious Clause of the First Amendment,*" "*Raisin in the Sun: Historically Correct,*" or "*Voices of a Gendered Nation: Barbie and G.I. Joe Speak Out,*" academic research supports the authors' original viewpoint. After the essays, we provide a brief biography on the author. The students' artistic and poetic expressions allow the reader to celebrate the passionate voices and determined strokes of pencil, pen, and brush. Artists and poets' biographies are located on page 88 of the journal.

The Editorial Board envisions this student project as a catalyst for other campus initiatives. Diane Adams, Dean of Students, believed in the Editorial Board's commitment and intention to create a richly textured student publication. *Legacy* Volume II does not fall into an elitist or unrealistic abyss, but rather a proud growth marker for the people passing through Reading Area Community College. May the reader be inspired to linger a moment on our students' bridges of thought—for the only real place to stay—is in the faith of humankind.

Jodi Corbett

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"Country Morning" - Photographed by Linna Roemer, RACC Student



Pipe Dream

By Jodi Corbett

*Promised a dream inside my mind,
To breathe a soul into its life.
Unheard of thoughts hardest to find -
The extra effort adds to my strife.*

*The hypocrite tugs away
Distracting me to the easy,
Together in the muddle we lay,
Contritely mind teasing.*

*Sometimes tired of feeling spent,
The hypocrite convinces.
Secure cubicle pays the rent,
Tightening the mediocre lynch.*

*Boxed choices narrowly pin,
Cling fast to what is my unique.
The pureness of thought without sin -
Is the dream giving a peek.*

*The dream reveals itself proudly,
Wary and corporate defiant.
My own thoughts returning loudly,
Inspired and self-reliant.*

*All to show is from a single thought.
So to breathe the breath of a dream,
Is to drink from the deepest well sought -
Formed from the trickle of a stream.*

On the Sapir-Whorf Hypothesis: An Examination

By Benjamin J. Lewis
Multicultural Communications
Winter 2003

The Sapir-Whorf hypothesis is an idea that was developed by Benjamin Lee Whorf and was influenced by Yale linguist Edward Sapir. In essence, this opinion states "language influences a person's world view" (Thompson, 1975, 82). In other words, the language that a people learns, with all of its terminology and categories, influences the way in which that people thinks about, discusses, and views the world they live in. Language is not only the tool with which one discusses his or her ideas, but the categories and terminology that a specific language contains is actually a shaper of those ideas. Whorf and his contemporaries saw a close relationship between culture and language, but what sets Whorf apart is that he goes beyond merely recognizing the cultural-lingual dichotomy "by assigning a priority to language in this relationship" (Hickerson, 1980, p. 108).

In his article "*Sapir-Whorf Hypothesis: Worlds Shaped by Words*," David S. Thomson offers this example of how cultures are shaped by language. He refers to Whorf's work with the Hopi Indians and the way their language differs from European languages in respect to their cultural concepts of time. Whorf argued that the Western concept of time, with its categories of tenses—past, present, and future—are essentially artificial because "people can only experience the present. Past and future are only abstractions, but Westerners think of them as real because their language virtually forces them to do so (Thomson, 1975, p. 82). The Hopi language does not have these categories of time with past, present, and future tenses. Their language has grown out of an agrarian culture, one in which time is thought of from a cyclical perspective as compared to our Western view of

time which would probably be considered more linear. Whorf would argue that the two cultures perpetuate their distinct streams of thought, in respect to their concepts of time, because the languages mold the thought patterns of the participants as they grow out of infancy and become more accustomed to the ways of the particular culture.

Thomson illustrates in the same article how language influences world view even within one's culture. He states that "the way in which people use the native tongue—choosing one term over another to express the same idea or action, varying structures or phrases for different situations—has a strong effect on their attitudes toward the situation" (Thomson, 1975, p. 82). Several examples are given of how language molds the overall societal view. Thomas refers to the Southern practice of calling all African-American males, regardless of age, by the term "boy." By using this term, the White Southerner perpetuated the idea of the Black male, not as a "man" but a child, someone not mature enough to be entrusted with the responsibility for himself, let along authority over others. His inferior position was thus made to seem natural and justified, and it could be enforced without compunction" (Thomson, p. 88).

A far less egregious illustration of how language molds overall cultural perspective is through the use of euphemisms. The glamorizing of otherwise ordinary occupations has become a commonplace and sometimes comical practice in the United States. For instance, housewives and garbage collectors may now be called domestic engineers and sanitation engineers, respectively, which may give those who hold those positions an elevated

sense of social status or self image. This illustrates how language can shape the overall view of a culture.

Laura Bohannan's (1966) experience with the Tiv of West Africa can also be cited as an example of how the categories of a culture's language mold and influence the world view of that culture. In an impromptu experiment in which she attempted to surmise whether Shakespeare's *Hamlet* could be universally intelligible, Bohannan ran into several challenges. She suspected that "the general plot and motivation of the greater tragedies would always be clear - everywhere" (Bohannan, p. 70). Whether or not this is true in regards to *Hamlet* and the Tiv will be touched on later. At this time, it is only necessary to recognize that there were difficulties in portraying some parts of the tragedy across cultural and lingual boundaries. For instance, even at the very beginning of the tale, Bohannan had difficulty portraying for the Tiv a reasonable facsimile for the word *scholar*. Having no category in their language in which to fit the idea of an erudite or educated person, Bohannan had to use a word that, in Tiv, also meant witch. Similarly, the Tiv have no categorization for what the English speaking call a ghost. In this case, Bohannan did not attempt to translate, but instead inserted the English word. These instances caused the overall feeling of the story to be skewed as it spanned the lingual and cultural gap. The effect that linguistics had on the telling of *Hamlet* to the Tiv was, in a sense, a microcosm of how language affects the overall view of a culture. It lends credence to Whorf's hypothesis.

The Sapir-Whorf hypothesis has gained much notoriety among linguists and anthropologists alike, but it is not without opposition. By assigning language over culture

as the dominant factor influencing the views of a people, Whorf comes into conflict with other experts. The hypothesis is still technically a theory, partly because of the "difficulty of setting up an experiment that would either prove or disprove the existence of correlations between linguistic structure and nonlinguistic behavior" (Thomson, 1975, p. 84). Aside from the fact that the hypothesis is hard to prove scientifically, it is fairly easy to see how some people may simply disagree with it. Declaring language over culture as a dominant factor that influences a people's world view is a little hard to understand. Whorf believed that "people can think about only those things that their language can describe or express (Thomson, p. 81).

“Language does indeed have a close relationship with culture . . . but culture is what ultimately shapes the world view of a people.”

Even a first-year community college student can see how myopic Whorf's hypothesis may appear to some. Laura Bohannan (1966) states in "Shakespeare in the Bush" that "human nature is pretty much the same the whole world over" (p. 70). If you believe that human nature is the same the whole world over, then you may believe that all humans have the capacity to think about or describe the same things regardless of what their people's language may be. Language does indeed have a close relationship with culture and gives an indication of the categories and relationships - the world view - as seen by the speakers of the language, but culture is what ultimately shapes the world view of a people. The culture of a people is the entity that places things into the particular categories. Language is simply a tool of a people to pass along the cultural ideals. It is the philosophy of the culture that shapes its people's lives.

The Hopi Indians do not have the increments of time that other peoples have, not because their language does not describe these increments, but because their philosophy as a

people and a culture is different from our Westernized philosophy. In the "Shakespeare in the Bush" article, one of the most important facets of the story, the inappropriate marriage of Gertrude and Claudius, her husband's brother, is completely lost to the Tiv, not because their language cannot express or think about the ideals, but because in their culture it is expected that a woman would marry the brother of her dead husband. Additionally, the fact that the Tiv "didn't believe in the survival after death of any individuating part of the personality" (Bohannon, 1966, p. 72) - in other words they did not believe in ghosts - did affect their overall view of the story; but it was not because their language did not have a term or

category for "ghost." This lack of term or category stems from their cultural beliefs.

For some it is easier to believe that language grows out of culture and not the other way around. Culture is living and breathing and evolves over time. As a culture's philosophy changes, that change will later be reflected in the language of the people. For instance, phrases and metaphors lose meaning as cultures evolve. Language does indeed affect the outlook of a people, but not to the extent that Whorf's hypothesis claims. Language affects the lives of a people on a rudimentary level, but the cultural philosophy of a people affects their lives to the core.

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BIOGRAPHY

Benjamin J. Lewis, 28, is a second year RACC student. As a Liberal Arts transfer, he is applying to the University of Pennsylvania and Temple University. He plans to major in philosophy and legal studies. Ben is a member of Phi Theta Kappa and an SGA senator.

He wrote, "On the Sapir-Whorf Hypothesis" in Multi-Cultural Communications. Ben found linguistics an interesting and complex field of study.

Ethnographic Videography: The Changing Face of the Storyteller

By Adrienne S. Reed
Honors Independent Study 2002-2003

*Embrace Your Past
Live In the Present
Explore Your Future*

*If
We crack the
Silence
Frozen on our lips –
Static in our minds –
Others will discover life
In the stories we tell.
Stories-
That connect us
To ancestors,
As
Voices
Breathe life
Into the tales of
Who we are
Born for;
One another,
We are all.
Storytellers –
We –
All –
Are –
Features of our world,
Many faces
Fixed in community, we are all,
Many voices
Conveying history, we all are,
Many colors,
Story weaving,
Through fragmented threads of time;
Enlightened anthropologists,
Imparting truth, we are all.
Essentials of culture –
We all,
Are listening
For the voice of
The storyteller.
Perhaps,
It is yours.*



Artwork by Omar Mewborn

Narrators of the past, reporters of the present, visionaries of the future, the traditional storyteller used folktales, myths, and legends to promote culture and preserve ethnicity while the modern storyteller unites traditional forms with contemporary methods. While the story itself may be different in form and serve many purposes its relevancy to cultural and ethnic preservation remains constant. Furthermore, the contemporary issues and time constraints modern society faces require storytellers to find creative methods to integrate traditional fantasy, folktales, myths, and legends with modern fictional narrative and multi-media techniques. Thus, ethnographic videography, multi-media storytelling, combines the traditional and the contemporary to illustrate and promote cultural and ethnic awareness.

In her anthology of folk literature, *Folklore, Myths, and Legends: A World Perspective*, author Donna Rosenberg describes and defines the art of storytelling, saying, "a great story [...] satisfies our minds and our hearts" (xvii).

Traditionally, each form has a different structure and serves a different function but maintains universal appeal. In particular, the folktale, as Rosenberg describes it, is "a story that, in its plot, is pure fiction" (xxi), appealing to society because it is about what concerns people. The function of the folktale, she says, is to respond to universal questions like: "[H]ow can I gain control over my own life? [...H]ow can I succeed? [...W]hat must I do in order to survive? [...H]ow can I cope? [...W]hat is likely to be my greatest source of personal happiness? and, [H]ow can I attempt to achieve it?" (xxiii). As she explains it, all folktales traditionally "focus on plot [...] occurring somewhere on Earth where the supernatural is accepted as part of life" (xxii), maintain "elements of fantasy" (xxi), and symbolically present different ways in which the audience can "cope with the world in which they live" (xxi). As a tool of contrast, folktales are a place where "opposites are the rule" (xxii), tools that storytellers use to teach the audience that they "must make a concerted effort [...] to achieve anything of value" (xxii). They are compasses for life.

According to Annette Simmons, in her book *The Art of Storytelling*, the story gracefully influences rather than forces something to happen. Instead of story being about influence, power, force, and struggle, trying to push the listener, the reader, or the viewer a certain way, which activates resistance, she says story magnetically draws them in. Comparing the influence of story to the discipline of Aikido, she says, "[...] you learn to use the momentum of another to move them where you want them to be. Not your momentum, theirs" (109). This kind of movement is what improves the storyteller's effort. Interestingly, she details how repetition of a story can manufacture memories in the listener, the reader, or the viewer's mind so the new memories are indistinguishable from those that are real, an effective trigger that influences the emotional mind to accept the manufactured event as real (129). She cites urban myths as an example of this phenomenon. As family or friends repeat these stories to us, and if the stories are powerful enough, they appeal to our emotional subconscious and we make them our own as though we personally experienced them and begin telling them to others as true events (129).

The cultural importance of story does not limit itself to functioning as an entertaining event or a practical way to solve day-to-day problems but also serves as a connecting link to our heritage. Richard Rodriguez, in his book of essays *Days of Obligation*, retraces his parent's journey from México to America, exploring five centuries of his family's history in his search of his ethnic identity. The dichotomy is that he returns not as a tourist but as a blood relative, leaving his birth mother country, America, to journey back in time to his ethnic mother country, México. One reason for his journey is that he believes, "[t]he Mexican American who forgets his true mother [México] is a pocho, a person of no address, a child of no proper idiom" (58). The tension he describes in his search for cultural roots was fueled by his disdain for the way Native Americans were "cleared away as easily as brush, using a very sharp rhetorical tool called an *alás*" because, as he says when describing his story, his understanding of ethnicity is not "stunned remnants" but "permanence and continuity" (3-4).

Storytelling significantly connects us to our past as noted by Mary Leen, in "An Art of Saying: Joy Harjo's Poetry and the Survival of Storytelling" (1995). Leen, an Illinois State University Professor of Women's Literature and Creative Writing, writes:

In oral cultures, storytelling maintains and preserves traditions. It takes listeners on a journey toward a renewal of life, a common survival theme in Native rituals and ceremonies. Older generations pass on stories told when they were young. Thus, storytelling knits a new generation into the fabric of generations gone. This act serves as a "gentle survival" tactic—a productive way to fight extinction. (1)

Relating her ideas to that of Simon Ortiz and Richard Erdoes, Leen says that Native American myths and narrative often serve as sacred, factual memories that connected "indigenous peoples [...to] the idea of history, of past [...] present and future" (2), an approach, she says, very different from that of the Western world, which traditionally organizes events in a linear and chronological way. Further supporting her claim, she cites Bo Scholer's comments in *Coyote Was Here*, saying that "storytelling is the vital cord that binds all human life, [...] that colors the individual experience and provides psychological and conceptual protection for the community" (2-3).

Storytelling, rather than present facts objectively, presents the audience with subjective "dreams and an idiosyncratic understanding of life" (Leen 3). Down through the generations Indians have accepted this subjectivity, Leen notes, as reality in the retelling of stories. She supports this by relating Native American and scholar Simon Ortiz's essay statements saying that stories were not only considered true, but that "they were truth [...] views on the truth of life [...] a way of life" (3). In oral cultures, survival and continuation are foundations for storytelling, and although stories "shift, just as boundaries can" (4), Leen reminds us that this makes them no less sacred and factual. Again, citing Erdoes and Ortiz, she says:

[L]egends are not told merely for enjoyment, or for education, or for amusement: they are believed [...] a way of life, the way we—the community of Acoma Pueblo, the larger Native American world, the world in general—lived. And it was the stories which opened my eyes, my mind, my soul upon that way of life that world in which I lived. And because the world continued and I continued with it, the stories went on, constantly in the making, changing, reaffirming the belief that there would always be the stories. (Leen 3)

Observing that storytelling erases "boundaries [...] between contemporary and traditional stories" (4), Leen cites Harjo's remark that "[...] older ones are like shadows [...] dancing right behind them[; ...] the contemporary stories, what goes on now, will be those incorporated into those older stories or become a part of that" (4). Therefore, as Leen suggests, "Eventually there is no division between the old and new stories. They become part of each other" (4). In conclusion, she reminds her reader that "[s]torytellers may stop telling stories[;] but the stories live on and continue to be told by another generation of storytellers: children, grandchildren, poets, and crickets" (16).

Much like Richard Rodriguez, present-day storytellers must often journey outside of their personal world to find resources that can help them understand their culture, connect to their past, and learn how to tell their stories.

According to the Library of Congress Website, "Culture is created in everyday life by all of us in our various communities, whether in our families, our schools, our neighborhoods, or in ethnic, occupational, or other kinds of groups." The website promotes cultural awareness by sponsoring a collaborative venture with The American Folklife Center and the Rural School and Community Trust, and offers resources and suggestions that assist young people in exploring "the wide range of living cultural expression that exists in their communities," because "culture, history, art, and music are not just created by historical figures, famous people, or those living in other places." The program, designed to be a resource for teachers helping students engage in "cultural heritage research outside the classroom," is an equally important resource for anyone interested in attempting to research the cultural patterns that exist in their own neighborhoods (*What Heritage*).

Another contemporary method for exploring culture is multi-media storytelling. The PBS Website American Family suggests ways to explore and practice this type of cultural preservation. The web-based article at this site, "Multi-Media Storytelling," written by Tacy Trowbridge, addresses teachers of grade levels 6-12, suggesting projects that will enable students to "strengthen [...] communication skills." Trowbridge encourages teachers to help students take an active role in creating stories from the "rich material [...] families and memories provide," because, as she says, "children grow up surrounded by stories told with pictures, words and music particularly on television and in movies." This non-professional approach to ethnographic videography is a contemporary way for society to become actively involved in illustrating and preserving their individual, family, and community ethnicity and customs (Trowbridge).

“Narrators of the past, reporters of the present, visionaries of the future, the traditional storyteller used folktales, myths, and legends to promote culture and preserve ethnicity, while the modern storyteller unites traditional forms with contemporary methods.”

This modern technique of storytelling contributes to an individual’s cultural experience, connects them to their ethnic history, and increases their learning potential. From the standpoint of a learning experience, Trowbridge offers the following "national content standards" for teachers, which practically apply to all participants of the storytelling experience. Furthermore, for the professional filmmaker, these standards, as directly quoted in the bulleted list below, are a good reference guide when considering content aimed at distributing and marketing for specified audiences.

- Art Connections Standards
 - Understands connections among the various art forms and other disciplines
- Visual Arts Standards
 - Understands and applies media, techniques, and processes related to the visual arts
- Language Arts Standards: Writing
 - Uses the general skills and strategies of the writing process
- Language Arts Standards: Media
 - Understands the characteristics and components of the media
- Language Arts Standards: Viewing
 - Uses viewing skills and strategies to understand and interpret visual media (Trowbridge)

Using a variety of storytelling methods and media strategies, the suggested techniques and ideas mentioned above were tested and illustrated in a multi-media film project entitled *El tesoro escondido – The Hidden Treasure*, a prototype for the anticipated *Había una vez . . . y dos son tres . . .* video series. This Independent Social Science study and project is the result of the collaborative efforts and commitment of its many members, including author, production company, film crew, actors, musicians, artists, editorial technicians (Director, Professor, and Student), and the hosting college.

Their merged objectives included:

1. Preserving folktales, i.e. stories, in a format other than written narrative, specifically using electronic media

2. Promoting the experience of collaborative efforts
3. Facilitating the launching of a cultural project at a grass roots level
4. Advancing multiculturalism
5. Replicating educational approaches that work, i.e. Independent Study
6. Testing platforms for technical strategies while taking advantage of the technologies that can strengthen student learning

The focus of the project included combining traditional and present-day methods of storytelling for the purpose of illustrating and promoting cultural and ethnic awareness. The project was a trial in learning how to express and integrate folktales with what Donna Norton, in *Through the Eyes of a Child*, calls "contemporary realistic fiction" (458), and was accomplished by interweaving the Mexican folktale *El tesoro escondido* (Miller) into the narrative of the scripted storyline. Drama was used as the immediate catalyst for the traditional folktale, which, according to Norton, presented the necessary and valuable component of modern fiction because realistic social situations and stories allow the audience to "identify with characters" who have problems and interests similar to their own (458).

The technical platforms used in the production and editing processes included, but were not limited to, Digital Video Recording, MPEG Recordings, Adobe Premier 6 Editing Software, and CD/DVD file storage.

The dramatic film was initially digitally recorded and converted to CD for editing purposes. The finalized version will be transferred to video tape and DVD. Prior to editing, the digital video was 37 file clips with storage space consisting of 6.84 GB. Once the original files were edited and converted to one file, the size was reduced to 168 MG of MPEG. However, the finalized version files will be larger in order to retain the resolution.

In line with team objectives, the project proposal, and according to the Director, Félix Alfonso Peña, anticipated outcomes of this project include:

1. Completing a prototype representative of the Mexican American way of life, world, people, culture, and language
2. Presenting the prototype to a focus group whose participants include, but are not limited to, teachers and distributors of educational software, to elicit their responses about the project's viability, and garner their specific market ideas
3. Adjusting the product to create a viable project
4. Raising money, privately and through grants to pay for the venture
5. Producing a series of six videos and related print materials (study guides, background, etc.)
6. Locating a distributor to promote the videos (Peña interview)
7. Marketing to Specific Audiences
 - Berks County Public Television (to highlight the first couple of projects and participate in a panel discussion and interactive interview with team members explaining the projects outcome and goals)
 - Post and Secondary Education Settings (i.e. Spanish classes, Folk Literature classes, Ethnic classes, etc)

Time and changing social structures challenge each generation to meet its shifting cultural needs in the mainstream of activities. Storytellers have and will continue to use many forms and

methods to meet this need: oral, written, dramatic, and electronic. In turn, these stories will serve many purposes: entertain, inform, connect, protect, teach, and preserve. Each method and each motivation, whether traditional or contemporary, are vital tools that serve the modern ethnographer's purpose and play the important role of helping to illustrate, advance, and preserve cultural ethnicity.

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BIOGRAPHY

Adrienne Reed, 44, is a part-time sophomore and Liberal Arts transfer student at RACC. She plans to transfer to Temple University to major in English (creative writing emphasis) and minor in Communications. She is the Editor-in-Chief of The Front Street Journal, Submissions Editor for Legacy, and Student Ambassador.

The work for this research paper and project reflects her academic goals as well as her personal values and beliefs. It is her experience that, "If we understand our abilities and limitations, and set our goals accordingly, regardless of our gender, race, age, religious belief, social class, or physical disability, we can realize our dreams."

She is a full-time mother and grandmother, and part-time Freelance Interpreter for the deaf and hard of hearing and assistant to the Executive Director at Berks Deaf and Hard of Hearing Services (BDHHS). She volunteers for BDHHS and the Spring Valley Church of God.

*An Observation of Ignorance
By Malcolm Carter*

*4 Businessmen sit sharing their views of the world
like children with their current events
World politics they speak of, and as they boldly forge ahead with their conversation,
things turn into a battle of wits.
Wits displayed by the men who seem educated
They have their suits and ties
The debate goes into full gear
Saddam Hussein,
France, Germany, Russia, they speak with confidence, these are educated men
America should go to Iraq, and seek vengeance but why? They hate the French but
sympathize with their views.
Is there mention of fact or reason?
Do they know why they regurgitate what they heard on the news?
No mention of Chirac and his ties to Hussein, no mention of the chemical agents
France sold Iraq in the 1980's
No mention of the ties to Germany or Russia either
They are middle aged and they are educated
They drive fancy cars
Hiroshima was justified, why not nuke them? It may save lives.
Would it take the lives of the innocent? Not a word is mentioned, but it was too
bad for those who died in Japan.
Good idea, bad idea?
America would never tell the Chinese that they couldn't be Buddhists, so why worry about
China.
No mention of the fact that the Chinese government doesn't allow it's citizens
to openly practice religion.
No mention of China's ties to North Korea
They are middle aged and they are educated
They are the voting public
They are the #1 demographics sought by advertisers
4 Businessmen whose ideas they are so sure of they speak openly and loudly in a crowded
restaurant
They show all their educated view as they debate our world's biggest problems
An Observation of Ignorance*

The Taliban's Rise to Power

Lisa Spatz
English Composition
Winter 2002

At the time of the terrorist attacks on September 11, U.S. citizens did not know much about the Taliban. Since these historical attacks, Americans were left to wonder why we were attacked. Although the media covered terrorist attacks widely, the public was left to put together the pieces of this story. Understanding the history of Afghanistan is essential to knowing how events in their country now effects people worldwide with the U.S.'s "War on Terrorism." The Taliban's rise to power was possible because of U.S. aid to the Mujaheddin forces, the Taliban's mission to stop civil war in Afghanistan, and Osama bin Laden's support to the Islamic government of the Taliban. To compound the situation, the U.S. failed to provide humanitarian aid after the Afghanistan's civil war ended.

The Soviets invaded Afghanistan because they wanted to have control of its oil supply. The Russian takeover of this country was planned since April 1978 by Hafizullah Amin, an Afghani leader of the leftist People's Party. Time notes, in December 1979 Soviets started the invasion within weeks of entering Afghanistan, taking control over the big cities and the government (Simon "Soviet," par. 4). The Soviets used old weapons and traditional fighting skills. They had no chance to overcome the "Mujaheddin," the Afghanistan army, who controlled the countryside and mountains. After ten years of failure they backed out of the country leaving the area filled with landmines and millions of Afghans dead (par. 6). The Taliban's present rule is a result of the conditions in Afghanistan after the Soviet Invasion.

During the Soviet Invasion, the U.S. government helped the Mujaheddin forces.

Scott Simon, host of Weekend Edition Saturday on National Public Radio, notes the U.S. provided weapons and bombs to the Afghan troops. The CIA also set up training for the Afghanistan troops who are now members of Osama bin Laden's terrorist group (par. 5). The U.S. spent "four to five billion dollars to aid the Mujaheddin between 1980 and 1992" (Rashid 18). Ted Carpenter, in his interview with Mr. Simon, observed that the United States seemed to have made a wrong move by supporting them because we had a part in allowing the Afghanistan government to get the way it is today. "...[W]e really unbalanced the whole political situation in Afghanistan and enabled the radicals to come to power"("Interview," par. 7).

When the Soviet troops left Afghanistan in 1989, the country was in horrible condition. The Taliban militia had fought the Mujaheddin for a few years trying to gain control over Afghanistan, which was run by Mujaheddin leader Burhannudin Rabbani. The Taliban was formed in 1994 with Mullah Mohammed Omar as its leader. The group was supported by representatives from religious schools in Pakistan, which were attended by refugees from the Soviet Invasion. They promised the people of Afghanistan a tranquil, balanced government apart from the rule of the past in the war-torn country (Adams, Missy, par. 2). The Taliban took over the capital of Afghanistan in 1996, and they assigned "religious police" to make sure people were following their harsh Islamic laws (par. 24).

A year later the Taliban allowed Osama bin Laden into the country. He was involved in one of the Afghan troops that fought during the Soviet Invasion. The rich Saudi Arabians

supported the Taliban by training all ages of recruits in the Fifty-fifth Brigade of its army (Lyden, par. 5). This could be one of the very possible reasons why the Taliban is keeping Osama bin Laden protected; they need him as the backbone of its military forces. The Taliban remains loyal to Osama bin Laden, complicating the U.S. attempt to apprehend Osama bin Laden. In a public announcement Taliban leader Mullah Mohammed Omar addressed "We will not force Osama bin Laden to leave...[E]ven if we did know where he is...killing Osama bin Laden would not mean an end to terrorism." Omar also stated that if the U.S. wants to end terrorism "it should withdraw its forces from the Persian Gulf and end its partisanship in Palestine [o]therwise ... the US faces a vain and bloody war" (Adams, Noah, par. 1-2).

On the positive side of things, the Taliban ambassador, Abdul Zaeef reports that, "the Taliban still can not find Osama bin Laden, but want to, in order to deliver a message from Islamic clerics who met in Kabul last week and decided that Osama bin Laden should be asked to leave Afghanistan" (par. 5).

The Taliban rule by their own beliefs of the Islamic religion. In an interview by Bob Edwards, Carl Inderfuth comments on the Taliban: "they did believe it was their divine

mission to restore law and order to Afghanistan, and they started marching across the country...the Afghans, so tired of war, many turned to their side"(par. 4). The Taliban took over the city of Taloquan, which was a city run by the Northern Alliance to increase the number of people following their Islamic law of Sharia to eliminate the use of television, film, and pictures (Simon, "The Taliban," par. 6). To show how awful the laws and conditions are there, Afghan men are not allowed to shave their beards or they will be put in jail. The laws made it impossible for women to go to school, work, and even go outside of their homes. Women were treated so badly that they were starving to the point of having no milk for their babies. Children died by the age of five because of the severe hunger and starvation. The villages have horrible waste systems and very little drinkable water. The Taliban destroyed Budhas religious symbols because they are seen as "icons of infidels" (Adams, Missy, par. 3).

The conditions the Taliban have put its people through were partly due to the U.S. government's assistance to the radical Mujaheddin fighters. The years of civil unrest in the country and the Taliban's resolution to the problem was to form their own Islamic government for Afghanistan. This produced a more negative impact for their men, women, and children.

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BIOGRAPHY

Lisa Spatz, 22, is a graduate of RACC, receiving an AA in General Studies. She plans to attend East Stroudsburg to study Hotel, Restaurant and Tourism Management.

She wrote "The Rise of the Taliban" after 9/11. She felt the media was not offering her a satisfying background that led to the attacks on America. She hopes that her essay offers insight to the reader.

Lisa volunteered for the United Way and performed with Community Theater. She also makes crafts and plays the violin.

Global Warming and the Inuit Culture

By Dawn Williams

Native Peoples of the Americas, Fall 2002

Most people are familiar with the broad terms global warming and Native American. In the obscure Arctic region live an indigenous people, called the Inuit, whose symbiotic relationship to the environment currently suffers from global warming. The Environmental Protection Agency acknowledges that human industrial use creates fossil fuel combustion causing greenhouse gasses ("Climate Change," 2001). This combustion causes the earth's temperature to rise, creating what we call global warming. Global warming is noticeably changing the temperature in the arctic region, consequently causing ice and glacier melts, permafrost thaws, thunder and lightning storms, and the introduction of non-native species. The Arctic Circle includes northern Canada, the Northwest Territories, the Yukon Territory, and Alaska. Much of the Inuit's sovereign nation, Nunavut, is located in various regions in the Arctic Circle (Nunavut, 2001). The Inuit people have been forced to acknowledge the changes in their environment as these events progressively affect their way of life.

Although there are other theories for the problems affecting the Inuit, there is significant research to back up the idea that global warming is at the center of this environmental enigma. Computer models show that higher latitudes such as the Arctic Circle would be more at risk of the effects of global warming (Hebert, 2002). The temperature in the town of Iqaluit on Baffin Island was 82° F on July 28, 2001, 35° above the average for July (Johansen, 2001). Scientists have proven that the temperature in the Northwest Territories has been elevated by two to four degrees ("Climate Change," 2001). A resident of Sachs Harbour located on Banks

Island said that temperatures used to dip below -40°F, which is now rarely seen (Hebert, 2002).

The repercussions of temperature change are immense. One easily recognized problem is melting ice. Inuit hunters, who are very knowledgeable about ice conditions, have fallen through the ice. A major Inuit food source, seals, use ice as a place to birth and nurse seal pups ("Climate Change," 2001). Consequently, seals as well as polar bears that feed on them are moving away (Hebert, 2002). In Nunavut, where 50% of the population still relies on hunting and fishing as a way of life, this means their food is moving away ("Change in Progress," 2002). Ben Kovic, Nunavut's chief wildlife manager, feels that air pollution could be a factor. Kovic theorizes that glaciers are turning brown as the warm air causes them to melt, showing their debris (Johansen, 2001). In "2001 Arctic Heat Wave," Bruce Johansen (2001) cites studies conducted at the Center for Global Change and Arctic System Research at the University of Alaska in Fairbanks that yielded evidence that "the Arctic ice field has shrunk by 40 percent to 50 percent over the last few decades and has lost 10 percent of its thickness."

Warmer weather is also causing permafrost to melt. Permafrost consists of rock, ice, soil, and plants (Dickie, 2000). As permafrost melts it weakens the foundations of homes and causes leaning (Krause, 2000). Mudslides and generally muddy conditions are also a consequence of thawing permafrost. As a result of the ground melt, indigenous ancestors are surfacing in various areas, including parts of Iqaluit (Johansen, 2001).

Weather uncommon to these northern regions is also increasingly noted. Thunder

and lightning have become a new and unfriendly type of weather that brings torrential rain with it (Johansen, 2001). This new weather pattern is causing the serious problem of erosion. When violent storms come in they create waves, which beat against the shore stealing the earth into the ocean. If ice were more abundant, storms would not be able to create waves, as ice would cover the waters and these violent storms would have no consequence in relation to erosion (Dickie, 2000). Clearly, the arctic ecosystem relies on the stability of the climate. In Shishmaref, Alaska, all 600 of its residents were forced to relocate because of the effects of global warming and erosion (Verrengia, 2002). When the weather creates a situation like the one in Shishmaref, regional people must confront lifestyle changes as global habits change weather patterns.

Animals are also affected by the dramatic difference in climate. As mentioned before, seals and polar bears are disappearing from the region, posing a threat to the Inuit who depend on them. Lemmings, who live in the ground, die when mud collapses on them. In turn the fox and owl are left without their food source (Dickie, 2000). Non-native species are also making their home in the north as weather becomes more conducive to their needs. Robbings, barn swallows and salmon are invading Inuit territory ("Climate Change," 2001). Grizzly bears and wolverines have also begun to appear in areas previously foreign to them ("Ice Warming," 2000). Additionally, new types of bugs, including mosquitoes, beetles, and sandflies are making homes for longer periods of time in northern regions (Hebert, 2002). Caribou, an Inuit staple, have changed their migration patterns, which, in time, will threaten the species. The World Wildlife Federation claims that "global warming could cause fundamental changes to about a third of the world's plant and animal habitats" (as cited in "Ice Warming," 2000).

Yet another dynamic to the Inuit's environmental problems has been revealed. A

study by Barry Commoner of Queens College in New York City in collaboration with the Commission for Environmental Cooperation, an agency formed under the North American Free Trade Agreement has published some very alarming statistics. "Up to 82 percent of Nunavut's dioxin," the commission reports, "originates from U. S. smokestacks" (as cited in Martindale, 2000). Scientists also agree that the Arctic is facing the consequences of "petroleum, hydroelectric, mining, and other large-scale development projects" (Chance). Contaminants are taking their toll on these indigenous people. Persistent organic pollutants are showing up in high numbers in Canada's and Greenland's Inuit. These pollutants are brought into the body through consumption of marine animal blubber, raising concerns for Inuit health and the possible effects on children through breast-feeding (Bendern, 2002).

Contaminants in the form of agricultural pesticides are also finding their way into the Arctic. A toxicologist from Montreal's Centre for Indigenous Peoples' Nutrition and Environment asserts that "[c]ertain pollutants, such as chlorinated pesticides and PCB's (polychlorinated biphenyls), find their way to the Arctic by air or by sea from as far away as India and Egypt" (qtd. in Alyanak, 1997). PCBs are potentially cancerous and research has shown that the Inuit who eat marine mammals are at a greater risk of cancer than their non-marine mammal eating neighbors (Benden, 2002). Since the Arctic Ocean is in an enclosed basin, pollution that finds its way there remains a chronic problem ("Pollution").

Persistent climate change coupled with pollution presents an immediate threat to the welfare of the Inuit. Global warming is taking its toll on the fragile ecosystem of the tundra as well as on the animals that make the arctic their home (Chance). Global scientists, researchers, and residents are desperate to see a change in pollution levels. Change needs to come from legislative action. The David Suzuki Foundation report states, "Canada can achieve

50 per cent reductions in emissions by 2030 using existing technology" (as cited in "One-third of World's," 2000). It is unlikely that will come into fruition without the heavy backing of the U. S. and Canadian governments. In 2001, "George W. Bush rejected the Kyoto Protocol, the international agreement designed to curb climate change" ("Climate Change," 2001). If the U. S. President will not take climate change seriously, the environment will suffer.

The problems of the north are sure to have lasting consequences. Further, there are always

trickledown effects related to environmental problems. Inuit diet and lifestyle, animal migration and survival must correlate with stronger regional and global environmental policies. The current issues facing the Inuit today are tomorrow's issues facing the United States. As a major contributor to the Arctic's global warming, the U. S. has an obligation to help rectify the situation and prevent its citizens from the impending devastation of global warming.

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BIOGRAPHY

Dawn E. W. Williams, 28, is a second year student at RACC, attending full-time. An Anthropology Major, she plans to transfer to West Chester University to study International Relations. She organizes RACC's Students for Peace.

She wrote "Global Warming and the Inuit Culture" to raise awareness that United States' habits impact "people thousands of miles away."

Dawn lives with her fiancée and daughter. She is a member of Berks Peace Community. She believes in the Shaker quote, "Live everyday like you have a thousand more years to live and as if you will die tomorrow." She works hard for what's truly important—peace, education and human rights.



Photograph by Jodi Corbett

Genetically Engineered Food: Beyond the Surface

You Are What You Eat

By Barbara Liszcz
English Composition
Winter 2003

Imagine you and your immediate family members are visiting an opening day celebration at a local amusement park. You embark on the brand new triple twirl twister roller coaster. You sit down in your seat, carefully securing your seat restraint and that of your family member sitting next to you. You sit back, close your eyes, and feel your heart race with the thrill of excitement as the cars work their way to the top. Just as you reach the crest, you open your eyes and notice a small sign on the back of the seat in front of you. It reads, "Thank you for unknowingly volunteering today on our very first trial run of the triple twirl twister's experimentally engineered tracks. We hope you enjoy the ride."

Do you think that's unrealistic? That is exactly what is happening every time you eat a meal. Unless you are eating 100 percent certified organic, naturally produced foods, the chances are high that you are eating experimental genetically modified organisms (GMOs) every day. These GMOs are appearing unnoticed on the grocery store shelves, in seed packets, in restaurants, and at fresh produce markets, without being properly labeled for the consumer's knowledge. A variety of health concerns surround the new advances biotechnology is accomplishing today with these new foods. Are GMOs necessary to feed our world, and what are the consequences of GMO crops? Should we, as a culture, be informed of these new organisms which are engineered into our food?

Genetic engineering is the process of artificially modifying the blueprints within nature's genetic makeup. Large chemical companies, such as Monsanto, DuPont and Dow, are engineering new species of food crops and patenting them solely for their own

financial benefit. Fox reports that "[t]he biotechnology industry has become the fastest growing industry in recorded history" (6). "The fresh produce market in North America has been estimated at eighty billion dollars, so potential payoff on a successful product (crop) is huge" (Friedland and Kilman). These multinational companies are telling the public, the media, and our government that this new technology will feed the world, end hunger, and produce sustainability in Third World countries.

The processes that these engineers are formulating would never happen naturally within our world. For example, a fish and a tomato would never cross DNA to form a new species of tomato or fish. But that is exactly what scientists have done. Extracting the desired DNA trait from a fish—the trait that enables the fish to withstand freezing temperatures—and introducing this fish gene through injection into a tomato ultimately produces a new species of tomato. Thus, scientists have created a tomato that can withstand being frozen, and the chemical company now patents them as its own. This technology assists the farmers that grow these genetically engineered tomatoes while retaining their texture after being frozen. They arrive at the local food market for consumers to purchase and eat (Teitel and Wilson 25). These tomatoes look, smell, and taste just like the real thing, but they definitely are not. They appear in the produce section of the grocery store without ever being labeled as a "GMO" food

The assumption that many of us would make is that "genfood" is nutritionally equal to that of nonmodified food. However, Teitel and Wilson note that "studies have found at least one genetically engineered food, a common

soybean, that has less nutritional value than its natural counterparts" (12). There are 10,000 natural varieties of soybeans; we simply don't need to genetically alter a soybean, which already has exceptional selection (Teitel and Wilson 31). The traditional plant breeding method has a history that stretches back 10,000 years. Farmers and plant breeders know that genes are mutable, or subject to change, and many factors, including the environment, play a major role in how the genes will adapt and change. Classical plant-breeding methods have steadily increased crop yields every year for decades (Teitel and Wilson 13). By relying on the birds and the bees, plant-breeders take advantage of nature's vast storehouse of information, accumulated over millions of years of experimentation, as to what works and what does not work. Teitel and Wilson indicate that the natural, organic method of plant-breeding may be slow, but it ensures that no catastrophic mistakes are made (13).

More than fifty percent of the crops developed by biotechnology companies have been engineered to be resistant to herbicides (Teitel and Wilson 55). The latest study reported in *Energy Times* (2/5/02) analyzed three varieties of GMO rapeseed (canola) now being planted in Canada. It demonstrates that pollen from seeds inadvertently spilled while the crops are being picked is capable of cross pollinating with other GMO plants. The result: new "Superweeds" that can shake off the effects of herbicides normally used to keep weeds under control. *Energy Times* notes that Brian Johnson, PhD, English Nature's biotechnology advisor, warns that "[t]he plants themselves become weeds in the next crop; it's very difficult to kill the oilseed rape plants when they come up the next year and of course they come up in another crop like corn." Dr. Johnson also points out that when the new,

"Unless you are eating 100% certified organic, naturally produced foods, the chances are high that you are eating experimental GMO's everyday."

hard-to-kill oilseed rape plants sprout up among the corn, farmers feel forced to use older, stronger, more toxic herbicides to root them out ("Superweed Danger").

The Monsanto Corporation has devised a way to save time and money for mass production of food crops by genetically engineering herbicides directly into their "Roundup Ready" seeds. These seeds produce chemicals that kill plants (weeds) and plants that resist being killed by chemicals (the crop).

By creating food crops that are resistant to herbicides, they have cornered the market for themselves, thereby increasing profits for the herbicide manufacturer. Of course, they too own the herbicide which creates a closed-loop market for Monsanto (Teitel and Wilson 30). These Roundup Ready seeds are sold to farmers, often requiring farmers to sign contracts that promise the sole use of the seeds and the corresponding herbicide. In addition, these customers agree to pay a "technology fee" per bag of seed, permit routine field inspections by Monsanto agents, and give up their right to save seeds for future planting, which is a common way farmers save money on future crop planting. Also, the threat of herbicidal drift by the wind forces neighboring farmers to switch to the Roundup Ready seeds to protect their crops from the airborne herbicide, which would kill their non-GMO crops otherwise. Teitel and Wilson warn that because we are all part of the natural world, the multiple doses of chemicals that agribusiness companies dump on our food crops, land, and groundwater have profound consequences (31).

Another example of increased poisoning of our world is the introduction of the "Superbug." Persistent pests or insects can leave a farmer with serious crop damage and

loss of income. One of the most successful substances to rid these pests comes from bacteria called "Bacillus thuringiensis," or B+. The primary targets of this earth-friendly pesticide are caterpillars, some beetles, and fly larvae. The B+ pesticide does not pollute groundwater the way other pesticides do but has been proven deadly for ladybugs, lacewings, and monarch butterflies when engineered into plants. Normal crops are only sprayed with B+ sporadically as needed, but the crops genetically engineered with B+ produce insecticide during the entire life cycle of the plant. The constant exposure to B+ almost certainly will lead insects to develop resistance to the pesticide (Teitel and Wilson 27). This tolerance arises because the pesticide kills the bugs most susceptible, leaving behind the ones most resistant to the poison, passing the new genes on to the next generation. Over time, this will function as a mechanism to select for insects or superbugs that are impervious to the pesticide. These defiant creatures are able to withstand very high levels of pesticides. Inevitably, this means that in the future farmers will be forced to use stronger, more chemically based pesticides, and they will have to use them more often, further polluting the environment and our food supply (Teitel and Wilson 28).

More very serious potential hazards have been researched by independent scientists in Canada and Great Britain on the insertion of the viral material, CaMV (cauliflower mosaic virus), which by far is the most common promoter used in genetic engineering. The promoter is how scientists force new genes to become a part of the host organism, or jump start the inserted gene and express the protein that it is capable of making. The risks include activating dormant viruses in the host, and combining with viruses already present in the host. Tietel and Wilson indicate that "[t]he physical similarity between CaMV and the notorious HIV virus is an often-cited example of an especially disastrous viral combination that appears to be theoretically possible" (9).

Tietel and Wilson warn that "[t]he greatest risk of this new technology might be the great depth of our uncertainty" (4). They continue: "As we eat genetically altered food and read about new safety tests, we may start to realize that we are the unwitting and unwilling guinea pigs in the largest experiment in human history, involving our entire planet's ecosystem, food supply, and the health and very genetic makeup of its inhabitants" (Teitel and Wilson 3). Alarming results are coming in from the first objective tests that range from monarch butterflies dying from genetically modified corn pollen to the dangerous allergic reactions to genes introduced into soy products, as well as experiments showing a variety of actual health problems for cows fed genetically engineered hormones and the humans who drink their milk. This doesn't even consider the slow-occurring problems that might not appear for years or even decades. Once genes are modified, there is no way to tell how the effects of genetic recombining might change and even move into other organisms (Teitel and Wilson 4).

In *Genetically Engineered Food*, Ralph Nader corroborates the findings of Teitel and Wilson:

Good science is open, vigorously peer reviewed, and intolerant of commercial repression as it marches toward empirical truths. Corporate promoters, such as Monsanto, use crudely limited trial-and-error techniques, playing a guessing game with the environment, with immensely intricate genetic organisms, and with their customers on farms and in our grocery markets.

Before any genetically engineered food crop can be grown in the United States, it must pass a field trial. Field trials, which can last as little as ten weeks, are the crucial step between the laboratory and the commercial market. The safety of a crop is only tested for its ability to survive and develop normally under natural conditions. Corporations are conducting field

trials of genetically engineered plants outside the rigorously controlled conditions of the laboratory (Teitel and Wilson 24). "The soybeans from "Roundup Ready" crops, manufactured by Monsanto, did not undergo independent, long-term safety tests to conclude that they are safe for human consumption prior to being put on the market" (Teitel and Wilson 31).

On August 15, 1999, the *Washington Post* reported that the "FDA is now five years behind in its promises to develop guidelines" for testing the allergy potential of genetically engineered food. The EPA is similarly negligent. The *Washington Post* reports that "[w]hile the agency has promised to spell out in detail what crop developers should do to ensure that their gene-altered plants won't damage the environment, it has failed to do so for the past five years" (qtd. in Nader). Miller also joins this debate: "The FDA does not routinely subject foods from new plant varieties to premarket review or to extensive scientific safety tests." Unfortunately, experimental plants in the outdoors can have their genetically altered pollen carried away by insects and wind. If scientists decide that the plants are not useful, or discover hazardous effects, it is already too late to recall the genetic material (Teitel and Wilson 24).

Genetically engineered foods are not the answer to cure hunger and famine. In fact, a quite plausible case can be made that genfood will actually worsen the problem of world hunger. People who study hunger and starvation find that there is little correlation between hungry people and food production or population density. In a country such as the USA, which has fabulous crop yields, there are tens of millions of malnourished people (Altievri). Thinking about starvation only as a technical issue of quantity directs resources away from actually addressing the problem of hungry people (Teitel and Wilson 117).

Agricultural economists who study crop yields quickly find out that certain costs are

"externalized." This means that in some cases there might be more bushels of a crop for each acre planted when genfood seeds are used, but the yield figures ignore the extra water and the long list of chemical fertilizers, pesticides, and herbicides that are required to achieve that yield (Teitel and Wilson 119). Also left out of the equation are the long-term losses of soil fertility, increases in pollution, and numbers of people who lose their land entirely where this kind of agriculture is practiced due to overly polluted soil.

The biggest cause of hunger is poverty, not insufficient crop yields. Our world grows more than enough food right now to feed everyone without genfoods. The hunger problem is not a technical issue of crop yield; rather it is a social and political concern (Teitel and Wilson 118). Where poverty is systematic and the food supply is oriented toward corporate profit, rather than feeding human beings, starvation will result. It is cheaper to use crops that require more water and more chemicals than it is to pay people to weed or till; furthermore, cans of chemicals never ask for health benefits or go on strike (Teitel and Wilson 119).

Considering "sustainable agriculture" - i.e. to supply with necessities or nourishment; maintaining existence - in Third World countries, we learn a basic problem about the question of starvation and genfood. The problem of biotech food runs counter to the interests of poor people trying to feed themselves, because by design, this type of GMO agriculture reduces sustainability and increases dependency and vulnerability for exactly the people who can least afford those risks. Promoting sustainable agriculture, aside from addressing the social causes of hunger, reminds us that in fact people in Third World countries already have an accurate idea of what is needed to reduce hunger.

Representatives of nineteen African countries, in fact, discourage continued development of genfoods: "We, the undersigned delegates of African countries

strongly object that the image of the poor and hungry from our countries is being used by giant multinational corporations to push a technology that is neither safe, environmentally friendly, nor economically beneficial to us" (One World). Sustainable agriculture means using food production systems that are locally appropriate, locally controlled and secured, and that build up the environment. For the people who live near the edge of starvation "sustainability" means life, independence, and the use of farming methods that come from and benefit their home communities (Teitel and Wilson 124).

The chemical companies who are producing these new foods are only focused on corporate profits for today, not the long term effects on our ecosystem. The GMOs are impoverishing our natural world with pollution, insufficient testing, and dangerous viruses. These chemical companies need to

know we are not ignorant, and that we have voices. Our individual voices may be small but together can create a roar. Growing numbers are raising concerns, from public interest groups, environmental activists to some scientists and government officials. As well, citizens within communities are speaking out against these tragedies of our world. We should be educated on GMOs, and every product that has even a shred of GMO food should be properly labeled for customers to make their own choices as to what they want on their dinner table. If the giant biotech companies and their scientific engineers are so proud of what they have engineered, then why not label them? Why doesn't our government stand behind its citizens and mandate laws requiring these genfoods to be labeled properly? This subject is serious and worth questioning our officials on. We demand the right to make our own choices as to what we place in our shopping cart or not.

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BIOGRAPHY

Barbara Liszcz, 34, is a first year RACC student. A Liberal Arts transfer, she hopes to study at Kutztown or Alvernia for Elementary Education.

She wrote "Genetically Modified Foods: Beyond the Surface" to raise consumer awareness. She feels the government should support proper labeling on foods and seeds. Barbara is a natural gardener and eats organic.

Barbara lives with her husband, thirteen-year old daughter, a golden retriever, a bear, and a cat in the country. She recently walked for MS to raise awareness and dollars. Barbara believes, "When you put your dreams into action, anything is possible!"

Glass Dance

By Adrienne Reed

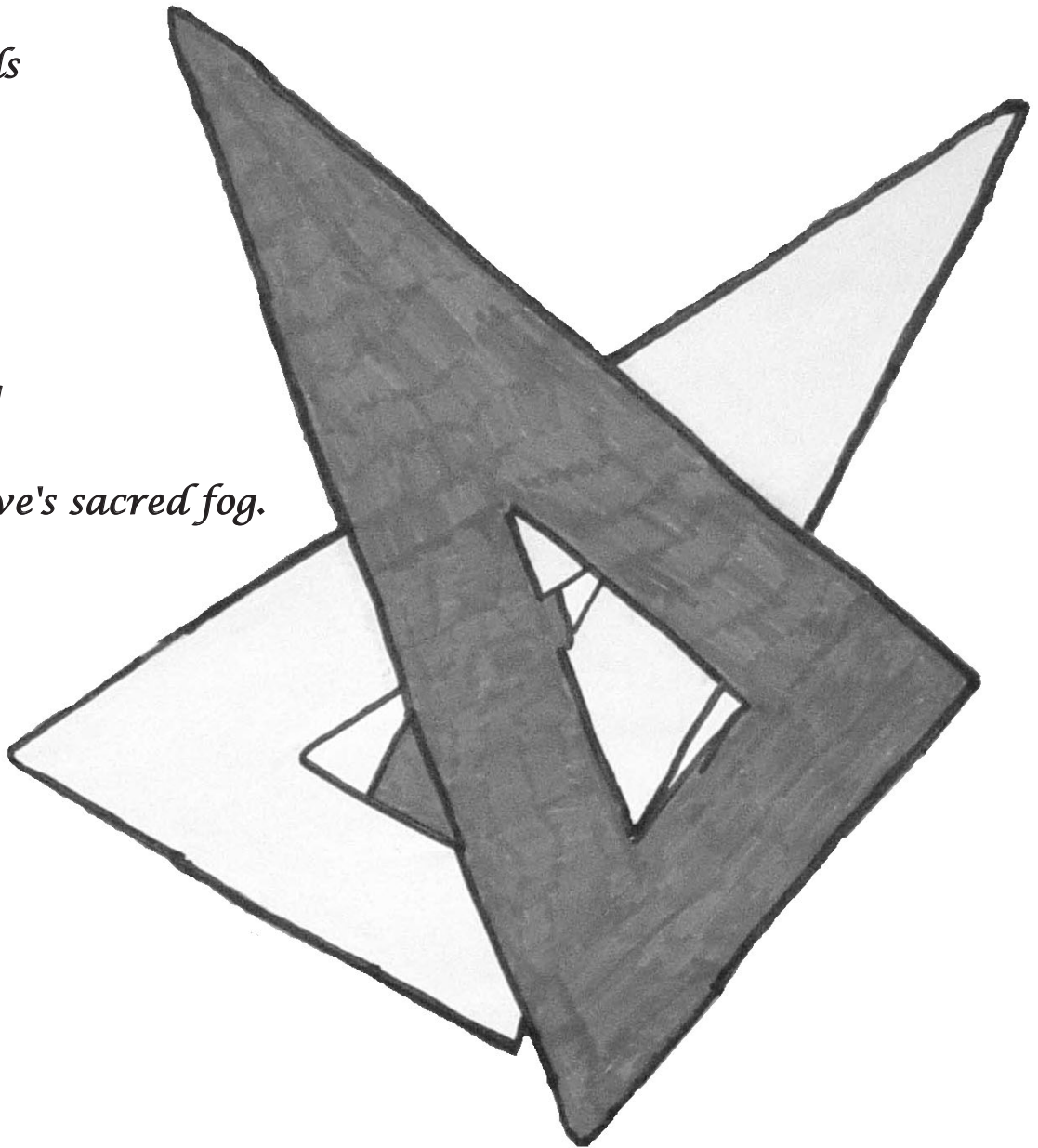
(first published in Front Street Journal)

*Fragile strangers perform,
Vaporous,
Lingering,
Drinking deep.*

*Silky
sacred pools
sheath
detached
insolation.*

*Manna's
embalming
aroma
shatters love's sacred fog.*

*Passion.
A Caustic
Empty
Illusory
Fever.*





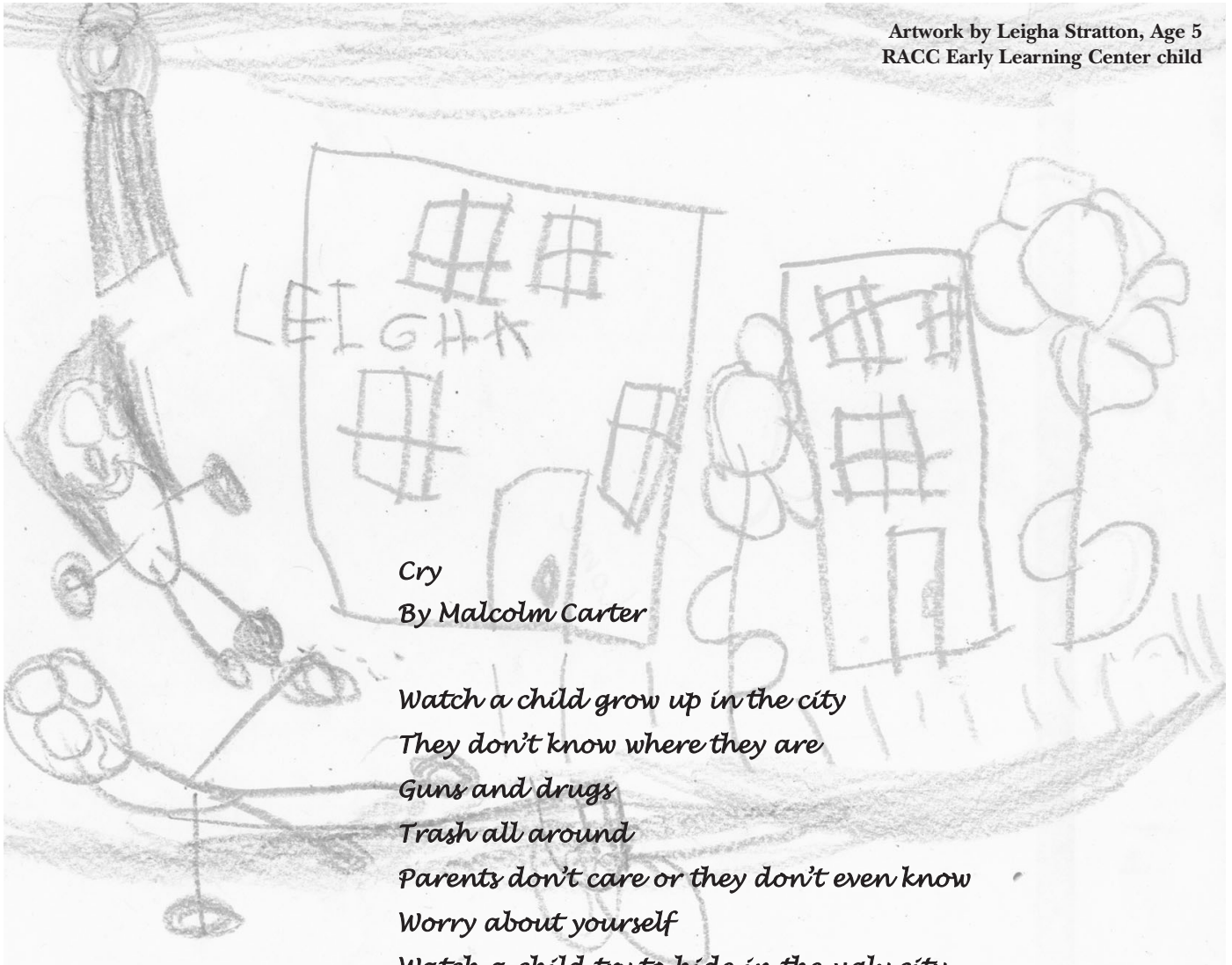
HOOP-PA-RAMA

By Dawud Stewart

(first published in Front Street Journal)

**The tech and dribble,
Roaring,
the announcer's Riddle,
Showtime
But t.v.
it follows the camera
tapping's, a flush of your
moves, photographing the
Floor, remember what
is now d.v.d.,
the audio plays on
the crowd roars, soaring
a motion to
rock-on**

Artwork by Edna Padilla



Cry
By Malcolm Carter

Watch a child grow up in the city
They don't know where they are
Guns and drugs
Trash all around
Parents don't care or they don't even know
Worry about yourself
Watch a child try to hide in the ugly city
Cigarettes don't cause problems inhalers won't fix
Don't hide the pipe or the bottle
Keep them on the shelf
Pass your children off until tomorrow
How you love them so
Watch the small eyes learning
Living in this hell with roaches on the ceiling
How you hate yourself
Take it out on your children keep them in this cell
It's the future that you reap
Hurting children mental torture living in fear
The smell of garbage in the kitchen it's a sewer where you live
It never drains
Watch the eye of a child as you make them live in shame
Cry

The Post-Institutionalized Child: A Personal Account of the Link to Learning Disabilities and Attachment Disorder

By Judy Miller

Abnormal Psychology, Fall 2002

Approximately eighteen months after adopting our first newborn son Jordan, my husband and I decided that we wanted another child. I went down the exhausting road again of infertility procedures. After three cycles of injections of fertility drugs and feeling overwhelmed with stress, I decided to adopt again. I quickly learned that the chances were virtually nil in trying to adopt a second young child here in America. After doing research in Eastern European adoption, I decided that Bulgaria was my best bet. We located our future son at an orphanage in Dobrich, Bulgaria. The orphanage was filled with newborns to three-year-old children. Although the orphanage seemed to be somewhat clean and the children's basic needs were addressed, the staff-to-child ratio was very lopsided. Groza, Ileana and Irwin (2001) maintain, "Children in orphanages were exposed to stunningly inadequate child-to-staff ratios ranging from 8:1 to 35:1. This allowed for an absolute minimum of personal interaction." In the orphanage I visited, the ratio was approximately 20:1.

During my visit to the orphanage, I was playing with an infant in a crib who was beaming a wonderful smile at me. I thought that she was six months old, but my heart sank as the staff nurse told me she was over a year old. She could not walk yet. This seemed to be quite the norm for an infant this age in an institutionalized orphanage.

Research by Groza, Ileana and Irwin (2001) shows that crying is usually ignored because of the shortage of staff members. As a result, there is minimal touching and handling of children, and the children are not changed in position or stimulated for most of the day. This explains why children in these orphanages are very delayed in their developmental milestones.

When visiting our son at the orphanage, we were able to take him out for the afternoon. I was told this was the first time he was ever outside the walls of the orphanage. His expression was very pie-eyed and full of wonder. We visited the town square where he had his first bite of pizza. Yes, they actually served pizza in Bulgaria! Finally, after a year of red tape, we brought home our second son, Ryan.

Most parents who adopt from foreign countries believe that once you bring your child home to a loving and nurturing environment, all will be well. I believed in this concept as well. Research provided by Teri Doolittle (1995) states there are a few myths about children adopted from institutionalized orphanages. These include: "All the children need is love and enough hugs, and they will be just fine" and "language doesn't matter—once they are immersed into the family, they will understand enough." Love alone is not enough for children who have been institutionalized. These children will most likely have special needs.

I quickly discovered a realm of medical and cognitive difficulties regarding our new son. We learned that Ryan had a significant level of lead in his bloodstream. This was attributed to the paint used to cover the walls and windows sills in the orphanage. As a result of testing done at our local Intermediate Unit, we learned that Ryan was developmentally delayed. Ryan was three years old, but he was developmentally a one year old. He was a child with special needs.

After attending preschool and two rounds of kindergarten, Ryan was finally promoted to first grade. During first grade, he was formally diagnosed with a learning disability. It was

difficult for him to recognize letters. The concept of putting these letters together to form words was overwhelming for him. He just couldn't make the connection. Dana Johnson, MD, PhD, (1997) notes that even if a child initially appears normal, there may be many problems that are not apparent when the child arrives home. "The challenges of school, particularly the transition between kindergarten and first grade, may unmask subtle intellectual impairments and learning disabilities" (26-29). This certainly would explain why Ryan had so many difficulties in first grade. Therefore, is there a link between the post-institutionalized child and learning disabilities?

Dr. Johnson (1997) is quoted as saying, "Eighty-five percent of institutionalized children are normal." However, he also questions, "Why are so many families seeking help for their adopted children through organizations like The Parent Network for The Post-institutionalized Child (PNPIC)?"

First, Dr. Johnson explains that children are not in orphanages because they come from loving families with a good standard of living. Most often, these children are placed for adoption because of destitute conditions. Secondly, children are placed for adoption because of physical or sexual abuse, which is often alcohol related. Over fifty percent of institutionalized children in Eastern Europe are exposed to alcohol in utero.

The last major reason Dr. Johnson attributes to children being placed for adoption is the fact that some of these children have major medical problems or physical handicaps. The natural parents of these children do not have the means or wherewithal to adequately acquire treatment for their children. Dr. Johnson concludes, "These kids are a high-risk group by any standard" (26-29).

Another issue involving institutionalized orphans is small head circumference. Ryan does have a small head circumference. Could Ryan's small head circumference be related to

his learning disability? Research from Dr. Dana Johnson shows that brain function within the normal range is possible and may even be probable for those children whose head circumference is close to the lower limits of normal. However, these institutionalized children are at risk for long-term neurological dysfunction, including lower IQ scores, hyperactivity and learning disabilities. For children who have a profound small head circumference and who have been institutionalized two years or more, there is a significant chance of mental deficits and behavior problems as well as learning disabilities. Basically, this research concludes that the smaller the head circumference, the higher the likelihood of neurological deficits in institutionalized children (www.russianadoption.org).

In a research study from Galler and Ross (1998), malnutrition may affect brain growth development which may lead to learning disabilities. When children are exposed to malnutrition, they become apathetic and have delays in all developmental areas, especially language. During recovery from malnutrition, children improve in their motor and exploratory skills. However, these children continue to have long-term effects such as delays in language development, decreased IQ scores, delayed cognitive development and impaired school performance (Volume 6:1-7). I can directly relate this to my son Ryan. Since Ryan arrived in our home, his motor skills greatly improved. He is very athletic. However, Ryan stills struggles with a reading disability, and he continues to participate in speech and language therapy at school.

Along with proper nutrition, interactions with people and objects are also vital nutrients for a child's developing brain. In addition, different experiences can literally cause the brain to develop in different ways. My other son, Jordan, whom we've had since birth, was thriving and doing well in school. Mark Pitzer, PhD., (1999-2000) comments, ". . . early experiences are critical in a child's later intellectual and emotional potential." Dr.

Pitzer also adds, "Enriching early experiences are indispensable in helping your child reach his full potential." This statement could explain why Jordan had been doing so well, and why Ryan was having such difficulty. Jordan had the benefits of a nurturing and stimulating environment since birth, while Ryan had virtually no nurturing or stimuli from his environment at the orphanage. In addition, Dr. Bruce A. Epstein, a neurologist, states:

Infants and children who are rarely spoken to, who are exposed to few toys, and who have little opportunity to explore and experiment with their environment may fail to fully develop the neural connections and pathways that facilitate later learning. Despite their normal genetic endowment, these children are at a permanent intellectual disadvantage, and are likely to require costly special education or other remedial services when they enter school. (allkids.org)

Most institutionalized children lack social skills and have problems with attachment to their adoptive parents. Dr. Ronald Federici, Psy.D., (2000-2002) a leading authority in post-institutionalized children, and who is also an adoptive parent of a post-institutionalized child, states that the effects of institutionalization on even the youngest child can have profound effects on attachment, safety, security and coddling behaviors.

In a recent article from the *Washington Post* (1999 June 25), Dr. Ronald Federici comments on attachment disorder in children from institutionalized orphanages. He states that children under the age of two will have the least problems with attachment, and intensive nurturing will adequately bond them to their adoptive parents. However, older adopted children will have deficits in the bonding process. He claims that love and nurturing alone are not enough. Post-institutionalized children cannot process or comprehend these emotional concepts. Dr. Federici seems to have found a link between children with attachment

disorders and cognitive problems: "We are now breaking down attachment disorders into children with cognitive problems who lack the innate ability to comprehend human emotions and children who appear to have primarily psychological damage causing attachment disorders." Ryan was three years old when he came to live with us; therefore, the issue of attachment also could be a contributing factor to Ryan's learning disability.

Reactive Attachment Disorder is a real illness. Children with this disorder react to events in their early lives such as neglect or abuse. Because of these events, many children are unable to form an attachment to a primary caregiver. Arthur Becker-Weidman, Ph.D. (2002), states that, "Attachment is the base upon which emotional health, social relationships and one's world view are built." A child with attachment disorder does whatever he feels like, with no regard for others. The child does not feel remorse for wrongdoing because he is unable to internalize right and wrong.

Children who are adopted after the age of six months may be at risk for attachment problems. Symptoms for an attachment-disorder child include: intense control battles, defiance and anger; resists affection on parental terms; lack of eye contact; superficially charming and engaging; indiscriminately affectionate with strangers; poor peer relationships; steals; lies about the obvious; lack of conscience and shows no remorse; destructive with property, self and/or others; lack of impulse control; hypervigilant /hyperactive; learning delays; speech and language problems; incessant chatter; inappropriately clingy; abnormal food issues such as hoarding, gorging, hiding food, refusal to eat, or eating strange things; fascinated with fire, blood, gore, weapons, evil; and are very concerned with tiny hurts but brushes off big hurts (attachmentdisorder.net). Most of these symptoms are also displayed in the post-institutionalized child.

After adopting Ryan, he did display some of these symptoms which included lack of eye contact, indiscriminate affection, especially with strangers, lack of impulse control, hyperactivity, learning delays, speech and language problems, inappropriate clinginess, hoarding and gorging his food. I can remember him stuffing into his small mouth a whole link of sausage so that his cheeks looked like those of a squirrel's bulging from the nuts it harvested. Ryan also used to give me a scare every time we went out in public. Most of the time, he would be having some sort of interaction with a complete stranger. Even to this day, he will wander off. I always must be vigilant whenever he is out with me.

As a newly adoptive parent, I never expected to deal with any of these symptoms because I thought Ryan would be "normal" once we brought him home. I thought giving Ryan lots of love and affection and stimulation was the answer. I wanted to "make up" for whatever he missed in his institutional setting. It turns out that this may have been the wrong thing to do. Dr. Federici (2000-2002) states that even though families may have the best of intentions, these children have never experienced love, affection and stimulation. These children lack the ability to handle a flood of new experiences and relationships. All of these new experiences make little sense to them due to processing deficits or an inability to comprehend appropriate behavior. The most important intervention is an immediate and comprehensive medical and neurodevelopment assessment. Dr. Federici (1998) strongly advises against the "wait and see model." It is important to continually revisit the reality that the child has lived basically "detached" from proper maternal affection. He recommends that the child be gradually introduced into the new family, culture and language.

In his article, "Raising the Post-Institutionalized Child," Dr. Federici (2000-2002) lists fifteen treatment approaches for children who have been institutionalized

approximately three years or greater. The treatment approaches focus on the parents preparing for the adoption by attending pre-adoption counseling. Parents should also realize that bonding is not an immediate occurrence. The first time I met Ryan, he cried hysterically and clung to his nurse. It was not what I expected, and this could be very disheartening for parents. The list of treatment approaches also states that it is essential to maintain a predictable routine when the child arrives at his new home. It is also vital not to over-stimulate the child at any level. Dr. Federici also stresses that it is important that families stay at home with their newly adopted child as long as possible. Food is also addressed in this list. Families must realize that their child lived on a regimented diet, and new foods should be introduced gradually. I, too, made this mistake by giving Ryan a variety of different foods. Let's just say it quickly led to using more diapers in one hour's time than originally anticipated. Parents also need to understand that their child may be cognitively or linguistically delayed, and it is best to have the child tested as soon as problems arise. The list also encompasses families practicing with their child methods in understanding personal space, boundaries, eye contact, and self-control. The entire detailed list of treatment approaches can be found on Dr. Federici's web site (www.drfederici.com).

Even though Ryan has had some attachment issues, I have learned that attachment takes a long time. Ryan is now thirteen years old, and every year I see great improvement in his expression of affection. I now feel that it is genuine. This took ten years of consistent love and nurturing to achieve. He also has more self-control and is not as impulsive.

From the research above, I can confidently conclude that institutionalized orphans have a greater risk of developing learning disabilities and attachment disorders. Prospective adoptive parents need to consider all of the risks regarding these children. Special

precautions and arrangements should be planned for a smooth transition from orphanage to home.

The Parent Network for the Post-Institutionalized Child (PNPIC) is another outstanding resource. The PNPIC connects families who have adopted children from Eastern Europe orphanages. This network guides parents to supportive services for their adopted children. The address of PNPIC is Box 613 Meadow Lands, PA, 15347 (cyfc.umn.edu).

Dr. Ronald Federici (2000-2002) makes some important points to ponder, such as remembering where and how the child came into being. The mother was most likely malnourished and assaulted by environmental poisons, nicotine and alcohol. The child was probably born into an impoverished family, abandoned, and placed in the sterile surroundings of an orphanage with little human contact or interaction. Dr. Federici also points out that early assessment is the key, and problems need to be addressed as soon as they arise. He concludes that:

Our society often views children as being able to 'learn on their own and become independent' and, in no way, be

overly controlled. The post-institutionalized child has already 'learned on their own and was raised independent'—but not in the ways that we see as healthy. Therefore, teaching parents how to work at the level of the child is of paramount importance.

In conclusion, it is important for parents to realize that the child they adopt from an institutionalized orphanage is likely to be cognitively impaired or have other special needs. Parents need to realize that early assessment is a key factor in determining any type of learning or behavioral disability in their child. Therefore, it is imperative that parents accept this responsibility and learn to understand their child's special needs. It is only through the trials and tribulations of parenting and becoming educated with the needs of special children that I am realizing the full magnitude of a post-institutionalized child. Ryan's cognitive and behavioral tendencies did not surface right away. Some of these tendencies took years to develop as well as to rectify. With this in mind, success in parenting is driven by experience, but most importantly, adoptive parents need to have a true and proper understanding of their child.



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BIOGRAPHY

Judy Miller, 40, is a graduate of RACC. She is in her first year at Alvernia College pursuing a teaching degree in special education.

Judy's essay "Post-Institutional Child..." is a ten-year culmination of research to better understand her adopted son, Ryan. Judy volunteered and worked as a teacher's aid in her children's school. Ryan's learning disability, along with other special needs students, inspired Judy to choose special education as her major. She wants "to be an advocate for children who may not have had the best start in life."

She lives with her professional firefighter husband, a daughter and two adopted sons. Judy is a soccer coach for Oley Valley Youth League.

Race to Graduation

By Adrienne Reed

(first published in *Front Street Journal*)

CRAACK!

What? Oh!

RRRUUNN!

"Wear in / my / lucky / socks."

Oh, maaannn.

Rocks, mud, stay steady.

Downhill, up.

A mile uphill?

"Five / thousand / two / hundred / eighty / feet?"

Don't think!

Not gonna die.

Not today

Please God.

Their all watching.

Yes! Downhill.

Whoops!

Don't fall off the cliff.

Down

Out of the woods

Up the slope

Around the curve

Down the valley

Easy does it.

"Hee / hee / hee / hee / hee / hoo."

Pass / em!

"Hey!"

"You / re / mind / me

Of / a / girl

That / I / once / knew"

Cheaters, pull your elbows in!

"Stomach / turning / churning / might hurl."

Shoulders and arms stiff.

"RELAX!"

Yea, O.K.

Easy for you to say

15 runners behind me

34 in front

Come on out here

Show me how!

"Twen / ty / feet / left / One / hun / dred / kicks."

Might as well be 200.

"GO! GET HIM! RUN!"

What does it look like I'm doin Coach?

"Ev / ry / sec / ond / counts.

Can't / let / my / self / down."

"HE'S RIGHT BEHIND YOU!"

Oohh no! Kick it in!

"Eight / minutes

Seven / forty

Seven / thirty

This time

May be

Seven / ten"

"I'm happy

Feelin glad

I got sunshine

In a bag

I'm useless

But not for long

The future

Is comin on,

Comin on,

Comin on,

Comin on."

"TIME!"

Meeting the Needs of Gay and Lesbian High School Students

By Karen Steward

English Comp, Summer 2002

Adolescence can be a turbulent time in anyone's life. Teenagers struggle to develop an identity that defines them as an individual, while at the same time that allows them to successfully integrate and navigate their increasingly complex social networks. One of the most significant aspects of moving towards adulthood is a growing awareness of their own sexuality. In a world that remains ignorant of gay and lesbian lifestyles, students who identify with this group are viewed as abnormal and quickly ostracized by their peers. This exclusion often includes verbal harassment and violence. In a high school setting, gay and lesbian students are immersed in an ongoing tug of war between how they see themselves and how others perceive them to be. Specific actions must be taken to try and ensure that gay and lesbian high school students experience a safer, more nurturing educational environment.

There are many negative assumptions concerning homosexuals and their lifestyle. The sources of these misconceptions can be found everywhere. Certain religions view homosexuality as an immoral choice someone makes. Television often depicts gay characters as shallow, flamboyant, and cartoon-like. Adults often cling to misinformation about homosexuals being sexual predators. Parents pull their children out of programs with gay leaders for fear that the leader might be secretly trying to convert them to homosexuality. There is an underlying current of prejudice directed towards homosexuals that makes it seem acceptable to stereotype them. As a group, they are often discriminated against and denied the basic right of freedom from persecution.



One of many area high schools - Photographed by Jodi Corbett

Society's negative attitudes about homosexuals make an impression on the youth who are exposed to them. The word gay has been stigmatized, and students who step forward and claim that label must wear it like a scarlet "A" on their chest. It is impossible for gay and lesbian students to escape the repercussions that come along with that label. They feel punished for something that is beyond their control. They are plagued by internalized feelings of isolation and rejection. As a result, problems faced by teenagers everywhere are striking gay and lesbian students at an alarming rate. According to Connie J. Callahan, in her article "Protecting and Counseling Gay and Lesbian Students," it is believed that the rate of gay and lesbian students dropping out of high school is three times the national average. In addition, they suffer disproportionate levels of absenteeism, homelessness and depression (par. 3). In his article in the *Christian Science Monitor*, Scott Baldauf concurs, adding that gay and lesbian teens are "four times as likely" to commit suicide than their heterosexual peers (par. 7). Growing up gay in a society that maintains such rigid standards concerning sexual norms takes its toll.

If being ostracized from the general school population is on one side of the coin, then

direct confrontation, harassment, and violence are the dark flip side. Callahan cites one study that found "that the average high school student hears anti-gay remarks twenty-five times a day" (par. 4). High school can become a volatile pressure cooker of aggression towards gay and lesbian students. The U.S. Justice Department, Callahan further explains, lists gay and lesbian students as comprising the highest percentage of hate crime victims, with most of these crimes occurring at school (par. 3). In a separate study, Camille Lee, author of the article "The Impact of Belonging to a High School Gay/Straight Alliance," found that out of a group of 500 gay and lesbian students that were interviewed, forty percent reported they had been subjected to a violent attack because of their sexuality (par. 57). Often times these victims were made to feel responsible for the attacks, reports William P. McFarland in *Professional School Counseling* (par. 22). It is similar to blaming rape victims because of how they chose to dress. Homosexuals should not be made to blame for these attacks because they chose not to hide their sexuality.

Peer conflict is not the only issue faced by gay students. Teachers, counselors and school administrators that have fallen short of meeting their needs are another obstacle. School personnel, Callahan explains, are often not properly trained to handle gay/lesbian issues and schools are not holding teachers accountable for enforcing policies to prevent harassment (par. 16). Many teachers do not take firm action against anti-gay remarks, if they take any action at all (Callahan par. 4). Gay and lesbian students are left to fend for themselves in silence. Entire school districts attempt to diminish their responsibilities by

"The word gay has been stigmatized, and students who step forward and claim that label must wear it like a scarlet 'A' on their chest."

claiming that the number of gay and lesbian students is so small that they do not warrant special services. Callahan reports that there are an estimated three million gay and lesbian teens in the U.S. (par. 1). McFarland further puts that into perspective by adding that approximately one in twenty students, which averages to one student in every class, is a self-identified homosexual, or is questioning their sexuality (par. 6). "Gay and lesbian youth," McFarland continues, "have been the invisible minority in our schools" (par. 3).

If their numbers alone are not enough to make districts take action, recent legal developments are. Callahan points out that people are starting to successfully take legal action against school districts and their employees for not protecting students from harassment. Title IX of the 1972 Federal Education Amendments "prohibits harassing behavior in schools and at school sponsored events and on transportation" (par. 6). Some victims are using the Equal Protection Clause of the Fourteenth Amendment of the Constitution. Plaintiffs have been able to prove that defendants were aware of harassment but failed to act (Callahan par. 8). In *Education Digest*, Shannon Bloomstran points to the 1999 Supreme Court ruling of *Davis v. Monroe County Board of Education*. This landmark decision holds school districts accountable for a student's actions when it involves sexual harassment towards another student (par.16).

The benefits of legal pursuits often take years before they are felt at the local level. School personnel and officials should be viewed as negligent for not initiating immediate action at this level to address gay and lesbian needs. Parents, students and teachers all need to be made aware of the

parameters that define harassment and must believe that perpetrators will face swift and serious consequences. Starting at the top of the hierarchy, Callahan points to a resolution of the National Education Association (NEA) that directs districts to make trained staff available to counsel students who are grappling with a sexual identity crisis (par. 5). Teachers must be shown that it is no longer acceptable to turn the other way in the face of harassment. Reports of harassment must be investigated immediately and thoroughly. Mediation between peers and education of offenders can prove beneficial.

Events that take place daily in the classrooms and the hallways can have the most immediate effect on improving tolerance because they can work to change the attitudes of students. Bloomstran observes that classroom lessons provide a valuable forum for discussing stereotypes. Students can be shown the similarities between harassing someone based on the color of their skin and harassing someone based on their sexuality (par. 15). Health teachers can take advantage of opportunities to include information specific to homosexuals when teaching sex education. Sharing information that is not slanted for or against homosexuality is essential. By simply providing facts and statistics, teachers will encourage students to form their own opinions concerning gay and lesbian issues. Their opinions will then be based on the knowledge they have acquired and not misconceptions they have learned. The article "When Kids Don't Have a Straight Answer," featured in *NEA Today*, recommends that teachers can help in the classrooms by avoiding the use of sexist language such as "he" and "she" (par. 11). This helps eliminate assumptions that certain roles are defined by the sex of the person filling that role. Callahan proposes creating a bulletin board display about notable events in the fight for equal rights for gay and lesbians. A corner of the library can be used to showcase books pertaining to important contributions made by

people who are homosexuals (par.17). Increasing awareness of the prevalence of gays and lesbians in our society and providing accurate information about their lifestyle will broaden the perception students have of what is normal.

Some of the most effective solutions are the ones that are initiated by the students themselves. It was reported in the *High School Journal* that gay and lesbian students felt that although they did receive support from some family members and heterosexual friends other fellow homosexual peers and adults offered them the most support (Munoz-Plaza, Quinn, and Rounds par.13). It stands to reason that organizations that bring together gay and lesbian students will prove to be an invaluable resource. One such organization is the Gay-Straight Alliance (GSA). According to Bloomstran, the GSA "is a student-led and student organized school club that aims to create a safe, welcoming, and accepting school environment for all youth, regardless of one's sexual orientation or gender identity/ expression" (par. 7). The GSA stresses tolerance towards everyone. Membership is open to all students, adds Bloomstran. Members are not asked to divulge their sexuality, but anyone who wishes to come forward is supported (par. 9). Camille Lee observes that alliance members felt inspired by working to improve their own environment (par. 25). The GSA provides gay and lesbian youth with positive open relationships with peers and supportive adult advisors. The formation of such clubs opens the lines of communication between school officials, youth and the community (Lee par. 37). Bloomstran notes that some GSA chapters get involved with examining and rewriting school harassment policies and preparing classroom presentations (par. 15). These previously withdrawn students find the strength and motivation to speak up and get involved with many aspects of their school environment. Gay and lesbian students can take pride in the advancements they work

to secure. Everyone witnesses the power of positive action.

The goal of implementing programs and sponsoring these types of activities is to improve the high school environment for gay and lesbian youths. The added advantage is that all students benefit from being in an accepting, nurturing environment. When schools take a stand against harassment, students learn how to set boundaries. Bloomstran insists that schools need to create an atmosphere that encourages students to

identify what joins them to each other, not what separates them (par. 19). To improve some of the bleak statistics facing gay and lesbian youth is to foster an understanding of their needs and a genuine desire to make improvements. Demonstrating that gay and lesbian youths are invaluable members of the school community will help provide them with a positive identity and earn them respect and understanding from their teachers and their peers. This visibility allows all students the opportunity to feel they are an integral part of the world around them.

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BIOGRAPHY

Karen Steward, 36, is a first year RACC student. She is in seeking her associate's in nursing. She lives with her husband and two children, ages 13 and 10. Karen volunteers at her children's school and is involved in their sports activities.

Jester

By Jodi Corbett

Tipsy from the renaissance fair,
He climbed over her in a soft flat stare,
Of white make-up and black lips -

 He was the only one
Not wearing a mask that eve,
When we thought we would laugh,
Between the addictions -
Drowning a purple-black clown,
In scratching mad-dog friction,
Spilling out in bruises.

 Will she laugh?
At the amber moon so lazy in the sky,
It barely rose to say hello -
The split-lip, slow-motion air,
Menaces the still-life mime,
As he juggles the stratosphere -
One jagged whisper scrapes a ragged tear,

 Did she laugh?
Like she used to at the boutonniere clown,
In a coy butterfly t-shirt -
left a wisp, a flirt.
Ah, the candy swirls at the fairground,
On a plastic steed-go-round,
And the fat lady sideshow,
With the drag queen sidekick,
Drip, Drop, melted into Ha ha.

 Was that her?
Who laughed politely at a barb or two -
Her eyes fix on the inside of who knew.

Brutal civility a colorful hue,
With the jester and the rave,
Entertaining the wasted-day,
With a subtle dance,
Of word and glance,
The sideshow boy quotes Eliot -
Something about the Jungle,
She hears between football scores,
As the inside play-off knocks
Against the locked front door;
 Where she forgot to laugh -
At a boy that used to be her
jester,

His bare-faced boldness,
Static particles drift
Like a Willie Wonka game,
Silver packaged aggressiveness -
With silicone breasts and
aluminum cans
Still dwelling in the testosterone air,
 A shiver impotently framed -
As the television blares
The crack-whip of a woman tamed
Her promise held, while his pillow
keeps,

 A suffocating sleep.



Artwork by Jodi Corbett

Voices of a Gendered Nation: Barbie and G. I. Joe Speak Out

By Theresa Fort
Composition and Literature
Summer 2002

In the 1960s there emerged in America a new national consciousness characterized by rock-n-roll, free love, and social protest. A spirit of revolution gave rise to the voices of a new generation, as African-Americans promoted their civil rights and college students protested the war in Vietnam. In this atmosphere of social reform, women were inspired to add their voices to the cacophony of discontent. Their contribution to the evolution of American society has had far-reaching implications for both sexes in subsequent generations.

There is a great deal of confusion among both sexes, born of mixed messages about what are acceptable roles for men and women in society. In the decades following the 1960s, women achieved a large measure of equality in political and economic spheres, but in the home, most women still struggled against societal expectations in the roles of wife and mother and the unrealistic models of beauty portrayed in the media. Women's liberation from these restrictive stereotypes necessarily affects the lives of men who, once raised to be strong and responsible breadwinners, are suddenly expected to be sensitive and sympathetic caregivers. Many problems of today's youth are the direct result of gender-based socialization rooted in stereotypes established in previous decades.

Feminist writer Marge Piercy has been challenging gender roles since the Sixties. Earning a master's degree from Northwestern University in 1958, Piercy became the voice of women brought up in the conservative Fifties, coming of age in the radical Sixties. As a member of the radical group, Students for a Democratic Society, she spoke out in the 1960s and 1970s against such social issues as poverty, environmentalism, and civil and women's rights. Her literary work, including poetry, essays and novels, focuses on the effects of social forces upon individuals, particularly women ("Marge Piercy," 360).

In "You Are Your Own Magician: A Vision of Integrity in the Poetry of Marge Piercy," literary critic Jean Rosenbaum comments that Piercy challenges traditional gender roles of her time that equate men with mind and women with body, and endeavors to "synthesize and unify the separate parts to form whole people, thinking, feeling men and women, confident in mind and body" (405). Discussing Piercy's work, Rosenbaum notes that "in a number of poems she [Piercy] examines the female growing up process in America; in each case, the young girl is shown to possess great potential strength and individuality which is slowly but surely diverted or covered over" (405).

Piercy's 1969 free verse poem, "Barbie Doll," which follows, is one such work:

Barbie Doll

This girlchild was born as usual
and presented dolls that did pee-pee
and miniature GE stoves and irons
and wee lipsticks the color of cherry candy.
Then in the magic of puberty, a classmate said:
You have a great big nose and fat legs.

She was healthy, tested intelligent,
possessed strong arms and back,



abundant sexual drive and manual dexterity.
She went to and fro apologizing.
Everyone saw a fat nose on thick legs.

She was advised to play coy,
exhorted to come on hearty,
exercise, diet, smile and wheedle.
Her good nature wore out
like a fan belt.
So she cut off her nose and her legs
and offered them up.
In the casket displayed on satin she lay
with the undertaker's cosmetics painted on,
a turned-up putty nose,
dressed in a pink and white nightie.
Doesn't she look pretty? everyone said.
Consummation at last.
To every woman a happy ending.
(Piercy, 882)



Artwork by Marissa Sharon

In "Barbie Doll," Piercy describes the typical upbringing of a "girlchild." The young subject of the poem is prodded by parents and pressured by peers to strive for an impossible standard of physical beauty, to the impairment of her other good qualities. Unable to fit herself into the mold of the ideal woman, the grown-up girl suffers a breakdown and sacrifices her unacceptable body parts to society, ironically becoming the ideal woman at the hands of the undertaker.

Robert Perrin, teacher and director of the writing program at Indiana State University, Terre Haute, chooses the poem "Barbie Doll" to teach students to "create new meanings" from literature, challenging them to "turn the poem inside out" and consider the implications of a "parallel poem" entitled "G.I. Joe." Using this approach, students are forced to carefully examine the poem's use of language, imagery, and structure as well as its "thematic concerns" of gender-based stereotypes (Perrin, par. 9-11).

While the discussion of female stereotypes has been going on for a long time, concern for boys has just recently emerged in response to rising violence, falling grades and increased incidences of depression and suicide among boys (Pollack, xxiii). In his 1998 book, *Real Boys*, author William Pollack, Ph. D. calls the damaging social customs promoted by society for the raising of boys the "Boy Code." His description of the Boy Code and its effects on boys sounds very much like the flipside of Piercy's poem "Barbie Doll":

The Boy Code is a set of behaviors, rules of conduct, cultural shibboleths, and even a lexicon, that is inculcated into boys by our society – from the very beginning of a boy's life. In effect, we hold up a mirror to our boys that reflects back a distorted and outmoded image of the ideal boy – an image that our boys feel under pressure to emulate. When a boy tries to see his own genuine attributes, his true self, in the mirror, he can't; he only sees how he falls short of this impossible and obsolete ideal. (xxiii)

Pollack's observations stem from a study entitled "Listening to Boys' Voices" which he performed in conjunction with research colleagues from Harvard Medical School. The study, in which researchers observed and interviewed hundreds of boys and their parents, connects the increased

incidence of low self-esteem, depression and violence among adolescent boys to the way they were raised (Pollack, xxi). Undoubtedly, the Boy Code is the vestige of the male stereotype passed down to today's youth from previous generations.

It is culturally accepted that boys and girls are nurtured differently. Both male and female children are presented with toys thought to be intrinsically pleasing to their respective genders. Confusion arises when societal standards clash with a child's natural disposition or even with each other. In "Barbie Doll" the "girlchild" is "born as usual" (1), implying that the treatment of the girl is the normal, accepted practice of society, and the toys presented to her are common to the experience of all girls. Those toys, however, send mixed messages about what it means to be a woman. The "dolls that did pee-pee" and "mini GE™ stoves and irons" (2-3) teach girls to emulate the domestic virtues of Mother; but the "wee lipsticks the color of cherry candy" (4) suggest sexual beauty as a model of femininity. Likewise, boys are expected to look up to their fathers as examples of responsible manliness, but are presented with toys that glorify danger and adventure. Young boys might play with scaled down racecars, pretending that they are racecar drivers, or miniature station wagons just like Dad's. Boys traditionally play cowboy and Indian or war games, and in Peirce's generation probably idolized John Wayne as much as their own fathers.

But these fantasy worlds quickly disappear for both boys and girls when they reach "the magic of puberty" (Piercy, line 5). Adolescence is a difficult time for both sexes, a time when children are painfully self-conscious and sensitive to the opinions of their peers. In "Barbie Doll" the adolescent girl's self-image is irreparably damaged when a classmate announces, "You have a great big nose and fat legs" (6). From the classmate's assessment of her, the girl learns that her worth in society is based upon her physical appearance. A boy's worth, however, may be based upon his physical strength and bravado. His self-esteem could be easily damaged by a comment such as "You are a sissy."

The disapproval of peers and the expectations of parents suppress the true character of the "girlchild" in "Barbie Doll," covering over her positive attributes, strengths, and preferences. Subsequently, the girl never learns to trust in her true self. The poem's speaker attests to the good qualities inherent in the girl in stanza two: "She was healthy, tested intelligent / possessed strong arms and back, / abundant sexual drive and manual dexterity" (7-9). Despite these qualities, the girl goes "to and fro apologizing" for her "fat nose and thick legs" (10-11). Conversely, a boy might be good at math, enjoy hunting and fishing, and like girls, but if he is sensitive he has reason to apologize.

The conflicting advice continues into adulthood when the young woman in the "Barbie Doll" is "advised to play coy" and "exhorted to come on hearty" (12-13). She is first told to be shy and modest ("coy"), and then, friendly and spirited ("hearty"). By contrast, a young man of the same generation would be commanded to assert himself on one hand, and instructed to conduct himself like "a gentleman" on the other. The woman in the poem is encouraged to strive for physical beauty and attractiveness to the opposite sex when she is told to "exercise, diet, smile and wheedle" (14). A young man might be advised to lift weights, brag and flex to attract a mate.

Confused and dejected by all this conflicting advice, the young woman in Piercy's poem breaks down. The speaker says, "Her good nature wore out / like a fan belt" (15-16). The unexpected simile likening the woman's good nature to a fan belt suggests that the damage could not be repaired. As a woman, she could no more fix her broken psyche than fix her car. "So she cut off her nose and her legs / and offered them up" (17-18). Finally, the woman sacrifices those parts of herself that do not fit the Barbie mold.

In *Real Boys*, Pollack observes that boys also sacrifice their real selves to society's standards. Influenced to be strong and tough, Pollack reports, a boy might alter his behavior in order to adhere to the tenets of the Boy Code, shedding his natural sensitivity or giving up activities that he once enjoyed (159). Boys, like the girl in the poem, may turn to self-destructive behavior in order to "fix" what they perceive to be wrong with them.

Ironically, it is the undertaker who fixes the woman in "Barbie Doll," giving her a "tiny, up-turned nose," a "pink and white nightie" and "display[ing] her on satin" for all to admire (19-22). In death, the woman becomes the ideal she could not attain in life. The mourners comment on her beauty: "Doesn't she look pretty? everyone said" (23). But what would they say about boys? Who will fix them? How are they to become the ideal of strength and masculinity espoused by society?

A poem embodying the masculine ideal might sound like this:

G.I. Joe

This little man was born as usual
presented with tiny race cars and
stationwagons with doors that open and close,
miniature bows and arrows, cowboy boots and little six shooters.
Then in the magic of puberty a classmate said:
"You are a sissy."

He was healthy, good at math,
able to leap tall neighbor kids on his bicycle,
liked girls, hunting and fishing.
He went to and fro apologizing.
Everyone saw a sissy.

He was commanded to assert himself,
Prodded to come on macho,
lift heavy weights, flex and brag.
His good nature unraveled
like the hem of a dress.
So he took his father's gun
and shot off his arms.
Now he is much admired,
with bionic biceps the surgeon has built,
sought after arm-wrestling champion,
crusher of beer cans and firm handshaker.
Isn't he strong? everyone says.
Domination at last.
To every boy a happy ending. (Author's poem)



This poem, like Piercy's "Barbie Doll," is an exaggeration. It is doubtful that the young woman in "Barbie Doll" really amputated her body parts, or that the hypothetical young man in "G.I. Joe" actually shot off his arms, but these exaggerated images parallel the ridiculous ideals set up by society for children to idolize. A Barbie Doll's figure, enlarged to scale, would measure an odd 38-18-34 (Rosenberg), and G.I. Joe's double-jointed limbs can be grossly contorted like no real boy's can. Neither Barbie nor G.I. Joe appears in either poem; rather, as titles, the universally known dolls serve as symbols of the exaggerated gender-based ideals of a generation.

Much has changed since 1969, and much has remained the same. As women continue to gain equality in the workplace, men have assumed a more active role in the home and family. Despite the changed roles of both men and women in America however, society at large still pays lip service to gender equality, meanwhile imposing damaging restrictive stereotypes on its youth. Thankfully, new voices are being raised in their defense. Current feminist and child advocacy agendas strive to change the assignment of "male" and "female" roles, advocating that children now be raised to accept dual roles, balancing public achievement with familial responsibilities (Fox-Genovese, 49). As gender roles evolve in society, men and women will necessarily evolve as individuals and as parents. Each generation moves closer to becoming the ideal that Piercy envisioned more than three decades ago: a generation of "whole people, thinking, feeling men and women, confident in mind and body" (Rosenbaum, 405).

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BIOGRAPHY

Theresa Fort, 39, is a second year student at RACC, attending part time because she works full-time. A Communications Transfer major, she hopes to transfer to Kutztown's Professional Writing program. During the winter term, she joined the Legacy staff as a proof editor, an experience she has found both challenging and rewarding.

Theresa wrote "Voices" because Marge Piercy's poem "Barbie Doll" perfectly described her experience as a young girl growing up in the 1960s and coming of age in the 1970s. What was most interesting to her was that the young women in her class—those of her daughter's generation—did not share in her experience and understanding of the poem, indicating to her that things really have changed for women.

She is married and has two children, aged 18 and 20. When she is not reading and writing college papers, Theresa likes to read short stories, poetry and essays. Her favorite thing to do is to go biking with her husband on Berks County's many beautiful trails.



Marisa Sloane, RACC Student

Photograph & Artwork by Jodi Corbett

Mission Accomplished or Impossible?: Confronting Racism and Sexism in the Women's Movement

By Isis Hollis
English Composition Honors
Summer 2002

The sun beamed a sweltering 98 degrees and rising heat onto the campus. As I took refuge under a nearby shady maple tree, I could see the students rushing across the crosswalk to their classes. Cars would yield to the students, allowing them passage to the other side. I noticed an older black woman struggling across the street pulling one of those backpacks on wheels. As I looked on in sheer horror, I noticed a car speeding up towards the crosswalk. The lady must have noticed also and snatched herself and her backpack quickly out of the way. My eyes filled with tears as I remembered a passage from a speech given by Sojourner Truth, another older black woman, many years ago:

That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud puddles, or gives me any best place! And ain't I a woman? Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me! And ain't I a woman? I could work as much and eat as much as a man-when I could get it – and bear the lash as well! And ain't I a woman? I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman. (Truth, 1851)

Those riveting emotions of one woman's assessment of the trials and tribulations of women of color marked history in confronting their unique oppression during the Women's Movement. In addition to perceived opposition and oppression from a patriarchal society, the Women's Movement also faced discord from within the organization itself. Although the Women's Movement was established with a mission of securing equality for all women, women of color faced a unique oppression because they were confronted with unrelenting racism within that movement.

Did the Women's Movement address the issues of women of color? Was it possible to speak about the oppression of women without accounting for the different ways in which women were situated within societies in terms of ethnicity, class, and sexuality? Many white feminists felt that the Women's Movement was solely based on a platform of equality of gender. Jane Torrey offered to explain the absence of women of color in the feminist movement. She suggested, "A high level of black consciousness may block the rise of feminist consciousness and result in a tendency [among black women] to focus on the differences between black and white women" (Gay & Tate, 1998).

Moreover, the white feminists' approach to women's liberation was incongruent with the feminist approach espoused by women of color. By and large, white feminists advocated a separatist movement that sought specifically to completely disassociate themselves from white men. Black women, however, realized and acknowledged the impossibility of separating themselves from Black men as both were involved in the struggle against racism.

The Women's Movement failed to acknowledge that race was as significant as gender in forming their political identities. While it is true that the Women's Movement sought for the equality of women, women of color were confronted with both racism and sexism. Despite physical abuse,

*will
you
stimulate
me*

*with
original
thought*

*can
you
match*

*my
fierce
passion*

*or
will
you*

*run
and
hide*

*as
I
slowly*

*unbutton
my
confidence*

detached

*I
alone
judge
you*

*worthy
or
not*

*and
learn
to
discard*

*as
easily*

*as was done to
me*

*Dara Jarvis
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social discrimination and cultural denigration suffered by white women, their experiences were in no way substantively comparable to the group experience of slavery and lynching for blacks. Black women slaves were exploited for labor, flogged and mutilated, and sexually abused and raped.

Angela Davis recalls being heavily criticized for doing a "man's job" and hearing "women should not play leadership roles.... [A] woman was suppose to 'inspire her man and his children'" (Taylor, 2001). Barbara Smith (1998), co-founder of the Combahee River Collective, defines feminism as:

The political theory and practice that struggles to free **all** women: women of color, working class women, disabled women, lesbians, old women – as well as white, economically privileged, heterosexual women. Anything less than this vision of total freedom is not feminism, but merely female self-aggrandizement."

Women of color felt that race was as significant as gender in addressing the oppression of all women, thereby collectively identifying and unifying the needs of all women.

Benita Roth argues that the white feminists developed a sense of sisterhood prioritizing gender oppression over other forms of oppression as well as ignoring the differences among women (2000). This forced women of color to organize their own organizations. The competitive tone of the 1960s and '70s Women's Movement in "organizing one's own as the only authentic style of activism ... kept feminists in distinct racial/ethnic organizations" (Roth, 2000). According to Angela Davis (1996): "It is important not only to have the awareness and to feel impelled to become involved, it is important that there be a forum out there to which one can relate, an organization, a movement."

The Combahee River Collective, a Boston based organization sought to rectify the injustices presented to women such as racism, classism, and homophobia, "not just gender-based oppression which would only free white, economically privileged, heterosexual women" (Smith, 1998). Women of color, however, stood in solidarity with black men as exemplified by unity in the Black Power and Civil Rights Movements.

Black nationalists urged black women, who had struggled for their freedom along with black men in the Civil Rights Movement, to subordinate themselves for the good of their people. The woman of color's goal was to inspire and

encourage the man and his children. Gay and Tate (1998) noted that women of color were influenced and involved in their family and community: "An alliance along gender lines is considered dilutive to the strength of the black struggle for equality, whose primary resource for affecting change is black group consciousness."

The Women's Movement was not sensitive to nor did it address the unique oppression of women of color. Racism within the Women's Movement minimized the issues of women of color. The exclusion of women of color in the Women's Movement created barriers for their participation. White feminists sought separatism to completely disassociate themselves from white men, while women of color stood in solidarity with men of color uniting for a common goal. "We realize that the liberation of all oppressed people necessitates the destruction of the political and economic system of oppression" (Combahee River Collective Statement, 1977).

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BIOGRAPHY

Isis Hollis, 31, is a second year RACC student. She is seeking a Business Management degree, and plans to transfer to Penn State University or Temple University to study International Finance.

She wrote "Mission Impossible: Racism and Sexism Confronted in the Women's Movement" to learn that "women of all ethnic backgrounds faced various oppressions besides sexism."

Isis's life revolves around school, her job, and a large extended family. She lives by a few rules. "If opportunity does not knock, [one] must build a door" and "the most expensive thing you will ever own is a closed mind!" Also, Isis believes that happiness with oneself will keep disappointments from stinging so badly.

American Labor Unions in the Twenty-first Century

By Frank Borawski
English Composition
Winter 2003

Today's unions are not the same as our fathers' once were. Today they are weak, uncoordinated, and fueled by political undercurrents, defeating the very purpose for which they were created: to shield workers from unfair labor practices. Some unions are little more than a figurehead, acting in the best interest of the employees, but lacking authority to get anything accomplished. Some union officials are there only to help themselves get more money or use the title and influence as a stepping-stone into politics. Unions were created to protect workers rights. Now, sixty years later, most unions are ineffective, resulting in a loss to decent paying jobs; but it is not too late to strengthen American labor.

My own father was a member of the steelworkers' union for more than forty years. I was pretty young at the time, but remember when he was on strike once. The strike lasted less than two weeks. The union workers got what they demanded and they have not gone on strike since. That sounds like it was pretty effective. That was the strength of the unions. The workers were united against those who would exploit them. My father told me if it were not for his union, we wouldn't have a house, or a car (much less two) and my education. Before my father got married and had children to care for and his lifestyle changed drastically, he could afford to buy a new car every four years. He was able to provide all these things due to the well-paying job he had. Voluntarily working weekends for overtime at time-and-a-half and double-time didn't hurt either. He told me I should get a union job if I could. He wanted to see me do better than him, as all parents do. Unfortunately, he could not foresee the



One of many area factories - Photographed by Joanne Gabel

changes in our society that have occurred and subdued my efforts and many like me.

My father would have been thrilled to see me get a job in a company with a strong, cohesive union. Too bad it was neither strong nor cohesive. My experience, as short as it was, turned out to be very educational. I learned how to fool the supervisors, how to get out of doing my job and lay it on someone else, and how and when to take breaks that were three times longer than was allowed. Aside from a long lunch now and then, I actually did not do these things; however, the example was there to follow. All of these guys who were there thirty years and had no chance of getting fired, showed me this attitude towards work. Phrases like "I don't know" and "that's not my department" were common. I was forced to ask myself, "They worked here thirty years and don't know how to fix it?" These individuals willingly taught me the wrong kind of work ethic.

Coworkers in other departments told me of their training experiences. Their mentors did

not want to teach them anything because that would have been more work, and they knew how to get out of doing it. The union bred that sort of behavior. I liked to find the answer or solve the problem. I wanted to learn everything I could from the senior workers, not just what I needed to know to get by. In order to be dependable, I needed to be knowledgeable. Instead, "mentoring" came from statements like "I've got thirty-three years, I'm not doing that! Get him to do it!" while pointing to someone with just a year or two. After years of neglecting their responsibilities, they became lazy, refusing to do the most basic requirements of their jobs.

When lay-offs came around, it was the young eager people willing to do their job that got let go. Those with enough seniority stayed; however, most of them were the ones who, instead of being grateful for having such a job, complained about the minor tasks asked of them. The company offered early retirement package for those who qualified. When not enough senior workers accepted the package, the company offered a package that would add five years to their age and five years to their length of employment to increase the retirement benefits. The senior workers still stayed. Had the company been able to require certain employees to retire, maybe the end result would have been different. The union protected everybody, regardless of the situation or infraction. Protecting everybody in this case meant that there would be lay-offs and only the younger people with very little time had to go. In the name of doing what they were chartered for, they saved bad workers, lazy workers, and incompetent workers.

The union went even a step further in promoting some questionable behavior. Someone complained to the union that there were fewer women in my grade of technician statistically and told the union they needed to get that percentage up. The company had an

in-house training course and started to encourage women to apply. Less than ten percent of these women passed but under pressure from the union qualified them all. That type of action generated contempt. I paid thousands of dollars for my education and now this woman, who had twenty years, earned more than I did. In addition, she also had seniority on my position even though she did not even understand the basics. She got the job because she had more time. If she had been smarter or more qualified, I would have found that decision acceptable. She was not. She was merely there longer, and was helped up the ranks by the union just because she was female. An unqualified and incompetent worker advanced due to the union. In my department, where this woman worked, we dealt with hydrogen under pressure at 1200 degrees. Incompetence in that setting is asking for fatalities. The union created a dangerous situation by placing an unqualified worker into a hazardous job.

One more example of my union fueling contempt between workers: they denied my grade technician a raise. The company offered a three-dollar-an-hour raise for anyone in my grade who stayed in their department for one year. The company's reason for this decision was that training for my grade was time-consuming and therefore expensive. There were many positions in my grade to be filled and that left spots open all over the plant. Everyone in my grade transferred to a better department and shift as soon as they could, which resulted in more training because every department had different machinery. The union said no because if a raise was offered to one group—which in this case was to our grade technician—a raise must be offered to every union employee. That was their idea of fair. Did you ever hear of a union denying its members a raise? Did you ever hear of a company with a union shop offer a raise, and a generous one at that, on their own initiative? Unions are

supposed to protect workers from companies that use unfair labor practices, not deny generous raises.

The raise incident was politically motivated. Apparently, the union officers had an aversion for the grade for which I was hired. They felt the company did not need a separate grade to perform these duties and that other employees could do our work in addition to their own. They wanted senior employees, given a little training and a small wage increase, to perform our obligations. Does that sound fair? Did you ever hear of a union suggesting jobs be eliminated? The last issue may be a small one for me, as I am unmarried, but distressing for those with a family. The union allowed the company to force personnel to work weekends—if proven necessary to handle the workload—and staff twenty-four hours a day, seven days a week operation. My father's union never would have allowed that during his time, as I stated earlier, working weekends was voluntary. Now, even his union has given up all the benefits that my father went on strike for some twenty-odd years ago.

The actions of an ineffective union had many consequences. Hundreds of workers were laid-off without any way to rid themselves of the high-priced and lazy employees. Sadly, it was not just my plant or even just within my company. Many other local companies laid-off union workers. They claimed a slow economy, a drop in product need, and high payroll. One local company built and relocated their warehouse to Tennessee where there are less restrictive laws and no union will be allowed. If they had money to build a new building, their excuses must have been fabricated. The companies are not losing money; they are simply choosing to spend it somewhere else. While my former company was supposedly

going bankrupt, our president and CEO received a \$4 million bonus. My job went to Singapore, where that plant will fulfill the \$150-million government contract my former employer was awarded recently. That kind of contract would have kept both Pennsylvanian plants running for at least a year and could have possibly stimulated our local economy.

“The unions that once served these people now only serve themselves.”

Now, the jobs that are left are minimum wage and dead-end jobs. People who were formally living on a well-paying job cannot even get two jobs that would replace the one they had. Without any decent employment opportunities, the motivated and educated people in this area will leave. It's already happening. Most everyone I know and meet say they cannot wait to leave. I myself see no future in Berks County. The unions that once served these people now only serve themselves. My father's plant now sits on polluted acres, empty of all its life-giving workers, and void of purpose. A half-dozen more plants are awaiting the same fate. How will we convince our children to follow the path laid before us by our fathers when crime may be the only industry left? The consequence of few well-paying jobs in the local area is far-reaching. Currently, many individual lives are in turmoil from massive industry lay-offs. However, the future of the community is even bleaker because the educated have limited employment opportunity in Berks County, forcing workers to move out of the area.

Action must be taken. We must not allow the coming disaster to gain momentum. Unions must refocus and reorganize to become effective again. They must build better relationships between all levels of workers rather than encourage jealousy or sabotage between workers of different levels. Company promotions and lay-offs should be based on skill and productivity rather than a worker's

seniority. State legislation that supports local businesses is nothing new, but laws should be made more effective. Laws should be created to penalize companies and the CEO's that pull out of struggling areas; after all, the CEO's are not the ones who are suffering. It is the delicate network of cash flow that will be most affected. Government contracts should be awarded only to companies that fulfill their obligations using American, not foreign, labor. We should do what is necessary to make "American made" more cost-effective than "Made in Taiwan." If we do not protect our local jobs, they will be stolen from American workers and our entire nation will struggle at a global level.

Berks County is steadily slipping. According to the Department of Labor, unemployment in

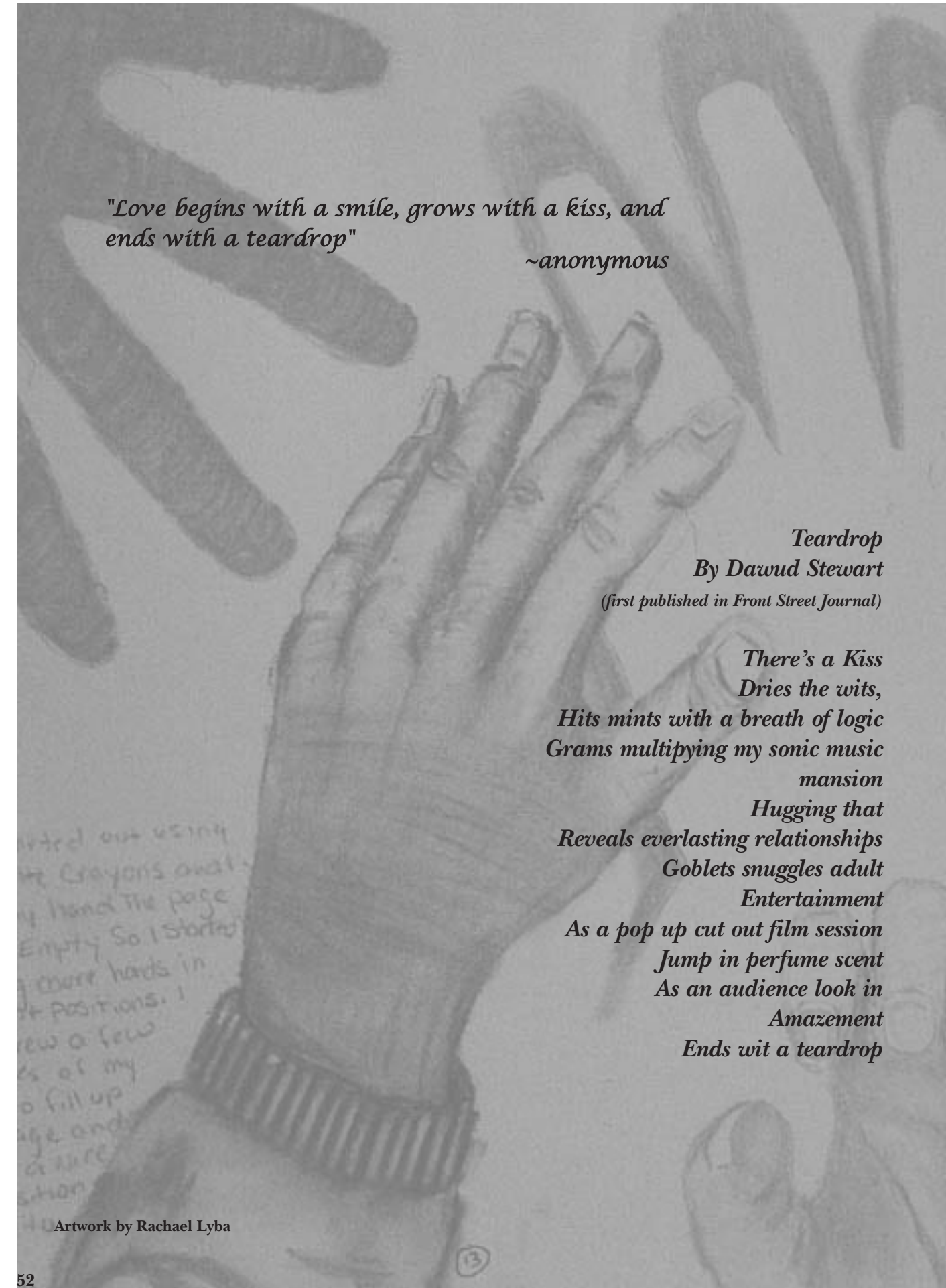
Pennsylvania is at its highest percentage in nearly ten years. One only needs to read the daily newspaper to see that drug-related crimes have risen to their highest levels in recent years. Our country is one large community made up of little communities. If our small community slips, like others in Pennsylvania, we weaken the whole the nation. Ineffective unions are now costing us jobs. We need strong unions to keep corporate greed in check and stop the decline. However, unions cannot do it alone; they need honest working men like my father and our government's support. Our nation needs American labor unions to become strong again if we want to stay the most powerful nation in the world.

BIOGRAPHY

Frank Borawski, 30, is a first year RACC student. He received an A.A.S. degree in electronics from Lincoln Technical Institute in 1992. Frank is seeking an IMT degree from RACC.

He wrote "American Labor Unions in the Twenty-first Century" based on his experiences as a union worker for a large, local company. Frank is retraining due to job loss.

Frank is very interested in learning new skills such as welding, plumbing and HVAC. He also enjoys sports and has participated in bowling, pool, darts, and hockey leagues over the past ten years.



*"Love begins with a smile, grows with a kiss, and
ends with a teardrop"*

~anonymous

Teardrop

By Dawud Stewart

(first published in Front Street Journal)

*There's a Kiss
Dries the wits,
Hits mints with a breath of logic
Grams multiplying my sonic music
mansion
Hugging that
Reveals everlasting relationships
Goblets smuggles adult
Entertainment
As a pop up cut out film session
Jump in perfume scent
As an audience look in
Amazement
Ends wit a teardrop*

Artwork by Rachael Lyba

The Good Enoughs

By Jodi Corbett

The Not-Good-Enough-Girl

*lived in a not good enough way
where she had a good-for-nothing-father,
and a never-good-enough-mother,
in a too-many-mouths-to-feed family,
who had a kicked-too-many-times-dog
that bit the Not-Good-Enough-Girl,
and left a scar not as deep
as her Good-For-Nothing-Father,
who always tried to look good,*

Which they did.

*Her Never-Good-Enough-Mother
saw her Not-Good-Enough-Girl become a woman.
So she threw her out of the too-good-to-be-true house.
(Where the mother treasured her things,
More than her children's souls,
So the Not-Good-Enough-Girl
met a good soul who did bad things,
and neither one had a good place to live,
which of course, they said,
"We could get a better place together."*

Which they did.

*But the Not-Good-Enough-Girl
felt that they should be married
because that was a good thing to do,
(and her Never-Good-Enough-Mother thought so).
And the Good-Soul-Who-Did-Bad Things,
(His Do-Right-Father had died,)
loved the Not-Good-Enough-Girl perfectly enough to
do the right thing.*

*So the mostly-good and sometimes-bad couple loved
each other enough
to have good soul sons,
who did naughty things.
which worried the Not-Good-Enough Girl,
into a Good-Enough-Mother,
And the Good-Soul-Who-Did-Bad Things,
into a Do-The-Right-Thing Father.
So the Good-Mother and
The Do-Right-Father lived with a worried dog,
In a small life in their fixed-up,*

*Somewhat broken house,
Filled with cast-away and not-wanted things,
On a pretty good street, where some people wouldn't
live.*

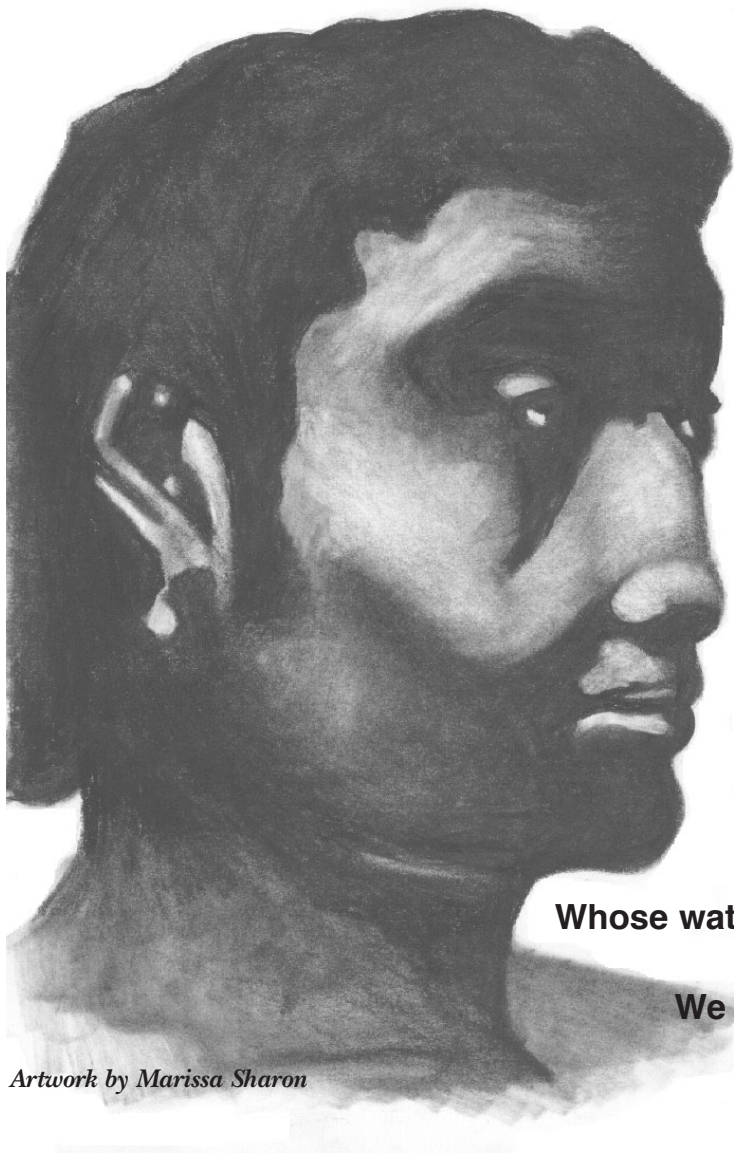
*But it was a decent enough town that had good
schools and a good church to make good boys into
Good-Men –*

Which they did.

*(Although the boys did some bad things along the
way, which made the Good -Mother worry she was
not good enough.
And the Do-Right-Father tried
but still did bad things).*

*Time passed when the worried dog died,
and the Good-Men found Good-Enough-Wives and
had Good-Soul-Children too,
who visited the getting-older,
but still getting-around couple,
In their still somewhat-broken home.
And then, one after the other,
The Good-Mother ceased her last breath to The-Do-
Right-Father who took just one more.
So the boys put sunflowers on their graves,
in the place where they used to walk the worried dog,
and prayed them to Heaven,
(because it was the right thing to do).
Hoping the couple, who had perfect love,
was good enough.
even though bad things happened,
which they did –
to the spoon-sleeping souls
marked by footprints,
in the fresh fallen snow.*





Artwork by Marissa Sharon

**We No Longer Have Our Yesterdays...
By Thomas V. Alexander, Jr.**

**We no longer have our yesterdays
For they have come to pass.
History is our memory,
Of our ancestry,
Rooted much deeper than grass.
The roots are intertwining,
Connecting every single soul.
These roots are fed by the well of time,
Whose waters are deeper than we may even know.**

**We no longer have the capability to change
That which came to be "was."
But through the understanding of hope,
Delivered on the wheels of love;
We can see this is our window of opportunity,
Since it's a universal truth,
That we as mortals come to pass,
And our yesterdays are our proof.**

**So in the time we have,
We must do what we can,
To bring to action a plan,
That will benefit all of Man.
Not directly for our generation alone;
But for the ones that are to come to call this land home.**

Martin Luther King, Jr.: Personalism Philosophy

By Dara Jarvis

Philosophy

Winter 2003

Martin Luther King, Jr. is widely regarded as a great leader, orator, and the driving force of the Civil Rights Movement in the 1960's; and well known for his, "I Have A Dream" speech. Many would assume the powerful message of that speech was his philosophy. There are those that may believe his view on civil disobedience was the philosophy that drove him. Others may not see him as a philosopher at all. Even his followers may not have been aware of his own personal philosophy. Through research, it was discovered that he indeed had his own philosophical view based on personalism. He first began to believe, while attending Boston University, that God was a personal God, and that all human personalities or individuals had worth. This philosophy can be seen throughout his works and his speeches.

Atlanta, Georgia was the birthplace of Martin Luther King, Jr., January 15th 1929. His father, Martin Luther King, Sr., the son of a slave, was a preacher in a well-known church, Ebenezer Baptist Church. The King family was respected and lived a middle class existence, as a black family living in the South. King, Jr. learned of racial discrimination and segregation at an early age. He was influenced by his father's preaching and by different speakers, early on. He understood the power of good speaking, telling his father, "That man had some big words, Daddy. When I grow up I'm going to get me some big words' " (Baker 20). King, Jr. graduated from Morehouse College. In college he was ordained and became the assistant pastor to his father. While pursuing his Bachelor of Divinity Degree at Crozer Theological Seminary near Philadelphia he attended philosophy lectures at the nearby University of Pennsylvania. While at Crozer and Boston University he became

interested in the works of Hegel and Rauschenbusch.

"He was particularly impressed with the German philosopher, Hegel, and the American theologian Walter Rauschenbusch. Hegel's theory that world leaders were agents who carry out the will of the 'world spirit' he found especially interesting. And of Rauschenbusch's theory of a social gospel, described in his book, *Christianity and Social Crises*." (Baker 25-26)

In the former and latter reference, we can see the beginnings of the ideas of leadership, and God, as well as eliminating that which oppresses the personality, taking shape. King, Jr. is quoted as saying that he was "on a serious quest for a method to eliminate social evil" (Baker 25). His quest took him to the teachings of and eventual meeting with Ghandi, who was influenced by American author Henry David Thoreau. The information that he gleaned from all of his studying brought him to his own philosophy.

"He believed that, 'The clue to the meaning of ultimate reality is found in the personality.' Later he wrote, 'This personal idealism remains today my basic philosophic position. Personalism's insistence that only the personality - finite and infinite - is ultimately real, strengthened me in two convictions; it gave me a metaphysical and philosophical grounding for the idea of a personal God, and it gave me a metaphysical basis for my belief in the dignity and worth of all human personality.'" (Baker 29)

King, Jr.'s role as a leader for those seeking dignity and worth revealed itself during the 1955 Montgomery bus boycott, fueled by Rosa Parks, who refused to give up her seat to a white person. King and his family were threatened and their home bombed because he refused to stop the boycott. Steadfast in his belief of personal worth he helped make a difference to so many individuals. "King rode on Montgomery's first integrated bus. 'Montgomery was the soil,' wrote King's widow in her autobiography, *My Life with Martin Luther King, Jr.*, 'in which the seed of a new theory of social action took root.'" (Black Literature Criticism 1181).

In 1963 King, Jr. was arrested in Birmingham, Alabama for his civil disobedience work. His now famous, *Letter From Birmingham City Jail*, is filled with his conviction concerning personalism philosophy, as seen from this excerpt: "[...]when you are forever fighting a degenerating sense of 'nobodiness'" (Kessler 200). The term "nobodiness" sharply notes a lack of personal individualism. Supporting this philosophy he describes just and unjust laws, bringing home the effect of both laws on the human personality. "Any law that uplifts human personality is just. Any law that degrades human personality is unjust" (Kessler 200).

Another important event in 1963 was King Jr.'s, "I Have A Dream" speech on the steps of the Lincoln Memorial, where he declared, "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character" (Black Literature Criticism 1181). Again, he directs the audience to look at the individual as a personality, with character.

"Any law that uplifts human personality is just. Any law that degrades human personality is unjust"

- Martin Luther King Jr.

During the Vietnam conflict, King, Jr. spoke about how the war was keeping blacks in poverty and that they were consistently sent to Vietnam at a higher percentage rate than whites. "King claimed that if 'America's soul becomes totally poisoned, part of the autopsy must read Vietnam.'". But he tied America's salvation to the salvation of people everywhere, arguing that the nation 'can never be saved so long as it destroys the deepest hopes of men the world over'" (Dyson 73). His concern for the well-being of people from other countries and their hopes brings us back to his idea of personalism being the true reality, despite the work he still needed to do in America. "In a radio address posthumously published in *The Trumpet of Conscience* (1968), King, Jr. explained why speaking out on Vietnam was so important to him. He stated: 'I cannot forget that the Nobel Prize for Peace was also a commission -a commission to work harder than I ever worked before for the brotherhood of man. This is a calling which takes me beyond national allegiances'" (Black Literature Criticism 1182).

Unfortunately, Martin Luther King, Jr. was assassinated on April 4th, 1968. In his memorable speech, "I See The Promised Land," given the night before he was shot, King, Jr. encouraged his followers to continue on with his work. He was also quoted at another time saying, "The quality, not the longevity, of one's life is what is important. If you are cut down in a movement that is designed to save the soul of a nation then no other death could be more redemptive" (Baker 82). The words quality and soul again bring us back to a personal and theological view.

In his own words, this overlooked treasure of his philosophy brings him to the status of a

modern day philosopher. Personal idealism of God and man is woven throughout his life and work, despite the dangers to him and his family. King, Jr. carried on because he believed so strongly in a God that was personal to him, a far cry from when as a young man, "he declared himself agnostic" (Black Literature Criticism 1180). During the Montgomery Bus Boycott his concern was for the individual subjected to bad treatment. In the *Letter From Birmingham City, Jail*, we see that he abhors unjust laws that degrade the human personality. From Washington, D. C. we hear him cry out that a

person's individual character should be judged, nothing else. King, Jr.'s conviction to end the fighting in Vietnam was underscored with his hope for all men. This hope means different things to different personalities, but in common they have a personal reality. His last speech denotes the importance of the quality of the individual's life, with all of its personal nuances. The life and the work of Martin Luther King, Jr. resounds with his philosophy on personalism, that of a personal God, and of each person's worth as an individual.

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The Trumpet of Conscience 1968

BIOGRAPHY

Dara Jarvis, 48, is a second year RACC student, attending part-time in the evening. A Liberal Arts transfer; she hopes to major in Psychology at Albright College.

She wrote "Martin Luther King: Personalism Philosophy" because she admires King since the 1960's. Dara also contributed an "untitled" poem. Along with personalism, Dara lives life uninhibitedly, yet with Socratic examination of her life.

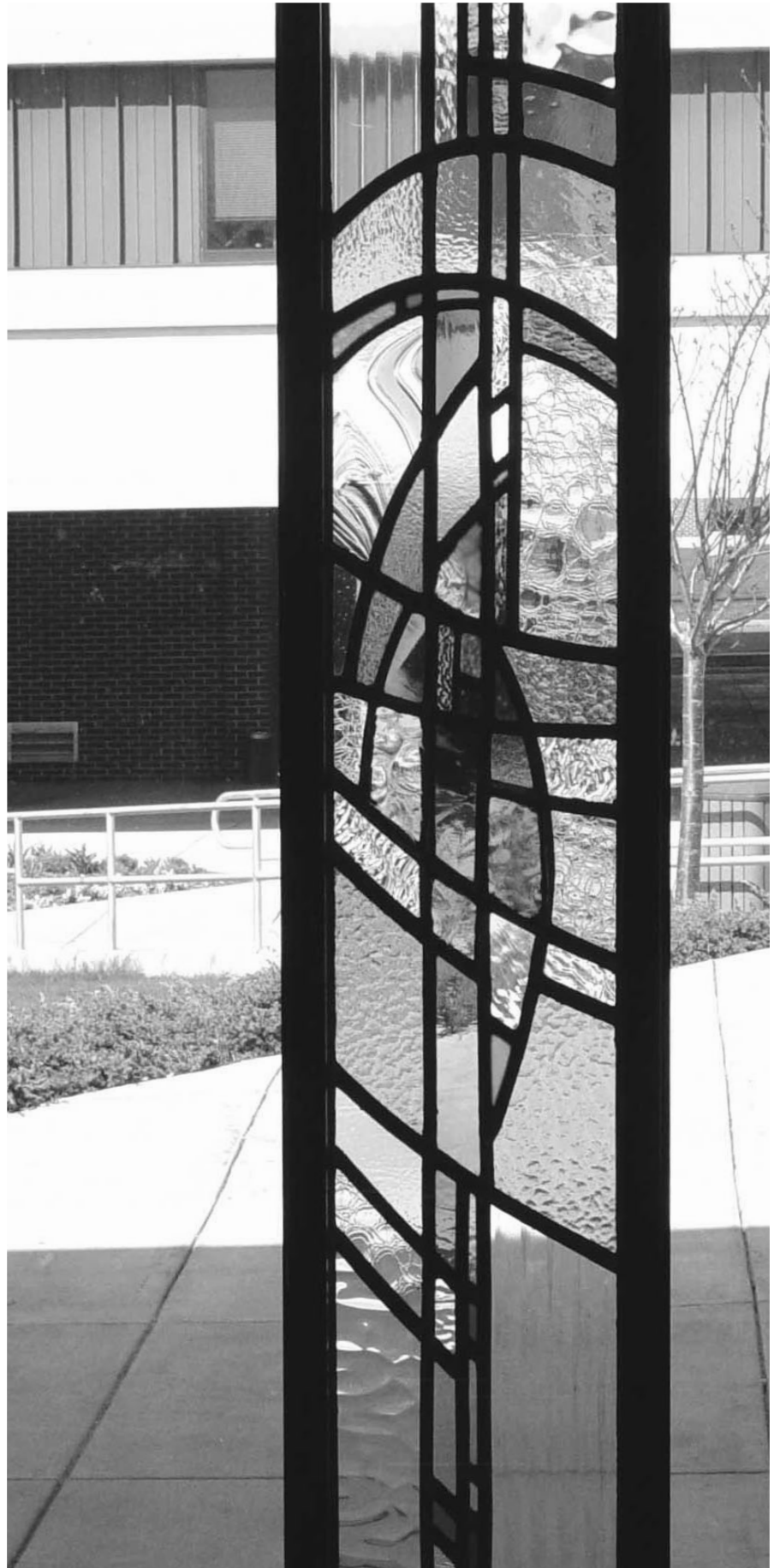
She is the mother of three grown children and works as an administrative assistant at the Reading-Berks Emergency Shelter. Dara participates in a writers' group at Border's books.

First Holy Communion

By Jodi Corbett

*Little white brides
and black-suited boys
sing breathless broken songs
in between
the tingling of brass bells
mingled with clouded myrrh
in a mystic moment
of the kneel-down saced --
Shadowed by a crucifix
of modern-day-men
whose looking-glass-
Saint-stained windows
color the cathedral
in prisms of rose and green
while the high voices
of little white brides
and black-suited boys
ask the Father for
Forgiveness --
"Sinned through my own fault."
as their scrubbed-up hands
Cup the body of Christ
taking first tastes
of the holiness of God
made religious by men.*

*Written in response to the crisis
in the Catholic Church, 2002.*



Stained Glass Window in RACC Cafeteria - Photographed by Jodi Corbett

Influences on Construction of the Religious Clause of the First Amendment

By Eric Hopewell
History of the U.S. I
Fall 2002

Freedom of religion is a phrase with which all United States citizens are familiar. The majority of our citizens would most likely say that religious freedom is guaranteed and protected by the First Amendment. But what does the First Amendment say about this subject? It reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof" (Constitution of the United States of America). That's it. But there are reasons for its simplicity. The diversity of religion from the beginning of European colonization in North America to the time of the drafting of the Constitution is well documented (Wolf 256-262; Wright 72-97). These differences are reflected in the colonial charters and reinforced later in the states' Constitutions and Declarations of Rights. A little known document called the Northwest Ordinance set an interesting federal precedent concerning religion during the time of the Confederation Congress. These factors all contributed to a skillful broad construction of the religious clause of the First Amendment.

From the beginning of colonization, England granted a charter to each colony. These, in effect, simply stated that the colonists had the same rights as other British citizens under the Magna Carta (Schwartz 49). At that time, the Church of England was the established religion throughout the British Empire. Fairly quickly after the foundation of Virginia, a representative legislature was set up, the House of Burgesses. The other colonies followed a similar path.

Each individual colony then proceeded to alter the charter or add other documents establishing rights beyond what was in the



St. Joseph's Catholic Church- Photographed by Jodi Corbett

charter (Schwartz 50-52). Given the wide range of beliefs, for example between Massachusetts and Rhode Island, these resulting documents varied greatly concerning religious rights. Rhode Island's charter allowed Jews and Quakers to practice freely as long as they didn't disturb the peace (Schwartz 95). In the charter, Roger Williams birthed a radical new idea: government without an official religion affiliation. This surely served as a forecast of the nature of future events. Contrast this situation with Massachusetts, where fines, jail time, and whippings were punishment for a man not going to church (Elson, par. 4). Non-congregationalists were treated harshly, banished, and sometimes even executed (Wright 83). Freedom of religion had different meanings for different people in this period. Rhode Island's definition was similar to what Americans would presume today whereas Massachusetts in effect said that there was only freedom for those who agreed with their established church.

Life, for the most part, continued along these lines for about the next 150 years. Because of the religious intolerance in places like Massachusetts, the congregational church remained very influential and was virtually the government-sponsored church. Pennsylvania and Rhode Island remained very pluralistic because of their tolerance of various religious beliefs (Elson, pars. 1, 2). In between these two extremes were varying degrees of tolerance and freedom along with growing diversity caused by the formation of new Protestant denominations and immigration.

The Declaration of Independence was signed in 1776 and the American Revolution followed. This time period is when the states began actions that would have a major impact on the future of government statements concerning specific rights. The states created their individual Declarations of Rights and Constitutions containing bills of rights. This action was needed to replace their charters because the charters, remember, were from the King and treated the colonists as British citizens. Starting with a clean slate could create radical changes. A sense of unity as a new nation should theoretically have led all the states to proclaim the equivalent rights. However, that was not the case. In fact, the states were still very individualistic and the differences concerning religion were as enormous as any other. These states had been operating officially independently of each other for approximately the past 150 years, so not surprisingly these new recipes used many of the same old ingredients.

On one side were states that endorsed religious policies. In Article XXXIII of Maryland's Declaration of Rights, Christians exclusively were afforded religious liberty and the Legislature could levy taxes in support of Christianity. A small concession was that the taxpayer could decide which denomination received his money (Schwartz 283). Article XXXV also asserts that declaring Christian faith is required for public office (Schwartz 284). Article XXXVIII of the Constitution of South

Carolina goes so far as to proclaim Protestant Christianity as the established religion of the state and sets forth guidelines for declaring a denominational following and rules for the admission of a person to the office a clergyman (Schwartz 333-335).

A different atmosphere existed in some other states. The New Jersey Constitution assured that no taxes would be implemented to advance religion and was the first to adopt anti-establishment language in Articles XXVIII and XXIX. There is still, however, the mention of Protestant requirement for public office (Schwartz 260). New York's Constitution, in Article XXXVIII, gives the right to worship freely so long as the practice doesn't threaten peace and safety of the state (Schwartz 312). North Carolina was also quite liberal. Article XIX of its Constitution says that people can worship God "according to the dictates of their own conscience" (Schwartz 287).

The states were still more concerned with their own personal affairs and had their own ideas about how to conduct affairs. They did not appear to want to be under control of a centralized government. Through development of their own identities with respect to religious practices, each state portrayed itself more as an individual country than as a part of a greater whole. Throughout this period there was persecution of those not affiliated with the Church of England. The plight of Baptists in Virginia is a prime example. One of the tactics of this denomination's tormentors was to dunk them in water as a mockery of their practice of baptism. Virginians like James Madison and Thomas Jefferson were negatively impacted by such behavior and undoubtedly noticed the need for more tolerance of different religions (Library of Congress). Surely cohesiveness and unity must be achieved with respect to religious beliefs and practices to promote harmony. But how? What actions followed?

After the war, the leadership of these newly independent United States understood that there had to be some kind of central order of

law binding all of these distinct states together. The Articles of Confederation were enacted on March 1, 1781. They created a rather powerless federal government and said nothing about religious freedom. The only reference to religion concerns the understanding that the states would be united against a threat of an outside force attacking the United States on account of religion (Articles of Confederation, Article 3). Life continued with no governmental protection of religious beliefs. The states were only loosely joined, still very diverse, and mostly acting in their own best interests.

In 1787 Congress enacted the Northwest Ordinance, nearly unheard of by the majority of Americans living today. The Ordinance was concerned with the Northwest Territory, land west of the Appalachian Mountains and Ohio River. This legislative document provided the means by which new states would be created out of this land. It listed conditions that territories in this area had to meet in order to be admitted to the union as states (Thorpe, par. 2). Article one states, "No person demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments, in said territory." Article three says, "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

This language may not appear to have monumental consequences, but finally the United States central government had made a statement to some degree regarding religious issues and how this central government should address them. However, the Northwest Ordinance did not apply to existing states, only to territories applying for statehood. But this did set a precedent for the federal government in matters of religion. Surely this document had some influence on the construction of the federal Bill of Rights (Hickok 48, 49).

The same year, 1787, spawned a convention that led to the movement to abolish the Articles of Confederation and replace them with a new federal constitution. The desire for this Constitution, let alone the inclusion of a guarantee of religious freedoms, was not universally accepted. Some, particularly citizens and lawmakers in the Federalist camp, thought that a bill of rights was unnecessary. They argued that the people had certain obvious rights that were universally accepted. The concern was that if even one of these rights was not listed in the Constitution, people might fear that the right did not exist. Consequently, if a religious guarantee was not listed in a bill of rights, there was in effect no guarantee of religious freedom. The Antifederalists generally wanted a bill of rights with a promise of religious freedom, maintaining that a large powerful government needed to have limitations placed on it or it could run amuck and impose its will on the people. Religion was one of the primary issues of concern (Preiss and Osterlund 105).

Proponents of a bill of rights most notably included James Madison and Thomas Jefferson. Madison wrote in Federalist #10:

The latent causes of faction are thus sown in the nature of man; and we see them everywhere brought into different degrees of activity, according to the different circumstances of civil society. A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice [...].

Hickok asserts that Madison's plan for preventing factions was to promote diversity and that variety of religion was planned, not accidental (50). Possibly Madison wanted a constitution that promoted religious diversity so that no one group (faction) would become too powerful or persuasive in that arena. Jefferson, through letters to Madison, also voiced his desire for a federal assurance of religious freedom (Schwartz 606, 612).

This was a popular and probably heated topic of the day and surfaced in newspapers just as such issues do today. An excerpt from an article in the newspaper Pennsylvania Herald of October 12, 1787 reads:

[T]here is no declaration, that all men have a natural and unalienable right to worship Almighty God, according to the dictates of their own consciences and understanding; and that no man ought, or of right can be compelled to attend any religious worship, or erect or support any place of worship, [...] and that no authority can [...] in any manner controul, the right of conscience in the free exercise of religious worship [...]. (Bailyn 89)

A series of New York editorials entitled "Letters from the Federal Farmer to the Republican" addressed this and other constitutional issues. Letter III, dated October 10th, 1787, reads, "It is true, we are not disposed to differ much, at present, about religion; but when we are making a constitution, it is to be hoped, for ages and millions yet unborn, why not establish the free exercise of religion, as part of the national compact" (Bailyn 269-270). Although the writer may not have been totally accurate about people not differing much concerning religion at the current time, he showed great foresight in his belief that diversity would continue to grow.

The most recognized opponent to a freedom of religion statement was Patrick Henry. Not that he was anti-religion. On the contrary, in an exchange with Madison in June of 1788, he declared:

That sacred and lovely thing Religion, ought not to rest on the ingenuity of logical deduction. Holy Religion, Sir, will be prostituted to the lowest purposes of human policy. What has been more productive of mischief among mankind than Religion disputes? Then here, Sir, is a foundation for

such disputes, when it requires learning and logical deduction to perceive that religious liberty is secure. (Schwartz 678)

Evidently Henry did not want man to define religion in his own mind and/or abuse religion for his own purposes.

In his rebuttal, Madison clarified his intentions that each state, due to that state's many sects, was against establishment of religion and for freedom of religion. He thought that a safer environment would exist if the General Legislature secured that right so that no individual state would show favoritism (Schwartz 689-690).

Another opponent was Virginia governor Edmund Randolph. At the Virginia ratifying convention in June of 1778, he concurred with Patrick Henry: "That variety of sects which abounds in the United States is the best security for the freedom of religion. No part of the Constitution, even if strictly construed, will justify a conclusion, that the General Government can take away, or impair the freedom of religion" (Schwartz 715).

Obviously this was a hotly contested issue and created much dissension in Congress and among the citizens of this new nation, the same way such subjects continue to do so in our world today. Regardless, this new constitution, lacking a bill of rights, became the supreme law of the land by a narrow margin on June 21, 1788, with the understanding that amendments creating a bill of rights would be one of Congress's primary concerns in the near future (Preiss and Osterlund 105).

On June 8, 1789, nearly one year later, James Madison brought up the issue of amending the Constitution, which he and others hoped would result in a guarantee of religious freedom. Some members "objected to a provision on religious freedom on the ground that it might be hurtful to the cause of religion" (Schwartz 1051). Perhaps they feared

that freedom of practice would cause people to not practice therefore corrupting themselves. Madison's response was that his intent "was to prevent Congress from 'making laws of such a nature as might infringe the rights of conscience, and establish a national religion'" (Schwartz 1051). Thus began the affair of the formation of this bill of rights.

Madison's plan was to add these words in the body of the Constitution: "The civil rights of none shall be abridged on account of religious belief or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner or on any pretext infringed" (Veit, Bowling, and Bickford 12). Some of the states submitted their own ideas for amendments. The delegations of New Hampshire, Virginia, and New York each offered versions of religious freedom clauses to the House of Representatives (Veit, Bowling, and Bickford 17, 19, 22). Allison's summary of the debates concerning religion in the amendments is an excellent source of the various phrasing that was considered and discussed. After approximately two and one half months, the House settled on twelve amendments to be added after the original body of the Constitution, Articles I through XII. Article the Third was to contain the following: "Congress shall make no law establishing religion or prohibiting the free exercise thereof, nor shall the rights of Conscience be infringed" (Veit, Bowling, and Bickford 38). This was then sent to the Senate for approval as part of the twelve amendments.

Inevitably the Senate members had different ideas about how a guarantee of religious freedom should be worded. They discussed the issues and proposed their somewhat weakened version to the House to ensure agreement within the whole Congress. A conference was called on September 23, 1789. On the 24th, James Madison reported that there was yet another revision. The resultant wording was as follows: "Congress

shall make no law establishing religion or prohibiting the free exercise thereof." The next day the Senate concurred and this final wording of Article III was to be sent to the states for ratification along with the eleven other amendments (Schwartz 1159). President George Washington officially distributed these twelve amendments to the states on October 2, 1789. According to Schwartz there are surprisingly few details of what subsequently transpired in the state legislatures because the states did not keep records as detailed as the federal Congress and very little appears in the newspapers of the time period (1171). We do know, however, that the process did not conclude overnight and that the required number of states did not ratify the first two articles. For this reason, Article III became Article I, which is now commonly referred to as the First Amendment. Maryland was the first to ratify on January 25, 1790. These ten amendments became part of the Constitution on December 15, 1791, with ratification by the state of Virginia.

Undoubtedly the religious clause of Article III was in the middle of the subsequent ratification *mêlée* because of the varying attitudes concerning religion in the various states. Since it took more than two years for these amendments to become part of the nation's supreme law, there obviously must have been great division and debate among the states. To further reinforce this point consider that Connecticut, Georgia, and Massachusetts didn't ratify until 1790! (Schwartz 1171-1172)

Given the evidence of religious diversity provided, a valid case can be made that there was certainly much discussion concerning the religious freedom/disestablishment clause. Individuality and distinction of each state was an underlying theme that influenced every aspect of the early efforts to establish the United States. Given the extensive variety of religious practices and the opinions concerning the role of religion in the various states, it can logically be concluded that the

phrasing of the First Amendment was forged as a compromise to effectively merge the states into a single nation. The language initially seems rather indistinct, but upon exploration

of the factors that influenced its construction, one can begin to appreciate the significance of and the delicate balance achieved in this statement of freedom.

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BIOGRAPHY

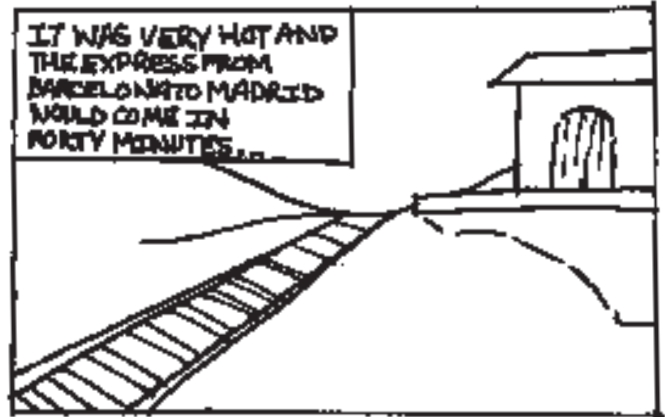
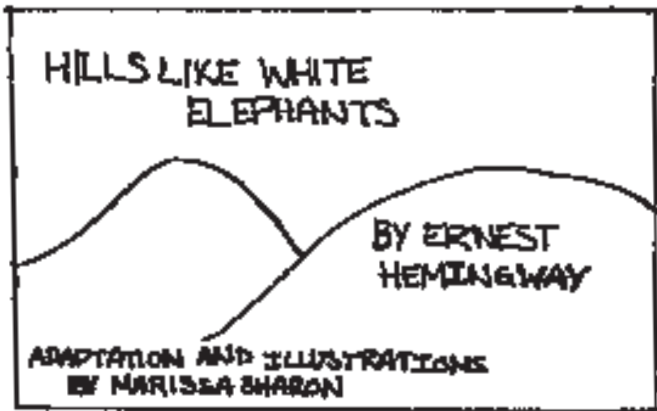
Eric Hopewell, 36, is in Albright College's Degree Completion program, attending some RACC classes to complete his requirements. He has a previous associate's degree in Machine Tool Technology. He is pursuing his bachelor's in Business Administration.

He wrote "Influences on the Construction of the Religious Clause of the First Amendment" because he has an interest in "the ongoing controversy concerning religious freedoms and separation of church and state..." He learned through writing the paper that people are "virtually unchanged throughout history."

Eric lives with his wife and three daughters. His children are home-schooled. Eric is also a girl's soccer coach.

An Artistic Interpretation of Hemingway's "Hills like White Elephants"

Composition & Literature (Honors) - Winter, 2003

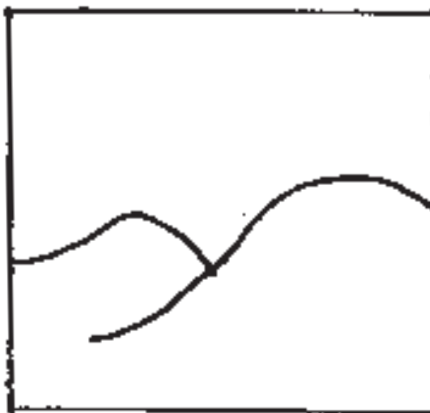


HER - WHAT SHOULD WE DRINK?
HIM - IT'S PRETTY HOT.
HER - LET'S DRINK BEER.
HIM (TO BARMAN) - DOS CERVEZAS.
BARMAN - BIG ONES?
HIM - YES, TWO OF 'EM.

HER - THEY LOOK LIKE WHITE ELEPHANTS.

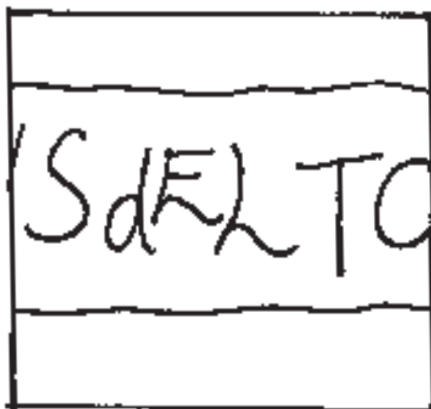
HER - NO, YOU WOULDN'T HAVE.

HER - WHAT DOES THAT SIGN ON THE BAR SAY?

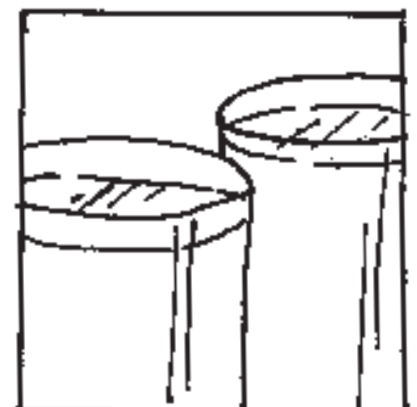


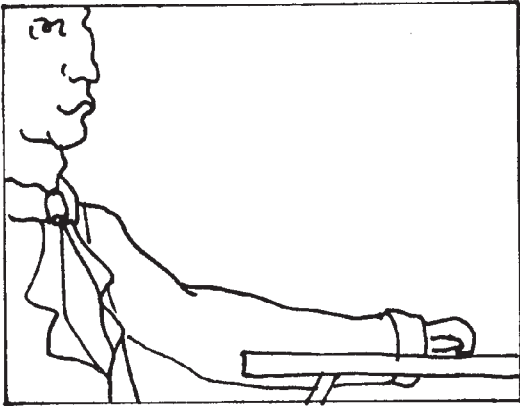
HIM - I'VE NEVER SEEN ONE.

HIM - I MIGHT HAVE. JUST BECAUSE YOU SAY I WOULDN'T HAVE DOESN'T PROVE ANYTHING.



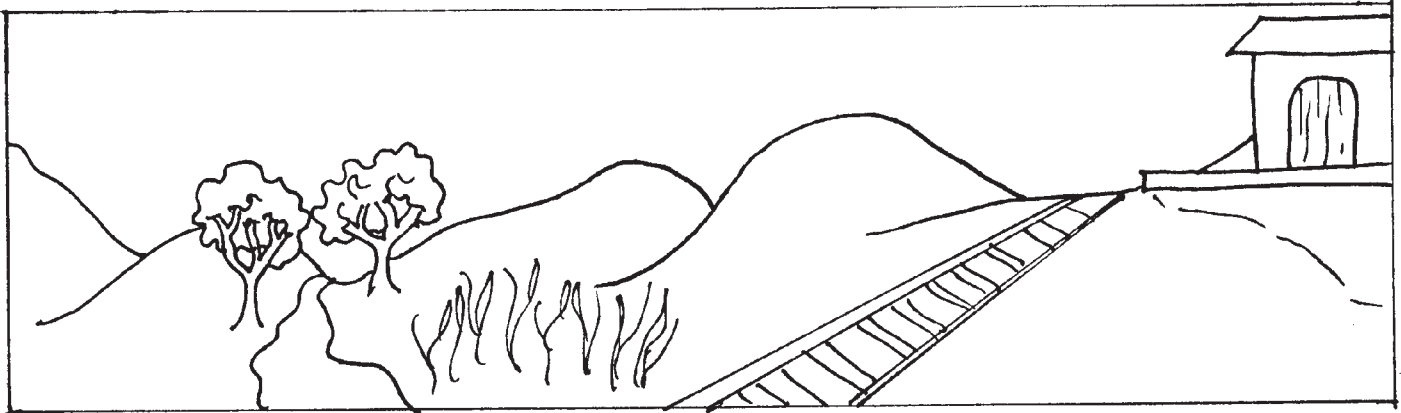
HIM - ANIS DEL TORO. IT'S A DRINK.
HER - COULD WE TRY IT?
HIM - SURE. (TO BARMAN) WE WANT TWO ANIS DEL TORO WITH WATER.
HER - IS IT GOOD WITH WATER?
HIM - IT'S ALRIGHT.



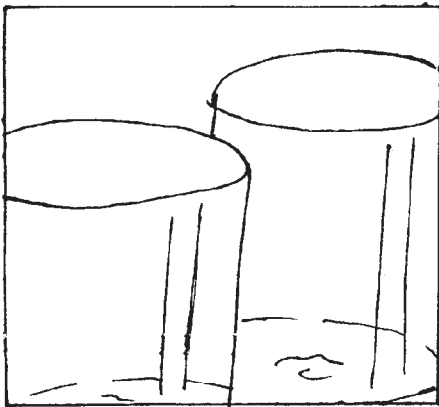


(HE LOOKED AT HER FROM ACROSS THE TABLE)

HIM-YOU'VE GOT TO REALIZE THAT I DON'T WANT YOU TO DO IT IF YOU DON'T WANT TO. I'M PERFECTLY WILLING TO GO THROUGH WITH IT IF IT MEANS ANYTHING TO YOU.



HER- DOESN'T IT MEAN ANYTHING TO YOU? WE COULD GET ALONG.

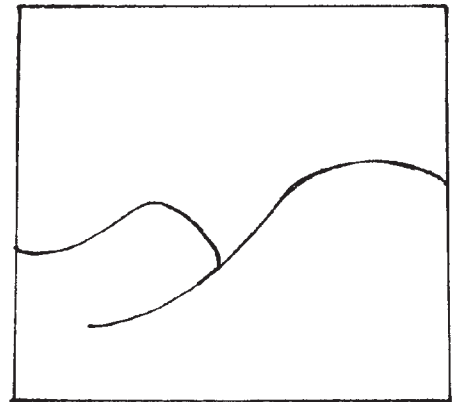


HIM-OF COURSE IT DOES. BUT I ONLY WANT YOU, NO ONE ELSE. AND IT'S SO SIMPLE.

HER- YES, IT'S SO SIMPLE.

HIM- YOU SAY THAT, BUT I KNOW IT.

HER- WOULD YOU DO SOMETHING FOR ME?



HIM- I'D DO ANYTHING FOR YOU.

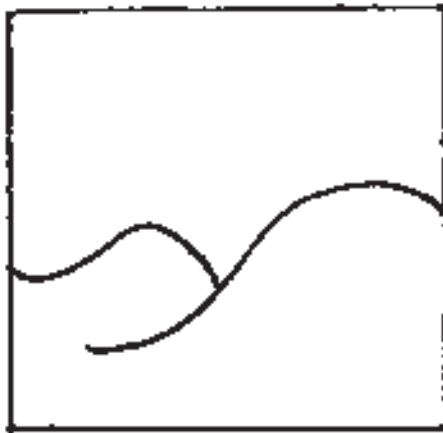
HER- WOULD YOU PLEASE PLEASE PLEASE PLEASE PLEASE STOP TALKING?

(HE LOOKED AT THEIR BAGS COVERED IN HOTEL LABELS FROM SO MANY NIGHTS TOGETHER.

HIM- I DON'T WANT YOU TO DO IT.

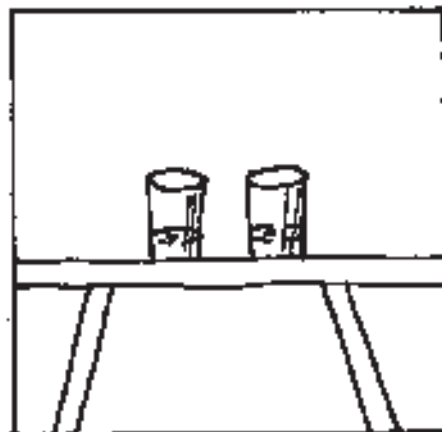
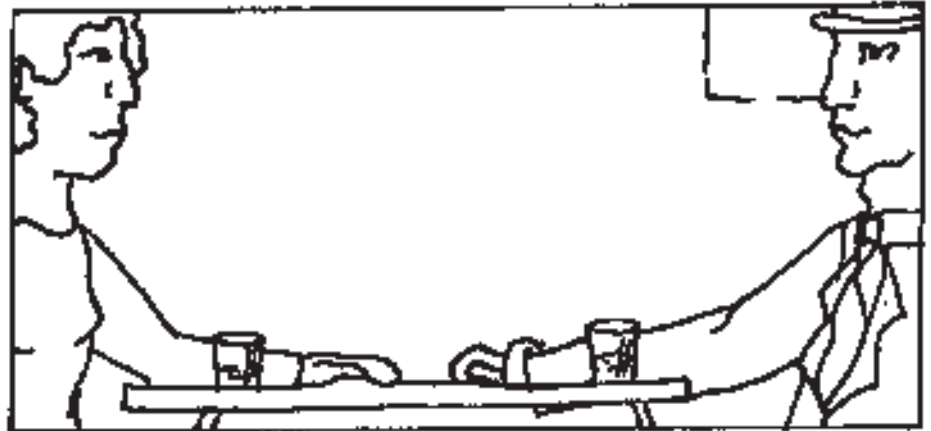
HER- I'LL SCREAM.





HER- YOU THINK THEN WE'LL BE ALL RIGHT AND HAPPY?
HIM- I KNOW WE WILL. YOU DON'T HAVE TO BE AFRAID. I KNOW LOTS OF PEOPLE THAT HAVE DONE IT.
HER- SO DO I. AND AFTERWARD THEY WERE ALL SO HAPPY.
HIM- IF YOU DON'T WANT TO YOU DON'T HAVE TO. I WOULDN'T HAVE YOU DO IT IF YOU DON'T WANT TO. BUT I KNOW IT'S PERFECTLY SIMPLE.

HER- YOU REALLY WANT TO?
HIM- I THINK IT'S BEST, BUT YOU DON'T HAVE TO IF YOU DON'T WANT TO.
HER- IF I DO IT, IT'LL BE LIKE BEFORE? YOU'LL BE HAPPY AND LOVE ME?
HIM- I LOVE YOU NOW.

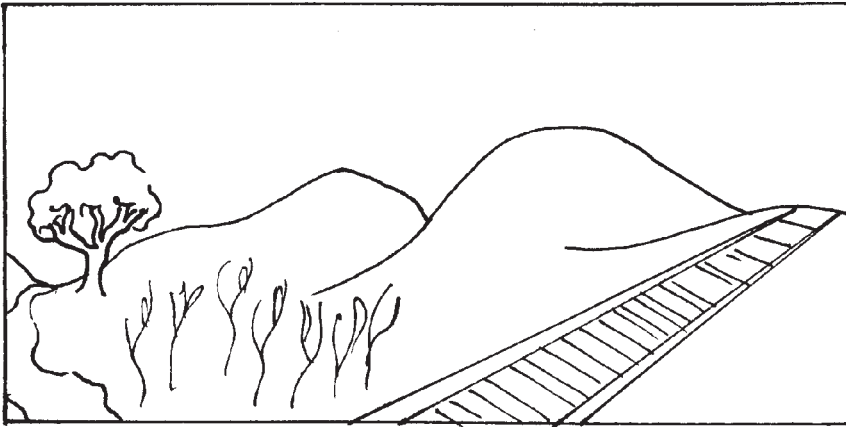


HER- I KNOW. BUT IF I DO IT, THINGS WILL BE NICE AGAIN IF I SAY THINGS ARE LIKE WHITE ELEPHANTS, AND YOU'LL LIKE IT?
HIM- I LOVE IT, I LOVE IT NOW, BUT YOU KNOW HOW I GET WHEN I WORRY.
HER- IF I DO IT, YOU WON'T EVER WORRY?
HIM- I WON'T WORRY ABOUT THAT BECAUSE IT'S PERFECTLY SIMPLE.
HER- THEN I'LL DO IT. I DON'T CARE ABOUT ME.

HIM- WHAT DO YOU MEAN?
HIM- WELL, I CARE ABOUT YOU.
HIM- I DON'T WANT YOU TO DO IT IF YOU FEEL THAT WAY.



HER- I DON'T CARE ABOUT ME.
HER- YES, BUT I DON'T CARE ABOUT ME. I'LL DO IT AND THEN EVERYTHING WILL BE FINE.



(SHE WALKED ACROSS THE STATION AND LOOKED OUT THE WINDOW)

HER- WE COULD HAVE ALL THIS. WE COULD HAVE EVERYTHING. BUT EVERY DAY WE MAKE IT MORE AND MORE IMPOSSIBLE.

HIM- WHAT DID YOU SAY?

HIM- WE CAN HAVE EVERYTHING.

HIM- THE WHOLE WORLD.

HIM- GO EVERY WHERE.



HER- I SAID, WE COULD HAVE EVERYTHING.

HER- NO, WE CAN'T.

HER- NO, WE CAN'T.

HER- NO, IT'S NOT OURS ANYMORE.

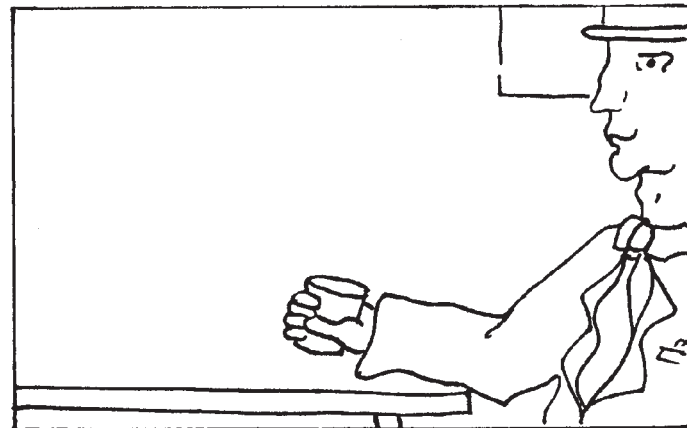
HIM- IT'S OURS.

HER- NO, IT ISN'T. AND ONCE THEY TAKE IT AWAY YOU CAN NEVER GET IT BACK.

HIM- BUT THEY HAVEN'T TAKEN IT AWAY.

HER- WE'LL WAIT AND SEE.

HIM- COME BACK IN THE SHADE. YOU MUSTN'T FEEL THAT WAY.



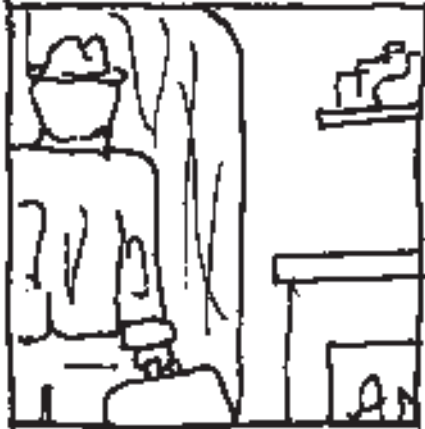
HER- I DON'T FEEL ANY WAY, I JUST KNOW THINGS. CAN WE HAVE ANOTHER BEER?

HIM- OKAY, BUT YOU MUST REALIZE I DON'T WANT YOU TO DO-

HER- I REALIZE, COULD WE MAYBE STOP TALKING?



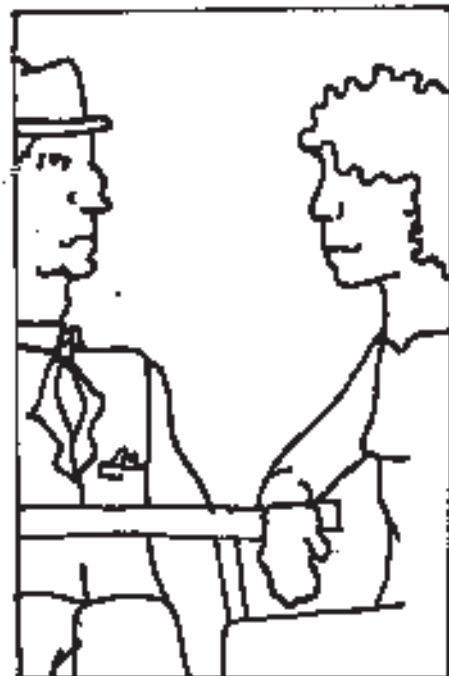
(THE BARMAID CAME OVER WITH TWO GLASSES OF BEER AND PUT THEM DOWN ON THE TABLE.)
 BARMAID-THE TRAIN IS COMING IN FIVE MINUTES.
 HER-WHAT DID SHE SAY?
 HIM-THAT THE TRAIN IS COMING IN FIVE MINUTES.
 (SHE SMILED AT THE BARMAID.)



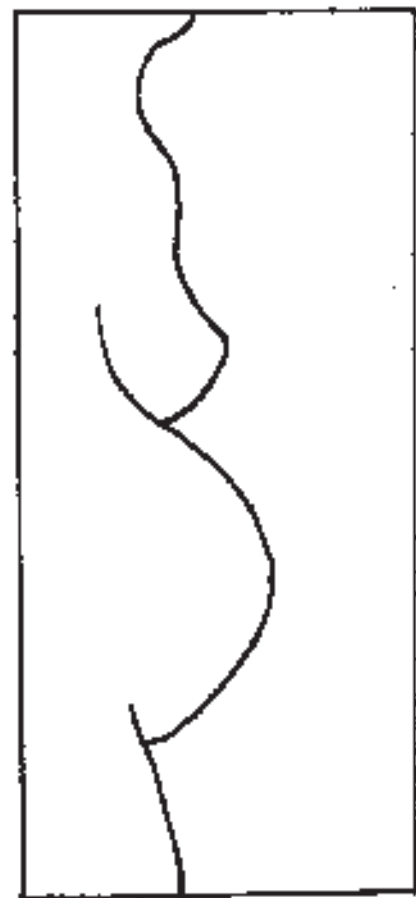
HIM-ID BETTER TAKE THE BAGS OVER TO THE OTHER SIDE OF THE STATION.
 (SHE SMILED AT HIM)
 HER-ALL RIGHT. THEN COME BACK AND WE'LL FINISH THE BEER.



(HE PICKED UP THE TWO HEAVY BAGS AND CARRIED THEM AROUND THE STATION TO THE OTHER TRACKS. HE LOOKED UP THE TRACKS, BUT HE COULD NOT SEE THE TRAIN.)



(HE CAME BACK INSIDE THE BAR AND DRANK AN ANIS. HE WATCHED THE OTHER PEOPLE AS THEY WERE WAITING REASONABLY FOR THE TRAIN. SHE SMILED AT HIM AS HE RETURNED TO THE TABLE.)
 HIM-DO YOU FEEL BETTER?
 HER-I FEEL FINE. THERE'S NOTHING WRONG WITH ME. I FEEL FINE.



HOW BLIND DOES SOCIETY MAKE YOU

By Tamara Wright

(first published in Front Street Journal)

MY FLOW IS OUT THERE
CATCH ELECTRIC CHAIR
AS YOU WATCH IN FEAR
STARE INTO MY EYES
STREETWISE IS FINE
FOR I'D RATHER CARRY A BOOK INSTEAD OF A NINE
WELFARE EXCUSES, DRUG ABUSES THE MIND
I FIND FATHERLESS CHILDREN ROAMING IN THE STREETS
HEATS BLAZING IN THE HOODS
EVERYONE STOOD AND WATCHED THE TRAIN GO BY
I DON'T FLY BECAUSE PLANES FALL OUT THE SKY

A BLACK WOMAN TRIES TO FEED HER FAMILY
HOW BLIND DOES SOCIETY MAKE YOU
THE WORLD IS MY STAGE
I RAGE AGAINST THE MACHINE
BOMBS BLOW UP
MILITARIES MESS UP
SOME GET FAME WITHOUT THEIR SHAME
EVERYONE CLAIMS THEY HAVE A DREAM
SCREAMS ARE HEARD ALL AROUND ME
BE SCARED OF THE CORNER STORES SELLING DEATH
HOW BLIND DOES SOCIETY MAKE YOU



"In a Row in a Roundabout Way" - Photographed by Jodi Corbett

A Raisin in the Sun: Historically Correct

By Stephanie Decker

English Composition and Literature (Honors)

Winter 2003

Throughout history, various ethnic groups have suffered from oppression. Europeans, Asians, even Native-Americans have endured ethnic conflict in America, land of the free. Lorraine Hansberry's play *A Raisin in the Sun* provides an insightful look into the lives of a black family, the Youngers, in post World War II America. Reading or watching the play provides a basic understanding of the struggles a black family faced. With a closer look at the historical significance of the time, we can gain a more complete understanding of how closely the Youngers reflect black lives of that era.

The years surrounding World War II were filled with many opportunities; however, blacks were still limited and shared in only a fraction of these opportunities. In Northern cities, like Chicago where the play takes place, many factories were now willing to hire black workers. This was a welcome opportunity for many people who lived in the South and did not have many job opportunities. Despite the freeing of slaves in the late 1800s, white supremacy was still the social norm well into the setting of the play, especially in the Southern states. With the hope of new opportunity and a chance to fulfill their dreams, large numbers of black people moved north to large cities, such as Chicago, in hopes of gaining a better life. This is what Lena Younger and her husband seemed to have done.

Unfortunately, the limited number of available factory openings for blacks had quickly been filled. Employment for a black person was not as easy to come by as they had hoped, and many families were never given the opportunities they had hoped to find. In

addition, they were often met with hostility from whites as well as other black families already living in the North.

In the play, both Walter Lee and his wife work in service positions. Walter Lee is a chauffeur and his wife Ruth is a domestic helper. These were two of the most common jobs for black people. The National Urban League, then called the Committee for the Improvement of the Industrial Condition of Negroes, tried to place workers in better positions. Despite their attempts, there simply were not enough positions and the NUL had little choice but to employ them as maids, cooks, and chauffeurs (Jones 332). Sixty-seven percent of blacks worked in some form of service position in 1940 while only nine percent worked in manufacturing (Ehrenhalt 160). This was largely due to the positions they were allowed to have in factories. Often it was the most menial jobs, and even if a person had skills, they were placed into these positions (Scanzoni 9). Therefore, the majority of jobs created during and after World War II were only available to white people. There were no federal laws in the United States barring blacks from jobs; however, many localities imposed their own restrictions (Jones 310). They kept blacks in lesser positions and kept them segregated from the white workforce. "Employers predicted strikes and violence if blacks worked alongside white men" (Fairclough 188).

The large influx of blacks to the North, dubbed the Great Migration, brought about many more problems than it did dreams. The play does not reveal the reasons why or even when the Youngers came to Chicago; however,

due to the large number of families who did, this move plays an important role in the history and setting of the story. Many of the problems were ones the Youngers faced in the play.

Housing became an important issue in Chicago as well as other northern cities where Southerners had migrated. *Housing in Chicago 1940-1960* indicates that “[a]pproximately 60,000 blacks had moved from the South to Chicago during 1940-44” alone. With so many people to house and not nearly enough places for them to live, many families had multiple generations living together under the same roof. The Youngers were no exception to these living conditions.

Lena Younger (Mama), her children, Beneatha and Walter Lee, Walter’s wife Ruth, and their son Travis all reside together. The apartment they live in has two tiny bedrooms, a small kitchen area and a living room, which also serves as their dining room. The general appearance of the rooms is worn and “all pretenses but living itself have long since vanished from the very atmosphere” (Hansberry 1356). This apartment could be one of many at that time in Southside Chicago. Although some were better, many were far worse. North notes that “[s]ix-flats, apartment buildings with three floors and two apartments on each floor, would be broken up into more and smaller apartments as the housing shortage worsened.” Multiple families resided in these apartments. Sometimes neighbors would even have to share a kitchen and bathroom. In *A Raisin in the Sun*, the Youngers are sharing a bathroom with another family, the Johnsons (1357).

Due to the large demand for housing and low wages, the dream of ever owning a home of their own was not in a black person’s favor. The prices on houses that were outside of the Black Belt area eventually were priced lower than ones in the poor sections due in large part to the high demand and residential restrictions

that were imposed. Hansberry reflects this in the play when Lena purchases a home in Clybourne Park, a white neighborhood: “Them houses they put up for colored in them areas way out all seem to cost twice as much as other houses” (1392).

Hansberry seems to suggest that perhaps integration was not so much a choice but came about out of necessity. With not many houses available and prices much higher, families began to move into new neighborhoods. None of the Youngers seems excited about the location in Clybourne Park nor does their neighbor, Mrs. Johnson. She points out to Lena all the terrible things happening to others who have moved into white neighborhoods (1396).

In fact, many areas had laws restricting blacks from even owning property (African). Other neighborhoods had pacts and agreements among the residents residing there not to sell a house to a black family. Actions were taken to ensure the neighborhood stayed white. Often this was done in neighborhoods that were on the borderlines of black communities. These were the poorer white neighborhoods where residents could not afford to move away, as others had done. Therefore, in an attempt to keep the racial barriers in place, residential covenants were enacted and neighborhood committees were formed.

This came about largely in part from an epidemic of riots in 1919. The wave of violence occurring in many cities throughout the United States was dubbed the “Red Summer.” The Chicago race riot occurred on July 27, 1919, lasted several days, and claimed the lives of twenty-three colored men and fifteen white men. It began when a black family tried to use a beach where they were unwelcome by whites (Hoffman 27). “And in the words of historian Allan Spear, the riot ‘destroyed whatever hope remained for a peacefully integrated city’” (Fairclough 107). Chicagoans not only

resented black people even more now, but they also believed the only way to prevent something like this from happening again was to ensure racial segregation. The restrictive covenant was adopted in 1921 and prohibited the white property owner from selling or even renting the house to a black person. This intensified the housing situation and concentrated blacks in specific areas, thus creating the Chicago Black Belt.

The Youngers face a representative, Mr. Carl Lindner of the Clybourne Park Improvement Association (1402), from one of these committees that still remained after more than twenty years. Lindner pays a visit to the Youngers apartment shortly before they are ready to move. His intentions soon become clear: "It is a matter of the people of Clybourne Park believing, rightly or wrongly, as I say, that for the happiness of all concerned that our Negro families are happier when they live in their own communities" (1404).

Hansberry herself had first hand experience of the challenges a black family faced trying to move into a white neighborhood. Her father, Carl Hansberry, secretly purchased a house in a white neighborhood in the thirties and proceeded to challenge their restrictive covenants when he was met with opposition. He took the case to the Illinois Supreme Court, who ruled in favor of evicting the Hansberrys from the neighborhood. With the help of the National Association for the Advancement of Colored People (NAACP), the decision was appealed and was over-turned. Unfortunately, it was due to a technicality that the appeal was won. Therefore, racial restrictions remained legal in the United States (Plotkin).

The Hansberry family experienced not only eviction but outward displays of protest, having

bricks and other objects thrown through their windows. Hence, although federal court rulings were allowing integration, protest remained from the residents of the neighborhoods, and they continued to be unwelcoming to black families.

Employment and housing were not the only areas where whites protested against integration: "In several decisions between 1948 and 1951, the court ruled that separate higher education facilities for blacks must be equal to those for whites" (African). Although this did not mean that blacks could attend the same schools as whites, it just meant that the education level must be equal. Up to this point, many blacks had not been receiving the same quality of education as whites. In fact, some black schools in Chicago were "handling more than 2,000 pupils a day on a double-shift basis, with one set of children in attendance from 8 a.m. to noon and another from noon to 4 p.m." (Ehrenhalt 143). Due to racial borders, empty classrooms in nearby white schools went unused (Ehrenhalt 143). It was a landmark victory when the U.S. Supreme Court ruled in 1954 that segregation in the public schools was in itself unequal and thus unconstitutional.

Although this would help open the door for Beneatha Younger, who aspires to become a doctor (1363), not many schools were eager to adopt the new policies. Many Southern communities acted slowly in desegregating their public schools. Governor Orval E. Faubus of Arkansas symbolized Southern resistance. In 1957, he defied a federal court order to integrate Little Rock Central High School. Faubus sent the Arkansas National Guard to prevent black students from entering the school (African). Beneatha Younger's strength, desire and determination to do something remarkable shows when she says, "There is only

*"... perhaps
integration was not
so much a choice but
came about out of
necessity."*

man and it is He who makes miracles!" (1371) She would need all these attributes because education would not be the only road block she faced in achieving her dream of becoming a doctor. This includes a society that did not classify women, let alone a black woman very highly. Even her older brother, Walter Lee, was not encouraging. His reaction is how most people would respond during this era. "If you so crazy 'bout messing 'round with sick people — then go be a nurse like other women — or just get married and be quiet" (1364). Beneatha would never be happy following such a path and without women like her history would be quite boring. She is not afraid to stand up for what she believes or voice her opinions (1371), like many other women of the time, who fought many of the same injustices that blacks were up against.

Rosa Parks was an African-American who stood up for what she believed, or rather, remained seated. A city law in Alabama required that black bus passengers give up their seats when white people wished to sit in the same row. Parks refused to do this in 1955 and the result was a 382-day bus boycott from black passengers (Parks 5). Other women such as Elizabeth Blackwell, who became the first female doctor in 1849, and Mary McLeod Bethune, the first African American woman to receive a degree from a white college in the South, also stood up for what they believed and achieved their dreams despite a society that was anything but encouraging.

Lorraine Hansberry was another female achiever who resembles Beneatha Younger in other ways. Despite the obvious of them both being black females, Hansberry also grew up on the Southside of Chicago where the play takes place. Their ages are close in years and they both had dreams and desires beyond what most would consider appropriate for the time (1354).

Hansberry helped pioneer black

achievement with this very play in many ways. *A Raisin in the Sun* allowed Hansberry to become "the first black playwright to win the New York Drama Critics Circle Award, a landmark achievement in American theater in view of both her gender and race" (1354). The title for the play came from the Langston Hughes Poem, "A Dream Deferred":

What happens to a dream deferred?
Does it dry up
Like a raisin in the sun?
Or fester like a sore—
And then run?
Does it stink like rotten meat?
Or crust and sugar over—
like a syrupy sweet?
Maybe it just sags
like a heavy load.
Or does it explode?

In order to get her play produced, Hansberry's friends and family helped gather money and resources together. When the show opened, it was the first time that Broadway audiences had seen a drama about a black person's life. Almost instantly it became a huge success and took on a life of its own. "The play that 'changed American theater forever,'" according to the New York Times, ran for nearly two years on Broadway and has seen multiple other incarnations. It was made into a 1961 film starring most of the original Broadway cast, adapted into a Tony award-winning musical in 1973 and produced for television in 1989" (NPR).

Throughout the next several decades African Americans made great strides in changing the situations the Youngers, and others like them, experienced. It was not an easy path because they were met with hostility and many lost their lives fighting for fair and equal treatment. Slowly, as federal regulations increased, along with support and acceptance among other Americans, improvements started to occur. Congress passed the Civil Rights Act in 1964, banning discrimination based on

color, race or gender. Among the significant areas it covered were equal rights and opportunities in employment, education, housing and the use of public places (African). This prompted many schools and businesses to adopt affirmative action plans, increasing the opportunities and economic situations for

minorities. In the twenty-first century, many Americans feel this is all in our past. Unfortunately, there are still many areas where civil rights and equality could be improved. Congress, to this day, continues to pass legislation in attempts to greater improve the situations minorities face.

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BIOGRAPHY

Stephanie Decker, 32, is a second year student at RACC. She plans to transfer, but is undecided about her four-year college choice. Stephanie is a member of Phi Theta Kappa and provides crossword puzzles for the Front Street Journal.

She wrote "Raisin in the Sun: Historically Correct" because of her interest in human social behavior. Stephanie said, "This story [Raisin] provided an opportunity to look at the origins and historical significance of the Younger family."

Stephanie lives with her husband, son and two cats.

A Nice Pair of Pajamas
By Jodi Corbett
(first published in Front Street Journal)

A nice pair of pajamas --
soft silk with little flowers
grace her weathered body
emaciated under
her tortoise shell skin
gaping with holes
from a missing breast
twenty-years emptied
into painful modesty --
never without the
Prosthetic.

A nice pair of pajamas --
Muted purple and pink
to cover her soul --
bruised in blue and black --
from a dead Irishman.

Retreat

Retreating

Retreated.

Into a shell of
smoke-stained wallpaper
QVC television
and tanked Oxygen,
accompanied by
a shrill, small bird
caged on the counter
next to the basket
of amber bottles --
One time a day

Two times a day

Four times a day.

A nice pair of pajamas.
What she wishes --
Did she wish?
Hovered over the lid
of smooth Mahogany,
We showed up.
When the birthday candles --
Blew out.

Artwork by Rachael Lyba

Mary Cassatt: A Life in Art

By Lara Pursley
Drawing I, Winter 2003

Looking at the work of Mary Cassatt is to be granted a peek into her personal world. A master of oil painting, pastel and color printmaking, she was among those who rebelled against the accepted themes of her prominent contemporaries to relate subjects and settings of the familiar of her time and place. American born, but residing in Paris most of her adult years, she was one of only two women and the "only American to be invited to exhibit with the radical French Impressionist group" ("Collections"). As a woman, she faced many obstacles to make a name for herself. Once established, she broke off on her own, not conceding to any popular movement or stylistic school, to create a style all her own. Criticism varied, and occasionally she would temporarily succumb to popular thought; but in the end, exploration and independence won out over concession. Her influences were many and are reflected in the progression of her work.

Her initial education in art and culture was received at home. She was born in Allegheny City, Pennsylvania, in 1844 to Robert and Katherine Cassatt. Her father was a prominent citizen; and despite gains and losses in business, he remained financially secure enough to provide the finances Mary would need through her struggling years. Her mother was known as a woman of intelligence and was noted for her knowledge of literature and the arts (Cain 20). When the family moved to Paris, France, in 1851, it was her mother that taught the seven-year old Mary and her siblings to speak French as well as German fluently. When Mary first informed the family of her intentions to make her way in the field of fine art, her family discouraged her. It was not proper for a lady in

her day to have such a career. Ultimately her insistence won out, and in 1860 Mary enrolled in the Pennsylvania Academy of Fine Arts. It would only be later, however, after receiving very favorable criticism on her first Impressionist exhibit that her family would recognize her potential and become her biggest fans.

Frustrated with the rigid structure of the Academy, Mary decided to return to Europe to study the masters displayed in the museums abroad. The Civil War in America delayed her but never dismayed her. In 1866 she arrived in Paris to take private lessons and copy the masterpieces found in the Louvre museum. After spending some time working in the surrounding countryside, Mary submitted her first work to the powerful Paris Salon. "Any young artist who wanted to succeed in France needed the endorsement of the Salon" (Cain 14). Mary's distinctive style did not fit in with the old-fashioned style accepted by the Salon, so it would not be until the next year when she toned down her style that she would be accepted. In 1868, Mary submitted a work under the artistic name Mary Stevenson entitled *The Mandolin Player*. It was placed on the line, which meant that it was displayed at eye-level as opposed to above or below the line where less favorable works were placed. Although pleased that she had been recognized, she still struggled with the style accepted by the Salon and desired to experiment with new techniques and challenge conventional thought about fine art. After traveling the countryside further and then moving on to Rome, Mary studied under Charles Bellay who would encourage her to submit her second accepted piece, which was a

portrait of a peasant woman in Northern Italy, to the Salon in 1870.

When the Franco-Prussian war broke out in Europe, it became necessary for Mary to reluctantly return to Philadelphia for safety. She quickly became frustrated with the lack of adequate models and art supplies. She also ran into some financial difficulties at this time. She lost a significant amount of her work that she had displayed in Chicago during the Great Chicago Fire. Relief came in the form of a commission to copy works of the Italian master Correggio that were hanging in a museum in Parma, Italy. She was elated to go abroad again. Shortly before leaving for Parma, she wrote, "My fingers faely [sic] itch and my eyes water to see a fine picture again" (Cain 41). Correggio's paintings would become a prominent influence on her work. As she studied the infants in Correggio's paintings, she would adopt the subject as a popular theme in her later works; and his style was an influence in her lifelike detail of children.

Mary's submissions to the Salon were accepted the next three years in a row, in the years 1872-1874. Despite this success, Mary's frustrations with contemporary thought on fine art were again brought to the forefront when the Salon rejected her portrait of her sister Lydia in 1875 for being too brightly colored. The portrait was accepted in 1876, but only because Mary compromised her artistic ideals by darkening the background. It was around this time that Mary had spotted a series of pastels by Edgar Degas, a prominent French artist, in a gallery window. A year later Degas, a leader among the rebellious artists of his day, approached Mary after admiring her latest

submission *Ida* at the Salon. Degas sensed a kinship in Cassatt's style.

Degas felt her style of non-traditional brush strokes, skillful bright lighting, informality and spontaneity fit in with the statement that the Independents, who would become popularly known as the Impressionists, were trying to make. At his invitation, she took on the challenge of joining their boycott of the Salon and cautiously risked her career as she went along with her convictions and presented eleven paintings in the exhibition that the Impressionists offered as an alternative to the Salon in 1879. To her fortune, she was very well received by the critics although the show, as a whole,

was not so well received in what was its first year. In both 1880 and 1881, she saw even more success. She would be only one of two women, Berthe Morisot being the other, to achieve any prominence as an Impressionist. Her paintings hung among the works of other successful artists such as Degas, Pissaro, Monet and Renoit. She had finally become successful, but the Impressionist movement would not be so lucky. Due to dissension within the group they would not have another exhibit until 1886, which would also prove to be their last. The death of Mary's sister, Lydia, would take Mary's art in a new direction anyway, and as she drew away from the Impressionist Coalition, her work took on a style of its own.

Mary continued to have success in the late 1880s and early '90's as she tried new techniques and subject matter. It was during this time that she experimented with Japanese style printmaking. The style had fewer lines and softer color than the Impressionist style paintings and pastels that she had come to be

*"Her expression . . .
was continually
found to be genuine
with easy
comprehension and
to have tenderness
without being
sentimental."*

known for. Another project that would expand her techniques and style would be her commissioning for a mural at the Chicago World Fair. At 12 by 58 feet and in 3 panels it would be much larger than her other works. It would be her first public work and unique in that it was intended, by those who commissioned her, to be a political statement for women's rights. *Moral Woman*, as the mural was entitled, "established her reputation in the United States" ("Mary Cassatt"). Then, in 1893, her solo exhibition in the Durand-Ruel Gallery of her Impressionist pieces as well as recent work received rave reviews by artists and collectors who now proclaimed her to be a major artist of her time.

At fifty-years-old, and with an enviable career, Mary became a role model for young American artists of her time who traveled to Europe to study. "She gave freely of her advice, time, and hospitality" (Cain 83). She continued to develop her unique style and to explore techniques and subject matters. She no longer belonged to any movement or owed debt for her talent to anyone. *The Boating Party* is one fine example that typifies her unique style and explorations. There are elements of the Japanese style, Impressionist use of color and informality, and her typical unique composition of her subjects who would tend to be off-camera and seemingly involved in their everyday activities. She would also explore in her later years the use of plain-looking models which would serve to question the conception of beauty as Degas did in his experimentation with how to "make a beautiful picture of a plain person or a graceful picture of an awkward pose" (Cain 85). In these later years she would continue her theme of mothers and children. Her expression of this theme was continually found to be genuine with easy comprehension and to have tenderness without being sentimental. "It was a theme to which she would return again and again, for it expressed very clearly her own view of the highest achievement a woman could attain, and one

which she profoundly regretted never having attained herself" (Getlein 36). While she developed many close friendships throughout her life, she never did marry and, therefore, never had children.

In 1904, Mary accepted the French Legion of Honor. This would be the only award or title she would accept. While many awards were offered to her, she refused them. On explaining her declining all tributes, she stated "I, however, who belong to the founders of the Independent Exhibition, must stick to my principles, our principles, which were, no jury, no medals, no awards" (Cain 90). Her work was a means to support and occupy herself and in her later years would serve to soothe her as her friends and family passed on. She continued to produce art until her eyesight deteriorated to the degree that she could no longer see her work. Even after she stopped producing new work her fame continued to spread as more and more museums, including some in America, began to acquire her works. On June 14, 1926 Mary Cassatt died at the age of 82.

I originally chose Mary Cassatt as the artist I wanted to write about because I enjoy her pictures of mothers and children. I can relate easily to the theme, as I am a mother of four children. They are, of course, a predominant focus of my life. Her poses are timeless. Every mother can relate to cuddling with their child, giving them a bath, feeling their infant's soft caress, or spending time together outdoors. Even ladies who are not mothers or gentlemen who are not fathers can relate to the theme, as they are everyday occurrences and witnessed often by most people. For many the theme must spark most cherished memories. Clothing and interiors may have changed since her time, but such things were not the focus of her work. Her works express emotion and embrace life.

I have never been fond of the looseness of brushstroke of the Impressionist style, opting instead for a more definite line and blending of

color, but I like the bright airy colors of her work, and I appreciate the range of style throughout her career. Now that I know more about her life, I am especially glad to have chosen her. She seems like she must have been a strong-willed yet tenderhearted woman. I respect an independent woman with moral values who challenges convention for the progress of many. She worked hard to get to her place of prominence, yet it was never at the expense of anyone else. She put her family first, leaving her work for a time to care for ill family

members. I could not have sacrificed having a husband and children for a career, which it seems she felt it was necessary to do. I respect her, though, for her sacrifice and her commitment to her work. When she left this world she may not have left behind a heritage of children and grandchildren, but she left the world a legacy of fine art that will continue to stir the emotions of those who view her work in museums worldwide and in many ways inspire generations of artists to come.

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BIOGRAPHY

Lara Pursley, 34, is a second year RACC student. A Liberal Arts transfer, she hopes to pursue a bachelor's in Elementary Education. She is undecided about her four-year institution. She writes for RACC's Front Street Journal.

She wrote "Mary Cassatt: A life in Art" in her Drawing I class. She gained a "greater appreciation for art in general and an appreciation for the life behind the art."

Lara is the mother of four children. She is furthering her education to offer her children more. Artistically, she expresses through the photographic lens with family, landscapes, and animals as her main subjects. She lives by the philosophy, "live well, laugh often, and love much."

***"Portrait of a Man":
A Critical Review of a Painting
by Alfred Henry Maurer***

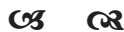
Connie Green-Fritz
Art Appreciation
Winter 2003

Abstract

The purpose of this paper is for this reviewer to analyze "Portrait of a Man," a painting by Alfred Henry Maurer. This reviewer will explain her ideas and reveal the emotions evoked in her by this painting. This reviewer will give her ideas and view points on the devices Maurer uses to illustrate the story of "Portrait of a Man."



Photographed by Susan Duby, RACC faculty member
- compliments of the Reading Museum



The painting "Portrait of a Man" reveals to this reviewer loneliness, sadness, and isolation. Alfred Henry Maurer achieves these emotions through angular lines combined with striking colors and an encompassing, claustrophobic composition.

Line and Color

Maurer uses angular lines in "Portrait of a Man" to create long, gaunt facial features dramatically outlined in black. The bony face with its pinched mouth reveals to this reviewer an existence of gloom and solitude.

The eyes are a focal point for this reviewer. They are black and give an impression of the man's feelings of emptiness and dejection. Perhaps they are staring into the dark abyss of the isolation this man is experiencing. Although the eyes are the windows to his soul, the window framed with green draperies reveals to the reviewer even more.

The draperies that loom above the man strike this reviewer. Maurer achieves a sense of heaviness and confinement with his use of such a dramatic color, along with angular lines in the draperies. These draperies appear to be closing in the man almost ready to engulf him with their dramatic darkness. Perhaps, the draperies symbolize the man's inability to liberate himself from isolation and sorrow to venture into a more fulfilling existence that obviously waits beyond the looming, dark draperies.

Beyond the window, the colors are vibrant and more aesthetically pleasing to the eye. Maurer portrays the landscape beyond the window with greens and blues that give the impression of the warmth of a late afternoon. This is in contrast to the dark, dramatic colors that embrace the man on this inside. Maurer effectively used dark colors over flesh tones to shroud the man's face with shadows.

This reviewer notes Maurer's use of the similar linear patterns throughout the painting. The angular lines used in the face, the shoulders, the curtains, and the landscape outside are perhaps contrived by Maurer for fluidity. The severe and pointed shoulders are subtly mimicked by the rolling hill beyond the draperies. The lines of the draperies accentuate the man's elongated face as well as keeping the focus of eye within the portrait. Maurer's use of these lines gives the painting a striking consistency.

Composition

The composition is important to the emotions of this painting. Maurer imparts a claustrophobic feeling into "Portrait of a Man." The man appears trapped in isolation and loneliness. His shoulders, wrapped in blue, restrain him, keeping him separated on the inside while draperies act as a barrier to a brighter outside.

Maurer initially draws this reviewer's attention to the man's black, staring eyes. Perhaps, this is done to reveal the human emotion of the painting. The eyes move the viewer down the long nose to the chin and jaw area compelling one to take inventory of the gaunt, bony face. The angular, black lines of the shoulders capture one's focus and move it to the heaviness of the draperies. The lines within the draperies are a tool to keep one's attention moving upward toward the bright, pleasing opening that appears to focus on what lies beyond the drapes. Eventually, without fail, this reviewer's eyes are returned to the eyes of the man, leaving one wondering how the man has become trapped behind these draperies.

Although "Portrait of a Man" is not aesthetically pleasing to this reviewer's eye, Maurer's ability to evoke feeling is apparent. "Portrait of a Man" goes beyond its title to illustrate a story of human emotions. Maurer's use of angular lines, dramatic color, and composition divulge the loneliness, melancholy, and isolation the man is experiencing and makes the contrast between his inside darkness and the potential vividness that lies beyond the draperies.

BIOGRAPHY

Connie Green-Fritz, 40, is a second year RACC student. As a Liberal Arts transfer, she plans to master in school psychology. She has not decided on her four-year college, although she plans to attend locally. Connie is a member of Phi Theta Kappa.

She chose to critique "Portrait of a Man" because she did not find it appealing. Connie wanted to look closely at the painting to decide its meaning. The Reading Public Museum houses the painting.

Connie lives with her husband and they have four children together. She is a Sunday school teacher at New Hanover Evangelical Church and Chairperson of the Youth Ministry Committee. Connie believes "contentment maybe [the] key to being happy."



Iris
By Baudí Hidalgo

There's no way to say it
But to scream it
There's no way out
Yet the light is so bright

Come around again
Then leave so you can laugh
I'll drown myself because you
Make me believe it's all done and through

Come into my chamber
And deceive me as you do
If I am nothing
Then you will always be the same

Show no shame and smile to the world
Beat me out of my conscience
Lead me through the rivers
Then leave me stranded in the cold

Your hear sitting well
A stranger's eyes see the beauty
While mine in the distance witness the treachery
Your heart drenched in misery

Carrying this burden upon my shoulders
Walking this lonely road
The breeze across my face
Takes me away to another place

Ones mind wanders and never stops
Lies become truth
While facts remain the same
Never knowing if you have felt this pain
My heart has seen it as often as the rain

Photograph by Jodi Corbett

The Dark Lady and the Elizabethan Age

Rachel M. Zimmerman
Composition and Literature
Winter 2003

Love is a favorite topic of discussion in many classes, societies and cultures. Love can alter our perspective and determine the degree of our happiness by its absence or prevalence in our lives. The subject of love crops up in almost every type of literature: history, sci-fi, mystery, the classics, mythology, poetry, etc. Poetry seems favored by most to express the beauty, grace, and power of love. The ideas and feelings that would seem ridiculous when confined in lines of prose find comprehension and expression in poetry.

The sonnets written by William Shakespeare, a master of literature, are considered among the greatest love poetry in the world (Wilson 91). The love sonnets show his incredible powers of expression and various attitudes toward love. Many suspect that the sonnets are a biographical account of the writer's own personal history (Charney 389). Whether biographical or fictional, the sonnets present us with several intriguing characters among who is the much discussed mysterious dark lady. Shakespeare writes often about his encounters with her and in Sonnet 130 describes her with a peculiarly unconventional style. This approach possibly intends to take a realistic view of love; or perhaps, in light of Elizabethan standards on marriage, love, and beauty, the sonnet illustrates a lover disillusioned and remorseful of this relationship.

Sonnet 130 devotes its lines to examining the appearance of the beloved. At the time, her looks were uncommon and considered ugly or unfashionable (Campbell 26). During the Elizabethan Age, the beautiful women had to have blonde hair, fair skin, and rosy cheeks

(Charney 397). In most classic literature, the heroine possesses striking features that fulfill all the above criteria for beauty. In describing the heroine, writers often use the stars, gold, goddesses, gems, roses, and more as points of reference for comprehending the breathtaking loveliness of these individuals (Booth 454).

William Shakespeare, however, chose to cast the object of affection as a woman whose "breasts are dun / ...hairs [are] wires, black wires/ [and] ...no such roses see I in her cheeks" (lines 4-6). To the Elizabethan audience, this lady symbolizes all that epitomizes ugliness such as dark skin, black hair, and pallid cheeks (Hubler 104). Shakespeare himself alludes to the fact that she is unusual in her appearance in Sonnet 127: "In old age black was not counted fair/ Or if it were, it bore not beauty's name" (1-2).

Though the dark lady is a contradiction in her appearance, the darkness of her actions mirrors the darkness of her appearance. In Sonnet 144 and Sonnet 137, the dark lady is found to have sexual relations with other men (Campbell 187, 194). Sonnet 138 accuses the woman of being deceitful and declares her to be extremely untrustworthy (Campbell 188). While Sonnet 130 does not comment directly on the woman's behavior, her admirer seems to be implicitly aware that his lover possesses flaws. With each line, a new part of the lady is contemplated and found deficient. The pedestal of perfection was the home of any beauty in classic literature and the woman's character matched the pleasantness of her appearance (Edwards 344). The lack of goodness in the lady decreases her appeal. Though Shakespeare challenges the idea of

beauty, one cannot help wonder if the speaker really is satisfied with a lover who is coarse, ugly and disloyal.

Regret rears its head not only because of the woman's dark nature, but because of the unwanted desire and lust she inspires in the speaker. At the time that Shakespeare writes, passionate love was not valued or celebrated, but avoided and shunned. For in the shadow of marriage that offered comfort, security, and companionship, passionate love could offer only suffering (Jones 90).

During the Elizabethan Age, marriage was most often sought for the mutual benefit of all involved and the promise of a lifetime companion. Procreation and the betterment of economic/social status were common reasons for marriage. Though love and affection had their place, these characteristics were not essential and were thought to appear after the marriage took place (Jones 111). Any unmarried person experiencing the grip of passion/lust was advised to marry and thus rid themselves of the burning desire of the flesh and the temptation to sin (Jones 91).

Social standards notwithstanding, the speaker engages in a sexual encounter with the dark lady because of his desire. In Sonnet 129, the speaker voices his frustration at yielding to the temptation of passion: "The expense of spirit in a waste of shame / Is lust in action, and till action lust" (Campbell 173). Here the speaker realizes his adamant love for the lady simply is lust, and this realization becomes a source of grief (Charney 389). His love has no spiritual connection with the lady and simply is a symptom of a physical desire (Edwards 343). The tone of lament felt in many of the other

sonnets addressed to the dark lady evidences the wish for a more dignified and constant love.

Shakespeare reinforces the Elizabethan idea that lust is foolish and, meanwhile, promotes seeking a more committed, trusting, and secure relationship to harbor love. The contempt for his own feelings of lust and discontent with the object of his amorous affections encourages an investigation of the lady's faults seen in Sonnet 130. As the sonnet

lists her imperfections, a tainted creature emerges in the mind's eye. The concluding couplet, nonetheless, attests to the constancy of the speaker's love: "And yet, by heaven, I think my love as rare / As any she belied with false compare" (13-14). The speaker suddenly turns to examining the love that he cherishes for the woman. The forced air of this couplet, however, seems to be

a feeble attempt to convince himself that he possesses a true love for this woman and not simply physical desire.

In an isolated examination of the poem, the idea that the speaker remains faithful in his affections to a woman who is realistic in her qualities appeals to the reader. The frankness of the description is comical and refreshing when compared to other poems written by Shakespeare, such as Sonnet 128 and Sonnet 127. The reader applauds the poet for cutting through all the nonsense of flattery and accepting everything good or bad about his love (Edwards 344).

Nevertheless, with the whole collection of sonnets in mind, the evidence points to the fact that the speaker feels trapped into a relationship with a woman he dislikes by an emotion he hates. Sonnet 130 easily fits into

"Though Shakespeare challenges the idea of beauty, one cannot help wonder if the speaker really is satisfied with a love who is coarse, ugly and disloyal"

this picture of a man struggling with disillusionment. His lust and the lady's enticement drive him to be with the woman and yet, the indignity of lusting repulses him (Hubler 106, 107).

Sonnet 130 shows the growing realization of the true nature and character of the lady that

time will increasingly display. The speaker allows himself to truly grasp her imperfections and the "reality" of his beloved is not charming to him. Philip Edwards calls the dark lady a demon whose loathsome magnetism enslaves her victims. This agent of doom personifies the folly to which wanton passion and desire will lead.

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BIOGRAPHY

Rachel Zimmerman, 19, is a first year RACC student, with previous credits earned at another institution. As a Liberal Arts transfer, she plans to attend either Temple University or Penn State University. She gained a new perspective on love after writing "The Dark Lady in Shakespeare's Sonnets."

Rachel lives with her parents. She works with children at a Monday night "Kids Club" and helps with the children's ministry at her church. She believes that "only the pliable withstand the storm."

A PLACE I'D RATHER NOT CALL HOME

By Tamara Wright

THIS PLACE I HAVE BEEN
SEEMS SO FAR AWAY
EVERYONE IS SO UNHAPPY
DAY AFTER DAY
IT'S WHERE PEOPLE GO
TO MAKE THEIR MONEY
BUT NEVER WANT TO STAY
IT'S LIKE A MIND ALTERING DRUG
WHERE HEAVEN SEEMS LIKE A DOOR AWAY

THE PLACE I'D RATHER NOT CALL HOME

THIS PLACE SOME CALL HOME
IS A STAY I'D RATHER BE WITHOUT
WHERE PEOPLE ARE CHECKING IN
AND NO ONE CHECKING OUT
ALL MARRIAGES END IN DIVORCE
AT THIS PLACE WAY ON THE HILL
SOME PEOPLE SAY ITS GLORY
SOME SAY IT'S A WHOREHOUSE ON A HILL

THE PLACE I'D RATHER NOT CALL HOME

SO YOU HEARD OF THIS STOP
THERE'S ONE IN EVERY TOWN
DON'T WORRY SO MUCH ABOUT IT
THINGS ALWAYS CAN TURN AROUND
SEEN LOTS OF SINS
BUT NEVER ONE I'D TELL
BECAUSE I FIGURED IT WILL GET WORSE
THIS PLACE THEY CALL HELL.

THE PLACE I'D RATHER NOT CALL HOME

GOING HOME FOR TODAY
BUT TOMORROW IS COMING SOON
I HOPE THE SUN STAYS SET
UNTIL THE END OF DOOM
WHY WOULD I SAY THIS
YOU ARE PROBABLY THINKING
WELL IF THINGS STAY LIKE IT IS
YOU WILL BE CALLING ME MADAME LINCOLN

THE PLACE I'D RATHER NOT CALL HOME



Artwork by Alexis Grove, Age 6
RACC Early Learning Center child

POETS' AND ARTISTS' BIOGRAPHIES

Thomas V. Alexander, Jr., 21, is a second year student at RACC, attending part-time in the evenings because he works during the day as a landscaper. A General Studies transfer, he hopes to attend Kutztown University to earn a degree in Fine Arts/Studio Arts. Thomas plans to concentrate his major in painting with a medium preference in oils. His paintings have been exhibited in local galleries and sold to private collectors.

As a creative writer, Thomas wrote [We No Longer Have Our Yesterdays]. He also writes short stories and reads literature. He appreciates every day, living to "never underestimate the value of any given moment, for that is one less moment we will be able to show it."

Malcolm Carter (pen name), 29, is a second year RACC student. As a Liberal Arts transfer student, he plans to major in psychology at either Penn State University or Albright College.

He wrote "Cry" and "Observation of Ignorance" from recent observations. Malcolm enjoys writing because he "can say all the nasty little things," he thinks, "but recognizes [that] society would punish [him] for saying it." He relates to the direct style of songwriter and performer Zach de La Rocha, whom Malcolm quotes, "If ignorance is bliss, then knock the smile of my face."

Jodi Corbett, 34, is a second year student at RACC. As a Liberal Arts major, she plans to transfer to Kutztown to earn a BFA in Related Arts/English Specialization. Aside from being Editor of Legacy, she is Opinion Editor of the Front Street Journal and member of Phi Theta Kappa.

She is an artist and poet, whose natural style textures and layers words and paints. Jodi identifies with author, James Baldwin's quote, "This is the only real concern of the artist, to recreate out of the disorder of life that order which is art."

Jodi lives with her husband, two sons and a dog. She is a part time restaurant server, parent volunteer and member of St. Catherine's Parish. She is also part of a citizen's initiative group to build a Recreational Center in Exeter Township.

Baudi Hildago: No Biography Available

Rachael Lyba, 22, is a first year RACC student. She is fulfilling basic requirement courses and plans to go to Reading Hospital School for Radiology. She went to the Philadelphia School of Art for one year.

She has an eclectic drawing style ranging from calligraphic work through portraitures. She drew hands and shape man in her Drawing I class. Rachael lives with her husband, dog, and cat. She works full-time.

Omar Mewborn, 26, is a second year RACC student, with previous college experience. He plans to further his studies in psychology at a four year institution.

He drew his family portrait in Drawing I and displayed it in the RACC cafeteria during winter term. Omar related to Horace Pippin's work on display at the Reading Museum during Black History Month.

Omar lives with his wife and three children. He is a counselor for at risk youth. Omar can feel the difference his work makes when the youths "focus and pay close attention to what I say to them."

POETS' AND ARTISTS' BIOGRAPHIES

(continued)

Edna Padilla, 39, has attended RACC for three years. After she earns her associate's degree in Law Enforcement/Criminal Justice, Edna will transfer to Alvernia to study criminal justice.

She used geometry tools and colored markers to create her abstract. The Drawing I lesson was a study on composition. Edna has three children and a baby grandson. She is "determined to meet the goals" she sets for herself.

Linna Z. Roemer, 57, is a first year ESL student at RACC. She is working on learning the English language.

Her photo "Country Morning" mirrors Linna's love for nature. She says, "a glorious day starts with a quiet morning."

Linna is from Beijing, China. In China, Linna was a teacher at a university and senior engineer and a founder of a software company. She retired and came to the U.S. to marry her husband, who is a local public defender. Her husband and she enjoy nature. As an active and expressive person, Linna hopes to lead a colorful life in the U.S.

Marissa Sharon, 17, is a first year RACC student. She is transferring to Moravian College to pursue a bachelor's degree in Art Education. Marissa is an artist for Legacy.

Marissa's Comp and Lit Honors creative project allowed her to visually interpret Hemingway's "Hills Like White Elephants." She learned that "literary works can be more interesting and easily understood" through visual interpretation.

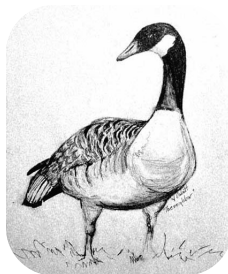
She lives with her parents and older brother. Marissa is a leader and volunteer for Girl Scouts. Marissa expresses her individuality best in her clothes. Whether vintage, store bought, or hand-sewn, clothes are her "way of showing the world she is confident [and] creative."

Dawud Stewart: No Biography Available

Tamara N. Wright, 31, is a second year student at RACC, seeking a Criminal Justice/Law Enforcement degree. She plans to transfer to Alvernia to earn a degree in Criminal Justice. Tamara is a very active RACC student. She is a SGA senator, an actress in the Mystery Dinner Theater, and a secretary of the Criminal Justice Club.

She wrote "Society" and "A Place I'd Rather Not Call Home" from her observations of Reading. She finds creative expression a valuable outlet to deal with her challenging life experiences. Aside from writing poetry, Tamara plays the drums and piano.

In the community, Tamara participates on the Community Youth Panel, Mentoring for Berks Youth, and Reading High School Alumni Band.



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