



Una Voce

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 TACOMA
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Introduction

You are clearly a person of good taste, so it is our privilege to welcome you to the 2011 issue of *Una Voce*, Tacoma Community College's celebrated compendium of student-generated scholastic work written across the curriculum. So grab a seat, make yourself comfortable, and join us in celebrating the literary talent of our peers.

This compilation, which includes fifteen of the many eloquent and knowledgeable essays written by TCC students during the 2010-2011 academic year, will make you laugh and make you wonder, stir your passion and awaken your mind. No matter your inclination, your time with us here will have been well-spent.

For some time now, this region has been striving to overcome a period of uncertainty and strife. From fiscal turmoil to rampant unemployment, these hardships have altered not only the lives of individuals, but also the face and character of academia. In this time of working toward sustainability despite change, the student authors of this year's publication have demonstrated that, even in times such as these, knowledge matters.

The authors demonstrate how important it is that we, as seekers of truth, continue to pursue education. Whether your passion is finding ways to defeat cancer or wrestling with the question of late-term abortion, finding out what it takes to be a leader or what it means to be a man, challenging the social order or examining the meaning of "fair" representation, considering what our costumes say about us or discovering the link between Freud and Frost, feeling the strength of a mother's love or just seeing how little things can make a big difference, you will find new knowledge within the following pages.

Please accept our heartfelt appreciation of you, valued reader, and of all those who helped make this publication possible. We would particularly like to extend our appreciation to the Associated Student Body of Tacoma Community College for providing funding for this publication, and to all of the instructors who are continuously working to help TCC students better themselves each day. Thanks also to all of the students who submitted their scholastic work—we encourage you to strive for the best, and wish you the best of luck in your academic journey here at TCC.

Jeremy Glasco – Malia Ramos
Nigel Sorton – Vanessa Santourian
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The passion within the research of John Sage's English 101 essay, Out with the Old, in with the New, was inspired by his experience of a loved one's cancer diagnosis. When asked what the reasoning behind the essay was Sage replied, "I picked this topic because of a love story that started almost a decade ago in a fast food restaurant...with the ending still uncertain. But the woman in this story has Non Hodgkin's Lymphoma. I wanted to know if there was anything being tested now that might save the life of the woman I love."

Out With the Old, In With the New: Is it Time?

John Sage

Five hundred and sixty nine thousand, four hundred and ninety men and women will have died from cancer by the close of 2010. That's the United States government's estimate. ("SEER Cancer Statistic Review" Table 1.1) That's too many people. Each year hundreds of thousands of people are diagnosed with some form of cancer. Each year, hundreds of thousands of those people will die, to say nothing of the devastating effects cancer has on the loved ones of those who suffer from it. Current treatment methods involve beaming ionizing radiation into the body and pumping the bloodstream full of toxic chemicals. Both of these treatments themselves can cause cancer, in addition to causing nausea, hair loss, immune deficiency, loss of bone density, depression, and many other symptoms. Radiation and chemotherapy have been used for decades; but in recent years there has been a great deal of focus on gene-based therapies to try to fight cancer on a genetic

level: preventing the cells from growing and dividing, or making them die off without harming healthy tissue. Some of these gene therapies have been in testing for years and have not yet been approved by the FDA. One might wonder if the FDA is being overly cautious about approving radical new technology. After all, with the death toll already so high, could the situation get any worse? People who have had cancer affect their lives are asking the same question: are new gene therapies to fight cancer ready to begin phasing out dangerous radiation and toxic chemotherapy? To answer, one must first understand the history of radiation and chemotherapy, and compare the current mortality rates to clinical trials currently under evaluation.

Chemotherapy and radiation have been in use for decades. Chemotherapy has been used to fight cancer since the 1940's when it was discovered that soldiers who had been exposed to mustard gas were found to have drastically lowered white blood cell counts. High white blood cell counts can be a symptom of many types of cancer. The mustard gas was injected into select lymphoma patients in a liquid form to see what effect it might have. The effect was remarkable, albeit temporary. Lymphoma patients injected with mustard gas had a drastic improvement in both white blood cell

count and overall health, indicating that the cancerous cells might be more susceptible to the toxins than healthy tissue (Goodman, 26-32). By contrast, radiation has been used medically for almost a century, ever since Marie Curie discovered the radioactive isotope dubbed Radium. Unfortunately for Madam Curie, she also discovered the painful effects of ionizing radiation poisoning on the human body. Radium was phased out of use in the health field by the mid 1900's after cobalt and caesium were discovered. The next breakthrough in radiation therapy was the invention of computerized tomography in 1971 ("History of Radiation Oncology", 1).

Prior to this point, targeting the radiation beam had been a two dimensional process, aiming a single beam straight down on an affected area, no matter how much healthy tissue was in the way. The CT machine allowed medical practitioners a three dimensional view of the body, allowing them to target multiple low-strength beams to intersect at the site of a tumor, reducing the exposure of healthy tissue to the radiation.

While current treatments for cancer save thousands of lives, the five-year survival rates are still quite grim. For example, consider Non-Hodgkin's Lymphoma (NHL). NHL is one of the more common blood cancers and

comes in at least four distinct varieties. Forty seven to seventy two percent of patients diagnosed with NHL will survive for five years after diagnosis, depending on age, race, gender, and the type of NHL. African Americans have higher mortality rates than Caucasians, and children under 15 have a much greater chance of survival (“Prognosis of Non-Hodgkin’s Lymphoma, 1-2”). Even more frightening than these numbers are those associated with pancreatic cancer. Ninety five percent of patients diagnosed with pancreatic cancer will not live five years after diagnosis (Ghaneh, 3-5). In addition, a British study determined that chemotherapy may kill some patients on its own. Defining chemotherapy-related death as “all deaths within 4 weeks of completing treatment without clear evidence of other causes,” found that reported chemotherapy related deaths ranged from as low as 2.3% to as high as 13%, depending on location, type of cancer, and specific treatments applied (O’Brien, 1-2). These numbers are terrifying and completely unacceptable.

Though there are hundreds of gene therapies currently being tested and evaluated, three of the most promising treatments are IL-12 Family Members, TNFerade, and Sirvivin-VISA-BikDD.

The cytokine Interleukin-12 can differentiate between T-Helper (TH1) cells producing interferon gamma and those not, which allows it to aid fighting cancer. Related compounds, dubbed the IL-12 Family Members, are able to have even more specific immune responses that may allow them to play a critical role in fighting cancer. The IL-12 Family Members show a great deal of promise in fighting specific types of cancer. Unfortunately, as seems to be the case with gene therapies, their applications are limited to those specific types of cancer. Cutaneous T-Cell Lymphoma (CTCL) is one of the rarest forms of NHL. The IL-12 Family Members produced a favorable response in fighting CTCL in 56% of the patients in clinical trials. By contrast, the response was favorable in 32% of patients with Peritoneal Carcinomatosis, and only 3% favorable in patients with Cervical Carcinoma. The biggest advantage to the IL-12 Family Members when compared to traditional radiation and chemotherapies is that the IL-12 Family Member’s therapy produced no toxicity in the bodies of those treated. This means no carcinogenic ionization caused by radiation exposure, and no healthy cells being damaged and possibly mutating into new cancerous masses from exposure to toxic chemicals (Waldner, 1-6).

An artificially engineered adenoviral agent dubbed TNFerade was developed in recent years to include certain characteristics of radiation and chemotherapy treatments and deliver them directly to cancerous cells without infecting healthy tissue. Again, the response varied drastically depending on the type of cancer being targeted. Some types of cancer showed a favorable response in 53% of clinical trial patients, while other types had no favorable response at all. One of the most astounding results was the pancreatic cancer trials, in which 40% of the test group survived for a year after diagnosis, compared to only 20% in the control group. Five year data was not available at the date of publication. The results for the esophageal cancer trials were even more remarkable, with a 5 year survival rate of 48.4%. Most clinical trials for treating esophageal cancer report average survival at 12-18 months (Weichselbaum, 1-6).

A third promising treatment undergoing testing is Survivin-VISA-BikDD, which is being tested for lung cancer. It has the advantage of being able to selectively target cancer cells while ignoring normal lung tissue. It is also much faster acting than most current gene therapies being evaluated for lung cancer. Most lung cancer-fighting gene therapies are characterized as “low activity genes”, meaning that they do not act quickly.

Survivin-VISA-BikDD is a high activity gene, which allows it to treat the disease at an accelerated rate. Most of the testing already concluded involves mice rather than humans. To test its effect on normal tissue, high concentrations of the gene therapy drug were injected into normal, noncancerous mice, all of whom survived the treatment. No data is currently available on human testing or long term survival rates (Sher, 1-4).

All three of these treatments share at least one thing in common. They are far more effective against one or a few types of cancer and almost completely ineffective against others. This is largely due to cancer being an umbrella term that encompasses hundreds of different diseases that share a few commonalities. None of these treatments are able to target the common traits of all cancers because the direct causes and mechanisms of unchecked cell division still are not completely understood. As such, researchers focus on specific mechanisms that are understood and how to combat them in their associated cancers.

It is clear that current radiation and chemotherapy treatments for cancer are inadequate, with some forms of cancer still having mortality rates as high as 95% and side effects that are sometimes worse than the disease itself. In addition, the carcinogenic effects of ionizing radiation and many of the

chemicals involved might lead one to wonder if the risk of creating new cancers is worth the treatment of an existing one. However, even the most promising new gene therapies being evaluated leave a great deal of room for improvement. With 72% favorable response being the best treatment profiled here (and that only for a very specific type of cancer) and the best new treatments being totally ineffective for many types of cancer, it rapidly becomes clear that the solution for the cancer epidemic has not been found yet. There can be no doubt that there is room for gene therapy in the treatment regimens for certain types of cancer. TNFerade doubled survival rates for pancreatic cancer and had an even more remarkable effect on esophageal cancer. The researchers who developed it believe it may soon be the first gene therapy approved for use against cancer in the United States. Gene therapy is not ready to phase out traditional radiation and chemotherapy, but the astonishing rate of progress gives cancer patients and their loved ones new cause for hope.

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In an essay written for Sheri Geitzen's English 102 class, Tamara Lewis knew she wanted to choose a healthcare topic such as "Late Term Abortion", since she is pursuing an Associates of Applied Science as a Medical Office Professional. But what she discovered were some horrific details surrounding this controversial issue. Through careful research, she uncovers just how far some clinics will go to terminate a pregnancy, even if it means risking the life of mother and child.

Late Term Abortion: Where is the Line Between Selfishness and Life?

Tamara Lewis

Professor Gietzen
English 102
October 6, 2010

Partial birth abortion (or late-term abortion) is a procedure performed after the 20th week of pregnancy (and usually before the 24th week) which results in the death of a fetus. Late-term abortions are subject to more controversy because there is the question of whether or not the fetus is viable by 20 to 24 weeks (able to survive on its own outside the mother's body).

There are several reasons as to why this topic is controversial, such as religious beliefs, political beliefs, and social awareness. There are some people who are very liberal and support a woman's right to choose at any point during her pregnancy, and there are some people who do not want to consider that a baby is being killed after research has shown that the baby can live outside the mother's body. According to Robert Needlman, M.D., F.A.A.P. (Fellow of the American Academy of Pediatrics), "By 24 to 26 weeks, the fetus is fully-formed, in the sense that all of the main organs are

there and working.....Babies born at this gestational age now have a good chance of survival.....but it takes tremendous effort and skill on the part of the neonatologists, nurses, and other specialists to make that happen.” In other words, a baby born at 24 weeks has the potential to survive in a Neonatal Intensive Care Unit outside of the mother’s body.

Another argument in the debate on late-term abortion has to do with the reasons why women are having abortions later in pregnancy. Are the mother and baby in grave danger as the pregnancy progresses, or is it more of a social reason? Some states prohibit abortion after a certain number of weeks’ gestation (usually 24 weeks), and they usually require the mother to be in grave danger. Ten states require a second physician to approve. “California and New York would be two exceptions where a woman can have an abortion of choice up to 24 weeks” (qtd. in Sykes). So where is the line drawn? When and why should a woman have the procedure done? I had an experience with a friend of mine who, at her 18 week ultrasound, found out that her baby showed 3 markers for Down’s syndrome. She scheduled a genetic amniocentesis to be performed to check for an extra chromosome somewhere. She confided in me that if the baby did have Down’s syndrome that she was going to abort

the baby. It was not because she and the baby were in grave danger; she just did not want to have a Down’s syndrome child. This is when I started looking into late term abortion and how it was done that made me become more aware of the controversy. My “friend” was going to abort a perfectly healthy baby in a cruel and unusual way.

Late term abortion can be a difficult issue to comprehend at times. Some people see late term abortion as cruel and unusual punishment to someone who never asked to be here. It can be a hard thing to swallow. A woman should have a right to choose what happens to her body and if she wants to have an abortion, it should be done in the first trimester. When the second trimester hits, there is that possibility that the fetus can live outside of her body or can even feel pain. Late-term abortions should be allowed only if the mother or baby will lose their lives during the course of the pregnancy. Late-term abortions should never be allowed for selfish reasons, such as a problem with the father or because the baby has a condition such as Down’s syndrome. The mother or the child is not at risk in these situations.

There are other issues for discussion on the controversy of late-term abortion. Some of these issues are: first, whether a fetus can feel pain or not; second, the reasons why a woman is having this procedure performed;

and last, the controversy over how the procedure is performed.

On the topic of fetal pain, there is a debate as to whether a fetus can or cannot feel pain before 24 weeks of gestation, so much so that some argue whether anesthetic should be administered to the fetus before the procedure is performed so the baby will not feel it as much. Susan Lee, J.D. (Juris Doctor) et al. says “proposed federal legislation would require physicians to inform women seeking abortions at 20 or more weeks after fertilization that a fetus feels pain and to offer anesthesia administered directly to the fetus.” This poses a question: If a baby can live outside the mother in a neonatal intensive care unit at 25 weeks and feel pain at this point, why would the baby not be able to feel pain at 24 weeks inside of the mother? Does one week make that big of a difference?

Fetal pain has become one of the main issues surrounding the controversy of late-term abortion. Is the fetal brain developed enough to feel pain before 24 weeks of gestation? According to Jeanne Monahan, the Director for the Center of Human Dignity, Family Research Council, “some scientists would even offer that children as young as 20-30 weeks of development can feel pain more severely than full-term or newborn babies” (qtd. in Jost). Monahan goes on to

say “it is during this stage in the mother’s womb that a fetus has the highest number of pain receptors per square inch” (qtd. in Jost). So, if Jeanne Monahan is correct, then why would a fetus at 20 to 24 weeks not feel themselves being aborted? Monahan quotes fetal pain expert Kanwaljeet Anand of Oxford University: “the human fetus possess the ability to experience pain from 20 weeks of gestation, if not earlier and the pain perceived by a fetus is possible more intense than that perceived by term newborns or children” (qtd. in Jost). If a fetal pain expert at a prestigious university believes the fetus can feel pain, then why would the rest of us not agree?

The second reason of controversy has to do with the reasons why the mother would have this procedure performed late in her pregnancy. If the mother or child will lose their lives as the pregnancy progresses, then late term abortion should be offered to them as an alternative to death, if wanted. Two medical conditions in which a mother should consider a late term abortion, if desired, are trisomy 13 and trisomy 18. These are two chromosomal conditions which “can result in a baby with a short lifespan; 90% of babies with either of these conditions do not survive past age 1, and during their lives are frequently afflicted with health problems and medical interventions” (qtd.

in Danielsson). Down's syndrome, which is also a chromosomal abnormality, results in a child that "can be born alive and live a regular lifespan—although they may have developmental, physical, or cognitive disabilities" (qtd. in Danielsson). There are children with Down's syndrome who live to be great people, and should therefore not be considered as a reason for a late term abortion.

The last issue of controversy has to do with the way late term abortions are performed. The procedures to terminate a fetus later in pregnancy are IDX (intact dilation and extraction), and D&E (dilation and evacuation). IDX is a partial birth abortion in which the cervix is dilated and forceps are used to grab the fetus's leg to place it in a breech position. After the fetus is partially pulled out of the birth canal, an incision is made at the base of the skull to remove the brain tissue which forces the skull to collapse and the entire dead fetus is removed (*TargetWoman*). The second method is dilation and extraction (D&E). This involves the cervix being dilated so forceps and a suction tube can be inserted into the uterus. After the removal of the fetus, vacuum aspiration is used to remove the remnant tissues (*TargetWoman*). Both of these procedures result in the death of a fetus which may be viable. These two procedures

should only be performed under the gravest of circumstances.

The procedures of late term abortion bring about horrible images of barbaric torture and punishment to a fetus. It is a cruel way to go and there is no other way around that. The two procedures offered for the late termination of a fetus both involve the tearing of limbs to remove the fetus or puncturing the back the head to remove the head from the uterus. Because of these procedures, anesthetic should be offered to the fetus as a precautionary method regardless of whether they feel pain or not. Nancy Gibbs, chief political writer at *Time* magazine, talks about a bill called the 'Federal Unborn Child Pain Awareness Act' which invites women to request pain relief for her baby, so that it will hurt less, when, as the law states, "the unborn child's body parts are grasped at random with a long-toothed clamp. The fetal parts are then torn off the body and pulled out of the vaginal canal". In other words, if there are bills being brought about because of this issue, then it is obviously an issue. Evidently, the research on fetal pain is bringing awareness to people that this can be a horrible torture to the child. Also, when these procedures are being performed, there is a possibility that the child can live outside of the mother. Is that not murder? Just the possibility alone of a life

being sucked down the tube even though they may survive should be reason enough to outlaw this procedure. The child should be given a chance.

In conclusion, a woman should have the right to choose. If a woman becomes pregnant and does not want to have the baby, she should be given the right to an abortion. This should be done in the first trimester. After the first trimester is up, the line should be drawn, especially when the fetus reaches the 20th to 24th week and there is the possibility of it surviving and thriving in a neonatal intensive care unit. Once the second trimester is reached, there has to be medical reasons for the procedure such as the mother being able to survive. A woman does have the right to choose, but the child also has a right to life. It is a horrible picture to envision a viable fetus's arms and legs being torn off because the woman is having a problem with her boyfriend or husband. It is also a horrible picture to envision this happening to a potentially great human being with Down's syndrome. The line had to be drawn between grave danger and selfishness and there must be more education involving this procedure.

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Joshua Cook, who wrote the following essay for Suzanne Chandler's English 235 Technical Writing class, is currently working toward a transfer degree for a four-year university, with the goal of becoming a professional technical-writer and part-time author of fiction. Drawing deeply on the fields of Sociology and Psychology, Cook constructs an impressively-researched examination of the scientific validity of traditionally "male" traits. At times comical, at times technical, it challenges us throughout to re-assess the conventional and contemporary paradigms regarding "Masculinity."

MASCULINITY

Stereotypes as Definitions

Joshua Cook

Abstract

This report addresses a few of the stereotypes frequently associated with masculinity. Presenting those stereotypes in the context of sociological and psychological surveys of masculinity, it outlines their scientific acceptability as empirical attributes of men. While this report does not seek to prove invariable universality of such traits, it illustrates that they are in fact widely manifested and recurring throughout classical studies, cultural studies, and behavioral studies; examples of the aforementioned studies are presented throughout the paper. While this report is not an analysis or attempted survey of hegemonic masculinity, it does conclude in suggesting that serious considerations of masculine stereotypes are appropriate and relevant within the framework of such studies.

Professor Suzanne Chandler
English 235
August 17, 2010

Introduction

The term “masculinity” has the potential to conjure images of muscle, sweat, calluses, or bodily hair. It can also reinforce stereotypes of homophobia, misogyny, and aggression. Even if one’s reactionary idea of masculinity is abstract and ambiguous, observations and wording can reveal more substantive underlying preconceptions. Casual conversation, for example, often unknowingly alludes to a social understanding of what is either masculine or feminine in nature: “You need to man-up and tell her how you feel. Grow a pair!” or “That is so funny that you took that job. You’re basically a male secretary!” While sometimes crude in word choice, they convey fence lines around perceived masculine definitions.

In contrast to the colloquial illustrations, however, many men and women alike have dismissed such ideas of masculinity as antiquated stereotypes. After all, the number of men filling traditionally feminine jobs such as nursing, elementary school teaching, and administrative assisting is growing. As more women enter into the professional workforce as primary bread-winners, more men stay at home as full-time fathers and domestic housekeepers. Changes in fashion and media reflect male gravitation toward consumer products

once relegated primarily to a female demographic. Words like “bro’rance” have become acceptable definitions of endearment between heterosexually intimate males; the noun “metrosexual,” a term describing a “heterosexual male given to enhancing his personal appearance . . . by beauty treatments” has even received formal recognition by *Merriam-Webster’s Dictionary* (“Metrosexual” def. 1). While some might contend that these trends have effectively diluted traditional definitions of masculinity, many sociologists and psychologists contend that predominant elements of “male-ness” have changed very little and still, in fact, manifest universally in most males. That is, “manliness” might be much more than a stereotype.

Classical Exemplars

Since the earliest traditions of recorded history, humanity has formulated ideas about masculinity and what it means to be a man. Epics such as that of Gilgamesh and *The Iliad* explored not only war and aggression, but grieving and acceptance of mortal limitations; not only of an unbridled sexual appetite and an innate sense of entitlement to women, but also reverence for and eventual mature separation from mothers. As detailed as the later Greco sculptures were in capturing the essence of the ideal male

physical form, so too were the literary classics of the male spirit.

Often placing their heroes within the context of a world fraught with wild beasts and uncontrollable circumstances, early cultures sought to express the masculine virtue inherent in competition against peers, enemies, and nature. *The Epic of Gilgamesh*, for example, displays all of the aforementioned by placing the protagonist in direct competition with his friend Enkidu (who eventually acquiesces by admitting Gilgamesh's superior strength), in combat with giants and monsters, and even in confrontation with personifications of nature. Initially seeking little more than glory and notoriety, Gilgamesh finds himself eventually mourning the loss of a friend and even venturing beyond the very borders of death. As Thomas Van Nortwick, Professor of Classics at Oberlin College, states in his book *Imagining Men*, “. . . to be a man was to be defined by your ability to exert power in a world articulated through transcendent forces ultimately beyond human control” (*Imagining* 157).

Such aggression, however, was only one aspect of the masculine life. Homer's *Illiad*, for example, describes maturation from boyhood to manhood in the illustration of Achilles' close relation to and eventual detachment from his mother Thetis. Initially

seeking her ever-accommodating council and assistance when confronted with adversity, Achilles eventually stands in a situation in which his mother can no longer bend to his fickle wishes; he has slain his rival, Hector, and refuses to return the corpse to its living family. Zeus eventually intervenes by forcing Thetis to tell Achilles that he must return the body to Hector's father Priam. Upon being reminded of Achilles' own father, Peleus, he taps into his true sense of humanity; by this event he matures from brash and wrathful boyhood to rational and self-controlled manhood. It is by this event that Achilles separates himself from his mother's world (Nortwick 7-14). Michael Kimmel attests to the commonality of this aspect in healthy masculine development: “For boys, gender identity requires emotional detachment from [the] mother, a process of individualization through separation” (Kimmel 2).

Contemporary Exemplars

Still today, representations of cliché “manly men” exist in both cinema and sport. Whether seen in the John Wayne or Marlon Brando stereotypes of the 50's and 60's, the Stalone, Schwarzenegger, Snipes icons in the years following, or the aggressive NFL figures like the late Jack Tatum or, more recently, Lawrence Taylor, every decade has produced its Marlboro Man or

Old Spice Guy. These characters display what Ramon Hinojosa calls, in his paper “Doing Hegemony: Military, Men, and Constructing a Hegemonic Masculinity,” traditional constructions of masculinity: risk taking, physical toughness and/or muscular development, aggression, violence, and overt heterosexual desire (Hinojosa 179). While the popular heroes of Greek epics may have lacked a certain measure of exclusive heterosexuality, they moreover harmonize with the modern personas in popularizing commonly held and valued ideas of masculinity. Dr. Mike Donaldson, in his paper “What is Hegemonic Masculinity,” argues that these personas are constructs that serve as exemplars of a form of masculinity and, so long as they are exalted, their presence secures the dominance of that particular form (647). While they may not necessarily represent the densest demographic of men, theories suggest that they embody the popular ideal. That is, the average male in the United States may not have twenty inch biceps or know how to skin an animal, but as long as the paradigm of such men is exalted, it is a dominant form of masculinity.

While film and media are far from the defining authorities of a society’s masculine ideology, they are not only reflections of popular ideas but also shapers of these ideas. Structural-functionalist-sociologists and

anthropologists point out that much of one’s gender role is established by social learning and the functioning of society, of which popular media lends no small part. These external elements act, as Andrew Sullivan explains, like a “prism of our own history and culture” through which biological masculinity refracts (Sullivan 46).

Gender Studies and Masculinity

This leads to an important consideration: differentiating the terms sex and gender. While sex is biological, gender is often considered socially constructed (Kimmel 1). That is, while one may be born into a particular sex which is based on physical attributes and hormones, sociologists consider gender to be a matter of societal learning and social adaptation. Masculinity, sociologists therefore assert, is partly an internalized reaction to external stimuli. As Kimmel affirms, “gender behavior... [is] a negotiated response to the consistency with which others demand that we act in a recognizable masculine or feminine way” (4).

How these demands might potentially influence a man can best be explained with the term “doing gender.” Doing gender is a term coined to describe how an individual might intentionally strive to portray him or herself in a particular manner in relation to their perception of masculinity or femininity

or, as Connell states it, “internalized sex roles, the products of socialization” (1424). This behavior becomes a repeated pattern in which one’s gender is considered something “done” rather than something inherently inevitable. In an article published in *Gender and Society*, Candace West and Don Zimmerman state that “a person’s gender is not simply an aspect of what one is, but, more fundamentally, it is something that one does and does recurrently in interaction with others” (qtd. in Kimmel 4). So what are these responses, demands, and roles to which sociologists refer when describing masculinity?

Quantitative Recurrence of Masculine Attributes

In attempting to identify such attributes, it becomes important to include scientific reflections on male behavior. These studies fall under the universal term of “masculinities” and range from how heterosexual men interact with one another to how homosexual men perceive their own masculinity in relation to the family unit. The studies are broad and complex, but revealing in the context of this discussion.

Hegemonic Masculinity and the Dominant Form

The study of hegemonic masculinity, for example, refers to the study of competing and coexisting forms of masculinity in a given culture. As Hinojosa states about competing masculinities, “The process of structuring masculine hierarchies has been equated to ideological warfare” (186). While there is no truly universal definition for masculinity, there are certainly methods of identifying predominant elements within those competing masculinities. Sociologist Patricia Sexton stated over thirty-five years ago, for example, that “male norms stress values such as courage, inner direction, certain forms of aggression, autonomy, mastery, technological skill, group solidarity, adventure and considerable amounts of toughness in mind and body” (qtd. in Donaldson 644). Similar to the earlier discussed traits listed by Hinojosa, Sexton’s “male norms” provide simple definitions which parallel those of many other sociologists. While these traits might all exist within various sub-definitions of masculinity, most sociologists argue that a particular manifestation will dominate over others or be more popular.

In his article “Men and Masculinity” R.W. Connell states, “In most communities there is a specific pattern of masculinity that

is more respected than others” (1426). This pattern, he argues, is the one that will present itself most often toward the young and as a basis of advertising; it will be celebrated in films and media. As discussed earlier, this supports the sociologic notion that the dominant form of hegemonic masculinity is the one exemplified in a culture’s most popular icons. Whether one is discussing Achilles’ driven pursuit of glory, Beowulf’s indomitable spirit of bravery, or Rocky Balboa’s undying will to overcome adversity, it is demonstrable that every generation seems to idolize a recurring set of masculine ideals.

Academic Studies of Masculine Attributes

Supporting the idea that certain traits of masculinity exist as more than mere stereotypes, psychologists and sociologists continue to observe the recurrence and predominance of “manly” qualities across cultures. In an IBM sponsored study in the 1960’s and 1970’s, for example, sociologist and professor at the University of Limburg in the Netherlands, Geert Hofstede, published a work outlining what he called *The Multiple Dimensions of Culture*. In his study, masculinity was rated among several measurements by which one could better understand a particular culture, specifically in reference to business relations.

In measuring masculinity, Hofstede used criteria such as competitiveness, assertiveness, and aggressiveness, quite similar to the traits previously mentioned by Hinojosa and Sexton. Ranking 15 out of 53 in the masculinity index, the United States was explained as being highly masculine due to its cultural value of individuality, materialism, and assertiveness. By this theory, he was able to quantitatively demonstrate ratings of “gender role differentiation” according to what many would now consider stereotypes (An 185). Regardless of the theory being over thirty years old, many sociologists, advertisers, and business professionals continue to use Hofstede’s model in conducting international work and study. This is primarily due to its enduring accuracy and relevance. As Daechun An and Sanghoon Kim stated in a 2007 volume of *International Marketing Review*, “it is arguably the most empirically-based and complete theory of cultural difference to date” (Relating 185). That is, competitiveness, assertiveness, and aggressiveness are far more than unfounded pigeonholes when it comes to describing masculinity.

In another study, James W. Chesebro, Professor of Sociology at the University of Minnesota, and Koji Fuse, Professor of Sociology at the University of Texas at Austin, developed a scale based on a “Perceived Masculinity” survey. The survey, they

Rank	Country	Score
1	Japan	95
6	Mexico	69
9	UK	66
10	Germany	66
15	US	62
16	Australia	61
17	New Zealand	58
18	Hong Kong	57
20	India	56
25	Malaysia	50
28	Singapore	48
30	Indonesia	46
33	Taiwan	45
35	France	43
41	Korea	39
44	Thailand	34
50	Denmark	16
51	Netherlands	14
53	Sweden	5

Source: Hofstede (2001)

Masculinity index values among 53 nations

Figure 1 Masculinity index values among 53 nations

proposed, would display that masculinity could be understood as a “multidimensional construct which attributes [to males] ten traits . . . viewed as masculine” (203). They examined such traits as physiological energy, physical characteristics, gender roles, gender preferences, subjective gender-identity, lust, and similar variations of previously mentioned criteria. In applying their own survey to representative samples, as well as allowing others to perform similar studies by their index, Chesebro and Fuse were able to demonstrate that despite the ever-shifting nature of gender being culturally-dependant, “the manly ideal [has] changed very little” (Mosse qtd. in Chesebro 204).

Factors Affecting Masculinity

Despite the consistency with which masculinity has maintained its primary defining elements, it must be acknowledged that variations and adaptations have occurred to some degree. While it would be beyond the scope of this paper to catalogue all of the many specific factors which could affect the way a man might internalize his gender role, certain influences seem universally mentioned in studies of masculinity. As evidenced so far, gender is not merely a matter of responding to a pattern of pre-programming inherent in one’s sex. Family, community, and even necessity and survival

have all played critical roles in shaping and establishing ideas of masculinity.

A Masculine Response to Feminism

First and foremost, it can be seen throughout various studies and surveys in most Western countries that men frequently develop their ideology of masculinity in reference to that of their female counterparts. As R.W. Kimmel states, “In every culture, men contend with a definition [of masculinity] . . . constructed in relation to various subordinated masculinities as well as in relation to women” (Connell qtd. in Kimmel 2). As significant as the paradigm established by fellow men, so also is the ever-changing relation of masculinity to femininity.

Since the women’s liberation movement of 1968, men have adapted to what has become known as “post feminism” (Mayhall 52). As women have contended for traditionally male-dominated professions as well as begun to challenge men over the legitimacy of certain gender roles, many men have modified their own concepts of masculinity. An example of this can be seen in the simple fact that women are finding greater access to professional jobs than they had in the past. According to the United States Department of Labor, the percentage of corporate officers at Fortune 500 companies who are women has nearly doubled between

1995 and 2005. In 2002, over half of all analyzed general management positions were held by women (U.S. Department of Labor). As men progressively find themselves with partners who earn as much as or more than they do, they may find themselves having to adapt to work previously considered feminine. A prime example of this can be seen in a survey conducted during a recent business summit for Fortune’s Most Powerful Women. Of 187 participants interviewed, 30% stated that they had full-time “househusbands” (Morris 79).

Furthermore, traditionally valued masculine ideals which fall under the label “chivalry” have come under scrutiny as being sexist. Lawrence University Professor Peter Glick and Princeton University Professor Susan T. Fiske published an article in the *Journal of Personality and Social Psychology* which discussed a concept called “ambivalent sexism.” This form of sexism includes two sub-components: “hostile sexism,” which indicates the overt and aggressive forms of sexism, with which most already associate the term, and “benevolent sexism,” which consists of behavior that, despite having a positive feeling and tone, reflects internalized stereotypes. Examples of benevolent sexism include a male holding a door open for a woman or fostering the notion that a woman should be cherished and protected (The

Ambivalent Sexism 500). As the authors explain, “We do not consider benevolent sexism a good thing, for despite the positive feelings it may indicate for the perceiver, its underpinnings lie in traditional stereotyping and masculine dominance” (491-492). In response to such social developments, it could logically be assumed that many males will attempt to consciously modify their understanding of what it means to be a gentleman: a traditionally respected element of masculinity.

Theories of Sociobiology and the Evolution of Masculinity

In seemingly stark contrast to the concept of men adopting passivity in response to a changing femininity or even the more broad concept of “doing gender,” sociobiology (a study which synthesizes behavioral science and evolution) offers the theory that much of male social behavior is a matter of evolutionary necessity. Women seek men rich in resources, the theory states, because they naturally want a male who can provide for their offspring. Males are sexually attracted to women with healthier skin and a fit figure because it indicates a healthier partner with which to pro-create. Sociobiologists theorize that these concepts are typically subconscious and innately linked to human survival. Masculine traits such as competitiveness

and violence, therefore, are considered to be a natural component of sexual selection and crucial in the process of reproduction (Lopreato 2885). Some sociobiologists even go on to claim that a male dominated society is as much an aspect of feminine ideology as it is masculine ideology. As Lopreato states, “The dynamics that produced patriarchy include female complicity with domineering males. Male dominance has been achieved at least in part because of female preference for dominant males . . . moreover, women throughout the world continue to support patriarchy through their persistent tendency to favor dominant males” (2886). By this, it could be stated that theories of sociobiology are relatively concurrent with the notion that masculinity and femininity adjust in relation to one another.

Conclusion

In all of the aforementioned examples, studies, and theories, it may seem that much of what is said about masculinity involves rehashing and reinforcing an almost identical set of “masculine traits.” While perhaps redundant, it illustrates that these traits are founded in more than insubstantial stereotypes and bias. Reasonably, one has to argue that no single or all-encompassing set of qualities could define every man. But sociology and various other sciences

clearly indicate that the term masculinity is not entirely without a generally applicable and empirical composition of recognizable elements. Moreover, the discussed studies establish that many of those very same biases, if only superficially, represent traits that have been identified and accepted by sociologists and behavioral scientists as masculine norms. That is, the phrase “boys will be boys” might be popularly known as a colloquial adage used by grandmothers, but it certainly isn’t a statement that can’t be scientifically supported.

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Margaret Lundberg's beautifully written essay for Philosophy 101, was a personal reflection of the novel "Zen and the Art of Motorcycle Maintenance." Within the text, Lundberg displays a love for creativity while sharing personal experiences with readers. Margaret, who has been a past contributor of UNA VOCE, plans to transfer to UWT in the fall of 2010 to pursue her Masters in English.

A Participant in Creation: Reflections on the meanings of Quality

Margaret Lundberg

Dr. Scott Cochrane
Philosophy 101
January 31, 2011

“Man is not the source of all things, as the subjective idealists would say. Nor is he the passive observer of all things as the objective idealists and materialists would say. The Quality which creates the world emerges as a relationship between man and his experience. He is a participant in the creation of all things.”¹

Robert Pirsig

Zen and the Art of Motorcycle Maintenance

Reading a book is a bit like peering through a window into the writer's soul. After awhile, though, you can't help but notice that you are also seeing your own reflection staring back at you in the glass. Reading *Zen and the Art of Motorcycle Maintenance* was just such an experience for me, and the view was illuminating; opening my eyes to catch a glimpse of the heart of the creative process.

During the course of my reading, I admit to a few frustrated moments when I just wanted Pirsig to get to the point, but

mostly I followed his traveling Chautauqua with sympathy and curiosity toward his purpose. However, it wasn't until the last several chapters as he finally unfolded his conclusions about the idea of Quality that he completely captured my imagination. I found myself asking—along with Phaedrus—if Quality is not found in either subject or object, where do you find it? And along with Phaedrus, I also came to the conclusion that Quality is “the event at which awareness of both subjects and objects is made possible.”² Quality is something outside of ourselves.

Throughout Zen we are presented with a series of dichotomies- classical/romantic, Pirsig/ Phaedrus, subject/object; all having a part in explaining Phaedrus' search for an understanding of Quality. Phaedrus saw Quality emerge as a thing between Subject and Object, and I quite agree with its separateness. However, as I looked I began to see Quality as the source of yet another dichotomy; a sort of external/internal duality. The external I will call Excellence, and the Internal, I—along with Phaedrus—would call Quality, or Caring.

Unlike Phaedrus, however, I need to define my terms before I can continue. According to *Webster*, Excellence is defined as “the fact or state of excelling; superiority; eminence. It is a form of the word Excel

meaning to surpass others or be superior in some respect.” Although it should be a positive term, it has a bit of an egotistical taste to me.

In pursuing Phaedrus' vision of Caring as “the inverse of Quality,”³ Caring is defined as giving “serious attention or protection; making provision for; feeling concern about; having thought or regard for.” It is a term that seems reserved for nurses or parents, and yet Phaedrus comes to recognize it as Quality turned inside out; revealing the very Core of it.

In my own reflection, I came to see Excellence as representing the Ego, and Caring as the Heart, and that contrast lies at the center of why someone does what they do. In so many ways, our lives are daily pushed toward Excellence – do it faster, cheaper, smarter; get an A, come in first, be the best. Caring about what we do becomes somehow less – less important, less acknowledged, less valuable. Excellence has become the goal to which we all aspire! Caring is often seen as a luxury we just can't afford.

In spite of Phaedrus' early attempts to hold Quality undefined, it seemed to suggest to him—at least at first—something rigid, like grammatical or spelling rules; or feelings of superiority engendered in one at

a job done well. In speaking of prescriptive rhetoric “that old slap-on-the-fingers-if-your-modifiers-were-caught-dangling” as “all table manners, not derived from any sense of kindness or decency or humanity, but originally from an egotistic desire to look like ladies and gentlemen.”⁴ it seemed that Phaedrus initially saw Quality as more of a series of rules designed to make us look good for keeping them. In this sense, he seemed to recoil from the concept; seeing Quality in this light seemed to him too much like the Sophists who cared more for the argument of rhetoric than the truth.

Here, Phaedrus and I see eye to eye. Excellence—a perfectly good word, but one often tossed around by people whose only goal seems to be to outdo the other guy—is all about someone making themselves look good. All product and no process!

Excellence seeks the rules in order to be right; perfection for perfection’s sake. Quality/Caring is also be concerned for the rules, but in order for the doing to be right. Like Excellence, Caring also seeks perfection, but for an entirely different reason. Quality cares about the object, the thing done. Excellence just wants it to be the best! Excellence represents the style; Quality is the substance.

Pirsig mentioned this same dichotomy between caring and “just doing” early in the book, as he spoke of his job writing and editing technical manuals. He was comparing the attitude found in the manuals—“Spectator Manuals” he called them—and the attitude he found in many mechanics as “uninvolved... having “something to do with it, but their own selves were outside of it, detached, removed. They were involved in it but not in such a way as to care.”⁵ To Pirsig this failure to care caused a separation between subject and object. He states “what I’m talking about here in motorcycle maintenance is just fixing, in which the idea of a duality of self and object doesn’t dominate one’s consciousness. When one isn’t dominated by feelings of separateness from what he’s working on, then one can be said to care about what he’s doing. That is what caring really is, a feeling of identification with what one is doing.”⁶

An artist who works with a view to Excellence keeps his eye on his goal – a better painting (or sculpture, or piece of music). An artist interested in Quality/Caring is more concerned with his process and his message. Does the work speak his heart? An artist who paints this way will deposit something of himself into his work – and the difference is discernible because he cares! Quality/Caring works with an eye on the whys,

where Excellence looks instead at the what. Or to state it another way, Excellence looks at externals, while Quality/Caring focuses instead on internals.

Pirsig gives an example of a person doing a job that might be dull or boring- “they all are sooner or later, dull” who “just to keep himself amused, starts to look for options of Quality, and secretly “pursues these options, just for their own sake, thus making an art out of what he is doing, he’s likely to discover ...his Quality decisions change him too.”⁷ Caring about your work changes you!

Pirsig later writes, “Quality is the continuing stimulus which causes us to create the world in which we live.”⁸ In my “previous life”, before I rejoined the world of Academia, my days were spent deeply involved in the creative process. In my work as a mural artist and decorative painter, I faced every day the choice of painting just with my hands, or painting with my heart- and believe me there is an appreciable difference! Today, I still make those decisions- as we all do- on what my attitude will be toward the tasks of my life. Will I treat them as if they truly matter, or will I just do them without any real engagement?

I truly believe, as Phaedrus did, “ The whole Quality concept was beautiful. It worked. It was that mysterious, individual, internal goal of each creative person.”⁹ Quality works.

I have a book that I keep near my computer—titled *A Toolbox for Humanity*—that is full of wonderful thoughts and quotes, and I’d like to end my reflection with one- from a man named Michael Bridge:

“When our eyes see our hands doing the work of our hearts, the circle of Creation is completed inside us, the doors of our souls fly open and love steps forth to heal everything in sight.”¹⁰

It is in caring- “doing the work of our hearts”- that we step into that place where creativity dwells; the place where we truly become participants in Creation.

Notes

1. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 384
2. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 242
3. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 304
4. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 183
5. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 27
6. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 303-304
7. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 367
8. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 360
9. Robert Pirsig, *Zen and the Art of Motorcycle Maintenance* (New York: HarperCollins Publishers, 1999) 210
10. Lloyd Albert Johnson, *A Toolbox for Humanity: More Than 9000 Years of Thought*, Vol. 1 (Victoria, Canada: Trafford Publishing, 2003) Amazon Kindle e-book, location. 375-79

Why not read Frost through the prism of Freud? When thinking of Modernism, you may not think of Frost because he wrote metrical poetry rather than free verse. But this essay shows he still fit well into the era that shaped him.

**Word by Word:
A Psychological
Analysis of
“Stopping by Woods
on a Snowy Evening”**

Polina Charters

Stopping By Woods on a Snowy Evening

Whose woods these are I think I know.
His house is in the village though;
He will not see me stopping here
To watch his woods fill up with snow.

My little horse must think it queer
To stop without a farmhouse near
Between the woods and frozen lake
The darkest evening of the year.

He gives his harness bells a shake
To ask if there is some mistake.
The only other sound's the sweep
Of easy wind and downy flake.

The woods are lovely, dark and deep.
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep.

(1923)

The many interpretations and critiques on Robert Frost and his poetry may lead academic writers to abandon consideration of a unique analysis, even if passing by an opportunity to enjoy an in-depth look into one of the most talented minds of American literature. Robert Frost's most famous poem, "Stopping by Woods on a Snowy Evening," inspired a number of respected critics to debate on its hidden meaning, evoking such interpretations as John Ciardi's "death-wish", incarnated from the dark woods and snowfall; or a merrier version by Herbert R. Coursen, Jr., who speculated the narrator to be Santa Claus keeping his promise to deliver gifts on the "darkest evening of the year," Christmas Eve (Pg. 600).

Regardless of the intimidating amount of theories already in existence, here is offered a unique, more literal approach to "Stopping by Woods" in deciphering the elements of the poem as they relate to Sigmund Freud's personality theory of the Id, the Ego, and the Superego. According to Freud, the mental processes function through conflicts between the Id, an unconscious, instinctual, pleasure-seeking principle; the Ego, a partly conscious reality principle of judgment; and the Superego, the fully conscious ideal enforced by society's standards—the way that we ought to behave. In "Stopping by the

Woods," Frost includes these three elements via his village, the woods, and the horse.

In the first two sentences, "Whose woods these are I think I know/ His house is in the village though," (Lines 1-2) Frost introduces the reader to the woods and the village. The mysterious woods represent the narrator's Id, his unconscious mind. By using adjectives such as "lovely, dark, and deep" to describe the woods, Frost paints an alluring image—it is clear that the woods entice the narrator, just as the deeply unconscious principle of the Id governs our passions and primitive desires.

The village, on the other hand, symbolizes the Superego, as the village is a civilized part of society in comparison with the woods; the village embodies cultural values of ideals, responsibilities, and appropriate behaviors. The narrator knows "whose woods these are"—they are his own, the dark depths of his unconscious, the Id. But the narrator's "house is in the village," is a regretful circumstance of the fully conscious Superego, representing the promises and duties of everyday life.

In the second stanza "My little horse must think it queer/ To stop without a farmhouse near," (5) the horse symbolizes the Ego, which, according to Freud, is the realistic common sense principle. The horse

questions the narrator's wishing to explore the Id, or the woods, so carelessly, and later in the poem even shakes his harness bell in warning. In describing the conflicted relationship between the Ego and the Id, Freud also uses the horse and rider analogy when he writes "... just as the rider who doesn't wish to be parted from his horse, he often has no alternative but to lead it where it wants to go" (Pg. 142). Just like the Ego restrains the Id's impulses, the horse mediates his rider between what he wants to do (dwell into the woods) and what he needs to do (go back to the village). The narrator's further regret is illustrated through the "darkest evening of the year," a symbolic environment change that writers often use to emphasize the mood of the character. The evening is dark because the narrator is unhappy to leave the woods.

As the horse shakes his harness bell, so do the woods provoke the narrator to stay a little longer with their "...easy wind and downy flake." Even if at first glance it might seem that this whole section of the poem is purely for the sake of descriptivism, it is actually a very necessary element of the poem. It illustrates the ongoing competition between the Ego, as represented by the horse, and the Id, exemplified by the woods. The

horse makes a warning sound with his bell to his rider, but the woods reply in contrast with soothing, pleasant sounds.

In the last stanza, with "But I have promises to keep/ And miles to go before I sleep," (14-15) the Superego, elaborated by "promises," triumphs over the loveliness of the woods. The narrator keeps his promises to the Superego, and his horse carries him away from the woods. And while a number of critics believe that "sleep" relates to Robert Frost's possible suicidal thoughts, I see a literal connection to Sigmund Freud, who discovered that the unconscious mind, or the Id, can be reached and understood through dreams. The narrator of the poem also implies that when he sleeps, he can finally go back into the woods, returning to his original, unconscious state of mind.

Sigmund Freud's personality theory of the Id, the Ego, and the Superego is a rather long, complicated scientific concept. "Stopping by the Woods on a Snowy Evening" introduces a bit of whimsy and beauty into Freud's theory, unraveling a more poetic approach to the challenges of exploring the human psyche.

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Christine Palmerlee, who wrote the following essay for Mary Fox's English 101 class, is currently working on her Associates in Arts and Science, with the intent of transferring to a four-year university.

In "It is What Everyone Else is Doing," she reviews a written account which addresses the marginalized role of ethics in our modern economy, arguing that, while the "laissez-faire" system may be to blame macroscopically, the intensely-competitive nature of our society may actually form the true foundation for fiscal corruption.

It Is What Everyone Else Is Doing

Christine Palmerlee

In "Everybody Does It," a chapter from *The Cheating Culture: Why More Americans Are Doing Wrong to Get Ahead*, David Callahan paints a picture of a dreary, morally- and ethically-unsound America. The author proposes that the "laissez-faire" government put into place by Ronald Reagan, and its associated mentality, is to blame for this "fall from grace." However, readers must first understand just what "laissez-faire" is about, and how it operates, in order to form an opinion. This is a pivotal point regarding how modern society found itself in the state it is in.

On January 20, 1981, Ronald Reagan was sworn in as the Fortieth President of the United States. In his First Inaugural Address, he stated that "In this present crisis, government is not the solution to our problems; government is the problem" (1). He implemented policies "based on supply-side economics and advocated a classical liberal and laissez-faire philosophy"

Mary Fox
English 101
October 6, 2010

(Karaagac 113). These policies opened the gateway to increased innovation and entrepreneurialism. Since that time, Callahan feels, America has taken a “winner-take-all” outlook, experienced higher inequality between income brackets, and caused “the top 1 percent of households [to] have more wealth than the entire bottom 90 percent combined” (Callahan 20). With the market’s ascendancy to a higher priority, the “laissez-faire” mentality has allowed cheating to become more rampant and widespread than was previously seen.

“Laissez-faire” is defined as “a policy or attitude of letting things take their own course, without interfering.” In application to economics, it is “abstention by governments from interfering in the workings of the free market,” and is often used as the term “laissez-faire capitalism” (Oxford). In layman’s terms, it means that a government should be involved in the economic order of things as little as possible. Assuming, then, that all agencies, companies, practices, and other parties will “police” themselves, and always uphold the higher “moral ground,” the government, as a whole, has withdrawn from its watchdog-mentality to allow privatization and deregulation. This privatization was encouraged by the consumer demand for more products and better services.

Rather than validating the guiding assumption that the business world would enforce moral behavior and fair outcomes for all involved, Callahan believes this has only increased the temptation to cheat since there is no actual safeguard. Many can now see that if they were to inflate earnings on a report, their chances of being caught are very low. Fraud is easier to commit, allowing tens of millions of dollars to be taken with the small price tag of a “year or two in a Club Fed prison camp” (Callahan 22). Money can be hidden in out-of-country accounts with even less fear. The IRS is backlogged, dealing with far more returns and even less workforce to process, investigate, and uphold the laws concerning it.

The further claims of what this “laissez-faire” mentality has done are examples beyond that of Wall Street. There are CEO’s now willing to lie about profits to make their companies and themselves appear much better than they may actually be. An “A” student is more inclined to cheat for that higher percentile, as it means more open doors and a better lifestyle than their 3.75-, 3.85-, or even 3.95-GPA peer could hope for. A steady baseball batter will take illegal drugs to improve performance, more than tripling paychecks as a result. Journalists fabricate stories to increase their standings, accountants “play with numbers” to make

books look amazing, and some cabdrivers are even encouraged to become “free agents who rent their taxis and have to hustle to make a living” (Callahan 21).

It is a trickle-down effect partially put in place by the economic policies of President Reagan, but also by the larger picture, which influences what this little slice of reality demonstrates. If there are regulations in place, but no one to technically enforce them, then life adopts a sense of “everyone for themselves.” If there are no regulations, but there are a group of companies that are supposed to make sure that the others are not getting ahead of them, then cheating becomes more prevalent; success and job security are not granted and promised concepts any longer. The competitive nature of America is to succeed; this is an extreme that is taken to have greater successes than those around you, including your fellow countrymen.

If one must continually “keep up with the Jones’,” then it is every person out for himself to make sure that they are not only keeping abreast of their neighbor, but are also “beating them” with material possessions. Their children are going to Harvard or Yale, rather than the “less-prestigious” state university that their neighbor’s children are. This has forced the average student to do what many did not consider before,

and cheat on that exam. This has their parents engaging in office-war politics, often including backstabbing or “looking the other way” to increase their chance for survival and job-security. Their boss, in turn, wants books to be doctored and numbers “fudged” to give profits the illusion, if not the believability, of skyrocketing.

Callahan presents the real-world examples of what is going on in America right now due to this “laissez-faire” outlook. With its economy still trying to recover from the blows taken, true enforcement of laws and practices still falling by the wayside with no hope of returning, and the bitter, cynical state-of-mind most Americans find themselves in, there is a massive problem occurring. While it has been the American Dream to have job security, a place to live, a few children, and a comfortable retirement, it is the American Reality that the only way to make that happen, at least now, is to lie, cheat, and steal your way there. It is, after all, what everyone else is doing.

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Superhero Style focuses on the symbolism of the superhero costume and its effects on certain aspects of society. The essay focuses on not only on the representation of costumes of “superheroes” but also enlightens readers to the fact that all people who wear garments are subject to interpretation. Jones offers a unique perspective by linking the “magnetism” of costumes to the desire to fulfill one’s inert need to do good or bad.

Superhero Style: Considering the Costume in Three Dimensions

Michael Jones

A 2008 exhibit at New York’s Metropolitan Museum of Art elevated the superhero costume to the level of serious art form. The exhibit, “Postmodern Body | Superheroes: Fashion and Fantasy,” compared the outfits worn by superheroes with the work of modern designers who translate the heroic iconography for the runway. But a third element peered through the glass at the costumes on display and saw reflections of themselves. The citizens who attended the exhibit saw aspects of their own personalities, beliefs and dreams embodied by the superhero suits, brightly colored metaphors for the style signals we mere mortals send in our everyday lives.

Since the first appearance of Superman in 1938, readers have been drawn to the mythology represented by superhero costumes, and to the way the symbols of those costumes reflect on the readers. Many fans go so far as to concoct elaborate replications of the costumes in attempts

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to carry themselves off as the living embodiment of their favorite heroes. This practice is seen in greatest concentration on the floors of comic-book and science-fiction conventions. In his 2008 essay, "Secret Skin: Reflections," the author Michael Chabon dissects the magnetism of the costume and ponders why the goal of replicating the superhero look is ultimately unattainable. When the impulse to dress like a superhero overcomes adults, "without exception," Chabon asserts, "even the most splendid of these getups is at best a disappointment" (Chabon).

Chabon observes that superhero costumes in their original two-dimensional form are perfect, with not a seam, stain or fleck of lint apparent to the admiring viewer. But their amateur, three-dimensional avatars have those imperfections and more. And while a physique approaching the ideals of superheroes can be helpful, not even all that attention to fitness can overcome the effects of visible stitching, poor tailoring and sag-inducing gravity on the real-world superhero suit (Chabon).

Chabon contends that comic-book fans young and old are drawn to the superhero costume by its function as a sort of non-costume, the thinnest layer of flashy colors over the idealized, naked human form. Fans are drawn by the comic-book artist's not-so-

subtle use of sexuality to attract readers and enhance a story. The costumes also suggest the enviable powers wielded by their two-dimensional wearers. For evidence, Chabon relates the story of the young boy who fashioned a red towel into a cape, climbed atop the roof of his home and, believing he could fly like Superman, jumped to his death. "That boy," Chabon notes, "had been killed by the irresistible syllogism of Superman's cape" (Chabon).

The exhibit at the Metropolitan Museum of Art contrasted superhero costumes with collections by fashion designers who adopted the comic-book motifs, deconstructed them, and exaggerated them for the runway. As former *New York Times* style reporter Woody Hochswender illustrates in his 2008 report "What Superman Wrought," modern designers are not content to limit themselves to the "purity and innocence" of Superman and Clark Kent. Hochswender sees a greater influence among the darker atmospheres surrounding antiheroes like Ghost Rider and The Punisher, and outsiders like The X-Men. "Overall, the vision is dark and edgy," Hochswender insists, "with themes of fetishism, domination, virility, sexual identity and 'hegemonic masculinity' turning up like bad dreams." Like their "fanboy" counterparts, contemporary fashion

designers are intrigued by messages and possibilities suggested by superhero costumes (Hochswender).

Efforts to replicate the style of superheroes go beyond the catwalks of high fashion. Hochswender equates the iconic symbols of superhero logos with modern brand logos, pointing to one designer's replacement on T-shirts of the "S" in Superman's emblem with an "M" representing Moschino, the designer's brand name. The influence becomes more blatant as Hochswender observes that the sportswear manufacturer Spyder uses Spider-Man's web imagery in its ski clothes, a motif that extends across the brand (Hochswender).

When a skier dashes down the slopes in a skintight Spyder body suit, what message is sent to others on the mountain? By extension, sports logos convey enhanced abilities for the athletes who wear them. The Spyder wearer is suggesting speed, agility and quick reflexes. The Nike swoosh adorns a self-starter who has adopted the motto, "Just Do It." The wearer of Under Armour reflects commitment to fitness and a desire for comfort. The athlete's logo implies the wearer has certain powers and also, perhaps, certain vulnerabilities: to inactivity, to weakness, to non-wicking apparel.

Chabon approaches the symbolism of superhero costumes from the perspective of a fan, one who was once as wide-eyed as the tragic Superman worshipper of rooftop lore. Hochswender's view of the same symbolism is darker, more serious and analytic, dissecting the practicality of superhero iconography in the three-dimensional world. Chabon's view is fanciful (will this cape work?) while Hochswender's is commercial (will this cape sell?).

The reality of the fabric and fastener, shoe leather and boot strap world in which we mere mortals reside lies somewhere between Chabon's brilliant embodiments of optimism and Hochswender's sinister representations of darkness. In essence, we live in neither the sunshine of Superman's glittering Metropolis nor in the dank gloom of Batman's Gotham City, but in a more moderate Anytown betwixt those two ideals.

The two-dimensional universe of the superhero is populated with others of their kind. Their realm is one in which challenges rise up to meet – but hopefully not exceed – the capabilities of their powers. The outsized achievements of these characters are reflected in their outrageous costumes; a superhero who showed up for battle in civilian clothes might be viewed suspiciously, and expected

to duck into a nearby phone booth to change before entering the fray. In these respects – trials presented for us to surpass, environmental expectations being thrust upon us, others passing judgment based on appearance – their world and ours are not that dissimilar.

Like the superheroes, we mere mortals adopt costumes that reveal how we fit in with the world around us. With our costumes we send signals to our colleagues that indicate strengths, weaknesses, and willingness to conform. An expensive suit in a corporate environment signifies powers of achievement, cooperation, collaboration, and advancement. A flannel shirt, torn jeans and Chuck Taylor sneakers in the same environment connotes non-conformity, a disdain for authority, and heightened powers of contentment. Though the wearer might be invulnerable to snide looks and whispered asides, a being so attired is likely to be about as welcomed by corporate denizens as an application from Lex Luthor to join the Justice League of America.

Whether it is the ill-fated boy donning a cape fashioned from a towel, a college student reflecting allegiance with League of Extraordinary Hooded Sweatshirt Wearers, or a CEO who has the ability to

momentarily blind fellow executives with the gleam of his Rolex, we are all wearing costumes. Our ability to perform good deeds owes a great deal to how those around us interpret those costumes, and whether they see us as just so-so heroes or superheroes, worthy of admittance to their supergroup.

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A poem is most memorable when its content is captivating, leaving us yearning for more. For Theresa Scott, “Moore” is exactly what she found. A writing assignment for Mr. Braden’s English 103 class led her to the poetry of Marian Moore. Scott’s essay depicts the very essence of what makes Moore a phenomenal writer and a pioneer in poetry. While studying for her transfer degree in sociology, Theresa Scott has mastered the research that gives us a moving and informational essay worthy of your time.

Tell Me, Tell Me Moore

Theresa Scott

With the eyes of an artist seeking beauty in every form of life and the mind of a fact finding scientist, Marianne Moore blends her essence into an eternal art through her diverse and dense words. With layers as complex as an intricate, spider web, the writing style of Moore is asking to tell me, tell me more. “She teases a reader into looking at reality with keener vision.” *Modern American Poetry* (Gale and Oswald).

Ms. Moore is a true wordsmith with an immense command of our language, and great vision. Satirical wit, humor, or ironies are her armaments of choice. Ms. Moore has a knack of looking toward the animal kingdom to observe and relate the similarities of our creation, while utilizing the style of parallelism. Why does Moore write this way? Well let’s explore some chapters of Moore’s life to perhaps find some clues.

Moore was born November 15th 1887. Moore’s mother raised Marianne and her brother. Her mother was firm believer in

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education and taught her children French, and the piano. With the seed of education planted early in life, what developed later were the observant, explicit, and witty poems of Moore's. T. S. Eliot spoke of the help that Mrs. Moore, as "an acute and ruthless critic had been in the daughter's literary career." It proved important to have a didactic mother. *Marianne Moore*, (Phillips 6)

Later on, in Moore's life, in an interview with Donald Hall (1960), Moore stated "I think I was eighteen when I entered Bryn Mawr... I had no literary plans" *Women Writers at Work* (Hall 8). Hall asked Moore, "at what point did poetry become world shaking for you?" *Women Writers at Work* (Hall 8). Moore replied, "Never! I believe I was interested in painting then" *Women Writers at Work* (Hall 9).

Hall questioned, "I wonder what Bryn Mawr meant for you as a poet... most of your time was spent in the biological laboratory. Did you like biology better than literature as a subject for study?" Moore's response was "Did laboratory studies affect my poetry? I am sure they did. I found the biology courses ... exhilarating" *Women Writers at Work* (Hall 9).

Hall commented on the "frequent analogies between the poet and scientist... Most assume the two are opposed" *Women*

Writers at Work (Hall 29). Moore replied, "Do the poet and scientist not work analogously? Both are willing to waste effort... Each is attentive to clues, each must narrow the choice, must strive for precision" *Women Writers at Work* (Hall 30). The interview with Hall, gives evidence to how Moore blended art and science seamlessly.

"She delighted in whimsically describing characteristics of animals and athletes, seeing both organisms as subjects and exemplars of art." *Modern American Poetry* (Gale and Oswald). One such example of blending the subjects of animals and athletes is "Baseball and Writing"

It's a pitchers battle all the way - a duel
- / a catcher's, as, with cruel /puma
paw, Elston Howard lumbers lightly
back to plate. (His spring de-winged
a bat swing.) *Tell Me, Tell Me* (Moore
28, lines 13-17).

Well... Mickey, leaping like the devil
-why / gild it, although deer sounds
better. / (Moore 29, lines 32-34). The
stadium is an adastrium. / O flashing
Orion/ your stars as muscled like the
lion/ (Moore 30 lines 32-34).

Bernard Engel informs one that "Athletics and writing are both a form of public art, each requires for skilled performance an infusion of spirit." *Marianne Moore* (155).

Engel is relating of how the baseball and writing are parallel. Moore leads the reader to observe the similarities of our creation, by pointing out how the catcher's mitt resembled a cruel puma's paw. One can now visualize, through the use of the metaphor, the mitt ferociously swiping the ball from the air.

Another example of similar creations is Moore's poem, "To Victor Hugo of My Friend Pluto"

'Even when the bird is walking we know that it has wings' – (Victor Hugo) Of: my crow/ Pluto, the true/ Plato, /azzurro-/negro/ green-blue/ rainbow-/ Victor Hugo, it is true/ we know/ that the crow/ "has wings", how-/ ever pigeon-toe/ intuned (adagio) on grass. We do. / Vivo-rosso/ "corvo,"/ although/ Condizio-/ nario/ io parlo/ Italiano-/ this pseudo/ Esperanto/ which, savio/ ucello/ you speak too-/ my vow and motto/ (botto e tutto)/ io guiro/ e' questo/ credo:/ lucro/ e' peso morto./ And so/ dear crow-/ gioie'llo/ mio-/ I have to/ let you go;/ a bel bosco/ generoso/ tuttuto/ vagabond,/ serafino/ uvaceo./ Sunto,/ Oltremarino/ verecondo/ Plato, addio. *Tell Me, Tell Me* (Moore 28 lines 1-53).

To further enlighten a reader, on "Pluto" one turns to Bernard Engel who has been a writer, teacher, and an editor. Engel finds the theme to be one of salvation in the poem perceiving, "of how the poet enjoyed her pet crow but released it because a crow, even while walking, has the look of one who wears wings." "She tells us ... that the crow is a true Plato because he meets Victor Hugo's description as a creature that always seems to possess talents superior to those an unimaginative observer of its pigeon toed walk might see." "The poem is another of Miss Moore's expressions of the need to recognize spirit beneath appearances," *Marianne Moore* (Engel 155)

Engel's was pointing out Moore's penchant for observing what is sometimes veiled, like salvation. Now let's hear from Ms. Moore regarding her essay of "My Crow, Pluto a Fantasy" who writes, (that she had always wanted a crow, and how Pluto had adopted her, perhaps being attracted to the favorite hat of Moore's; which had tufts of crow feathers, composed in a fan around the rim. If one of her feathers blew away she could salvage from Pluto's preening, a blue green one of the most indescribable gleam. She goes on to relate how crows have a bad reputation for carrying off small valuables, shiny rings, thimbles and jewels, but one of his redeeming qualities was he could speak.

Moore would ask, what was the refrain in Poe's 'Raven'? Pluto would croak 'Evermore', couldn't quite say 'Nevermore', but they understood each other well enough to communicate. Moore was of the opinion we should all lead by example, so after badgering a neighbor to return a raccoon to woods, felt she should follow her own advice. She asked Pluto where he was from, Pluto chirped, Connecticut, so they went to the woods and she said, "Spread your wings. Fly.") *Tell Me, Tell Me* (Moore 32, 32)

"To Victor Hugo of My Crow Pluto", in this poem, the form paralleled well with the theme of freedom for Pluto. The enjambment, of the poem mimics the movements of a bird. Words are short and staccato mimicking a bird's quick and decisive movement. Free verse is employed and unifies the theme of freedom. The use of alliteration shows the importance of words of Pluto and Plato. Humorous and whimsical is the tone especially with the nonsensical terms like *tuttuto*, and *botto e tutto* where it's as if Pluto is speaking. It is an artistic observation of a friend so dear, who deserves nothing less than to be set free.

R.P. Blackmur, a literary critic, said "Miss Moore writes about animals, large and small, with an intense detached intimacy others might use in writing of the entanglements of people" (85). Blackmur

finds it unusual of a poet to choose animals, and with such passion, when more poets write about humanity in some way or another.

Let's explore how Ms. Moore looks toward the animal kingdom to observe and relate the beauty in every form of life, we'll start with "An Octopus" simply for the fact geographically it's a snowflake away.

An Octopus

it hovers forward 'spider fashion /
on its arms' misleadingly like lace...
(Weatherhead 68, line 1)

It is self evident / that it is frightful to
have everything afraid of one; / that
one must do as one is told / and eat
rice, prunes, dates, raisons, hardtack,
and tomatoes / if one would 'conquer
the main peak of Mount Tacoma, / this
fossil flower concise without a shiver...
Edge of Image (Weatherhead 66, lines
1-6).

"Creeping slowly as with meditated
stealth, / its arms seeming to approach
from all directions," it receives one
under winds that "tear the snow to
(bits) / and hurl it like a sandblast /
shearing off twigs and loose bark from
the trees." / *Marianne Moore* (Phillips
175 lines 1-5).

the white volcano with no weatherside;
/ the lightening flashing at its base, /
rain falling in the valleys, and snow
falling (on the peak-) / the glassy
octopus symmetrically pointed, its claw
cut by the avalanche / (lines 18-23).

George Nitchie, an English Professor in Boston, Ma. informs us “An Octopus” “is not troubled with human institutions... its mountains and system of glaciers illustrate the essential non humanness of the non human... only Moore at her most ironic as likely to conclude that relentless accuracy is the nature of this octopus / with its capacity for fact.” *Introduction to Poetry* (104). Professor Nitchie is illustrating that in Moore’s eyes she perceives the mountain and glaciers as a living creature, the octopus.

Bonnie Costello, a literary critic points out “the principles we develop, are not natural; but symbolize our making an effort to come to terms with nature.” *American Women Poets* (143) Costello is relating how we as humanity should look more often to all of our creation, including nature for direction.

With Ms. Moore’s passion for biology, it’s not too surprising for her to have such an avid affinity for the animal kingdom and to notice the likeness of Mt. Tacoma (Rainier) to an octopus. In our deep, azure, Pacific

waters; stealthily slinks the real octopus, which neighbors with its namesake. Moore employed symbolism in this poem, and tones of Romanticism were also used by the beauty of nature theme interspersed throughout “An Octopus”.

Ms. Moore, throughout most of her poems utilized the style of using parallelism, to relate the objects she so precisely observed. Costello wrote how “we are curious when we sense something like ourselves yet, different” “ Her mind follows likeness and finds difference, and again likeness, in the form of statements that are qualified, images which clash... deviating detail, almost any form of verbal differentiation.” “Moore’s compositions are trails of association which conduct the reader to their source.” *American Women Poets* (Costello 143)

Costello really gets to the parallelism of Moore in her depiction of “An Octopus”. The last statement in the previous paragraph “compositions are trails of association” was very apt and avid. An image of a comet shooting across the sky; stars like a breadcrumb path leading to the inner knowledge of Moore’s poem. Moore did write in a way that (teases the reader into looking at reality with a keener vision) *Modern American Poetry* (Gale and Oswald).

Many literary experts are in agreement and feel, “The Pangolin” is one of Moore’s best examples of make use of parallelism. (The pangolin gains strength from the mortality and eternity represented by the dusk and rising sun. This animal, echoes with traits Moore had admired in birds, and to which she would have mankind aim for) *Discovery, Not Salvage* (Paul)

The Pangolin

Pangolins are not aggressive animals; between dusk and day they have the measured / tread of the machine – the slow frictionless creep of a thing / made graceful by adversities, con / versities. To explain grace requires a curious hand. If that which is at all was not forever, / why would those who graced the spires / with animals and gathered there to rest, on cold luxurious / low stone seats – a monk and monk and monk- between / the thus / ingenious roof- supports... *Marianne Moore* (Donoghue 169, lines 1-12)

that / is a mammal; there he sits in his own habitat, / serge –clad, strong – shod. The prey of fear, he, always / curtailed, extinguished, thwarted by the dusk, work / partly done. *American Women Poets* (Bromwich 162, lines 4-7)

Weatherhead writes “The awkward and slow movement of words replicate a feeling of gracelessness represented by the pangolin. ‘The Pangolin’ shows that the something more needed is grace, an inspiration from a spiritual world.” Moore’s real subject is the nature of mankind, that animal for whom no physical armoring is available.) *Edge of Image* (Weatherhead 86)

Weatherhead is correct about the words in “The Pangolin” portraying the slowness of the animal, shown by the use of parallelism. The theme of the poem is grace, shown in three ways. First there is a physical kind of grace of both the pangolin, and man illustrated by the animal “through adversities” and with man the grace of moving freely. Then there is a spiritual type of grace alluded to by “graced the spires” and “monk and monk and monk”, (obviously important to have been mentioned three times). Finally there is the grace of artful creations insinuated by “grace requires a curious hand”

Man and animal are then examined, both coming up less than perfect. Man has no complete “protected armor”, and the pangolin is limited for having no self. Even so, redemption is possible for mankind with the rise of every new day, so therefore grace is possible for both. One now should have a deeper understanding and appreciation

for Moore's knack for writing of all of our creation, and now we will turn to some criticism from her friends, and fellow man.

Ezra Pound discovered, that "In Marianne Moore's poems, I can feel tendrils of emotion... in the core of this barrenness; give me at least one intelligence to communicate with." *Marianne Moore* (50).

Pound felt connected to humanity and creation through Ms. Moore's poems, and with her astuteness, he felt he could relate with creation in one way or another.

T.S. Eliot wrote, (what the poets that imitate Moore, can't express is the swift, dissolving images like the "mussel shell opening and shutting itself like / a / injured fan..." And they also can't replicate her animals and "birds- the parakeet- /... destroying / bark and portions of the food it could not eat.") *Marianne Moore* (50).

Eliot is of the opinion that Moore's work is exceptional, as she creates a realistic, visual image that one can definitely perceive, which other poets can't come close to duplicating.

Reflecting back on the complex, and intricate layers of Ms. Moore's poems, her contribution to society, and the literary world, one becomes quite clear that Moore was a pioneer of poetry. She threw the

previously closed, and constrained door open for a less constrictive form of poetry. Moore has been called one of the greatest observers in our time. One can feel the precision and passion, for her diverse and witty words. Moore perfectly blended the essence of an artist and scientist to bring forth a uniquely modern and eternal form of literary magic. The veil is now lifted and one can now see how Moore indeed had an awe inspiring knack for looking to the animal kingdom; to observe and relate the similarities of our creation, while utilizing parallelism as her style to do so.

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Jacob Solomon is originally from Tacoma Washington. His near future goal is to attend Evergreen State College next fall to study political science. His dream job is to be a columnist for the "Economist" Magazine or something similar, but for now he is convincing Professor Chen-Johnson, his English 102 instructor, that there was a Supreme Court decision that violated political rights in America.

We the Corporations?

Jacob Solomon

In America people pride themselves on the notion of freedom and privacy. They also consistently hold on to the idea of equal and fair representation. In January of 2010 the Supreme Court reversed decades' worth of legislation that prohibited corporations from donating to federal political campaigns. The ruling of the Supreme Court (5-4 in a vote) now allows corporations to anonymously contribute any amount of funds they desire to political campaigns. It was an issue of privacy and first amendment violations of freedom of speech the Supreme Court ruled. However, how can the middle class and the vast majority of the country's population have their voice heard over the millions of dollars special interest groups are now able to spend buying off the politicians that were forced to vote for? How can there be taxation with equal representation if the politicians, without the voter's knowledge, are effectively being bought out to minority interest groups. Privacy rights mean the

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world to people of the United States, but since when did corporations become people, since when did they gain their citizenship and why should they be represented the same as a human being? Our government is simply up for purchase to the highest bidder, and “we the people” are simply just supposed to sit here and pretend we still have voice in this country.

Corporations in America run an intimate and deeply complex relationship within the political realm. The original purpose of a corporation in the U.S. was a state chartered group of investors assigned to carry out an economic duty such as build roads, canals etc. They were used as a specific purpose and disbanded after said duty was fulfilled. Any violation would be immediate dissolution. The investors, or stockholders, would in turn keep all the profits of their investment.

The founding fathers were vary weary of corporations and the power they could potentially gain, having gone through English corporations which dominated their trade and took a ton of capital from colonial America. With tight restrictions when America was first formed in the late 18th century, corporations were not allowed to share any stock with another corporation, own any property that was not a necessity for the projects they undertook, or most

importantly, a corporation was barred from making any political contribution or spending money that would in any way influence law making.

Citizens governed corporations. These tight restrictions stayed in place for over half a century. It was not until after the Civil War and the 14th amendment were passed that granted citizenship to all persons born in America that corporations began to take power. The amendment reads as follows:

All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws. (*U.S. Constitution*)

Since a corporation was already considered an “artificial citizen” in the eyes of the law it took complete advantage of the amendment specifically made for newly freed slaves. Thus began the rise of corporate power in the United States. Why is this important? Because since the moment this amendment

was passed it gave way to all the corporate abuse we have seen in the last century and a half; including Citizens United v. Federal Election Commission. With lobbying and wealthy merchants fighting to expand corporate parameters like lifespan, property owning and eventual personhood, they have since grabbed our democracy by the balls. Corporations are an exploitation of our constitution.

This controversial issue is not something recent; it has been a struggle for over 100 years now. Back in 1907 a senator named Benjamin Tillman was able to pass the first legislation against corporate campaign funding; known as the Tillman Act. This act forbade corporations from funding any federal election. This act came about because “numerous corporations were reportedly making donations to national party committees in amounts of \$50,000 or more to ‘represent their share in the nation’s prosperity.’” Muckraking journalists and progressive politicians believed this was corrupting the political process.

It was in 1904 Judge Alton B. Parker, the Democratic Presidential candidate at the time, accused Theodore Roosevelt with taking large donations from corporations, which later proved to be true, and set forth the vigor this movement needed to get the Tillman Act passed. Though this was

progress on the part of limiting campaign financing many believed much more needed to be done.

This far spread attitude brought about the National Publicity Law Organization (NPLO), a grassroots movement that was dedicated to lobbying for tighter campaign financing laws. In 1911 the NPLO pushed to make amendments to the Publicity Act. These new amendments to the bill would call for pre-election finances, even before the primaries. These laws stayed in place until 1941 in the court case *United States v. Classic*, where it was ruled that congress could not interfere with state primary elections. This ruling went unchallenged for another 30 years until Congress reasserted its authority in primary elections under the Federal Election Campaign Act, which remained in place. This act placed limitations on campaign spending and outright banned corporations from having any influence on elections. Although there have been minor changes and amendments to these laws over the past 100 years, one thing has remained consistent and that is corporate funding of federal campaigns was banned to protect the people until as of this year.

Now what on Earth could possibly cause laws that have withstood the test of time for over a century to be overturned? This whole situation came about back on

March 24, 2009 where the non-profit right wing corporation Citizen's United challenged the Federal Election Commission's ruling to disallow their movie Hilary, which openly bashes then Senator Hilary Clinton, to air so close to the democratic primaries back in 2008. The Supreme Court then began to question whether this was a direct violation of First Amendment rights and made their decision on January 21, 2010. Their ruling overturned two major points of federal campaign financing: 1.) Corporations and unions may spend any amount of money from their personal treasuries on political campaigns and 2.) reversed a portion of the McCain-Feingold Act of 2002 removing a ban of corporations and unions from the use of electioneering communications close to the time of elections without disclosing who they are.

This unprecedented shift in the electoral process completely undermines the transparency needed for the voters to make accurate and well educated choices on the candidates that will be put on the ballot. Former minority Supreme Court Justice John Paul Stevens explains: "The conceit that corporations must be treated identically to natural persons in the political sphere is not only inaccurate but also inadequate to justify the Court's disposition of this case." One of the bigger fears by many people is that since

this decision is overturned it will open the floodgates to profit driven, special interests to influence our politician's decisions while in office. Shortly after this decision, President Barack Obama came forth and said this is "a major victory for big oil, Wall Street banks, health insurance companies and the other powerful interests that marshal their power every day in Washington to drown out the voices of everyday Americans." Think about the last time corporations were allowed to donate unlimited amounts to political campaigns; back in the late 19th century under Laissez-Faire economics. Where average people had little say in the government and worker's rights were still a joke and politics were being dominated by monopolies. It is as though our government has taken a huge step back in ensuring the political rights and freedoms of its citizens and a huge step forward, as President Obama says, "to drown out the voices every day Americans."

Campaign finance laws have severely limited a politician's ability to raise funds easily. As we saw in the 2008 election the two candidates received the vast majority of their funds through grassroots organizations and personal contributions from individuals. So how could corporate funding actually make a difference in future campaigns? Jamin Raskin, a Professor of Constitutional Law at

American University and a Maryland State Senator said in an interview shortly after the Supreme Court decision:

...I looked at just one corporation, Exxon Mobil, which is the biggest corporation in America. In 2008, they posted profits of \$85 billion. And so, if they decided to spend, say, a modest ten percent of their profits in one year, \$8.5 billion, that would be three times more than the Obama campaign, the McCain campaign and every candidate for House and Senate in the country spent in 2008. That's one corporation. So think about the Fortune 500. They're threatening a fundamental change in the character of American political democracy.

This monumental shift in campaign funding not only is a threat to our politician's integrity, but is an inherent danger to our constitutional democracy. With powerful indicators of drastic climate change, it will become increasingly difficult to be able to pass the proper legislation to move forward with renewable energy sources if oil and coal industries are effectively influencing our politician's decisions. Banks and investment groups, who have become too big to fail, will become increasingly difficult to keep in check by passing the proper financial reform if these industries are effectively financially

swaying our politician's opinions. We are now passing into a new era of politics where ethics and popular vote are slowly losing their steam and giving rise to an era of plutocratic government.

Of all the shocking elements this decision instituted, the most alarming one of all is that the corporate funding does not even have to be an American company. To think that our political system can be influenced by multi-national conglomerates is extraordinarily alarming to the American people. As the recession continues to chug along, one cannot but wonder how the job market is going to be fixed when companies will continue to prevail through political influence to effectively outsource United States jobs to foreign countries. As President Obama stated in his weekly address on September 18 of this year: "Even foreign-controlled corporations seeking to influence our democracy are able to spend freely in order to swing an election toward a candidate they prefer... It's a power grab, pure and simple. They're hoping they can ride this wave of unchecked influence all the way to victory." (Obama)

As mid-term elections are just above the horizon this new way of conducting politics can already be seen. The U.S. Chamber of Commerce, the largest lobbying organization in the United States, has been funding

political attack ads across the country. It just so happens that the vast majority of the funding for the Chamber of Commerce comes from foreign corporations, therefore much of the funding for these commercials has been from foreign companies. Tom Donahue, the CEO of the U.S. Chamber of Commerce, has openly stated back in 2004 in an interview with CNN's Lou Dobbs his pro-stance on outsourcing jobs in America. Most business members of the Chamber are oil, pharmaceutical and automobile industries from foreign countries and have spent hundreds of millions of dollars lobbying against the Employee Free Choice Act 2009, Health Care Reform and are strongly against any climate change legislation. This Supreme Court decision has allowed some of the most powerful corporate figures to spend foreign made money to influence policy and attack politicians through degrading advertising, it does not seem like they are bringing justice for the American people.

On September 23, 2010 President Barack Obama's campaign finance reform bill was blocked by the Republican senators. Just one vote shy of passing (59-39), this bill would have allowed special interest groups to continue funding political campaigns, but would have required them to show who they were. In other words it would have merely

added a little transparency to the now shady process in which corporate funds can now be dumped into campaigns. It does not look as though that justice will prevail anytime soon for the American People. The Supreme Court completely undermined the well being of the citizens it's supposed to protect, and put commerce and the top 1% of the richest people in the world in an overwhelmingly powerful position.

How are Americans supposed to react to this; when their say in the world has just been reduced significantly? The constitution must be amended to overturn this decision. It needs to be known to our government that we need equal representation, that one vote doesn't count enough anymore in a world ruled corporate power. As these midterm elections come, do not just listen to the advertisements and corporate media. This country needs well educated voters, people who care enough to be heard, and citizens who want to restore the democracy that made this country great. Citizens United v. Federal Election Committee was the worst decision made in our recent history and must be reversed. Next time you are looking at the ballot; do not think about who is republican or democrat, think about who is Exxon Mobil, Pfizer, McDonalds, or Toyota.

End Notes

Passed just the year before, the Publicity Act made it law for all campaigns running in two or more states to publicly disclose post-election receipts and expenditures

McCain-Feingold Act prohibited electioneering communications 60 days prior to a general election, and 30 days prior to a primary election; properly called Bipartisan Campaign Act of 2002.

Largest lobbying group in the United States. Lobbies for dozens of international corporations. Spends more money lobbying than any other organizations.

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Erin Weaver has lived in Lakewood, Washington all her life. Throughout school, English and creative writing have always been her strengths, but now she is working toward a dental hygiene degree and hopes to graduate in 2015. To give you a piece of what she is writing for her English 101 class, remember this: “do not allow worldly or material things to cloud your vision from what truly matters in life.”

The Riches of the Poor

Erin Weaver

In Jaqueline Novogratz’s book, *The Blue Sweater: Bridging the Gap Between Rich and Poor in an Interconnected World*, the theme of wisdom is manifested. This wisdom is not embodied by the rich and powerful leaders; on the contrary, it is epitomized by the impoverished African culture. The African’s wisdom has most likely been gained from battling to overcome the burdens and trials they are faced with everyday, due to their low income and limited resources. Undoubtedly, the poor understand better than anyone the importance of giving and helping others. Living in simplicity has merited the Africans clear headedness, contentment, and an insightful sense of what truly matters in life. Their minds are not clouded with frivolous distractions, they do not crave comfort, or whatever is nice or new. The down to earth Africans are practical, unspoiled, and hard working. Their sensible priorities influence them to be quick to give, help, and respect each other. The beauty absent in the world

around them is substituted with beauty, wisdom, and richness in their hearts. This harmonious disposition can be seen in nearly every character of *The Blue Sweater*. Wisdom is the motif which ties all of Jacqueline Novogratz's stories together throughout her book. It could be assumed that Novogratz was writing with this purpose in mind, to suggest that maintaining contentment in simplicity and retaining hope through turmoil are the co-creators of inner beauty and wisdom in the hearts of the Africans.

The first chapter of the book introduces Novogratz by providing information about her life prior to her adventures in Africa. Growing up she was always a hard worker, and financed herself through the University of Virginia. After graduation she was hired at Chase Manhattan Bank. Although she enjoyed traveling to other countries while working for Chase, she began to realize banking was not for her. She quit her job to fulfill her childhood dream of saving the world and joined an organization for woman's rights in Africa. She worked on projects in Cote d'Ivoire, Kenya, and Kigali. But she did not have any concrete accomplishments until she formed an organization in Rwanda which she named "Duterimbere" meaning to go forth enthusiastically. Duterimbere was dedicated to helping the low income women

of Rwanda. Their aim was to provide women with a credit system in order to take out loans, start their own businesses, and become self sustainable. Novogratz worked closely with a group of single mothers who were trying to make a living off of a charity funded project selling baked goods. With Novogratz's help, the single mothers turned their project into a real business which they named "The Blue Bakery". Perhaps the reason why Novogratz was inspired to help the poor of Africa was because she saw something in them that she came to admire. While reading *The Blue Sweater*, it can be assumed that Novogratz felt as though the women appreciated her help. Whenever Novogratz was faced with an obstacle in her work the hope, courage, and undefeated kindness in the poor women's hearts seemed to encourage her to overcome all of her obstacles.

In *The Blue Sweater*, Novogratz repeatedly illustrates the geographical highlights of Africa, such as the bright colors and the feel of the warm tropical air. At one point in the book Novogratz depicts this scene,

I saw flowers blooming everywhere...
Square little houses in Candy Land
colors- bright pinks and blues and
yellows...each with its own little
garden... The world turned shockingly

greener. Bright red flame trees, purple jacaranda, yellow angel's trumpets exploded in a profusion of colors. The sweet smell of frangipani wafted through the air, and the hips of the women with baskets and bananas on their heads swayed to and fro. Their streets were lush and redolent with flora birds swooping through green canopies: a pocket of paradise" (37).

The natural beauty which surrounds the African people is a perfect frame for their natural and simple way of life. These gorgeous geographical attributes must inspire all of their inhabitants. The goodwill of the African people no doubt is amplified by the masterpiece of nature in which they live.

It is such a stark contrast for intense violence, poverty, and unequal rights to co-exist with this picturesque backdrop of Africa. However, this might be the main ingredient of the Africans secret to living a fulfilling life and gaining inner piece. Even though they are bombarded with misfortune, the African people draw their strength from the beautiful countryside. It motivates them to carry on and to not resent their country, despite its antagonistic aspects.

While traveling in Uganda, Novogratz befriended a Ugandan woman named Cissy who was, "elegant, focused, and determined

to create an organization to help women lift themselves out of poverty" (18). With great hospitality, Cissy welcomed Novogratz as an overnight guest in her home, even though her country was in a state of upheaval due to war. Novogratz was witness to an enlivening approach to life during her stay there. In recollection of her stay in Uganda Novogratz writes,

"Twice already, the soldiers had ransacked their home and taken everything. There were still bullet holes in the broken bedroom doors, and every window had been smashed... As Cissy explained everything to me, she smiled with no hint of apology: this was simply part of her everyday reality... 'I am not ready to invest in anything permanent yet...but nothing really is permanent, is it?...The most we can offer you is our food and hospitality' Cissy told me. 'But nothing else has much value anyway,' she laughed. 'Especially not here, especially not now.' There wasn't a speck of despair in her voice."

Because of the violence and war in her country, Cissy had a very real concept of the fragileness of life, and a grasp on what is truly important; not material possessions that could be broken or stolen by soldiers, but things of spiritual value, such as family,

happiness, and kindness. Cissy's family led a simple, yet fulfilling life. Cissy and her family did not have much, but they did not need much. Despite the rarity of their material comforts, and the cruelty of the hardships they bore, the family was still happy. Through conquering austerity, the impoverished learn to place their trust in and take to comfort from spiritual strength, charity, and respect; the riches of the poor. Cissy treated Novogratz as a member of her family, even though she was only a house guest, and perhaps the only white woman in their local radius. Instead of turning bitter in hardship, this Ugandan family turned sweeter. Cissy's temperament is a perfect paradigm of the African's wisdom, which has been shaped by maintaining personal strength and moral courage through trials and tribulations. This idealistic personality is the trademark of the wise African people, which can be recognized many times throughout *The Blue Sweater* in the women Novogratz meets.

When visiting a marketplace outside Kigali, Novogratz came across two sisters selling identical hand-made baskets at identical prices. Novogratz attempted to bargain with the women, because their prices were almost double the baskets true value. Neither woman would go down in price at

all, nor could Novogratz understand their logic. Finally one of the sisters spoke up and explained to her:

“You see, I will not take a sale away from my sister. We will not change prices so that one of us gets the sale. And I can not change price because this basket is all I have to sell. I need to take the bus home and pay school fees for my children. I can not bring home a basket but must be able to cover the costs. So I will sell the basket for the price I need” (66).

What loyalty, love, and camaraderie this story demonstrates. The sisters would rather have stayed at the marketplace all day and night and risk having to walk home empty handed than abandon each other.

It would not be surprising to hear an average modern American caught in a similar situation say something like, “It would at least be better if I got the money, instead of neither of us.” What a contrast to the African sisters. The sisters' love and respect for one another was so deeply rooted, that neither of them would put their needs before their sister's needs. This idealistic mindset must originate from an entire way of life centered around love, respect for others, and appreciating the needs of others as if they were your own. No wonder their idealism

touched Novogratz's heart and influenced her to buy both of their baskets.

All of the poor women Novogratz meets throughout *The Blue Sweater* seem to share common philosophies. Although they might not be as successful, educated, or advanced as others might be, they have a lesson to teach that would benefit them all: do not allow worldly or material things to cloud your vision from what truly matters in life. True wealth is found in love, and true joy is found in giving to others; not in material possessions. These are the riches of the poor. With the Africans in *The Blue Sweater* as models, it can be determined that wisdom is the first step in achieving this wealth, and the end result is true peace, beauty, and meaning in life.

The following essay tackles a timely topic indeed: the decline of newspaper readership and the disappearance of newspapers in this country. Can democracy withstand the blow?

Stop Spreading the News? The Responsibility of Newspaper Reading in the 21st Century

Michael Jones

Newspaper readership in the United States is on the decline, and more than the business model of the newspaper industry is under threat. The fabric of our democracy is stitched at the seams by what historians have deemed the Fourth Estate, the entity charged with keeping an eye on government, the church and the people. For our society to survive, journalists must report what they observe, but if one of the historically most significant avenues for those observations becomes extinct, to what extent will society suffer? Is this extinction inevitable, and does the convenience and ubiquity of the Internet present a viable alternative? It may be that the opposite is true, that the widening influence of the Internet will not prove beneficial, and that the continued existence of the old-fashioned printed newspaper is essential for the persistence of an informed human race.

Thomas Jefferson recognized the importance of a vigilant press when he

Mary Fox
English 101
21 June 2011

famously commented that given a choice between government without newspapers or newspapers without government, he would certainly choose the latter. Yet several major American cities are facing a reality that would deprive citizens of that choice. Major newspapers across the country have faced declines in circulation and ad revenues, and have been forced to respond with production cutbacks, layoffs, and in a few notable, extreme cases, closure. As if observing a virus, Paul Harris diagnoses the problems facing newspapers in his 2009 report “Will Philadelphia Be the Place Where the American Newspaper Dies?” If the problems in Philadelphia, where the city’s two major newspapers have faced bankruptcy, reverberate to other cities, the newspaper could expire not only in America, but across the Atlantic where British newspapers are facing a similar crisis (Harris).

“You can choose metaphors to illustrate how technologically outdated newspapers have become in a media landscape dominated by blogs and the internet,” Harris suggests. “They are vinyl records in an iPod world; videotapes in the era of DVDs and Hulu; typewriters in the face of the laptop. They are an old technology no one wants, needs or, increasingly, seems to care for” (Harris).

The toll a struggling economy and shifting reader habits have taken on newspapers is outlined in stark terms by Tom Price in his 2009 report “Future of Journalism: Will Newspapers’ Decline Weaken Democracy?” In 2009 *The Rocky Mountain News* ended its 155-year run serving readers in Denver in print. Days later *The Seattle Post-Intelligencer* died as a print publication, leaving only its ghost on the Internet. Between December 2008 and February 2009, 33 newspapers, including such iconic institutions as *The Los Angeles Times* and *The Chicago Tribune*, sought bankruptcy protection. Price notes, “In 2008 alone, publicly traded newspaper stock prices fell 83 percent” (Price).

These developments would seem to suggest an inevitability: like the daily visit from the milk man or the house call of a kindly general practitioner, the sound of a newspaper thudding onto a porch in the predawn hours might soon fade into the netherworld of nostalgia.

If death is a natural byproduct of life, could there be a benefit to the demise of the newspaper model? Newspapers, after all, grow on trees, and the preservation of forests is a key component of modern environmental concerns. In her 2010 piece “Out of Their Trees,” printed, sans irony, in a newspaper, Sue Carroll criticizes a magazine

inserted into an already sizeable Sunday newspaper. The magazine was 96 glossy pages and was wrapped in plastic, which Carroll slams as “about as environmentally unfriendly as you can get.” But here comes the irony: the magazine was sponsored in part by Britain’s Department for Environment, Food and Rural Affairs and the Forestry Commission (Carroll).

The love many humans feel for trees inspires some to, at least metaphorically, give them hugs. So wouldn’t those trees be better off in a world without newspapers? Charles Klotzer addresses that question in his 2009 article “What is Greener, Print or Online?” Surely publication on the Internet is a more environmentally friendly business practice than cranking up noisy printing presses to spray carbon-based ink onto newsprint, which is then loaded onto fossil-fuel burning trucks to reach readers. “The assumption is that online publications not only save publishers considerable expense,” Klotzer posits, “but also that they are good for the environment particularly in reducing pollution.” He then effectively dispels that notion (Klotzer).

Klotzer profiles a British publishing company, Reed Elsevier, which discovered that as it moved more of its business from print to the Internet, consumption of energy actually grew. Reed Elsevier compared

print with online publication, and found certain drains on resources, such as work force and commuting, common to both. Print and shipping gave the print side of the equation a carbon footprint twice that of online publication. But whereas a print reader must expend only human energy to pick up a newspaper, open it and read it, an online reader consumes considerable energy in operating a computer to absorb the same words. Reed Elsevier calculated that end-user consumption boosted the carbon footprint of Internet publication to eight times that of print. Klotzer cites a newspaper report that claimed absorbing news online is only more environmentally responsible than print if the reader is limited to less than 30 minutes a day (Klotzer). Many readers would find this limit impractical, less time than it takes for most to solve the Sunday crossword puzzle.

Unless the reader has a propensity for hoarding, something must be done to dispose of the printed newspaper after it is read. Many if not most newspaper readers in the United States follow the encouragement of messages now common to newspapers that inspire us to “please recycle this newspaper.” It might seem counter intuitive, but readers can do better for the environment than placing their discarded newspaper in the recycling bin, according to William Baldwin. In his 2005 article for

Forbes, “Environmentalist, Spare That Tree,” Baldwin exhorts:

DON’T RECYCLE NEWSPAPERS.

From Georgia to Maine, forestland is under threat from vacation home developers. You can help spare it from the bulldozer by buying forest products. When you put your paper in the trash, you boost the demand for virgin pulp and thus help trees win out over driveways in the competition for acreage (Baldwin).

So many commentators on the fate of the newspaper industry seem inclined to paint the paper’s fortunes in terms of black and white, with red ink all over: The printed paper is doomed, and digital publication is the future. The demise of the newspaper will mean the demise of democracy. Recycling is a fairy tale, and to save trees we must kill them. The reality, as is so often the case with black-and-white assertions, is decidedly gray.

The economy is showing signs of a turnaround, and a strong recovery would pull the Old Gray Lady that is *The New York Times* and her counterparts in its wake. Declines in the size and strength of newsrooms that newspapers have suffered have also been felt in radio and television, and in weathering that vacuum, newspapers could have an advantage. As

Rex Smith, editor of the *Times Union* in Albany, New York, illuminates in his 2010 opinion piece “Hope Rises, Ink-stained or Digital,” newspapers continue to lead their communities in popularity of online news sources. Readers are hungry for the kind of ethical standards to which newspapers have long been held; Smith quotes Craigslist founder Craig Newmark, who says, “Trust is the new black” (Smith).

There is likely to come a time when virtually all intellectual property is available in digital form, a shift that will carry certain advantages: an egalitarian web of access and convenience, a digital democracy, perhaps even a shrunken carbon footprint if the reader hurries through the electronic crossword puzzle. But when the playing field is so leveled, how will a medium stand out? If everything is reduced to binary code of zeroes and ones, how will the journalists of tomorrow poke through this matrix to inspire, to inform, to educate and to lead? It will be by producing work that is tangible, that makes a sound when it hits the screen door, that leaves a faint ink stain on the fingers, that gives us pause to not only absorb the most important stories of the day, but to take a moment to let a box score lead us into mentally recreating a minor league baseball game, and to ponder an obituary of someone we never knew.

Among the legion of quips by Oscar Wilde was one about newspapers a century before the conception of the Internet: “In America, the president serves for four years, but journalism reigns forever and ever.” For the sake of the youngster whose first job is chucking newspapers, for the sake of a wizened reporter whose life has known no other way, and for the sake of a reader whose day has begun with the consideration of a newspaper every morning since first grade, we can only hope.

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Baldwin, William. "Environmentalism, Spare That Tree." *Forbes* 176.3 (2005): 12. Academic Search Premier. EBSCO. Web. 1 May 2010.

Baldwin takes a contrarian view to commonly accepted "green energy" practices. He opposes windmill subsidies, claiming the wind farms take up land, metal and workers that can be better utilized elsewhere, while having a minimal impact on fossil-fuel consumption. He contends that dredging pollutants off the bottom of the Hudson River will do more harm than good by stirring up contaminants better left alone. And he argues against recycling newspapers, since putting newspapers in the garbage instead of in the recycling bin will increase demand for forest products and save forested areas from being developed into vacation homes.

Carroll, Sue. "OUT OF THEIR TREES." *The Daily Mirror* 20 Apr. 2010, ProQuest Newsstand, ProQuest. Web. 1 May. 2010.

Carroll considers the irony of finding on her doorstep on Sunday morning a newspaper that contained a 96-page, full-color, glossy magazine sponsored in part by England's Department of environment, Food and Rural Affairs and the Forestry Commission. The magazine's cover claimed to be "creating an economically, socially and environmentally acceptable future for everyone." Carroll points out that the magazine was wrapped in a plastic bag, which she says is "about as environmentally unfriendly as you can get."

Harris, Paul. "Media: Will Philadelphia be the place where the American newspaper dies?: The Inquirer and the Daily News are both bankrupt, and the prospect of a US city losing all its print news seems imminent. But the demise of old media will create a terrifying void that the internet simply cannot fill, writes Paul Harris." *The Observer* 24 May 2009, ProQuest Newsstand, ProQuest. Web. 1 May. 2010.

Harris pinpoints Philadelphia as perhaps the final battleground in the effort by newspapers to retain their decades-old delivery method. Several American cities are in an unfortunate race to be the first to lose all daily print newspapers, but Philadelphia, where two major newspapers are both in bankruptcy, would seem to have the lead in a race no one wants to win. Harris sees the demise of newspapers as contagious, predicting that if newspapers die in America, they will suffer the same fate in Britain, leaving a void that the Internet cannot fill.

Klotzer, Charles L. "What is greener, print or online?." *St. Louis Journalism Review* 39.315 (2009): 7. Academic Search Premier. EBSCO. Web. 1 May 2010.

Klotzer opens with the assumption that online newspaper publication must be better for the environment, since print requires production and delivery systems that utilize considerable energy to reach readers. But a British publishing company was surprised to realize its carbon footprint grew the more it focused on online publication. Klotzer cites a study that found reading news online is only

more environmentally friendly if the reader spends less than 30 minutes a day reading it.

Price, Tom. "Future of Journalism." CQ Researcher 19.12 (2009): 273-296. CQ Researcher. Web. 1 May 2010. <<http://library.cqpress.com/cqresearcher/cqresrr2009032700>>.

Price notes that only 52 percent of adults read a newspaper on a typical weekday following years of decline in newspaper readership. Newspaper executives are turning to the Internet to lure and retain readers, but are finding their websites to be difficult to incorporate into their business plans. Meanwhile, major newspaper companies are experiencing layoffs, and the country's second-largest newspaper company is facing a possible takeover.

Smith, Rex. "OPINION: Hope rises, ink-stained or digital." McClatchy - Tribune Business News 17 April 2010 ProQuest Newsstand, ProQuest. Web. 1 May. 2010.

Smith observes that the struggle of what he refers to as "legacy media" to embrace the potential for online publication has left newspapers struggling financially and has divided the media universe. Despite the problems newspapers face, Smith sees signs for optimism, and paraphrases the CEO of Google in claiming that newspapers' content, regardless of how it is delivered, remains strong. Smith describes newspapers as leading media in adopting digital strategies.

Socrates' Simple Truth: A Lesson in Life was written as a comparative essay for English 101. Within the text, Lara highlights several areas of his life in comparison to Socrates. This association becomes a lesson in the importance of aspiration in individuals who look to great leaders as a guide. Lara is currently pursuing a Associates Degree in Applied Science, Engineering at TCC.

Socrates' Simple Truth: A Lesson in Life

Victor Lara

In the world there are many different kinds of people, but ultimately, it can be broken down into leaders and followers. Those of us who like to be ahead of the curve, and then there are those of us who prefer to be told what to do and support our leader's ideas. As human beings we all have something in common; and that is, that not one of us is perfect. To better portray this, I will use an example quote from Socrates, "Let him who will move the world, first move himself." The insight in this quote assists us in categorizing what kind of person one is.

Socrates, the great philosopher from ancient Athens, made his living as a stone mason. Yet, he went on to be considered one of the wisest men in history. One might say, "With quotes like that, anybody would be remembered," but that is what I find so perfect in the quote itself the irony that a simple stone mason could now be considered one of the wisest men ever. It is rather kind of humorous when you think

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about it. A man must move himself before moving the world, and that's just what Socrates did. A stone mason who just simply moved himself by thinking outside the box. I mean, anybody can say such a thing, and have it forever be remembered, as long as it is outside of the normal realm of rules and conduct. I wonder if Socrates knew his voice would echo through time when he said it. Doubtful, but that is exactly the mentality of a great leader. A great leader accomplishes little things that impact the world in a big way without thinking about it; he/she take a direct course of action without taking too much time to stop and consider.

Leaving aside whether or not he knew how exceptional he was being, Socrates indirectly affected my life by saying such a simple truth. The fact is that I grew up idolizing the likes of Aristotle and Socrates, both great philosophers who made their mark upon the world stage for ages, and it is quotes such as this that impress me the most. I also hope to move the world someday. When you sit and ponder upon this citation, you begin to realize how much it makes sense. I mean, how is anybody, ever going to help another living soul effectively, if they cannot help themselves? This lesson in life is what distinguishes a great man from a lowly one. Hence, if I can't move myself to think outside of the norm; I will never be

able to impact anybody, let alone the world. The simple tasks of life that stand in my way every day must be dealt with; for it is within these tedious duties that I am moving myself a little at a time. Getting up early to cook breakfast for the kids, ironing a shirt, fighting traffic to get the kids to school on time, and taking advantage of free time at school before class to do some work all fall under this category of tiresome tasks that may seem insignificant, but I am willing with utmost determination to comply to all of them pleasingly. Because, it is here that through great effort I will reach my reward.

Take this college experience for example; I do not have to do it. I went a whole ten years after high school without a college education, and although I was fine financially, I realized that I was never going to have the financial security that I truly desired. Because being able to provide for myself and those around me was not always a certainty, I decided that a radical change had to take place. Therefore, I have to start by moving myself toward the completion of a degree in order to better serve myself, my family, community and beyond. I feel that only after I am worry-free from the preoccupation of making ends meet that it will be possible for me to have the proper tools and time to affect other people. Say I do not do it; say I quit and continue living

my life in the same fashion, then what? Well, how can I help anybody if I'm always going to be in need of help myself? Like I said before, a simple truth.

Such was the way that Socrates moved the world, by moving himself first. This quality is universal amongst those of us who prefer to lead rather than follow. There are countless examples we can refer to for leaders who have all had to move themselves and overcome certain odds before coming to be great men/women. My favorite is that of a young boy from Kentucky who grew up without a mother, and had to endure frontier life for many years with little knowledge. Although, he lacked proper schooling, he went on to become a captain in the Army, work for the Illinois legislature and eventually became a lawyer. Of course, I am referring to none other than Abraham Lincoln. Is truly astonishing, all what this man accomplished, but more impressive was his determination in making something of himself. Therefore I consider Mr. Lincoln to be the perfect embodiment of the statement that is my topic. It is unquestionable then that a person has to move oneself in order to move the world.

To compare myself with Lincoln is perhaps out of context, and to aim for his grandeur might be a little unrealistic. However, I will not alter my point of view,

for it is by comparing and holding myself in aspiration of someone so great that I intend to move my being toward a better me. After all, that is what moving means to me; to push oneself to a positive and extraordinary position. It is not simply an ambition to make more money, no, for me it is the urge to inspire admiration among the different ranks of my peers; so they can likewise move or strive themselves to a better life. Thus, they themselves can impact admiration upon other human beings; eventually creating a sturdy chain of positivity, and a better society as a whole. Hence, by moving myself in such manner as to instill goodwill within others; I will in time move the world.

In conclusion, the quote "Let him who will move the world, first move himself" is to me an undeniable yet simple truth. A truth, which can be found and applied all too easily throughout life. A truth, that even the great President Lincoln had to abide by. It is a humbly simple observation, that if I aspire to be great and do great things as many have done before me, I must begin by first moving me.

Hadeel Ayoub is an exchange student from Palestine thankful for the opportunity she was given to express herself through our next essay. Having been through a lot of changes in her life and within herself, she felt one of the quotations to be explained for Mary Fox English 101 class personal. Thus, she gives all her heart to the work and argues that the most important in life is the best we do to be perfect because we will never be perfect.

The Change We Seek – the Change Within

Hadell Ayoub

As the leaves of trees turn red, I find myself wondering about the longing in my heart to see them green again. It is confusing: this human nature of ours that is always looking for a change, for something different. Do you ever feel summer is too hot? Yet when the freezing winter arrives, you long for summer. Or do you feel that spring is too bright? Yet when rainy autumn begins, you change your mind again. For some reason, we always want something different, some change in our lives. It might be needed, or it might not.

Socrates once said, “Let him that would move the world, first move himself.” Move: the word could mean transform, transfer, advance, develop, grow and/or change. What Socrates meant by ‘move the world’ was make a difference, change the current circumstances and conditions to something better: for example, making the earth a healthier place to live, or building a better future for children in a world of peace and understanding.

What Socrates probably wanted to tell people, was, “Know that you cannot change the world unless you first start changing yourself.” Once we start moving ourselves in the right direction, then we actually will be moving the world. When we think about each other, and restrain our greed and selfishness, then the world that we live in becomes a better place. We are the world: if we move, then the world moves as well.

However, when people change themselves, they need to ask themselves if the direction they are moving is the right or the wrong direction. Socrates was not the only one who discussed change; an Ayat from the Islamic Holy Qur’an states: “Verily, never will Allah [God] change the condition of a people until they change what is in themselves” (The Holy Qur’an 13:11). The context of this quote applies to another record in The Holy Qur’an 34:15-19 about a happy and prosperous town in Yemen, surrounded by trees of different kinds of fruits, spices and more. Those people were thankful and had the blessing of living comfortably enjoying the food and the land God had given them. However, when their faith wavered and they started committing sins, they lost those blessings because they stopped putting forth effort to maintain them. Those people changed, but not for the

better. ‘Moving’ does not always mean going forward, and ‘change’ is not always positive.

This Qur’anic quotation also means that God will not make people’s bad condition better unless they make an effort to improve. For example, if someone is poor and hungry, his first ‘move’ should be to accept any job, no matter how menial, instead of doing nothing and expecting conditions to change.

Although I have been an exchange student in the United States for only two months so far, I have already come up with two interesting conclusions: first about Americans’ lives, and second, about my own.

First, people in the USA have been, and still are being, given great opportunities in every way in life. For example, I recently attended a college fair at my high school. Representatives from universities and colleges all around the state of Washington were actively recruiting students. I was surprised by their sincere efforts to guide students through the entire process of applying to college. However, what I could not understand is how some students could turn their faces away from these golden opportunities for the sake of drinking, dating, acting ‘cool’ or ‘cute’ or just cursing their ‘bad luck’ in life, instead of trying to move themselves forward and change their circumstances. In my country, once

you finish high school you are on your own. Opportunities will not come to you, you have to seek them and fight to attain them. Some of these American students are dreaming of greatness, of moving the world forward; however, they are standing still, or worse yet, walking backward. As the Chinese saying goes: "Better to light a candle than to curse the darkness."

On the other hand, I have concluded that the life-style in my home country of Palestine is more valuable than I formerly realized. Whereas in the USA twenty-six percent of children are living with one parent (Childstates.gov) and every forty-five seconds a family is torn apart by divorce (family dynamics.net), in my home community of Nablus city, although we recognize each other's individuality, we help and support each other in every way. In my culture, family members' and relatives' suggestions are welcomed, considered and deeply appreciated as an integral part of any decision-making process. For example, when my parents and I were making a decision about my coming to study in the USA for ten months, absolutely everybody shared their opinions, and we all studied this opportunity together.

These close community relationships, people's personal concerns for each other, as well as 'tight' family life, were things I used

to find restrictive, intrusive, 'old-fashioned' and sometimes embarrassing; I used to want these things changed. However, I now realize how precious these things are. They shaped my personal qualities, grounded me in the discipline to start moving myself, built within me the desire to better my life and helped set my vision to 'shoot for the stars'. For example, one 'star' I 'shot for' was studying as an exchange student in the USA. At times, I felt leaving Palestine was no more than a dream, but that dream is now, thank God, a reality.

Nevertheless, the cultural gap between my former community in Palestine, as explained above, and the United States culture is huge, and adapting to this difference is not easy. Moreover, the educational system in the USA is a 'whole new world' for me: partially because of my unfamiliarity with the high technologies used as part of the classroom, secondly, the difference in language, and finally, the types of assignments and the grading system. On top of all that, my greatest challenge is being away from my family, because they are part of who I am, and I am not yet ready to be completely independent. Despite all these obstacles, I try to follow Socrates' advice and move myself ahead. For example, in order to change American stereotypes of Arabs and Muslims, such as, "All Arabs are Muslims,"

or “Islam supports terrorism,” I must start by changing my own stereotypes about others. Maybe a little inspiration from my actions is all someone else needs to start moving toward their own ‘star’.

Life is too short for one person to move the entire world, but one thing I know for sure is that, God willing, I can move myself. I will never be perfect; no one will. Nevertheless, I can do my best. I do want to make a difference. I refuse to be someone who walks aimlessly through life. In summary, if any of us aspire to change the world, then we ought to remember Socrates’ advice: “Let him that would move the world, first move himself.”

The story of a green scarf

Junhao Chen

Maternal love is the breeze that cools you down on a hot summer. Maternal love is the umbrella on a cold rainy day. Maternal love is a sweet kiss. Maternal love is selfless, unconditional, and inexhaustible. To me, my mother's love is an olive, tender, velvety, and woolly scarf that makes me feel her warm hug across the ocean.

My favorite scarf is just one basic color green as like my mother's love to me is simple and instinctual. In order for me to stay warm in Tacoma, my mother knitted the fine scarf before I departed China. I told her, she did not need to knit a scarf because I thought I could acclimate to the weather, but she insisted. Then I saw the scarf grow from a line of wool to a grassy square to an emerald rectangle. It took my mum more than two month to finish because the yarn was thin, and she knitted all six rolls of the wool. The scarf is long and wide even tower my height and broader my foot. The creamy green scarf has a plain brioche stitch pattern instead of

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a fancy and colorful design. My mother said it is a thick and strong patten that will keep me warm. Plus she likes green the best. My mother told me other scarves that I brought are all auxiliary only the one, which she made, can truly keep me warm in the days that she is away from me.

While she was working on the scarf, she asked me to try it on to measure how much more until completion. I could feel the flat and smooth pattern enveloping against my neck. When I hold it, it twists easily since it is so furry and spongy that you can make it into any shape. It does not have a smell or taste. However, my heart can smell and taste the sweetness and warmness of my mother's love for me. Just because I can not see her now, I can see her love knitted in the scarf. This downy scarf is like my mother's love that is tender and soft floating in the air around me.

The scarf warms me physically and mentally. It reminds me of how my mother looks after me so carefully also of her finest handiwork of art. All those other waistcoats, sweaters, scarves, are the symbols of her protection of me. When my family was moving to a new apartment, I always wanted to keep those little sweaters which my mother knitted. But then they become so small that I could not wear them again. When packing my baggage to come the

United States for a year of study, it took me so long because I was distracted by the pictures from my childhood that I dug out of my closet. Particularly one photo, when I was only four or five, I am wearing a sweater my mother knitted, and I am kissing my mother in the garden in front of my father's work. Everything is in harmony here: I was cuter; my mother was younger and more beautiful. The unbelievable nice sweater even looks better than those you can buy at an expensive store. This sweater, like my green scarf, was made from my mother's dexterous hands and full of her love.

Even though I am across the Pacific Ocean from my mother, she is still with me in some ways. The happy memories, her influence, her guidelines, her support, and the scarf are so thick. No matter where I go, she is the one who cares for me the most. She weaves her love, her loneliness, her protection, and her wishes into the green fluffy scarf. With the scarf, I am not going to fear the winter because I know my mother is always there for me.

Jennifer Provost, who wrote the following essay for Mary Fox's English 101 class, is currently pursuing a degree in the field of nursing, but her intense interest in journalism leaves her undecided as to her final degree ambitions when she transfers to a four-year university.

True to her belief that successful writing is dependent upon using details to paint a portrait in the imagination of the reader, her lavish use of imagery vividly reminds us that sometimes it is the humblest things which can change the course of someone's life-- even "Dandelions."

Dandelions

Jennifer Provost

I can still remember the color of the little girl's hair. She was around four-years-old, but she had the ability to change my life forever. Her simple, kind gesture at that moment was all I needed. I believe in random acts of kindness, simple smiles, and thoughtful gestures that can change a person's day.

About two years ago, I was struggling. I was fresh out of a long-term relationship that ended in a divorce. As a result, I was having issues with my self-esteem, self-worth, and self-confidence. All of this was piled on top of my newly-started, yet failing, business.

It was a blue Monday morning as I was leaving Chase Bank, a place I hated visiting solely because I never had enough money to cover my responsibilities, or what was expected of me. As I was leaving, I am certain, my focus was looking down at the floor. I don't remember her coming through the door, but out of the blue she was in front of me, a sweet little child clinging to her mother's hand. She had blonde, slightly-

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curly, messy hair. I don't know her name, for she never spoke a word. However, she was wearing a pink and green summer dress. This innocent child looked at me, smiled, and handed me a single dandelion. It was so sweet, and her selfless gesture brought me to tears. I was completely taken aback by her kindness, yet I was still able to say, "Thank you." As I walked to my car, I realized that she had changed my outlook on that day.

I was so consumed with self-pity, I failed to notice her until she was in my line-of-sight: the floor. Since that day, I try to smile more, give thanks, and compliment people I don't know. I don't walk around looking for how I am going to change someone's life, for the simplest acts are truly the most significant. I pay attention to my environment. I look to make someone's life easier by helping someone before they need to ask. For example, I grab a tissue when I see that it is needed, or I open a door when I see someone has her hands full. All of these acts are little, but I hope they show I care.

I don't know if that little girl hands dandelions to everyone she meets, but I would like to think so. I hope she has inspired more people than just myself. I still have that dandelion. I placed it on my vanity where it still remains. The color has faded, and the pedals are no longer yellow, but brown. I dare not touch it, for I am afraid

to break it. Even though the dandelion has wilted and dried, it reminds me to believe in simple acts of kindness. A simple smile could change someone's day. Everyone deserves a dandelion.



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