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WRITING CENTER CREATIVE WRITING COMPETITION

At various times during the semester, the Bakersfield College Writing Center produces a prompt to elicit creative writing work from students. The winners and runners-up of these contests are published in Roughneck Review. Each issue will include the most recent choices, along with all runners-up. This informal, personal form of expression is too often overlooked in today's academic climate, so it is our pleasure and our honor to showcase these works.

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Articles

The Problem with America's Food

Erin Carter

Over-piled plates of food at buffets, idling cars in line for fast food, and people waiting to get into the newest chain restaurant all have something in common -high caloric and processed food. When going out to eat, especially at fast-food restaurants and buffets, there are so many overweight and obese adults and children who seem to eat and eat and eat. According to Eric Schlosser in his 2012 article, "Still a Fast-Food Nation: Eric Schlosser Reflects on 10 Years Later," found on *The Daily Beast* website, "About two thirds of the adults in the United States are obese or overweight. The obesity rate among preschoolers doubled in the past 30 years. The rate among children 6 to 11 has tripled." He points out that "the annual cost of the nation's obesity epidemic - about \$168 billion as calculated by researchers at Emory University - is the same amount of money Americans spent on fast food in 2011." American food needs to be high in quality and healthy in order for health problems to be improved and diet-related expenses to be reduced. Americans must get a handle on their indulgence in processed and fast foods.

In typical American refrigerators, foods with ingredients such as artificial flavoring, caramel coloring, nitrates, sucrose, high fructose corn syrup, fats, and high sodium take up more room than organic and fresh food. In fact, Americans consume an abundance of food and beverages that has steadily increased over the years. In the *Agricultural Fact Book*, the United States Department of Agriculture (USDA) reports that consumption of total caloric sweeteners in the 1950's was 109.6 pounds per capita while in the year 2000, the amount of sugar intake per capita was 152.4 pounds. Moreover, the USDA "recommends that the average person on a 2,000-calorie daily diet include no more than 40 grams of added sugars," not the 52 teaspoons per person in 2000 which equals 208 grams. Sweetened beverages, including soda, are but one concern of our diet. The USDA reveals that caloric sweetener "turns up in some unlikely places, such as pizza, bread, hot dogs, boxed mixed rice, soup, crackers, spaghetti sauce, lunch meat, canned vegetables, fruit drinks, flavored yogurt, ketchup, salad dressing, mayonnaise, and some peanut butter" (20). These empty-calorie sweeteners lead to weight gain and health problems and diabetes, two expensive health issues for Americans.

Another common ingredient in processed and fast foods is fat. There are many types and forms of fat. Saturated, unsaturated, and trans are a few of the types found on ingredient labels. We encounter animal fats, hydrogenated fats, and vegetable oils. Our diets need certain fat in order to be balanced, but the type of fat and the amount we take in definitely affects health. Although early studies connecting fats and heart disease are flawed, there is more recent evidence that the over consumption of fats is directly related to several diseases. For example, in Nina Teicholz's 2014 article in the *Wall Street Journal*, "The Questionable Link Between Saturated Fat

and Heart Disease," the idea that saturated fats are directly related to heart disease is questionable, but "people on diets high in vegetable oil were found to suffer higher rates not only of cancer but also of gallstones." Additionally, according to the USDA, the use of fats in foods dropped in the health-conscious mid-1990's; however, added fats skyrocketed from 64 pounds per capita to 75.5 pounds per capita between 1997 and 2000. In 2000, a survey sample of Americans who were 18 or over, "the percentage of Americans who say they are eating 'pretty much what they want' was at an all-time high of 70 percent, up from 5 percent in 1997." Concerned about health, Americans reach for the low-fat forms of processed foods, but there is an inherent problem because fats add flavor to food. The taste of low-fat foods is not the best, and in order to make them taste better, the food industry adds more carbohydrates. Teicholz explains that "carbohydrates break down into glucose which causes the body to release insulin" to help take care of the high blood sugar. Too much insulin, in turn, lowers blood sugar levels dramatically and can result in diabetic coma, heart problems, and strokes. It seems this merry-go-round of eliminating high fat foods, adding carbohydrates, and elevating blood sugar levels is extremely difficult to manage.

If that isn't enough, American's eat a vast amount of meat, but do they really know where it comes from? It is shocking to know that in 2000, on average, we consumed 195 pounds of meat per capita. This is a 38-pound increase compared to the 1950's (USDA). As a result of the demand, the USDA reports, "the meat industry provided scores of new brand-name, value-added products processed for consumers' convenience as well as a host of products for food service operators" (15). Because the meat industry is a big business, the methods for breeding and raising the animals has had to rely on scientific manipulation in order for them to produce their products quickly and efficiently. For example, antibiotics and hormones are given to the animals so they can grow quickly and abundantly in squalid and cramped conditions. According to Nicholas Kristof of the *New York Times* in his March, 2014 piece titled "The Unhealthy Meat Market," a surprising four-fifths of our antibiotic supply goes to the animals we eat. As a result, antibiotic-resistant bacteria enter our body systems, causing infections and diseases that are extremely difficult to treat. Also, that large-breasted Thanksgiving turkey is fed hormones so it can pack on the pounds rapidly. The hormone-laced meat enters our body systems as well. Schlosser reports that our government has tried to ensure food safety, but President George W. Bush and Congressional Republicans stopped that effort. The number of recalled meat and animal products grows even today because of the potential pathogens, such as E. coli, that enter our meat supply due to the unhealthy conditions of the cattle markets and slaughterhouses. Schlosser goes on to say: "The USDA still lacks authority to test widely for dangerous pathogens to set enforceable limits on those pathogens, and to demand the recall of contaminated meat." That USDA stamp of approval does not always guarantee the quality of our meat.

With the addition of sugars and fats and our obsession with meat products in mind, how often do we see commercials promoting healthy foods, such as fruits and vegetables? Instead, junk foods and processed foods are very unhealthy and contain high calories are being promoted in all television. There are Jack-InThe-Box and McDonald's commercials, too name a few, during all times of the day and night, even during National Football League games that both adults and children view. McDonald's is one of the largest fast-food chains found in countries throughout the world. In "Junk- Food Facts," found on *WebMD*, Elaine Macgee, MPH, RD, argues that junk foods, which are processed foods, are very high in calories, have little nutritional value, and are found just about anywhere. Magee states, "One problem with junk food is that they're low in satiation value - that is, people don't tend to feel as full when they eat them - which can lend to overeating." These foods are just not healthy! The fact is each individual needs to be intentional about choosing healthy, non-processed foods. We know what types of foods cause obesity, cancer, heart disease, and diabetes. Selecting fresh, organic foods as much as possible gives a longer lifespan and lessens the rate of many life-threatening diseases (1270).

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Native Americans in Movies, Television and Entertainment

Michael Kubik

Native Americans have been perceived as primitives since the incursion of non-native peoples to the Americas. Stereotypes were created early in oral tradition among explorers and settlers and have been carried on up to the present day through writing, radio, television, and film. Bridled with this prejudice, Indians have suffered throughout their life times. The invading peoples permeated the idea of Indians as savage. The Europeans had superior technologies and viewed the New world as an asset for cultivation, and its' inhabitants at best, required assimilation or elimination. In literature and the entertainment world, the Native American's journey has been from noble savage stereotype roles, to that of the "new hero", to more diverse roles such as Magua in James Fenimore Coopers' 1826 novel *The Last of the Mohicans* and Scar in *The Searchers* (1956). Native Americans have challenged old stereotypes in the entertainment industry and the arts through their progression into what used to be ethnic restricted roles.

University of Columbia historian Brian Dippie pointed out that there were traditionally two types of Indians; noble and ignoble savages. The phrase "noble savage" incidentally, which would later assert itself into modern vernacular, first appeared in John Dryden's 1672 play, *The Conquest of Granada*. Indian men were either the good brave or the "fiendish" warrior.¹ Indian women took on the role of the drudge or obedient squaw. Indians, whether considered good or evil, were still seen as wild and uncivilized. And although the Indian might be admired for his rough or natural existence, he was still inferior to that which was civilized. However, Indians were in many ways romanticized as well. The late 1700's into the 1800's saw a growing view of Native Americans as natural beings living in harmony with nature. Some, like artist George Catlin, regarded the Native American culture would not survive, and that their way of life would soon fade away. Known for his painting series, *The Vanishing American*, Catlin based his work on the belief that the Indian way of life was doomed.² Like his contemporaries, Catlin sought to record every aspect of Native life. Like so many others, he felt white civilization confronting savagery would result in the loss of Indian noble virtues, leaving behind only savage vices. These perceived shortcomings coupled with white vices, would certainly seal the Native Americans' demise. Adding to the stigma already entrenching a true Indian identity was the upcoming theory of polygenesis. This theory proposed the idea of race-based variances in racial capacity

¹ Brian W. Dippie, *"American Indians: the Image of the Indian" Nature Transformed*, National Humanities Center. Revised 2008, pg.2.

² George Catlin (1796-1872), *"The Vanishing American" Paintings*. www.georgecatlin.org

and gave credence to differences in the conflict of civilization and savagery, and the theory of evolution gave strength to the Vanishing Indian as the loser in the struggle of the fittest.

Besides art, early exhibitions, such as the Wild West shows were very popular and perpetuated the image of the “savage” aspect of Indians. These two to three hour shows portrayed frontier life, horsemanship, marksmanship, Indian villages, dances, attacks on pioneers, and reenactments of famous battles. These were quite popular at the time with the most famous of these extravaganzas being Buffalo Bill’s Wild West Show.³ Indians were the focus of these shows. They are what drew the crowds. Their popularity grew substantially with visual and print media of the day. Show programs, photos, posters, advertisements, popular dime store novels, and newspaper articles with Native commentaries, gave voice to the performers of these shows. As these shows were reviewed, so were Indian affairs and culture.⁴ Native Americans were still depicted as “savage”, and were represented on the bottom social order. The Wild West shows reinforced and justified past and present European actions.

As the entertainment industry moved forward, the image of the Indian remained stagnate, with little advancement towards a real worldview of the Native American. Radio became a major news link and entertainment pastime for the world, and grew into a new medium for music, drama, comedy, and commentary. Some popular stories were made into series, or serials as they were called. Usually an episode would end with an unsolved cliffhanger, ensuring that the audience would tune in the next time that story aired. One of these serials with a Native American in the storyline was *The Lone Ranger*. Debuting on January 30, 1933, in Detroit, Michigan, on radio station WXYZ, the masked man hit the airways. Originally written as a single, “lone” character, it was decided he needed a partner, and on February 25, 1933, Tonto was introduced. Tonto, played by non-Native, Irish-born John Todd, spoke in very short phrases of rudimentary broken English, and depicted in a very stereotypical fashion.⁵ In October 1939, the Saturday Evening Post reported 20 million people tuned in every Monday, Wednesday, and Friday. The Lone Ranger was depicted as a wholesome, and clean crime fighter. An upright man who did not smoke, drink, swear, or kill. The writers kept Tonto adhering to the same code of

³ Don Russell, *The Wild West or, a History of the Wild West Shows*, University Press, 1970. 150 p. pg 167.

⁴ Linda Scarangella McNenly, *Foe, friend, or Critic: Performers with Buffalo Bill’s Wild West Show and Discourses of Conquest and Friendship in Newspaper Reports*, *American Indian Quarterly*. 2014. pg 145.

⁵ Alysa Landry, *Native history: The Lone Ranger Debuts on Detroit Radio, Introduces Tonto*, *Indian Country, Today Media Network.com*.

conduct. And although the show aired for 21 years, it did little to uplift the image of the Native American. *The Lone Ranger* writers would later reincarnate the show for television and film.

American Indians worked in the film industry both in front and behind the camera, and in films' earliest incarnations. Records show Native Americans appeared in silent films approximately between 1894-1929.⁶ Although research into the silent era has been scholarly, accurate recollections of Native American contributions were lacking. Kathleen M. German states approximately 200 silent stock films exist in the Library of Congress that should be gleaned. Out of the 86 films German used for this study, two films stand out as substantial. *The Vanishing American* (1925), and *The Iron Horse*. The latter being noteworthy due to scale. 1,300 bison, dozens of Indian extras, and a longhorn herd. Other films were relating to the westward expansion.

The public at this time seemed ripe to record authentic American Indian life. Two of such films bent to this effort were *Nanook of the North* (1922) and *The Silent Enemy* (1930). The Western genre began to dominate other genres, and by the end of the silent era, Indian portrayal went from sympathetic to more hostile. A portrayal the Western perpetuated. In the production process, Indians worked as stuntmen, actors and behind the camera. In 1912 Santa Ynez boasted 18,000 acres that housed production workers and livestock. It was a huge concentration of Native Americans in Hollywood.

The War Paint Club for Indian actors in 1926 later became the Indian Actor's Association in 1936, later became associated with the SAG, the Screen Actors Guild.⁷ Irregular work, discrimination, lower wages fueled the fight for equal opportunities throughout the industry. Indians working as technical advisors and featured artists, worked from inside the system in an effort to tip the scales in favor of the Native American. Early on, Thomas Edison created several films regarding Indians and their activities, but there is some speculation as to the authenticity of some of the dances. Pre-dating life-sized movie images, the public could view Indians engaged in these and other activities in street arcades through Edison "peepholes". These upright coin operated wood box devices had a brass viewing port that allowed a spectator a 20 second to 1 minute private viewing. To many urban citizens, this widened their exposure to Indians, although still a limited stereotype.

⁶ Kathleen M. German, "American Indians in Silent Film, 1894-1929", *American Indians and popular Culture*. 2012. Ed. Elizabeth DeLaney Hoffmann. Chap 2, pg 17.

⁷ Kathleen M. German, "American Indians in Silent Film, 1894-1929", pg 20.

Again, the two most common Indian depictions in film remained that of the “noble savage” and that of the “murderous heathen”. The Indian with bloodlust became more prevalent as the Western developed and the silent film era came to a close. Many stories could portray Indians as companions to the white hero, wives, sidekicks, or scouts. Hollywood was still showing the Indian as both dangerous, uncivilized, and aggressive, or wise, passive, and non-threatening.⁸

As technology advanced, the entertainment industry evolved as well. Talkies, films that featured sound. Cameras that were once restricted to stationary shooting, advanced to motorized cameras with more versatility in the positions they could shoot. Longer shooting capacities with more durable film stock. All these advancements and more, allowed filmmakers to manipulate a story, and direct a stories’ theme with greater control and agility. Cinema and the arts in general experienced a renaissance in how they could communicate to the masses. Many films perpetuated and reinforced stereotypes not just for the entertainment of their target audience, but also for the manipulation of public opinion through propaganda. Although stereotypes can be used to a positive end, they have historically been the opposite. Negative stereotypes in literature, radio, and film have been used for rationalizing a dominant groups’ actions against another. Regarding the Native American, history is replete with examples of dehumanizing Indians to justify actions taken against them. For centuries Indians have been described negatively. As late as 1939, Apaches and Mohawks were depicted as barbaric in films such as John Ford’s *Stagecoach* and *Drums Along the Mohawk*.⁹ Westerns continued to personify the Indian as the unbridled savage, ready to attack any and all that crossed their paths.

The negative depiction of Indians became an issue for the U.S. government as well as Hollywood. Exportation of movies with negative content before and after World War II had concerned film executives as to how the American film industry would be perceived and in turn hurt their overseas market. On the government side, agents were sent to Hollywood to discourage films from being produced with certain content that they felt would show the U.S. in an unsavory light in the international arena.

U.S. television used American Indians for political reasons as well as entertainment. During the 1950s and 1960s were used as stand-in for other minorities when writers wanted to tackle

⁸ Susan Tavernetti, *Writing Indian Stereotypes: The Role of the Screenplay in American Westerns*, *American Indians and popular Culture*. 2012. Ed. Elizabeth DeLaney Hoffmann. Chapter 3, pg 3.

⁹ Michael Ray FitzGerald, *Native Americans On Network TV: Stereotypes, Myths, and the Good Indian*. 2014. Rowan and Littlefield, 231p. Intro pg xxviii.

issues of segregation and racism.¹⁰ Some examples would be Chief Bromden in Ken Kesey's 1962 novel, *One Flew Over the Cuckoo's Nest*, in his commentary on the U.S. counterculture. Director Arthur Penn substituted Indians for Vietnamese in *Little Big Man*, after the 1968 My Lai massacre. Other films made the effort to make statements using Indians, like Kevin Costner's *Dances with Wolves*, and James Cameron's 2009 *Avatar*. Indians were being used to promote U.S. foreign policy regardless of the good intentions a film's motives.¹¹ Communications scholar and journalist Michael Ray FitzGerald observed that even positive stereotypes had repercussions. For example, although the 1971 Advertising Council's Keep America Beautiful campaign public service announcement is sympathetic, it "locks him into the past, making him symbol of a forgotten era and a forgotten people".¹²

Besides viewer gratification, the major networks of the time, ABC, CBS and NBC were geared toward market volume rather than special interests or a niche. FitzGerald surmises further that in order to understand ethnic representations on U.S. television and film by Native Americans, the Cold War must be considered for several reasons:

- Defense contractors and broadcast development.
- The emergence of network television during the Cold War and the completion of the transcontinental cable in 1951.
- The civil rights movement and the effect on minority representations, by which were linked to the U.S. international image.
- Postwar international and diplomatic relations with new nations.
- The large output of westerns during Eisenhower administration.¹³

Even though there were both negative and pro-Indian films during wartime, the number of anti-Indian films increased. While films such as Paul Sloan's *Geronimo* and Vidor's *Northwest Passage* depicted Native Americans in a negative light, television seemed to take a different tact. The aggressive Indian emerged as the victim who needed the white man for salvation. Racial stereotypes had changed from violent hatred to paternalism. A new, more benign, and passive

¹⁰ Michael Ray FitzGerald, "Native Americans On Network TV" . Intro pg. xxxi.

¹¹ Michael Ray FitzGerald, "Native Americans On Network TV", Intro, xxxi.

¹² Michael Ray FitzGerald, "Native Americans On Network TV", Intro, xxxiii.

¹³ Michael Ray FitzGerald, "Native Americans On Network TV", pg 6.

Indian began to materialize. For example, originally born in radio, *The Lone Ranger* aired on the ABC television network in 1949 and ran until 1957. Here again the faithful sidekick Tonto attended to the needs of the masked man he referred to as “kemosabe”, (faithful friend). *The Lone Ranger* set the prototype for many long and short-lived television productions that followed. The formula always had a dominant white lawman with a cunning but peaceful Indian counterpart. The white lawman personified justice and order, while the Indian supported the crime fighters’ efforts with almost mystical tracking prowess and quiet wisdom. The pairing of white and Indian were likened to the half-breed, which became the next incarnation with characters like John Wayne’s *Hondo*, and Chuck Norris as Cordell Walker of *Walker, Texas Ranger*. In the latter, Walker had both the urban, civilized sensibilities of the white man, while still able to connect with his Cheyenne side when needed.¹⁴ Still, the stereotype of the “lesser” Indian persisted.

The promotion of Native Americans and their status in a storyline were more evident with shows like *Law of the Plainsman* on NBC. The first series on network television to feature an Indian as the lawman and enforcer of white law and order. White men had donned Indian attributes and become “Indianized”. Indians had now taken on the mantle of supporting the laws and ways of the dominant group. They were being introduced as “civilized” men. Indians, who used their Native “attributes” almost without thought, like a submerged sixth sense. Examples of such characters were Mingo, the educated sidekick from NBC’s 1964 *Daniel Boone*, and the James Bond-like detective in *Hawk*, portrayed by actor Burt Reynolds in 1966. *Hawk* served to address and connect with the youth movement of the 60s. He could be hip and gain needed information on the “street” more readily than his conservative counterparts. Throughout the history of television, attempts to address social issues like racism and civil rights, almost all have been related to African Americans. Other films have dealt with other ethnic groups, such as Jewish immigration to the U.S., and the Japanese internment of the 1940s. The few works that have been produced are usually inaccurate and shallow, made for purposes other than Indian affairs or concerns. Indians still had their spiritual mystique and perceived connection to nature. These traits were depicted in literature; television and film to the point Native Americans became prized by military forces for their “tracking” attributes.

Even with the ground breaking casting of such shows as *Star Trek*, the original 1966 series, had a diverse ethnicity as their crew, but oddly enough, no Native American. Not until the 1995 *Star Trek: Voyager*, did a Native American grace the bridge of the starship Enterprise. The space officer Chakotay, portrayed by Robert Beltran, of Mexican-Native American Ancestry. Although

¹⁴ Michael Ray FitzGerald, “Native Americans On Network TV: Stereotypes, Myths, and the Good Indian”. pg 9, 37.

his Indian heritage is affirmed from time to time, the aliens they encountered gave more cultural background.

Despite the westerns, Tonto, and the animated *Pocahontas* songs, Native Americans have continued to strive for expression of their cultural identity in many venues of the entertainment industry. One such venue not normally associated with Native Indians is standup comedy. Historically Indians have been the brunt of comedy in film and television, not the instigators. The locations are usually reservation casinos, comedy clubs, festivals, and cable television. Dr. Amanda Lynch Morris of Kutztown University has stated that Native American comics must balance “declamation and play”, due to the “tense history they share with and against a potentially white-majority audience”.¹⁵ These shared histories invariably are the vehicle the Indian comic has used in his or her act. The stereotype is established and dismantled through mockery and mimicked assumptions of both native and non-native points of view. Comedy in general, has been regarded as a healthy experience. Morris surmises medium and the content used will allow all people a unique understanding and perspective on where we live and who with.

Onstage, at the microphone, in front or behind the camera, has been a dream for many. Fighting stereotypes over the years, Native Americans continue to work the entertainment industry in many facets. Few have had the opportunity to fill multiple roles like that of author and screenwriter Sherman Alexie. Growing up as a Spokane/ Coeur d’Alene Indian on Wellpinit, Washington, on the Spokane Indian reservation, he faced many challenges. One of the challenges being born with an excess of cranial fluid known as “water on the brain”. He met these challenges and has been influential for other young artists. In 1998, his film *Smoke Signals*, that he co-produced and wrote, won him the Audience Award and Filmmakers Trophy at the Sundance Film Festival. “*Smoke Signals* is the first feature film, written, directed, and co-produced by Indians to ever receive a major distribution deal”.¹⁶ Native Americans have overcome tremendous obstacles while in pursuit of their dream of being part of the entertainment industry. Native Americans have struggled with historical abuse and loss of cultural identity. The entertainment world and arts in general are a means of cultural discovery and knowing ones self. The Native American community has striven towards that discovery, reclaiming identity, and sharing a truer, richer history by continuously challenging persisting stereotypes.

¹⁵ Amanda Lynch Morris, “Native American Stand-Up Comedy: Epideictic Strategies in the Contact Zone”, *Rhetoric Review*, 2011 Vol. 30 Issue 1, p37-53. 17p.

¹⁶ Sherman Alexie, “Making Smoke”, *Whole Earth*, 1998, Issue 94, pg 102. 2p.

What Do They Want Us to Buy Today?

Brian Powers

Brian Powers is a returning student with a full time job and 2 children, Emily, 12 and Jaclyn, 10. He is a purchasing agent during the day and part time student at night. He enjoys exercising and learning. He competed in the "Volkslaugh" the last few years and his first half marathon, "Judgement Day" last November.

What is the new thing today? Maybe Apple wants us to buy their next greatest invention. \$700 for a phone? Ouch! Microsoft's out there pitching a new Xbox. Wow! \$600 for a video game? Really? Is this what American's are budgeting their money for now? What happened to a weekend at the beach? Savings for a rainy day?

Corporate America is out there advertising some new thing all day, every day. If it is not a new gadget, it is PG&E or Exxon telling us what great companies they are, and how much they contribute to society. America has become the land of consumers. We buy the hype these big corporations are selling. These businesses are constantly scrambling to get their next gadget in our faces as well as creating new, innovative ways to convince us to buy. It is never ending. We are constantly being bombarded with advertising. It stops next to us, plastered on the bus as we are driving to work. It flashes by in larger than life, vivid colorful portraits jutting out of the landscape. An hour television show consists of fifteen minutes of commercials that feel like they last for hours. Advertising has become a nuisance and needs to put the brakes on. The only thing advertising appears to accomplish is equipping corporate America's weapons arsenal that is then utilized to invade our privacy and annoy us while we are trying to watch our favorite television show.

Advertising is invading our privacy similar to the US invading Iraq. A bunch of space age warriors descending on medieval mud huts and open air farmers markets with state of the art weaponry. These warriors use the latest multimillion dollar, 50,000 pound laser guided bombs to assault the enemy, something similar to a Super Bowl ad. Researched and produced to destroy our bank accounts, the bombs are fired from billion dollar planes, Apple, which are equipped with the latest mind reading, super secret software. These armies, military and corporate, can blow up every goat, pig, television, radio or child's imagination for miles, and create holes and wants bigger than the Grand Canyon. Yes, advertising is at war with the American public. They are out to steal our information and invade our privacy. They are infiltrating our minds with new age neuromarketing. They are preying on our senses with personally tailored ads that are powered by their thefts of our personal information. Allen D. Kanner, a child, adult and family psychologist in the San Francisco Bay area with a PhD in

psychology from UC. Berkley, wrote in his essay "The Piracy of Privacy: Why Marketers Must Bare our Souls," that "corporate advertising constitutes the greatest threat to privacy in human history, (588) and he is correct. They tempt us with the idea of fitting in and being a part of some social group, they dangle a child's matching game, like "Candy Crush" over our heads as a tool to collect our information. Then we willingly give up all our personal info just so we appear to be cool and fit in. Left unopposed, corporate America will continue to use these techniques as well as any means necessary to steal away our innermost preferences, desires, wants and needs.

Not only does advertising invade and steal our privacy but it has become increasingly annoying. Terry O'Reilly, a nationally accredited radio host and professed "adman," puts forth the idea of an "great unwritten contract"(597). In his essay "Marketing Ate Our Culture-But It Doesn't Have To," O'Reilly says we owe it to the advertisers to watch their commercials; that these commercials pay for our entertainment(599). These commercials might foot part of the bill for entertainment, but that is irrelevant. Television and radio are no longer free mediums of entertainment. Advertising is no longer the business plan for supporting entertainment shows. I pay cable and satellite companies a lot of hard earned money for the ability to watch television. Cable rates appear to go up every month. They charge extra for a digital recorder so we don't have to watch commercials if we don't want to. I have a contract with cable and satellite providers. I pay and they provide entertainment on demand. Commercial free, if we want it, thus making this "unspoken contract" obsolete and archaic.

What kind of crazy, bogus contract will they invent today and determine that I need to abide by? What will they dream up today to convince us to give away all of the privacy rights our ancestors fought so desperately for? The answers will come; they will come when we get the bill in the mail for watching a commercial that we somehow agreed to pay for when we signed up for the newest matching game like "Farm Hero's Saga". The answers will come when we are in the final battle, in a courtroom trying to win back our privacy, that we willingly gave away. But, we don't have to go to those extremes. We can start fighting back today by not downloading that new marketing gimmick. We can buy more digital video recorders and cast our vote for no more commercials, no more advertising. We don't need marketing in our lives. It should play a smaller role in our lives and the future generations. Even though we, as the general public are like medieval warriors fighting with sticks and stones compared to these high tech companies we can stand up to them just like our ancestors did to the British and win.

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An Unbreakable Bond of Brotherhood

Ricardo Gonzalez

This work was nominated by Professor Keri Wolf.

Citizen is a word I have heard many times before but never quite understood the meaning of until my English 53 Professor gave us an assignment to look up the definition. According to Thorndike Barnhart's *World Book Dictionary*, a *citizen* is "a person who by birth or by choice is a member of a state or nation which gives him/her certain rights and which claims his/her loyalty." Citizenship to me means being part of a group where everyone is different yet we found things that we had in common, activities we enjoy doing with one another, and certain beliefs we share. I have a group of friends who are like family to me. We look out for each other, and we trust and respect one another. We do what we can with what we have to help one another: that is the unwritten rule we live by. We are family, despite the fact that different blood pumps through each of our hearts.

In high school, I was like the character from Ralph Ellison's *The Invisible Man* because he stated that "I am invisible, understand, simply because people refuse to see me" (37). The majority of the students either did not see me, or I did not want to be seen by them. I was an outcast, a loner, a ghost; I kept myself to myself and only spoke when spoken to. Those who did see me, and hung around long enough, eventually became like family to me. I first met Big Jon, Little Jon, Jose, and Andrez back in middle school though we were not exactly friends like we were in high school. I would meet Parker later on in summer school before officially becoming a freshman in high school. We had clicked together just when I was starting to get used to the idea that all friends come and go.

At lunchtime, we always met up at the same table, and Parker would give the rest of us anything he did not want (Mini Oreo Cookies, Mini Muffins, Rice Krispies, PB and J sandwiches, etc.) though after a while it became a game as to who got what. We would be gathered in a circle, he would toss a snack in the middle, and the first to grab it had the option of keeping it or giving it to someone else; as a joke within our group, Parker became known as "The Food Supply." After handing out snacks, the remainder of the lunch period was spent either talking or playing card games such as Speed, Egyptian War, and BS. Once, during a game of BS, the guys were chatting as I laid down my cards in the pile, and for some reason, Parker felt the need to say "BS." I was not paying attention to their conversation, so I had thought he was calling my bluff. Out of frustration for being caught in a lie, I slammed my hand on the pile of cards: that is when Parker said he was not calling BS on me. Everyone else started laughing, and I ended up having

to add a big pile of cards to my hand. It was one of those rare times where I got roasted like a duck.

The guys and I had great times back in high school, but only during lunch time because we did not have any classes together. It is because of them, I was able to go to my next class feeling better about myself. In her article, Eva Paus, a naturalized U.S. citizen, mentions a life-sized painting of Daniel Webster pleading for "liberty and union, now and forever" (25). Our group formed a union that is now and forever where we have the liberty to be ourselves, to express ourselves, and to support each other in any way possible. We started off as friends, but now we consider each other brothers.

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Testing the Limits: Society Norms

Yuri Galvez

This work was nominated by Professor Deborah Tinoco.

Each society establishes its standards in order to work properly. Those expectations define on how its members should and not behave, and how to relate to one another. Society's guidelines and standards are referred as norms. Norms vary among different societies and even groups within societies may vary. Heslin (2015) indicates, "...values are the standards by which people define what is good and bad, beautiful and ugly". Accordingly to their values, different settings and countries call for different norms. In the manner in which we are to behave in a theatre contrasts our behavior at a party versus the way we are expected to act at church. Based on the society's priorities, some norms are unwaveringly enforced whereas lenient with other norms. Norms not rigorously imposed on society are titled as folkways; they may be broken with little risk of severe punishments and are not considered morally compelling. Vigorously enforced norms, mores, are found essential to maintain core values and face strong opposition when violated. In order to enforce these norms, society's members use positive and negative sanctions to indicate whether behavior is 'approved' or not.

Sanctions are an indication of the values representation and its signification to the society. For example, an overweight man walking down a street shirtless in America will ignite gestures such as frowns and stares. However, if a woman were to walk in public shirtless, she will definitely be fined for public indecency and may even be required to register as a sex offender. While the man broke a folkway, the woman broke a more, since she may face worse consequences than the man. Both committed the same violation, but the degree of the negative sanctioned was increased for the woman. This reveals how society views men and women when it comes to their public decency and how weighted it is for women to uphold this value than men.

Folkways may even be mores for other cultures. In America, it is common for political leaders and other authority figures to point as they speak. At times, pointing at strangers and whispering may indicate a folkway. However in other countries, it is considered extremely rude regardless of the occasion; as in China, you are to point with an open hand. The cultural difference influenced and altered the norm, ultimately affected the result of the sanction.

Sanctions can reveal favorable behaviors as well. Positive incentives, from smiles to monetary rewards, can encourage certain behaviors. For example, scholarships and some form of financial aid are incentives to encourage high school students to strive for higher education.

Society arranges these standard norms to reflect their core values. As a whole, members intend to not violate them on a constant basis. I observed violations happen more often than what I anticipated and I realized how assimilated I am to the norms. For example, my first observation was at my non-denominational church. From an objective viewpoint, my church is considered to lean towards conservative, but tends to be more lenient towards new comers than current members. In one occasion, it was not so. The worship team started the service by playing some songs as usual before our pastor went to give his sermon. A man in orange jumpsuit arrived late and took his place in the front rows towards the center of the room. I found it very odd and realized I was not the only one distracted; others were displaying baffled faces and some even whispered to each other. I took this opportunity to continue to watch. The man began clapping and singing without any concerns of what was going around him. Usually new comers hold back. As the songs continued, the man pulled out a large ram's horn out of his man purse and started to blow it with all his might. I saw my pastor, startled, spun around and searched with his eyes for the source of interruption. The man took a couple more notes and the sound blaring over the music that the songs could not be heard. Then an usher asked him if he could refrain from blowing the horn in consideration for the rest. To this day, that man has not returned.

Here, such actions would have been much frowned upon if it had been a house member. For example, if the man were already familiar with everyone, someone would have pointed out his strange attire without setbacks. Our church is accustomed in dressing in slacks, ties, collared shirts, and formal attire to be brief. Also, if church member would have blown that horn, not only would his attention be called, but also I believe he would have to meet with one of the leaders to discuss on why he decided to interrupt the service. Our church cherishes in giving everyone the opportunity to enjoy the service and asks both new comers and from the house to refrain from chewing gum, talking, and phone usage just to name a few. These are set of rules that stem from the value of enjoying the freedom to worship without any outside interruptions or distractions. So to establish a quiet environment for everyone, members comply with these rules. Of course there is not technically a rule you can blow a horn, but this event can be considered as a norm violation because it impeded others' freedom to enjoy the worship.

Another example happened when I visited my birth father at a KFC fast food restaurant. While I ate my fried chicken, my birth dad pulled out a toy, mechanical lion from his man purse. I looked at him weird and I began to feel embarrassed. My sisters, who were sitting with me, were giggling and laughing. I pushed my embarrassment to the side and did not ask him to stop playing with it. KFC had a long line at the register and few of the people were staring and giving awkward looks as if my dad was obviously not aware that my sisters and I are too old to play with toys. My dad began to make roaring sound effect to accompany his lion's movements.

The stares began to increase. At this point, I could not hide my embarrassment any longer and asked him to stop.

Even though my birth dad had good intentions in trying to be funny and entertaining, it was seen and experienced as an embarrassment. My sisters, age eleven and sixteen, were amused and laughing along. As the adult, I felt immediately compelled to ask him to stop. However, for the sake of observing, I allowed it to continue. It is against the norm for parents to treat older children as toddlers or babies in public. If we had been younger, I believe it would have been out of the norm since a fast food restaurant is not the indicated place to pull out a mechanical toy lion. Also, my birth dad is in his mid-60's, so his age also factored to the awkward stares. Because he was acting out of his expected behavior and the way he was treating us, I indicate it as a norm violation.

Since my birth dad was violating norms left and right, I decided to take advantage and violate one as well. I was very nervous in violating a norm. Even at thought of going out of my comfort zone brought a nauseating feeling. My sisters pressured me into doing it and I gave in. I reluctantly took my dad's tamales he had brought us and took it to the front counter. As I mentioned earlier, KFC was very occupied in taking orders and attending the costumers. I cut everyone in line and nervously stuttered if they may heat my delicious tamale in one of their microwaves. I heard some costumers curse underneath their breath and sigh. The employee looked surprised, yet annoyed asked, "Come again?" I repeated my demand. She looked at my tamale and shook her head and explained it was against protocols to take food from customers. I thanked her and ran back to my table. People were laughing and some were staring. It is an obvious folkway that one does not *take* food to a restaurant and ask them to heat it up for you. It defeats the purpose of having a restaurant, which is to sell food.

If I had not cut of people in line, I probably would not have had angry muttering or annoyed sighs. I was surprised no one had confronted me for cutting in line. Also, I found it unexpected that they had laughed at me for asking such a silly question. I anticipated angry comments or the middle finger gesture; I expected the worse. Feeling so uncomfortable, I was so glad when my visit was over with my father. The experience made me realized how exhilarated I felt in testing the limits in the most minuscule situations.

In conclusion, norms are essential for a society to function. Depending on the culture and locations, certain norms are placed in order to establish what behaviors are adequate and not. When violated and challenged, negative sanctions are adhered. Depending on the offense, the degree of the sanction is given. Welcoming sanctions support positive behaviors. Weighing the

consequences, members of society always face the choice whether to adhere to the regulations or test the limits.

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Implied Intent: A Manifesto on Privacy, Governance and Obligation

Ray Dean

This work was nominated by Professor Jeffrey Eagan.

On June 6, 2013 Glenn Greenwald of The Guardian, reported that the National Security Agency by way of the Foreign Intelligence Surveillance Court had secretly ordered Verizon to hand over bulk phone data of millions of its American customers (Greenwald). Greenwald's source for this information was Eric Snowden who would go on to reveal other leaks about the U.S. Government's foreign and domestic spying endeavors. In light of these revelations, a concerning disconnect between public perception and its governing body in regards to individual privacy and the government's responsibility and neglect in safeguarding has been brought to the forefront of the American conscience. At the same time, we as a society have grown accustomed to the convenience of technology that has enabled and empowered so many of those very concerns. Our electronic devices make it convenient for us to check sports scores, connect with friends and pass the time by crushing bits of candy as well as little green pigs; all the while, the government, in the name of national security intrudes upon the privacy of American citizens while publicly denying it engages in such activities. Left unchecked, these surveillance activities and intrusions of individual privacy will cause the integrity of our centralized government to continue its devolution into an institution that is more and more self-preservationist and less of an open government of and for the people as it tracks and collects as much personal information about its citizens as it can.

A perplexing issue with this matter is trying to define the concept of privacy. A recent study by the Pew Research Center has exhibited that along with increased public concern in regards to government and business intrusions upon their privacy American citizens hold the belief that the government should do more to address this problem. Simultaneously, it highlights that most Americans do not agree on what exactly privacy means to them. The survey revealed three areas of note in regards to privacy that society is concerned with, namely: definition, personal identification, and security. Asked to define what privacy means to them, the respondents gave answers ranging from safety and security at the top of the list with fourteen percent, to ideas of control and limits at the bottom with two percent. The largest group, coming in at twenty-two percent, was a collection of responses labeled as "other", classified as such due to answers that were mentioned only a few times or were entirely individual. This is telling information because it shows that a large portion of the sample size had a unique perspective on what privacy meant to them (Fadden 3). The word privacy can be so very esoteric and not easily defined as the Pew Center results have shown. Although, in any particular instance it does pertain in some way to

something related to us as individuals and the manner and means in which we protect and keep it safely out of view of most people; from one's private parts to another's Social Security number, in addition to less tangible items like emotions, thoughts and biases.

Privacy must then be related to, if not defined by information, or rather, personal information. All the raw data and facts about us and in whatever medium, whether collected and stored in our memories or a data bank, reflect who we are as individuals. Bank accounts and credit scores declare where an individual stands in relation to the poverty line, while voting records and certificates of education often say a lot about one's political and social views. In a symbiotic fashion, this information defines us as individuals as much as we define it. Therefore, we have a right to maintain and manage that privacy; a right not given to us by legislators, decrees or mandates, but a right received the moment we draw our first breath. It is the right of our human existence. In the myriad contexts and legalities, here in the least, we can find a footing on which to place our medical records, secret thoughts and embarrassing mistakes. Privacy is about information pertaining to who we are, and in light of this, we can explicitly define privacy as the inherent right to our individual existence and preservation.

Standing upon these fruits of individual human existence, we find the institutions of communal societies, which give birth to kingdoms, empires and governments. However, as an extension of the existence of the individual, these later developments cannot carry the same inherent rights as the individual. The perception given by the U.S. Government stands in contrast to this; by commissioning technology, programs and law it has rendered unto itself a right not inherent in its design; a right of privacy which unequivocally empowers and preserves the extension, the government and weakens the source, the individual. Prominent British philosopher John Locke's reflections in "An Essay Concerning the True Original, Extent and End of Civil Government" oppose this; he argues that mutual preservation of property which he defines as "lives, liberties and estates" as the purpose for which free natural individuals will put themselves under governance (129). This idea of Locke's, among others, would go on to be a major influence upon the American Revolution and the framing of the Constitution of the United States of America (Doernberg 52).

Government action has shown that it is suspicious of the individual rights common to American citizens and plans to collect as much information about them as it can. In May of 2013, a ribbon cutting ceremony was held to celebrate the completion of the exterior construction on the NSA's Bluffdale, Utah data storage facility. Nearly a yottabyte of storage space will be available to the government's military intelligence agency to store emails, phone calls, and internet activity, including online purchases potentially in perpetuity. To gauge this, a yottabyte is equivalent to five hundred quintillion pages of text. Fox News quotes James Bramford, author

and researcher into the NSA's data storage plans, "Every day you pick up a telephone and call your grandmother or call your sons and daughters and mothers and fathers and whoever, records of those calls will be all kept in there -- and may be kept in there forever" (What We Know).

If not for documents such as those leaked by Eric Snowden, many of the privacy and surveillance concerns may come off as so many conspiracy theories. Although, an audit of the NSA revealed that these are not theories, it exposed the agency as being in violation of court orders and illegally using signal intelligence (SIGINT) data on thousands of American. The NSA's Signals Intelligence Management Directive 421 defines this raw data as "unevaluated and/or unminimized transcripts, gists, facsimiles, telex, voice, and some forms of computer-generated data, such as call event records and other Digital Network Intelligence (DNI) metadata as well as DNI message text" (Gellman). NSA guidelines in this directive also permits the sharing of information on private American citizens within the NSA and other government agencies, as well as foreign intelligence allies such as Great Britain and Australia. This information includes metadata as well as what is referred to as payload. Metadata is defined by the NSA as, "data about data", such as dialing, and billing information but not limited solely to this, payload refers to the "message substance...of the communication and may include but is not limited to the body or subject line of an email...or the voice data of a phone call" (SID 421). Activities such as these would seem to find a good home in history textbooks describing the ominous actions of Nazi Germany or Communist Russia unfortunately these are the actions of the U.S Government engaged in domestic spying upon its own citizens, subjecting their phone calls and emails among other forms of communications to unconstitutional surveillance.

In a speech on security and privacy delivered at the U.S. Department of Justice on January 17, 2014, President Obama acknowledged the overreaching intelligence collection of the government and commented on how it could threaten the privacy of American citizens. While recognizing the challenges of restructuring its procedures he proposed changes to end the bulk metadata collection of phone records (Obama 106). Ultimately, this failed to materialize when on November 18 of the same year, the Senate failed to pass the USA Freedom Act, which contained the phone collection limits. Even though the bill was not without its flaws, it could have provided a preliminary step towards better governance in relation to protecting individual privacy (Ackerman). Significantly, nearly a week passed between the publication of the Pew Research Center survey and the Senate vote on this bill; clearly, a large portion of our government officials did not pay heed to the concerns of their constituents. Individuals who have committed no crime should not be subject to surveillance from its governing body, this creates a purely antagonistic relationship with the very citizens the government is mandated to serve.

Commenting on government attitude and responsibility towards protecting individual privacy, Jim Harper in an article for the Cato Institute quotes Dr. Donald Kerr, Principal Deputy Director of National Intelligence, as stating "Give us the data. We'll be really careful with it. That's your privacy protection" (Harper). In the very speech in which Obama called for measured intelligence reforms he concedes "Given the unique power of the state, it is not enough for leaders to say: trust us...for history has too many examples when that trust has been breached" (106). An entity that operates in the shadows, against its own citizens while publicly stating it is not spying on them, cannot rightfully make solicitations for trust (Harper). The government is playing a sly game of distraction with its citizens, getting them to buy in to platitudes of good government while quietly stripping them of their most essential and inherent right, the right of human existence, the right of privacy.

The central item at hand in this disconnect and power shift is information; all our privacy concerns deal with information about us as individuals, which stands capable of being recorded and stored at some point. Jared Diamond, author of the book *Guns, Germs, and Steel* describes how initially, the purpose for the invention of writing was to store information in an effort to keep the public in subjection. Using an early form of shorthand, incapable of conveying complex thoughts or sentences, scribes in the employ of the ruling authorities kept track of tributes and taxes. The earliest examples of Sumerian cuneiform writing, from around 3000 B.C.E. attest to this (233-235). Obviously, this suited the powers and authorities just fine, as writing and the processing of information stood as an effective means of controlling the population. Renowned archivist professor and scholar Eric Ketelaar states that "big brother" keeps control not by necessarily keeping constant watch, with twenty-four hour security cameras for instance, but "primarily by making and ever checking your file" (228). The power to maintain a record is instrumental to any type of organization whether it be political, educational, or economical. Such groups rely on their ability to keep track of the relation between the organization, their members and outsiders including both clients and challengers, ultimately tracking their behavior. Records are a powerful means of control because they can create the actual event or data set in question as much as they simply document and store it; records don't lie (222, 236). The practice of control by tracking and storing information is as old as society itself. Once humans moved from the small, familial units of community to larger groups composed of strangers the need rose for a centralized power to maintain order and control. This move to centralization resulted in the governing authorities' monopolization of the right to use force and of the privilege of access to critical information (Diamond 273). A business owner or manager that does not have a system to at least record employee names is very inefficient and ineffectual, and the ability to recall those names gives added power to the one ultimately in charge of the organization. An individual summoned to the boss' office is at the mercy of whatever information his record contains, be it good or bad, accurate or misleading.

Tracking and storage of information may seem like a recent development in light of the technology of the global information age we currently live in, the reality is such that technology has simply increased the efficiency and speed at which this can be accomplished, even while it often outpaces the status quo in regards to safety, ethics, and commerce. At the turn of the twenty-first century, the file exchange service Napster, in the eyes of many in business and in the recording industry was a firebrand for all that was wrong with the internet. Today, smartphones can not only stream your music virtually anywhere, they also track your location, transmit financial information and relay browsing habits to data-mining advertisers and government authorities, to be stored in Bluffdale, Utah. Even Amazon's planned use of drone delivery systems precedes regulations and control on how the endeavor will work; there exists undefined issues with air space, FAA regulations and potentials for crashes and snooping, among others (Nicas and Barr). New technology changes the context and possible legality of older concepts, much like the practice of trading cassette tapes with friends versus file swapping mp3's over the internet (Lin).

Toni Weller and David Bawden demonstrate how at the dawn of the Industrial Age, the increase in surveillance due to technological advances and the resultant government control gave rise among the population of a growing fear of tyranny and the experience of a loss of personal privacy (794). The Information Age itself is traceable to the mid-nineteenth century when the increasing use of the rail system in Britain necessitated the need for improved communications. Accidents and non-standardized time called for a better way to communicate along the rail-lines because they affected the bottom line. It was not simply the general safety of the public that necessitated government regulation; economics was a key factor as well and demanded the need for "rationalization and efficient processing of information" (785). The invention of the telegraph along with the telephone not only resolved this problem but also was also instrumental in lowering the financial cost of collecting information. This led to new and increased methods of bureaucratic regulation and control as well as surveillance, which gave rise to growing suspicion among the public.

Military influence upon government regulation of information is pervasive. Ideas of warfare and "knowing your enemy" are just as useful in the corporate boardroom as they are on the battlefield and can only be successful when coupled with efficient surveillance and information storage (Weller and Bawden 791-793). Many of today's privacy issues in the U.S have risen because of national security concerns and terrorism. 9/11 is a touch point that is often publicly cited by government officials who use the fear of future threats and attacks to summon support for the invasive actions they endorse or have used in the past, including the data storage in Bluffdale. John Yoo, Deputy Attorney General in the Department of Justice during the Bush administration, along with Arthur Herman, both critics of Obama's defeated surveillance

restructure proposals, state that 9/11 exposed inadequacies in the government's ability to monitor "suspected" terrorists phone calls and emails not only abroad but domestically as well. Both men argue that if more pronounced government surveillance existed, the terrorism experienced on 9/11 could have been prevented (31).

Affirming positively the potentialities, the "what-ifs" of government action create a slippery slope. Noted professor of Asian studies Chalmers Johnson cautions that left unrestrained, government leaders can and will abuse or misappropriate the term "terrorism" due to the vagueness it. Johnson also highlights that the basis for many acts of terrorism is not to necessarily destroy their enemy but to cause unrest and fear among the leaders, thereby creating social unrest when those leaders engage in ever increasing military and policing actions (22, 38). The outrage on the streets of Ferguson, MO, New York City and in the Occupy movements throughout the country bear witness to an ever-increasing militarized police force empowered by the USA Patriot Act, itself a direct by-product of 9/11 and legitimized under the idea of preventing future terrorism and strengthening national security. In a prescient farewell address to the country at the end of his presidency George Washington cautioned against activities that give rise to such moves by the government. He contends that an "overgrown military establishment" is hostile and destructive to the liberty of the people (26).

Government control of information coupled with surveillance has led to torture. George Tenet, Director of the Central Intelligence Agency during the Bush Administration vehemently declared in a 60 Minutes interview, "We do not torture people" (Pelley). A released Senate report on enhanced interrogation techniques used by the CIA illustrates this to be an outright lie to the American people. This report documents how suspects after being identified through surveillance, were arrested and subjected to torture (Senate). John Yoo, who clamors for more surveillance and defends government intrusions into the lives of Americans wrote a controversial memo as Deputy Attorney General of the Department of Justice, that gives justification for the President of the United States to authorize torture as a viable means of protecting national security. Yoo concludes that the government can abuse and torture at will and if any actions fall outside of legal definitions of what torture may be, a claim of "necessity or self-defense" would shield the government from any criminal liability (81).

Implicitly, national security has become a coded phrase for self-preservation, which lies in opposition to the preservation of the individual. Underscored in, "Government Secrecy: The Birth of National Security, is the very argument Yoo endorses, that the government has the right to manipulate law and public perception in order to protect national security. In the 1953 case of *Reynolds v. United States*, the Supreme Court, for the first time, recognized the government's right to state secret privilege, or national security. Essentially this ruling gave the government a

right of privacy, which as defined above is the right to existence and preservation. The order of the court was based on the government withholding relevant information to shield itself from liability in the deaths of nine American servicemen and civilians, not on any credible issues of threats or attacks on the nation. In order to protect itself from paying damages the lower courts had previously ordered the government claimed national security and the Supreme Court acquiesced. Privacy thusly enables government the capability to preserve itself, which is in opposition towards the ideal upon which its preservation was designed, the will of the people to the preservation of individual property as defined as "lives, liberties and estates" (Locke 129). Yet, we find that our current government is engaged in intrusive actions upon the privacy of its citizens, and this should not be.

If privacy is the right to human existence, any intrusion upon it is an act to deny or destroy that right, if not the existence of the individual. Such action by the government is tantamount to acting as an illegitimate lord or king ruling its people unconstrained by law or from the very source of its existence, the people themselves (Washington 27). By elevating itself above the people, the government has overstepped its charter and has placed itself into opposition with its citizens. Locke asserts that any attempt to place another human being under absolute subjection, or power is an act of entering into a state of war with them; a calculated move that is not a spur of the moment reaction to an injustice, but a thoughtful recourse declared by word or deed (67). The aftermath of 9/11 witnessed several overreaches of the government into the privacy of American citizens for which Obama acknowledged stood entirely against "our values" as a country, and was far too invasive of innocent people. Alas, he cautioned that there are too many threats in the world for the government to balance this and must continually make ethical judgments on how intrusive they can be with today's technology into the private lives of Americans. The President also admitted that it is the nature of all involved in national security to "collect more information about the world, not less (103). Accordingly, the plan of the government is to collect so much information that it must build special facilities with uncomprehensible storage capabilities to sort through it all. Engaged in such activities officials and supporters claim that it is well within the realm of U.S. governance to violate these human rights to protect "national security...it's highest duty" (Yoo and Herman 32). The founding charter of our government does not claim that individuals establish governments for the purpose of decreasing their own power in order for their governing body to establish rights of perpetual existence and to strip away individual rights. Instead, our charter mandates that it is for the purpose of securing among others, the rights of "life, liberty and the pursuit of happiness", not national security (Jefferson).

In light of these privacy intrusions, a natural response is to ask, "what can be done?" Interestingly, many Americans don't believe the government can be trusted with these issues,

while at the same time they feel the government could better regulate how their private information is handled (Fadden 1, 5). This disconnected response far too clearly displays the apathy the American public finds itself mired in. We don't trust the government, yet we want the government to clean up its act for us; this is a lazy response that plays into the hands of the problem. In and of itself the government cannot do this, it has already shown itself to be concerned with its own preservation and cannot or simply will not strip itself of power. This is a suicidal act that any entity interested in its own preservation is naturally predisposed against. Albeit, the Pew results have shown the public engaged in this very unnatural response, we want to be left alone to post and play online, free of care, hoping the government, the very thing we know to be both overreaching and untrustworthy, to police itself and protect our privacy which naturally requires a dismantling of its own; it cannot do this. Dwight D. Eisenhower gave a farewell speech reminiscent of Washington's in many ways. Together the two ex-soldiers and commanders-in-chief counseled their countrymen that the means to balance rights and security is for the people to maintain a level of alertness and awareness to the magnitude of the power they possess as a united people (Eisenhower; Washington 28). An engaged and alert public is at the very core of what makes this country function, when this is diminished it gives rise to an imperial government where the people become vassals serving the whims of the ruling authorities and powers.

We must engage these issues, realistically, laboriously, and ethically; we are the source from which this government derives its power, not the other way around. This requires that we take definite action, the first steps of which are to become aware of the condition our nation is in. The U.S. government spies, tortures, and abuses human rights because we the people allow it to engage in such activities. If this is appalling to our senses then we are obligated to change it, if it is not, then we are as complicit as the officials who engage in said abuses. Our obligation as citizens must be to support legislators who prescribe to the same privacy, or human rights concerns as ourselves, we must also advocate for bills that strip power from the government and place it back in the hands of the people. Representative Marc Roberts of Santaquin, Utah has proposed a creative bill to deny water access to the NSA facility in Bluffdale, Utah (Whitehurst). U.S. Senator Ron Wyden of Oregon has introduced the Secure Data Act which would mandate an end to government mandated backdoor hacks into the cell phones of Americans, providing for both "privacy and data security" (Wyden). Actions such as these by government officials demonstrate a respect for the people and the obligations to uphold the rights of the people along with the ideals and moral character of this nation Obama referenced in his speech, and should be endorsed by all in office. In addition to such legislative action, a conscious effort must also be made to watch and manage our own privacy and the information we share; the power of government resides with the people, however power is escorted by responsibility and we must take note of the activities we engage in that compromise our own

privacy. How silly it is to bemoan the privacy practices of the government or even Facebook while we continue to consent and enable them to do so.

An implied intent of self-preservation exists in the actions of the current American government, actions that unnaturally alter the design of its charter and dramatically weaken the rights of the people from which it draws its sole right to exist. By engaging in intrusive surveillance thereby diminishing individual right to privacy, that is to say human existence, the government has diminished its own legitimacy and naturally, this obligates the people to reimagine a government suitable to its needs in the securing of lives, liberties and estates, which is to say, their "safety and happiness". Ultimately when the government fails to heed to the concerns of its citizens, vainly elevating itself to a position it was never intended to possess and in the vanquishing of all other suitable means of government change, the immortal words of our founding charter ring clear:

"That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness" (Jefferson).

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Music Education: A Right or a Privilege?

Miranda Clough

California has been cutting many programs, of different types from their budget for some time now. Music education is now one of those programs being threatened to be removed from California's public schools, as part of these cuts. Olivia Cercone is a student who wrote an article titled, "Music Education: A Gift to California's Public Schools" to argue her case against this. In the article, she explains the cons of music education being removed from public schools due to the state's budget cuts. The topic seemed very personal to the author, to which she does state that she would not be the same without the music education she received. Despite how personal the topic is to her, she still uses various studies to support her views on just how beneficial music education can be and argues the positive aspects of its effects on students. Though she makes great points, and most of what she argues is true, her views are very one-sided and so personal to her that she actually loses sight of other possible views on the matter.

Cercone exaggerates how devastating it would actually be, if music programs were cut from public schools. She pleads that, "schools are cutting music programs out of their systems budget, depriving willing students the ability to learn and make music" (42). She enforces her argument by explaining that music education improves concentration, positive attitudes, and maintains discipline. However, she fails to look beyond and realize that music is not for everyone. Each and every person has their own likes and interests, and I doubt that a student will benefit in these ways without first having an interest in the subject to back it. Nobody wants to be forced to participate in things that they have little care for, let alone young students. When children choose an extracurricular activity, it's natural for them to want to run right for whatever they're interested in. For example, if you had a student that has a passion for football, then give that same student a choice between playing football and playing music, I think it'd be fair to say that football would be the choice for that student. Cercone needs to consider this before overstressing the proposed damage to a student's education due to the possibility of music being removed from the budget.

I agree that music education has benefits and even believe that listening to music alone can be mood changing, but Cercone does not acknowledge that these same benefits can also be reached through other structured extracurricular activities. When she incorporates the research from the 1991 UCLA Humanities Program, saying that "students with art-focused curriculums reported significantly more positive perceptions about their academic abilities", the information actually weakened her argument because "art-based curriculum" does not necessarily point to music education alone. Painting, English, and Drama, are all classes that can be considered as

being part of an art based curriculum, whereas music education can be viewed as just one aspect of it. Students can feel confident in their academic abilities by being a part of any one of these, and not just through playing music.

Music Education shouldn't receive special treatment when it comes to state funding, while most other organizations are being self-funded, not state funded. Music classes do have the occasional fundraiser but rely more heavily on state funding. When my daughter was in band, the class did very little fundraising, at about one candy bar fundraiser a year. Mathematically, those sales wouldn't reach a high enough profit to support the needs for the whole program. When a student registers to play football, to cheer, join a club, or any other type of activity, there are registration fees, uniforms and equipment to pay for. There may even be group hosted events or field trips. Whatever the expense, they all cost money and need funding. The funds needed for most other organizations would generally come from fundraisers, or even finding sponsorship. Years and years ago, I was a girl scout. It seemed like half my time as a girl scout went to doing car washes, yard sales, and of course the infamous cookie sales to pay for our trips, events and uniforms. Music education should be no different. If someday, Cercones nightmare becomes a reality, then self-funding would salvage the program so that it may go on to continue benefiting Californias students.

If the music education is removed from public schools, students will not lose out on the chance to learn the core values that Cercone expressed. These core values can still be achieved, despite which activity a student chooses to engage in. I'm not saying that music education is any less important, but I am saying that it is also no more important than anything else. This being said, music classes can live on whether the state continues to fund it or not. But if cut, then students and teachers will have to work together to earn their funding.

Book Review

Review of The Crusades of Cesar Chavez

Brian Salaz

Brian Salaz writes: "Coming home from the military, I had this infatuation with learning more about the history that occurred in my community. After taking multiple classes with Dr. Rosales, I learned about all the important events that happened right outside my doorsteps. I also learned about the disconnect between the legacy of what happened in the San Joaquin Valley and the students that reside in it today. I enjoyed reading and writing about this book, and I am sure others will too."

Cesar Chavez is viewed by many as a hero and a fighter of his people. He made his mark in American history and along the bright red, purple, and green stretches of vines that run along California's central valley. Chavez has made such an impact that his name streams across many buildings, schools, street names, and even on major magazine covers. Coming from the epicenter of Chavez' movement, Delano, I have always seen, or heard of, Cesar Chavez as a person to look up to, for he spearheaded a movement that made an impact in the Latino community during his time. Most of the time whenever Cesar Chavez' name or history was brought up, I heard about his hard work and dedication for better working conditions for hard working Mexicans in the fields. Now in her book *The Crusades of Cesar Chavez*, author Miriam Pawel writes about the side of Cesar Chavez not everyone knows, or do not care to know about. Personally I find this book amazing, for she pulls the veil off a whole other dark painting of the man that is sometimes viewed, till this day, as the Mexican Martin Luther King Jr. Pawel writes a biography of Chavez from his poor upbringing in Yuma, to his death that drew thousands to Delano, CA. This book did not totally change my views or feelings about Cesar Chavez, the man which has his name bolded in the front of the high school I graduated, but it did show me a side of him that disturbed me because I never knew it existed.

Pawel begins her book with the beginning of the life of Cesar Chavez. One can possibly say that the life of Cesar Chavez sounds like one that comes out of a Horatio Alger "rags to riches" dime-novel.¹⁷ His successes in the vineyards and lettuce fields of California came as a result of great personal sacrifice and his ability to reach out to a wide audience: students, priests, nuns, ministers, labor leaders, and average housewives who made up their minds not to buy grapes. Chavez has a great amount of recognition in American history such as the many schools and streets that have his name. Presidents have given him recognition for his hard and dedicated work for the Mexican farm workers of California. Cesar Chavez stood on the shoulders Gandhi

¹⁷ Oliver Rosales, "The Rise of Big Business", Lecture, History B1, Bakersfield College, September 9, 2014.

as he wholeheartedly promoted and demanded for the union's practice of nonviolence and when the union failed to commit to nonviolence Chavez protested with a hunger strike until the violence ended. In 1970 the United Farm Workers were able to persuade grape growers to accept union contracts. This was thanks to Cesar Chavez's tireless leadership and nonviolent tactics that included the Delano grape strike, his fasts that focused national attention on farm workers' problems, and the 340-mile march from Delano to Sacramento in 1966. The author gives Chavez credit for being a charismatic, master organizer and an inspiration to many people, but Pawel jumbles the brains and hearts of her readers through this book. Cesar Chavez took pride on how people saw him. Too many he had saint-like qualities, but Pawel's book unveils the beloved Mexican hero as a foul-mouthed average man that only cared about his own image and how many times his name was spoken about by others.

Cesar Chavez is revered by many, but he is not loved by everyone. It is ironic Cesar Chavez is viewed by many as a hero of the Hispanic people of California, for Pawel reveals some disturbing facts of Chavez reporting illegal immigrants to the Immigration and Naturalization Service. Pawel shows how Chavez used his charisma to influence a young Liza Hirsch to run a campaign to report illegal immigrants working in the fields, for Chavez viewed illegal workers as scabs. Pawel writes, "He also knew she would accept it without question. He gave the assignment while doing yoga, standing on his head. Hirsch distributed forms printed in triplicate to all union offices and directed staff members to document the presence of illegal immigrants in the fields and report them to the INS" (293). Before this book I would have never known Cesar Chavez would purposely get people deported; people of the same race he was born and fighting for. The author makes it known that Chavez cared so much about how people viewed him and worked hard to maintain his "saintly" image. Pawel writes about how much Chavez changed every aspect of his past life to maintain his image and health. He gave up his Mexican food diet and took on a strict vegetarian diet, and he also convinced some of his followers to convert to his special diet.¹⁸ Chavez is viewed by many as a hero and a role model, but because he knew how to influence people with his words, there were some that felt he was too charismatic and could make people do anything he wanted. In February of 1977 Chavez met Synanon founder Charles Dederich. Dederich, like Chavez, was charismatic and successful in developing a drug and alcohol addiction treatment center. During one of Chavez's visits to a Synanon compound, Dederich told him: "All these young punks that you see around here have one mission in life: that's to wait on me and make me feel wonderful. . . . I'm going to put you in a position like that in about 15 years" (355). Dederich introduced Chavez into one of his effective tools called "the Game" and Chavez was said to bring this idea to his followers. Chavez was amazed by Dederich, who he considered a genius at group psychology, Pawel quotes

¹⁸ Miriam Pawel, *The Crusades of Cesar Chavez: A Biography* (New York, NY: Bloomsburg Press, 2014), 295- 96.

Chavez, “We have not yet learned how to work as one towards a common goal. We are convinced that the game will help and we are grateful to you for the opportunity to learn and use it” (354).

Pawel’s book shows the manipulative side of Cesar Chavez and constantly bashes his image, but it does not change the fact that people loved and respected him. He worked so hard and tirelessly to help people in need, that he lost some love from his own family. Nevertheless he is viewed as a hero of the Mexican farm laborers of California, and when he passed away on April 23, 1993, at the age of 66. Before he passed away he triumphantly committed to yet another hunger strike, which would ultimately be his last, in protest after cases of childhood cancer sprouted that linked to the pesticides being used on crops. Chavez argued that pesticides were dangerous to the workers and the people that consumed the product.¹⁹ Pawel writes about how Chavez felt no one was paying attention or ignoring his efforts so sought out another “villain,” so Chavez ordered another round of purges. This time it was Chris Hartmire, who had started with the Migrant Ministries and had been loyal for more than twenty years, who became the scapegoat. Pawel quotes Hartmire, “Cesar is just too complex. The little bastard is a genius but a destructive one. I expect he will eventually cut down everything and everyone until only he and Dolores are left. Right back where they began” (462).

Pawel’s book is a huge flashlight used to illuminate readers’ view through the smoke screen that distorts the reality of Cesar Chavez. Chavez may have had a different side that most people are not used to hearing, but his self-sacrifice shows that he truly cares about what he believes in, and he is willing to put his life on the line. In the 1995 Bakersfield Californian article “Thousands Gather to Honor Chavez” author Donald Goertzen writes, “Thousands of people from across the United States gathered Wednesday night at the United Farm Workers’ Forty Acres complex four miles west of Delano for a rosary to honor the late labor leader Cesar Chavez”. I got this preserved news article from a very good family friend Glenda Muldrow. The article shows how much of an influence Chavez had on the entire country and the Hispanic communities of California. Chavez’ words, “We have looked into the future, and the future is ours”, bring a great amount of pride and inspiration to the hearts of many Latinos that reside in the United States. No one is perfect and every man and woman sins. Pawel’s book may reveal a dark side of a great man, but does not and cannot diminish his triumphs or the tremendous love people have for him.

¹⁹ Miriam Pawel. *The Crusades of Cesar Chavez*. 457-459.

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Popular Culture

Paradoxically Spike

T.L. Kinney

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A black car, windows painted black, crashes in to the welcome to sign of the small California town of Sunnydale. A figure wearing black leather worker's boots, black jeans, and a long black leather coat gets out of the car. His pale skin and white blond hair glow against the dark backdrop of night. He lights a cigarette and murmurs he is home with a smile. A woman, also tall with dark hair and equally pale skin, accompanies him. His face is unusual, bumpy with yellow cat-like eyes. It is the mark of a vampire. Accompanied by his psychic vampire girlfriend Drusilla, Spike, played by James Marsters, makes his first appearance on the television show *Buffy the Vampire Slayer* in episode three of season two, "School Hard," as the villain, the vampire with the reputation for seeking out two previous slayers and killing them, with the intentions of killing the slayer (Whedon). In a surprising twist of fate, the season ends with Spike, Buffy's sworn enemy and enemy of all slayers and humans alike, working with the slayer to save the world. Despite being a vampire with a bad reputation and blood lust, at his core Spike is worthy of hero status because he helps Buffy to save the world.

Created by Joss Whedon and aired in 1997, the television series *Buffy the Vampire Slayer* is a teen horror drama, the first of its kind. The premise of the show centers around the make believe California town of Sunnydale and occupies more than just humans it is the center of demonic activity which Buffy (Sarah Michelle Gellar) must fight daily. In each season, some apocalypse is threatening the town to which Buffy must stop, and sometimes she must battle evil monsters such as vampires with the help of her watcher, Rupert Giles (Anthony Head), and her friends Xander (Nicholas Brendon) and Willow (Alyson Hannigan). All the while fighting monsters, Buffy goes through the motions of both being a teenager as well as the slayer: She faces heartache at the hands of a vampire lover and death threats from other vampires trying to make their mark in the world by killing the slayer, such as Spike and Drusilla (Juliet Landau).

Encouraged by Drusilla, Spike is dangerous and a serious threat to Buffy and Sunnydale's band of demon killing do-gooders. Now he is in Sunnydale with the expressed intention of causing as much damage to Sunnydale and its sleepy inhabitants as possible and claiming Sunnydale as his territory. From his first appearance on the show, Spike and his vampire girlfriend, Drusilla, relentlessly peruses Buffy with plans and schemes to kill her. However, far from killing her, Spike gives Buffy the courage necessary through her hate towards him to prove she is a more

resourceful slayer and will not be beat so easily as the other two he claims to have killed. He is not daunted however; he is frustrated and promises to try repeatedly until Buffy is dead by his hands. However, it is all talk.

In a radical shift of character from the bloodthirsty slayer killer, Spike displays his first real notion of goodness when he wants to work with Buffy to eliminate the bigger evil threat in Sunnydale in the season two finale, "Becoming Part Two." Considering his nature as a vampire, his intentions to save the world are very noble and he still works with Buffy, his natural enemy: "I told you I wanted to stop Angel; I want to save the world," Spike explains to Buffy, because, "I like this world." During their exchange, Spike shows Buffy how serious he is by saving her from being arrested by some police officers who believe she is a murder suspect (Whedon). Spike, like Buffy, wants to stop the bigger evil from destroying the world they clearly both love so he offers Buffy his help. She rebuffs him at first but reluctantly accepts his offer. However, his help is not unconditional. The deal Spike bargains for is for he and his lover Drusilla to escape Sunnydale after Buffy is able to stop the world ending.

Susannah Clements says in her book *Defanged* that Spike doesn't have the capacity to do good; "The creators seem to give their conclusive answer about Spike's nature, no matter how much he wants to do good, he is incapable of being anything other than evil as a vampire, unless he has a human soul" (64-65). By his very nature, Spike is inherently evil with no choice unless he obtains a human soul. Which begs the question, what are demons then, and do they have a conscience and free will with which to make a choice of how they want to live their lives, or are they just mindless slaves to evil?

Ethan Smilie examines Lucifer's sin in his article, "Lucifer's Unconquerable Will and Milton's Use Of Danterean Contrapasso in Paradise Lost," and compares it to Dante's use of contrapasso (counter-suffering) in his *Inferno* to show how the punishment for a sin is equal to the sin. Smilie says that in John Milton's poem *Paradise Lost*, Lucifer's will becomes weaker with each sin he commits until his soul is so irrevocably corrupt that he does not even realize that his will has become annihilated into sin itself (101). In other words, every sin committed leads to more sin, and the more sin a person commits the weaker the will becomes until it unconsciously sins. It is as if a person's default behavior setting is sin rather than grace and they commit sin unconsciously. For Lucifer, the father of lies, his sins of deceit towards God's decrees lead ultimately to his becoming the first demon, who would go on to sire other demon spawn, such as Spike. By these standards set by Smilie and Susannah Clements, Spike should have killed Buffy, or repeatedly tried to kill her, in every episode throughout the show since he is an evil demon completely enveloped in sin with no chance of redemption because he does not have the capacity to be anything except an evil demon. But that's not what happens.

Compared to the beginning of season two (blood thirsty vampire bent on killing another slayer), the end of season one leaves the question of what exactly a demon is to be more closely examined. Paul Quay, in his article "Angels and Demons: The Teaching of IV Lateran," tries to explain the necessity of defining the existence of angels and demons by The Fourth council of the Lateran. Held in 1215 and convoked by pope Innocent III, the constitution, *Firmiter*, defines for the Christian faith what angels and demons are, spiritual beings created by God, or metaphors for good and evil; it says that all evil originates with the creature through free will (20). That means the reverse is also true: All good originates with the creature through free will, regardless of whether they hail from the underworld or were baptized by John the Baptist himself. A notion Susannah Clements does not take into consideration: Free will germinates from somewhere it cannot just come from nowhere.

Even though *Buffy* is only a television series, the development of Spike's character can be seen as an allegory for the biblical story of demons: that initially they were created good and God gave them free will and with that will they can choose to either follow the path of righteousness or sin. Spike commits only one of Lucifer's sins: Countenance. He tries to deceive the vampires into thinking he is on their side, when in reality he had another plan: to save the world, not destroy it. Unlike Lucifer, Spike's pride did not get in his way of making his own choices, which ultimately lead him to save Buffy and help her save the world. Spike displays behaviors that go truly against the thread of the show's pre-established boundaries of good and evil; however, Buffy and her friends consider him the villain still. Spike is able to put his pride and ego aside and humbles himself enough to offer his help to work with Buffy, work with good to do good for the world he loves so much.

Unlike his predecessor, Lucifer, Spike chooses to fight against evil using his free will, conscience, guilt, and remorse as well as love, whereas Lucifer's intent is to create chaos through lies and deceit. Spike displays all of the characteristics of the hero despite Buffy and her friend's insistence that he is a soulless demon with no conscience who is incapable of anything except evil. Driven by his free will, Spike's actions throughout the series show that vampires do in fact have the freedom of will, even when his actions are not as noble as the hero's intentions seem to be and are sometimes selfishly motivated. However, because Spike presented himself as Buffy's enemy he will be the villain vampire in the show regardless of the good deeds he does, like helping to save the world.

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Literary Criticism

Dracula Must Die: An Essay on Cultural Invasion in Bram Stoker's *Dracula*

Matthew Burditt

This work was nominated by Professor Kathy Freeman.

Mankind has feared the unknown for the entirety of its existence on this planet. Civilizations have risen and fallen while fearing the foreign customs of far off cultures and distant people. Throughout the centuries, the east has feared the west and the west, the east. This fear of mutually unknown customs leads to a tendency in mankind where people of separate cultures develop an ignorant aversion towards any instance of coalescence between cultures. It is these instances of coalescence that have the power to destabilize the structure of functioning societies. The many cultures of the world fear this instance of cultural and ethnic union; a fear that is based in the ability of the foreign immigrant to instigate great changes within a society. This fear of world wide integration and the threat posed by immigrants to societal stability, as seen within Linda Heidenreich's scholarly essay "Vampires Among Us," is, often times, channeled through literature with one such example being *The Essential Dracula* by Bram Stoker and edited by Leonard Wolf. Stoker's *Dracula* depicts a battle of defense between Victorian England, which seeks to protect its societal stability from those of outside cultures, and Dracula, who desires to culturally coalesce into the nineteenth century Victorian society as a foreign immigrant.

The appearance of a threat (the immigrant) to Victorian England's societal structure is first seen with Dracula's move from the distant, unknown east into the familiar Victorian London understood by most Western Cultures. Dracula comes to England with the desire to, literally, mix the life blood of two unique countries and cultures. As Stoker writes, he desires "to be in the whirl and rush of humanity, to share [in] its life" (28). By being within the crowds of London as well as feasting on the blood of those of England, Dracula becomes, to a degree, English himself just as he is Transylvanian; he literally desires to be a part of England or, moreover, English himself. Dracula represents the history and legacy of his land; his desire to be a part of English society symbolizes the desire of the wayward immigrant of his own homeland, the wayward immigrant who wants to integrate into the new societal whole that is Victorian England (in the case of this novel). The simple desire to be part of the rush and life that is Victorian England shows Dracula's allegorical intention towards the mingling of two distinct cultures, a step towards globalization, and, at the same time, a move towards societal instability. Dracula simply wants to make a cultural home for himself in a far off, exotic land. He is the immigrant that so many societies fear, the immigrant that has the propensity to shake the structures of a society to its core. Strong similarities can be drawn between Dracula and the hopeful immigrant

who desire to come to a new place in order to thrive physically as well as culturally. Dracula is this immigrant; he is the eccentric, dark alien who has a powerful propensity to instigate change.

Pitted up against the wants of the immigrants is the desire of Victorian England to remain pure, chaste, and stable, within the band of heroes that must face the villain Dracula. The desires of Dracula and the desires of this band of Victorian age heroes run perfectly perpendicular, thus leading to conflict between the two parties. Linda Heidenreich comments on this issue in her essay which talks about how today's popular culture uses vampires as a symbol for the feared immigrants who may pose a threat to any one nation's societal stability. "Popular culture uses vampiric discourse to voice fear of change, fear of the other, fear that the other is bringing change into our communities" (93). Dracula seeks to instigate change in Victorian England. He literally poses a threat to the Victorian Society as a whole because he seeks to pollute it with his own blood. For a society that holds purity and one's lineage as something so undoubtedly sacred, this change is one of the most paramount of sins. Dracula's immigrant desires literally threaten the core pillars of Victorian society and this is why Dracula inevitably comes into conflict with this band of heroes. It is now the duty of Stoker's band of heroes, in response to Dracula, to not only prepare for protecting their women, but to protect the societal pillars these women stand for. With each person that mingles their blood with Dracula, comes less purity within England. This is the reason why Dracula must die.

With the two vastly different perspectives shared by Stoker's protagonists and antagonist, it is inevitable that the two parties will come into conflict. Dracula is now forced to resort to more pervasive means of integrating into the society of Victorian England: the act of having "sex" (the action of biting and sucking someone's blood has powerful sexual undertones) with the women of Victorian society, a physical combination of two flagrantly different cultures. In this case, the Victorian values of purity and chastity are violated, which thus lead the two parties into more heated conflict. Narcisz Fejes, in her scholarly article "Fear Intrusions: A Comparative Reading of Borat and Dracula," draws similarities between Eastern popular culture characters and the immigrants that modern day societies fear. Fejes' statement expounds on this idea further: "The intrusion of Borat and Dracula, both embodying a seemingly uncivilized, almost animalistic force, destabilizes a status quo and exposes the questionable politics and national insecurities of the invading space including anxieties about society, culture, national identity, sexuality, and the body" (Fejes). Dracula's flight to England and desire to commingle with those of England poses a literal threat to the societal structure of England because his actions now have the power to both bring light to the questionable dogmas of Victorian England, in respect to physical relationships between men and women of the country, and physically change the country. Battle becomes a necessity for Stoker's protagonists as Dracula's sanguine desires can

literally pervert the entire societal structure of the British empire. The immigrant image, inherent in *Dracula*, is seen as a type of corruption for Western societies; a corruption that has the propensity to bring to light questionable beliefs of a society, or even completely change how a society runs and operates. Stoker's protagonists must not only save their women out of love, but they must also destroy *Dracula* to save the structure of their society. *Dracula* must die in order to save the nineteenth century Victorian society.

Reading *Dracula* as a novel pertaining to cultural invasion and globalization is not necessarily agreed upon by all scholars, with many other scholars often arguing for another message within *Dracula*. One such message is that of Jani Scandura, who writes in her article, "Deadly Professions: *Dracula*, Undertakers and the Embalmed Corpse," that *Dracula* is a novel that strictly deals with *Dracula* representing the nineteenth century Victorian undertaker. Scandura argues that *Dracula* must die because he represents the monster of eternal beauty in death (Scandura). Scandura's arguments, however, come out as less than palpable as any victim of *Dracula* is not truly dead. *Dracula* does not truly create eternal, dead beauty, but rather a living death, where, under a thin veneer of beauty, is hideousness: the desire to kill and mutilate.

The idea that *Dracula* is a novel dealing with undertakers and their practices is further contradicted by Francis Ford Coppola's film rendition of *Dracula* in 1992. *Dracula* is thoroughly humanized within Coppola's interpretation of the book; *Dracula* is made out to be a man (or somewhat monster) that simply wants to come to England in order to find his lost love: Mina (Coppola). He is made out to be an immigrant of love, instead of a homegrown, Victorian undertaker as Scandura argues. *Dracula* must not die because of his desire to create the monster

that is the eternally-preserved person, but because his love threatens the idea of marriage held so dear within Victorian society. *Dracula*'s love for Mina is an adulterous sort of love, which is thoroughly discouraged within Victorian society, thus dooming him to death because his actions are causing societal instability within the structure of Victorian England. *Dracula* cannot be allowed to immigrate because his desires have the propensity to pervert the lofty values of British society during the nineteenth century. *Dracula* having to die because he wants to create the monster that is the eternally preserved body simply is not supported within Coppola's rendition of *Dracula*.

All civilizations fear change. Similarly, all civilizations fear a person they do not know, a person they do not understand. They fear the person that has the capabilities for expansive change. This is largely the reason why civilizations have such stark fear and aversion towards immigrants of exotic cultures and faiths. Immigrants pose a threat to the societal structures of a time as they

carry beliefs, traditions, and values that have the power to change the way a society operates. Perhaps this is the reason that the Stoker's antagonists, Dracula must die. Dracula is the change that the Victorian society of the nineteenth century so unequivocally feared. Dracula must die because he is the immigrant, a conduit of change.

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Among the Sea of Husks

Mark Avila

This work was nominated by Professor Laura Peet.

A soul that aspires to nothing and is confined to mediocrity is a soul that is doomed. Multiple instances of this can be seen in Ray Bradbury's classic novel *Fahrenheit 451*, in which main protagonist Guy Montag finds himself and his wife Mildred, or "Millie", among these doomed souls. Society in *Fahrenheit 451* seeks to liberate its inhabitants from complex thought; through crude entertainment and a constant overstimulation of the senses husks are formed in place of people. Guy seeks to break free from his routine and claim the humanity that has been denied to him and Millie. Millie however, from the point she is introduced, cannot attain what Guy aspires to, for she has already withdrawn from her humanity.

The moment leading to Millie's introduction is unique as the environment itself portrays her character, and never does this setting's atmosphere ever possess any semblance of life: much less humanness. "Complete darkness, not a hint of the silver world outside, the windows tightly shut, the chamber tomb world where no sound the great city could penetrate" (11). This illustration establishes Millie's constant theme throughout the course of the story. The reference of "complete darkness" is meant to represent her repressed emotions while the impenetrable room, that even sound cannot pass through, is the metaphor for her closed off mind that will entertain no outside ideas. And so, before any direct description of Millie is written we are given insight to her depressed and secluded nature.

Upon finally discovering Mildred we find that she is near death, both in a literal and figurative sense. "His wife stretched on the bed, uncovered cold, like a body displayed on a lid of a tomb..." (12). That is not a word for word description of what Guy Montag is seeing, but rather a familiar sight etched into his mind. This is how Guy remembers his wife: a cold lifeless corpse, a symbol for death. Shortly after this depiction he approaches his wife and finds that she has attempted suicide and the following narration is given: "Her face was like a snow-covered island upon which rain might fall, but it felt no rain. There was only the signing of the thimble-wasps...her eyes all glass, and breath going in and out, and her not caring whether it came or went." (13). Mildred at this point has given up her humane qualities, and this near death state is what she will maintain throughout the novel. She will be and can only be a glass eyed, unfeeling shell buried in her seashells.

The relationship among spouses is nonexistent between Guy and Millie and is plagued by barriers erected by Mildred. These boundaries are blatantly addressed in narrative as such:

"Well wasn't there a wall between him and Mildred, when you came down to it? Literally not just one wall but so far three!" (44) These walls that depict her programs have come in between the most basic of communication between husband and wife. Mildred immerses herself so deeply herself into these walls, as a means of escapism, which hold more value than Guy does to her. It is here that one can see not only the beginnings of Mildred forgoing her relationship but also how jaded her priorities have become as a human being.

Millie has become so detached from any form of a moral compass that she no longer sees the value of life. She displays this in two separate instances first when she reveals to Montag that Clarisse has been struck by a car, after which she simply says "Good night" rolls over and falls asleep, despite the earth shattering news she has just delivered to Guy, all while listening to her music. In this moment Mildred showcases not only her loss of compassion for the recently passed Clarisse but also the loss of empathy for Guy as he begins to grieve. Secondly, when Guy is trying to express his outrage after Beatty's initial intrusion she suggests, "Go take the beetle... It's fun out in the country. You hit rabbits, sometimes you hit dogs" (64). Society in *Fahrenheit 451* promotes an overall desensitization towards violence and the loss of life. Mildred in these cases has obviously adopted the doctrine herself and has even gone as far as embracing the enjoyment behind violence and intentionally ending another creature's life. This only proves that yet another piece of Mildred's humanity has been chipped away.

The final interaction between Guy and Mildred is at the scene of her betrayal where she has rung the alarm and called the firemen on her own husband. No words of solace or pleas for forgiveness are exchanged between husband and wife here. Mildred races to her cab stopping only for a moment to look back at her home and mutters, "Poor family, poor family, oh everything gone..." (114). Mildred has completely forsaken her relationship with Guy and rather than grieve over the loss of a husband she grieves over the loss of the family. The non-existent family that had more value and was more real to her than Guy was. Here we can see that from the moment that Millie has been introduced she has not changed in the slightest. She is still simply a body, unable to relate to real human beings, buried in her seashells unfeeling and uncaring for she has withdrawn herself from her own humanity.

Bradbury's description of Mildred's final moments is given through Guy's perspective. First, we see Mildred in the manner that she has always been: "He saw her leaning toward the great shimmering walls of color and motion...Leaning into the wall as if all of the hunger of looking would find the secret of sleepless unease there" (159). Second, the physical death of Mildred is depicted to accompany her tired exhausted empty soul: "...the walls go dark in Millie's face, (he) heard her screaming, because in the millionth part of time left, she saw her own face...and it was such a wild and empty face, all by itself in the room..." (159). Mildred was entrapped by her own

outlet, the walls; it was all she had ever known for achieving any sense of comfort. Although she is appealing to the walls to try and grasp the answer as to why she cannot attain her own well-being, the walls go dark and she is left alone. Mildred in her final moments screams and perhaps this was not for the reason that her death was imminent or that she was startled by her own ragged appearance. Perhaps Mildred looked into those empty eyes and hungering face and realized that she was not about die but, for quite some time now, she has been dead.

The sad tale of Mildred was destined to end in tragedy from the beginning because she endlessly encased herself in barriers in search of an escape from her depression. Over time those very barriers that were to be a means of escape became that impenetrable tomb that we were first introduced to. The tomb would slowly be enveloped in darkness and somewhere in that "complete darkness" Mildred forgot what it was to be human. This society aimed to desensitize its inhabitants and turn them all into shells incapable of emotion or complex thought. In the case of Mildred's transformation society was successful for in the end she was merely one more body in a sea of husks.

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Personal Essay

The Tortures of Shopping

Yasmin De La Torre

This work was nominated by Dr. Rae Ann Kumelos.

Are there any aspects in life that bring pleasure and joy to the human existence? Many would say that every day actions such as cooking, reading and fishing bring satisfaction to one's life. But with pleasure and joy comes its horrid and murky, polar opposites. The dull, droning activities in life that are soul sucking and joyless, like doing house chores or attending large family functions. The most unpleasant activity in my life is the horrendous act of shopping.

One of the most irritating phases of shopping is the arrival to the store. The first step is to find a parking spot in the wonderful game of Tetris, where the participants need to fit their vehicles in each slot. If one was never good at Tetris, then they should rethink about surging ahead to the battlefield. Arriving to the store, or in this case, Valley Plaza, in general can be a small battle, and everyone knows how packed the parking lot becomes around three o'clock in the late afternoon. Overwhelming and frustrating feelings rise in my mind as I ward off society, weaving from lane to lane, passing traffic lights and signs that have been imposed to regulate traffic, to get my slot in the parking lot. The dimming red and yellow glow of the sun hitting my eyes as it settles down blinds me for seconds, and I can almost reach out and touch the pollution in the air. The fact that the spots are small and compacted, especially the parking near Ming Avenue in front of the America Bank and Jack in the Box, does not make life any easier. I swear the gods are probably laughing raucously as we park our cars. The Valley Plaza building itself is almost the size of Mount Vesuvius, just rising from the earth, containing super surges of products for the heart's desire.

However, if a person is fortunate to pass the first stage of battling cars, learning how to navigate through the hordes of people in the Plaza on a Friday afternoon is now the new feat. I can practically hear everyone's echoing voices bouncing off the walls inside the mall. I don't understand how people learned to ignore it; it's almost like that little voice in my head that tells me to do things but ten times worse and outside my head. Everyone passes seas of bodies, all packed like sardines inside a maze box, either window shopping or squeezing through doors with a trail of children or friends as long as a brides veil trudging behind to get a look of the new merchandise. Valley Plaza is plagued with a surplus of these small groups that crowd inside the building. Most of the people, both cashiers and consumers, are grumpy and irritated around 6:00 pm, and I start to see the heads of people morphing into a bunch of Oscar the Grouches from Sesame Street. The wails of children reach my ears and the hushing tones of their parents trying to subdue them only rebound away from my thoughts. The throngs of

people begin to feel like walls are closing in on me, and I can no longer breathe. I can feel my claustrophobia rising through my limbs to consume my body, triggering panic and anxiety in the closed walls of my mind. I begin my inner struggle with in my thoughts to rid the grappling fear that is produced from mingling in large quantities of crowds that shorten my personal space and environment.

Furthermore, the physical pain of my feet, head, arms, and my mind is tiring and unprecedented. I don't recall how many times I would tell my sister or mother, "Mario from the Nintendo game, is banging away on my head with his hammer again," and my mom, Angelica, would search through the depths of her ghastly gold and black cow purse for aspirin. The indication of the following maladies also arise from over shopping symptoms: sore feet that end up looking like hobbit feet from the movie Hobbit, aching back, and sore arms. Symptoms such as becoming sluggish, feeling hunger, and sleepy are also warning signs of torturous shopping. Everything seems to go into slow-motion and people begin to blur past my sight. I can only see faint colors all fusing together in a wave of rainbow colors from cashiers and some features of faces of shoppers fleeting by.

Shopping at Valley Plaza will give me blisters on my hands, a sore back, swollen feet, and have a serious necessity for a nap. The Valley Plaza building is so large and crowded that I won't risk my mental stability or my car to be compromised. That is why shopping is the most horrid activity in my life. I will stand against shopping at Valley Plaza in the future by resisting the urge to follow my peers and will instead send out minions (my brother's Gilberto and Sergio) to do my bidding. After all, what are siblings for if not to send them in my place as glorious gladiator's to fight in the shopping arena, to ensure the safety of citizens from my wrath.

The Bright Lights

Christina Jeffery

Christina Jeffery is a student at Bakersfield College and is currently working to fulfill the requirements necessary to transfer to Cal State, Bakersfield. Her long-term goals are to obtain a career in teaching; either at the elementary school level, or as a high school English teacher. She is passionate about protecting and preserving the innocence of childhood. While Christina enjoys many creative outlets, she is happiest at home; surrounded by her husband and three children.

I wake up to the smell of freshly brewed coffee every single day (thank you husband) and after I have poured myself a delicious, steamy, cup I assume my position in front of the computer. After checking my email (something I was never good at until my daughter joined a dance team and all communications come via email), I log into my Feedly account. Feedly is a site that enables me to stay connected to all my favorite blogs (online diaries) from one location. The next twenty minutes are spent sipping and reading, in luxurious silence. I savor this morning ritual as it is the only time I am truly alone: the kids are still asleep and my husband is gone to work for the day. I enjoy being inspired by beautiful photography and uplifted by touching stories and, along the way, I have even developed a few "friendships" through this online medium. While many of my experiences have been positive, it would be a disservice to paint a rosy picture and ignore the obvious pitfalls to internet use. Neil Postman, an American media theorist, puts it in perspective when he states, "Every technology is both a burden and a blessing; not either-or, but this-and-that" (201). While the internet has opened up a vast, new, online world to us; it has simultaneously complicated our physical world.

The internet, brimming with inspiration, can give a skewed version of "reality." Blogging is a platform from which anyone can participate. Bloggers will often team up with one another on creative projects and then share them as a way to inspire. Steven Johnson, a best-selling author who devotes much time to studying pop culture and how it affects the masses, states, "new social networking applications have done something that the visionaries never imagined: they are augmenting our people skills as well, widening our social networks, and creating new possibilities for strangers to share ideas and experiences" (124). Johnson has done a great job of shining a light on the creative potential for sharing ideas with one another through the online world, but he has failed to discuss the potential fallout: dissatisfaction with one's life. While inspiration is the goal of bloggers, it is not always the outcome. I have listened to many women bemoan the fact that they just suck at motherhood. They point to the various bloggers who "have it all together" as proof that they just don't measure up. The problem is in their failure to realize that they are only viewing a tiny, cherry picked, snippet into that person's life. Beyond

the picture of a happy trio of children, sitting on a beautifully upholstered couch, is usually a heap of laundry, a pile of dishes, and an exhausted mother. Bloggers realize that people want an escape from their daily lives and, therefore, they give the people what they want. The irony lies in the fact that what the people want is precisely what leaves them feeling inadequate.

The ability to post untrue and/or humiliating statements online is exacerbated by the lack of recourse for those who have been violated. Jessica Bennett, a senior writer for Newsweek, points out that, "online there are few checks and balances and no due process-and validating the credibility of a claim is difficult, to say the least" (2). Bennett is speaking for the many people who have been victims of online bullying and humiliation. Before the internet personal problems were solved in a much more private manner. If you didn't like the guy who sat next to you in Homeroom you ignored him, or maybe you smack talked him. Heck, you might have even punched him in the nose. The point being that the conflict stayed contained to a rather tight perimeter, mainly friends, family, and school officials. In today's world, there is a new beast to contend with: social media. If you have the urge to under-tip your bartender or give someone the middle finger you may want to reconsider. In today's world nothing is off limits in regards to what is shared online. While having your personal life on display might not seem like a big deal at age fifteen, it suddenly turns into a huge deal, at age thirty, when you have a family to support and your boss decides to type your name into Google search. There are websites created for every type of conflict you can imagine: philandering spouses, terrible bosses, and even sites that allow you to rate your professor. While some of the posts may have merit, you can be assured that a vast majority are posted maliciously and serve no purpose, other than to be spiteful. The real injustice is for those who have been blatantly lied about or have had intimate moments of their life exploited because once it's out there on the World Wide Web...it's never coming back.

It is not only the content that can have an everlasting effect on us, but the way in which it is being presented could actually be changing the way our brains process information. In Nicholas Carr's book, *The Shallows*, he explains the change in how he reads with the following analogy, "Once I was a scuba diver in the sea of words. Now I zip along the surface like a guy on a Jet Ski" (7). Carr is comparing and contrasting his reading style before and after heavy internet use. Pre-heavy internet use he had no problem delving into a complex book and exploring it's depths. Post-heavy internet use he now floats along the surface, skimming the text for main points. While some may argue that the latter is a more efficient way of gaining information quickly, the drawback is that there is no chance for critical thinking. A four hundred page book is not meant to be downsized to a few words per page. I never made the connection in my own life until I read Carr's analysis. I also find it difficult to focus on big bodies of work and find myself skimming through the words and jumping ahead. This can be troublesome, especially if

you are a student who is still expected to read books or if you actually enjoy reading on your down-time.

I consider myself to be a modest internet user in that I average about a half an hour to an hour online each day. Some days I don't get online at all and, yet, I know with certainty that the internet has changed my learning patterns and the way in which I view the world. On it's own the internet is a non-event without the people who use and manipulate it. We all have choices as to the content we both share and are exposed to. I don't feel the need to completely cut the internet out of my life as it has many uses, but I do feel the need to be purposeful in the amount of time I allow myself online or I could easily get out of control; lost in a sea of inspiring blogs, for hours on end. The lure of the internet sort of reminds me of Vegas: the bright lights are always drawing you in and everything you desire is available 24/7.

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Just One More Siege

Steven Ledesma

Steven Ledesma was born in Lindsey, California, raised in Yuma, Arizona, and grew up in Porterville, California. Right now, he lives in Bakersfield and is a full time student at Bakersfield College with a tentative major in Computer Science. Prior to attending college he was home-schooled, and after college he hopes to become a software engineer or even a video game programmer. This work was nominated by Dr. Rae Ann Kumelos.

I adore these sunny Sundays that have my family rushing out the door before noon to enjoy the stereotypical California weather. I count the seconds until my last brother steps outside so I can hastily lock the door behind them, almost as if a thief would steal the last of the air in the house if I was not fast enough. Quickly, I return to my desk to sit on my worn out leather throne, making sure to indulge in the rare silence that echos through my now vacant and dim house. As I turn on my computer, the blinding light from my monitor fills my room and I hear a comforting purring sound; the whirling of fans that rattle in my computer case in such a way that it seems they are begging for freedom from their steel confinement. The chassis itself is tall, black and mundane, with the elegance and style of a small shipping container. Once my massive computer is powered on, I browse my library of over 200 games before one robs me of any desire to play all others: Crusader Kings 2, the bane of my productivity.

First, the game attempts to display its familiar logo, a crescent, navy blue lizard over the creator's studio name, but before it can finish spelling "Paradox Interactive," the game moves on to the main screen. As a map of Europe and beyond comes into focus, the sounds of deep violins and cellos fill the halls of my formerly quiet house, adding to the medieval setting of the game perfectly. Slowly the music intensifies as the low humming of a choir begins.

Continuously, the camera pans around the map, from the frigid north of Iceland down to the small island of Sri Lanka, just south of India. Suddenly, I am no longer in my room on my chair, but instead I am God, watching Europe from high in the sky as the camera finally zooms out and shows the full topographic map, with every region playable with their own religions and conflicts. However, before the game has even finished its extravagant introduction, I have been plotting my opening moves.

Yet, despite the vast amount of choices available, I can not resist picking my favorite starting scenario; to conquer Europe as a pagan. Although Catholics start with the most advantages, namely having safety due to the large amount of them, little compares to the satisfaction of starting as a small tribe and eventually reforming the faith and becoming a major power in Europe. I enjoy picking Poland so I can be close to the more interesting nations in the game like

Germany, Sweden, and Hungary. By directing my armies to move around the map in a similar fashion to chess, I slowly devour smaller tribes around me using force and deception. After defending from would-be conquerors and expanding my domain, I am finally able to form the Kingdom of Poland, when suddenly, my immersion is broken as I realize that I have school in the morning, and I have not even looked at my homework.

Certainly, the most difficult part about Crusader Kings 2 is not learning how to expand and trample nations, but instead it is learning when to stop playing and come back to reality. I decide to look at my math homework when suddenly a strong sense of dread overcomes me; these equations might as well be in Greek. My eternal person versus self conflict creeps up once again, and I have an internal debate whether I should be responsible and start my homework, or do I begin my much anticipated assault on Germany and, eventually, Paris. Perhaps unsurprisingly, I justify playing for another hour or two, assuring myself that "it's only five thirty, I still have plenty of time."

Finally, after what must have been hours, I conquered Germany, my once great rival. As a sense of accomplishment falls upon me I hear a soul crushing, ear shattering sound; my alarm is ringing at eleven in the morning and it is time to get ready for school. I look outside my window and realize that the sunny Sunday turned into a very cloudy Monday morning. I become aware that I am no longer alone in the house as the smell of coffee enters my room, made by people I never realized even returned. I turn off my computer and as the sound of its fans begin to fade, I grab my phone in anguish to silence the alarm. A river of excuses flood my head as I try to think of something to tell my professor about my incomplete work when suddenly, like a dam, an email on my phone stops the flow of ideas.

The message is from my math professor and details why class is canceled for the rest of the week. I release a sigh of relief as I begin to hear that comforting purring sound once again; it seems that I will be able to capture Paris for myself after all.

Sociology

Sociology in the Movie

Crystal Bryan

This paper was nominated by Professor Deborah Tinoco.

Sociology is everywhere; it's even in the movies! In order to recognize it, one must first learn what to look for, and then it will be evident that sociology is actually in every single aspect of life. Sociology is not limited to the world's major problems, such as poverty or war. These horrifying realities are definitely included, but sociology is even seen within daily activities and day-to-day interactions. A child's relationship with her mother can even be looked at from a sociological perspective.

Today there are three sociological perspectives that sociologists recognize. These three perspectives are known as symbolic interactionism, conflict theory, and functionalism. They highlight both the macro level, which is the "examination of large-scale patterns of society"; and the micro level, which "focus on social interaction-what people do when they are in one another's presence" (Henslin, 2011, p. 19). To give a more in depth analysis of how sociology is seen, I watched three different movies that demonstrate these individual perspectives, including an animated movie. Yes, that's right! Even children are learning how to view society as they watch their favorite animated movies. The movies hold not only a manifest learning, known as the "intended learning", which teaches the child a moral; but also a latent learning, the "unintended learning", which shows the child how the world views characters in their movie and why (Henslin, 2011, p. 16).

Aladdin is the story of a poor, young man who has become a thief along with his monkey companion and best friend, Abu, in order to have enough food to eat. His life is changed when he meets Princess Jasmine, a young woman who ran away from the palace walls in hope of being free and escaping a forced marriage. The couple meet, and it is immediately evident that they are falling for each other. This relationship is put on pause, however, when Jafar, the Sultan's advisor, interferes. Jafar is plotting to obtain a lamp containing a magic Genie so he can rule Agrabah, but in order to do this he needs Aladdin. Aladdin, however, ends up in possession of the lamp and uses his wishes to win the heart of Princess Jasmine by becoming a Prince himself. The movie continues with Jafar doing everything he can to sabotage Aladdin's efforts, but Aladdin fights on. At the end, Aladdin is permitted to marry Princess Jasmine, even though he is not a Prince; Jafar is defeated, becoming a slave to the same lamp he so greedily tried to obtain; Genie is set free, with a whole new set of friends; and everyone is happy.

Aladdin is an excellent example of all three sociological perspectives due to its multiple aspects. However, I chose Aladdin to illustrate symbolic interactionism because it is the perfect example of how people respond to symbols, and how symbols essentially create a social structure, by “guiding our behavior” (Henslin, 2011, p. 99). Symbolic interactionism is “a theoretical perspective in which society is viewed as composed of symbols that people use to establish meaning, develop their views of the world, and communicate with one another” (Henslin, 2011, p. 12). Aladdin is known as a street rat because of his appearance, not his character. In fact, Aladdin’s character is so great that he is known as the “diamond in the rough” (Musker, 1992). Unfortunately, his character is not a symbol that others interpret in order to best understand how they should treat Aladdin. In fact, most people treat him very poorly due to the symbols they do see. Women shun him, guards chase him, and people sneer at him.

Aladdin has no wealth, therefore he has no symbols of wealth. In Agrabah, symbols of wealth include nice clothing, shoes, jewels, horses, camels, and much more. Aladdin didn’t even have shoes to protect his feet, and there are obvious patches on his clothing. He also had no place to live or call his own. His only option was abandoned buildings to sleep in at night. These are symbols of poverty. People who had never met Aladdin, referred to him as a street rat. A scene in the movie shows a pompous Prince on his way to meet Princess Jasmine to seek her hand in marriage. On the way, he nearly runs over two playing children with his horse. Instead of reacting with concern for nearly killing the children, the prince takes out his whip preparing to hurt them for disturbing his path. Fortunately, Aladdin sees this and stops him from whipping the children by placing his arm in the way. The prince sees Aladdin’s clothes and appearance, summing him up to be worthless. He tells Aladdin that he is a “worthless street rat”, and actually says only his fleas will mourn him when he dies (Musker, 1992). This is an example of symbolic interactionism because it shows how Aladdin’s appearance invoked this particular response from the Prince. If the Prince had seen Aladdin in similar clothes as he was, he would have reacted with respect and possibly even an apology.

Another example of symbolic interactionism is when Princess Jasmine runs away from the palace. She does not want to be recognized as a Princess, so she covers her nice clothing with a plain brown cover up, and she wears a hood to cover the jewelry on her head. She is accepted as an equal by the people of Agrabah, and even Aladdin is unable to tell she is a Princess. When the guards find Princess Jasmine dressed in her disguised clothing, they immediately treat her poorly. They make fun of her, and deem her as “street mouse” (Musker, 1992). It is not until she removes her hood and identifies herself as the Princess that the guards correct their behavior, bow down to her, and immediately apologize. They recognized her symbols, and responded to them accordingly.

Likewise, when Aladdin uses one wish to be a Prince, the Genie changes his clothes to a much wealthier look, providing him shoes, a hat similar to the Sultan's headwear, and fancy attire. The Genie transforms Abu from a monkey to an elephant for Prince Aladdin to ride on top of. The elephant being used as transportation immediately provides a symbol of great wealth, but if that wasn't enough, the Genie creates a parade of gold, peacocks, jewels, dancing girls, men with spinning swords, and much more. These symbols immediately present him as not only a Prince, but a Prince of extreme wealth. The people of Agrabah react to him completely different at the sign of his new symbols. The girls are suddenly attracted to him, men want to shake his hand, and the guards bow down to him. He is immediately welcomed into the Sultan's palace, and embraced by the Sultan himself purely due to the symbols presented that establish him as a Prince. If Aladdin had attempted to enter the palace with his usual appearance, he would have been chased out of the palace and possibly arrested. The only explanation, for the obviously different reactions from these people, is the change of symbols.

Symbolic interactionism is in every relationship. We learn the ways we are supposed to act around people based on their symbols, and based upon what is culturally accepted within our society. For instance, the Princess held more prestige and was treated with respect in Aladdin based upon her symbols. This is similar to how the President is treated today. Aladdin's status, however, was very low and his symbols showed that. This invoked a negative response towards Aladdin, and is similar to how a homeless person is treated because of his symbols.

Remember the Titans is based on the true story of T.C. Williams High School, a Virginian school that is undergoing racial integration after years of experiencing segregation within their community. The movie focuses on the football team primarily, and it shows the effects the forced integration had on the coaches of the team, as well as the individual players, and the families of those players. Football teams generally have a large mission in front of them just worrying about practicing plays and winning. However, this team must unify against all odds in addition to winning. As the team accomplishes both feats, the community is positively affected by the team's example of the way things should be, resulting in a better and stronger community with much less prejudice. This is a story of triumph over ignorance.

Remember the Titans is one of my favorite movies because it is an inspiring story about defeating prejudice. I chose this movie to illustrate conflict theory because within this movie the battle between the races for limited positions, or scarce resources, is clear. Conflict theory is "a theoretical framework in which society is viewed as composed of groups that are competing for scarce resources" (Henslin, 2011, p. 18). At the beginning of the film, it is evident that there are two separate groups, blacks against whites, fighting over positions on the team. There is conflict over who will be head coach of the football team, and there is conflict over who will be allowed

to play certain positions on the team. The Caucasian coach, Bill Yoast, has been the head coach up until the integration of the school. All of the football players, as well, on the team are Caucasian up until this point. When the school is integrated, however, there is tension over how the roles will change now that African Americans are allowed on the team.

Until the integration, Caucasians and African Americans in Virginia went to school and played football separately. Caucasians were what Karl Marx would consider the Bourgeoisie, the have's (Henslin, 2011, p. 18) of this time, while African Americans would be the Proletariats, the have not's (Henslin, 2011, p. 18). The underlying reason racism was so strong at this time was hundreds of years of cultural diffusion, which contained learned racism, strong ethnocentric behavior, no cultural relativism, and pure ignorance. The time of slaves was over, but the effects still resonated. This background of racism infused the separation of the groups even more. The Caucasians of the team felt entitled to their positions, and they believed the African Americans didn't deserve to play on a team with them. In fact, there a number of times in the film when Caucasian players state their refusal to play because of their new teammates. However, they cannot afford the luxury of not playing, which would result in being disqualified for college football, so they are forced to compete with the African American players. For African Americans, on the other hand, this was the time of opportunity. They desperately wanted these limited positions to show Caucasians of the world that they are equal. This resulted in conflict.

Coach Hermene Boone, an African American, feels the pressure of not only obtaining the only position as head coach, but he must also do better than what would ever be expected of any Caucasian in this position. If he fails, or more specifically loses one game, the school board, consisting of all Caucasians, would have him fired, and they would feel justified in their racism against African Americans believing they cannot perform as well as a Caucasian could. As Coach Boone is hired as head coach, replacing Bill Yoast, the Caucasian football players become even more fearful of losing their positions while the African Americans become more confident about the ability to gain theirs. Both groups were unaware that Coach Boone would choose players solely based on skill, and not on a race. This concept was totally new to both groups at the time.

Conflict theory is evident throughout history. There are examples of it between all types of relationships, including the following: the rich and the poor, between races, sexes, religions; etc. It can even be seen in the competition of football players for the lead positions on the team, such as *Remember the Titans*.

For Richer or Poorer is the story of a wealthy married couple whose relationship is ruined after years of materialism and selfishness. In the midst of deciding to divorce, they find out their

accountant has framed them, and are forced to hide away from the IRS. They end up in an Amish community and experience culture shock as it is a complete change from their way of life. The couple pretend to be distant Amish cousins coming to live with one of the families. The two leave the lap of luxury, and they are worked harder than they ever have been before. They are denied common conveniences, such as indoor plumbing, telephones, and cars. It is here that they fall back in love (Baker, 1997).

For Richer or Poorer is an example of functionalism in its purest form. Functionalism is “a theoretical framework in which society is viewed as composed of various parts, each with a function that, when fulfilled, contributes to society’s equilibrium” (Henslin, 2011, p. 15). The Amish community is a separate society. A society is, by definition, “people who share a culture and a territory” (Henslin, 2011, p. 2). They are best classified as a subculture, “a world within a world” (Henslin, 2011, p. 54). The Amish work together to ensure their cultural values are maintained, and their society is kept whole. Everyone has a job to do in order to keep their society functional. The Elders in the film are responsible for approving or disapproving major decisions that affect their society, the farmers are responsible for producing food that contributes to the nourishment of the society, the women must tend to their men and children, so that the men are healthy enough to complete their jobs, and the children can grow up to follow in their footsteps. Everyone within the community performs a function that contributes to society’s equilibrium (Henslin, 2011, p. 15).

In the film, when Brad and Caroline Sexton enter the Amish community, they are immediately taught their roles in order to be productive members of society. Caroline is required to cook, clean, and sew. Brad must break a horse, and tend to the farm. In return, the family purchases the food Caroline and Brad eat, provide a roof over their heads, and treat them as part of the family. When everyone is participating in the proper ways, they are being functional. Even when the role may seem small, it is not. A wife cooking and cleaning for her husband allows her husband to have the strength to complete the farm work that results in crops for their family to eat, and other members of society to purchase and nourish their bodies.

As Brad and Caroline enter the commune, they take on the behavior of the Amish family and conform to their values. They live as the Amish live, and therefore maintain a functional society. But there are times in the film when they attempt change that most of the Amish consider deviant behavior. However, Emile Durkheim believed “deviance is functional for society” (Henslin, 2011, p. 168). An example of this behavior is when Caroline wants to add color to the wardrobes. To the elders of the commune, this is especially outrageous because black is the only modest color. However, to most of the women, they are intrigued by what color may bring. Caroline gains support, first by the community and then by the elders, to add colors

to the wardrobe, changing the way things are done within the commune. "Deviance promotes social change. Boundary violations that gain enough support become new, acceptable behaviors" (Henslin, 2011, p. 168).

Functionalism can be seen in every successful society. *The Sons of Anarchy* can even be seen as an example of functionalism. They are a counterculture, "a group whose values, beliefs, norms, and related behaviors place its members in opposition to the broader culture" (Henslin, 2011, p. 54). However, they are still a separate society that maintains its equilibrium by each member completing a separate function. When the members fulfill their part, the result is a functional club. In this way, the *Sons of Anarchy* can be related to the Amish in *For Richer or Poorer*.

These three sociological perspectives are exhibited everywhere. They are in books, movies, video games, and most importantly, in daily life. They are apparent in the past, present, and even can be guaranteed as part of the future. Sociology is not just something to learn about, but forget later because it holds no significance to life. Sociology is life.

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An Examination of Sanctions in Society

Forrest Csulak

Every group and culture in society has a set of acceptable behaviors that are punished to varying degrees if violated. These behaviors are known as the group's or culture's set of norms. When a single individual or a select group of people within the group or culture knowingly or unknowingly breaks these norms, they are often met with a certain set of sanctions that fit the severity of the violation. The sanctions given to the offender by their peers can be as light as a small degree of ostracism signified by a collective group of curious glances and can be as harsh as complete banishment from the group. The level of sanction that a certain individual receives depends on whether that individual broke a folkway or a more. According to James M. Henslin (2015), Professor Emeritus of Sociology at Southern Illinois University, Edwardsville, folkways are behaviors and customs that are commonly observed and followed within a group or culture but could be broken without major consequences. The people who break these are perceived as odd, ignorant, or even rude but are often not directly confronted on their actions or are largely ignored. Mores are behaviors and customs that follow the group's or cultures set of beliefs and values and carry severe sanctions if broken. Since people's values are what they hold to be absolutely true and moral, the people who break these are perceived as immoral or abhorrent and could evoke feelings of disgust or disapproval when interacting with others in the same group or culture (p. 51). This paper examines a group of observed and performed actions that violated the norms of their specific social setting and the sanctions that were associated with these norm violations in order to illustrate how sanctions vary depending on social setting and value of the norm being violated.

The way in which people eat certain food at specific settings is a folkway that, if broken, carries a very light level of sanctions. In a Denny's restaurant in Bakersfield, California, the way in which a customer eats their food depends on the type of food they are eating. If they are consuming a burger and fries, they are expected to use their hands; if they are eating a steak or pancakes, they are supposed to use the appropriate silverware that is provided. I decided to try to challenge this convention when I ate there with my mom and my 14-year-old brother. I was eating pancakes and decided to suddenly not use utensils. In order to further break the standard customs for eating, I also chose not to use my hands either. In the middle of a conversation, I dropped my head face-first into my pancakes and began nibbling them. The conversation immediately stopped and when I surfaced, I was faced with a couple very confused, partly concerned, and marginally annoyed stares. My mom laughed but my little brother took a look around the restaurant in embarrassment to see if anyone else had seen it. I also took a cursory look around the room in curiosity and partial embarrassment. From what I

could see, no one else had noticed or, if they had, weren't showing any sign that they had. The sanctions I received from my family were very moderate because the norm I broke did not call for a severe sanction and they knew me. If I had broken the same norm in the same way but with a group of people that didn't know me as well, I probably would have been either laughed at or ostracized by other members of that group. Since I did it with my family who knows that I am prone to doing some odd things anyway, I was only sanctioned by a brief moment of incredulous stares. This instance illustrates that sanctions for even the violation of minor folkways depend on the social setting in which they are committed.

A more major folkway to break is the failure to tip a waiter in a restaurant in American society. While eating differently can be perceived as being ignorant or attempting humor, intentionally not tipping your waiter after eating a meal at a Denny's restaurant in the United States would be perceived as either being rude or angry with the service. At the same Denny's that I performed my norm violation, I witnessed someone else perform a more egregious action. Two middle-age, white men finished eating their dinner and left a tip on the table behind them. A couple minutes later one of the men came back to the table and took some of the money back, putting it in his wallet and briskly leaving. A few minutes after that he came back to the table again and stood there looking around the restaurant for about a minute. He then proceeded to take the rest of the tip and follow his companion who had just finished paying the bill out the door. A couple other customers around the restaurant shot him curious glares that turned angrier and more disgusted as his actions progressed. From what I could tell, no one took direct action and the staff didn't seem to notice what exactly he was doing at the time of the incident. As described before, failing to leave a tip is a big violation of a folkway; however, it is seldom noticed as the action occurs. As such, the violator rarely receives the proper sanctions unless he comes back to the same restaurant and has the same waiter. What makes this violation different is that the violator committed an even worse violation in taking his tip back. He also made it much more noticeable by committing it in segments over a brief but extended period of time. This segmented method may have resulted from his discomfort in breaking a norm. His long pause before taking the rest of the tip indicates the possible effect that the expected sanctions had on him. He expected to receive some form of psychological sanctions at some point in time and, like a self-fulfilled prophecy, received it immediately from the people who were witnessing him go back to his table a second time. His continual of the norm violation anyway brought a little more profound set of sanctions, but, as his hesitancy showed, sanctions did have a small effect on his immediate behavior and may have had a much larger effect over time.

Not tipping the waiter can be perceived as an insulting gesture toward the waiter but it is more of a private insult than a public one. When someone publicly insults someone else, they are breaking a much worse folkway that has far greater repercussions. I observed a scenario in this

general mold in a place held in even greater esteem. I was at Disneyland, waiting for the monorail in Tomorrowland at around 10:00 P.M., with a guest band playing covers for old Hart songs down below. This is when one of the workers got on the intercom to announce, "The monorail will be arriving in about ten minutes. Meanwhile you can listen to the mediocre but enthusiastic band below." This statement would have been bad enough if it were not conveyed by an employee of a place that holds its staff to a higher level of expectation than normal. When discussing Disneyland's employee expectations, John Van Maanen (1991), professor of management at MIT, attests, "False moves, rude words, careless disregard, detected insincerity, or a sleepy and bored presence can undermine the enterprise and ruin a sale" (p. 210). Disneyland is perceived as a place that expects the utmost respect from its employees so witnessing the incident was perhaps more shocking than it would have been in most other places. People at the terminal who had realized what was just said started looking around with a look of near disbelief. I laughed because hearing a public insult stated so nonchalant and by an employee of a place that discourages any ill-intended statements from its staff was completely unbelievable. For all of the following announcements, a different employee was put on the intercom. This direct action by the violator's coworkers along with the indirect reactions by the people at the terminal signifies a severe sanction that had both a physical and psychological consequence. As with the other violations, the employee received the psychological sanction of getting the stares from multiple people around them that were meant to impart some form of guilt in her mind. However, this violation also carried the physical consequence of relieving the violator from their immediate duties. This incident illustrates more than any of the other depicted norm violations that breaking a norm, whether it be a folkway or a more, can carry a physical consequence to its set of sanctions.

Sanctions to certain norm violations have differing levels of severity that range from psychological to physical and vastly depend on the norm that is violated and the social setting in which the violation occurs. While all of the norms I observed being violated were only folkways, they carried varying degrees of punishment. When I committed the minor violation of eating my food in an improper manner in a public environment with my family I received very light levels of embarrassment from my family. This sanction would have certainly been worse if it was done by people who don't know me as well. The man who came back twice for his tip committed a much worse norm violation and was appropriately met with some stares of disgust as his sanction. If he had just committed the violation of not leaving a tip he may not have probably would not have received any instantaneous sanctions. Since he made the action much more noticeable and showed some inclination of guilt by doing so, he was actually met by even worse and faster sanctions. The public insult by an employee of a self-proclaimed respectable establishment was the only observed norm violation that was severe enough to merit a physical sanction along with a psychological one. This violation was worse in the other two in that it is

more readily perceived as being rude while the others could easily be seen as just curious or funny. In other groups or cultures these actions may not have been viewed as norm violations but rather dutiful following of the established norm; however, in the settings in which these actions were committed, varying degrees of sanctions were set to indicate that the violators were in the wrong.

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Sociology in Movies: Three Theories

Michael McLaughlin

Sociology, and the theories associated with the study of societies, are prominent in movies. Three major sociological theories that are predominantly displayed are structural functionalism, conflict theory, and symbolic interactionism. In order to appropriately discuss how these theories are portrayed in film, it is important to first understand and have a working definition of each theory.

In structural functionalism societies are viewed as organisms whose parts are independent. This means that each aspect of society, or each individual within a society, operate as individuals with individual goals, but only in the respect that those individual goals lead to the benefit of society as a whole organism. In this theory the continuance of social life is dependent on consensus and cooperation amongst the different parts of society. Conflict is viewed as socially destructive, and change is viewed negatively as a disruption to the normal, correct order of life. This means that under this theory if the parts of the whole come into conflict and no longer work together to fulfill the goals of society it could lead to the eventual destruction of the society. This theory examines social patterns, their effects on society, and how individuals fit into a social pattern to form a whole known as a society (Henslin, 2011).

In conflict theory societies are viewed as competitions. A societies individual aspects are considered to always be opposed to, and in competition with, one another; with the winner achieving and earning more than the loser. At best under this theory the opposing aspects of society agree on the rules of the competition, although this is not always the case. Change is viewed not only as a positive aspect, it is viewed as an inevitable and desirable outcome of the competition inherent in social life. This theory examines social arrangements within a society and attempts to identify the competing interests within a society, as well as identifying who benefits from certain social arrangements and how they maintain the ability to benefit over time (Henslin, 2011).

In symbolic interactionism societies are viewed as stages where the individual aspects of society are continuously acting out their individual roles that as a whole create an overall social drama. Social life is dependent on how the individuals interpret the roles they fulfill, as well as what audience they are fulfilling that role for at any given time. Change is not viewed as either necessarily positive or negative, but it is identified as something that will inevitably happen within societies. This change occurs when individuals improvise on the basic script that is assigned to the role they fulfill. This theory examines the various roles and attempts to understand how individuals interpret them (Henslin, 2011).

Structural Functionalism

A movie that exemplifies this sociological theory is *Hot Fuzz*. This movie follows two English constables who are attempting to solve a string of mysterious deaths in a quiet countryside village. When the constables arrive in the village they are immediately confronted with a plethora of minor law violations that the village as a whole has chosen to overlook. These violations include drinking under age, speeding, illegal firearm possession, and shoplifting. As they, seemingly against the wishes of the village, investigate these occurrences the individuals involved with perpetrating the violations are discovered dead due to suspicious accidents. These accidental deaths continue to pile up until it is revealed that they are in fact murders. Further it is revealed that these murders are being carried out by members of the neighborhood watch in order to maintain a certain image. The overall goal of the village is shown to be winning the title of "Village of the Year," again and again. To achieve this goal they remove the individuals within society that instigate change by no longer conforming to the stated goals of the village. At the end of the movie the neighborhood watch is exposed as murderers and the group is arrested. This instigates change within the village and drastically alters life within the village at the end of the film (Wright).

In *Hot Fuzz* the village prominently displayed has set itself aside as its own separate society. They have chosen, as a village, to have an overall goal of constantly being viewed as the best village in the country. In order to maintain this goal they expect each individual to act in a fashion that is in accordance with this desired goal. This is apparent during a penultimate scene where the neighborhood watch is shown having a meeting discussing who they will murder to maintain the status quo. They claim to be doing it for the 'greater good.' This is almost an exact definition of structural functionalism. They abhor change and want to remove the 'diseased' aspects within their society that are counterproductive to their stated goals.

Interestingly within the society created by this village the 'Iron Law of Oligarchy' posited by Robert Michels is highly apparent (Henslin, 2011). The neighborhood watch has set themselves up as the inner circle that serves as the ruling elite. This ruling elite, the watch, holds dominance over the village. They determine which values are to be followed, who is to be punished, what the ultimate goals of their society are to be, and they perpetuate their dominance by creating a system where they cannot be replaced.

This movie illustrates a society with a social pattern where each individual is expected to work together in cooperation to create a society that fits the model of an 'ideal' village. Each individual is expected to give up some of their rights and freedoms, to make choices always being conscious of how their decisions will impact the community as a whole, and to accept any

punishments, up to and including death, as determined by the ruling elite, in order to maintain the standards of their society.

Conflict Theory

A movie that is rife with examples of conflict theory is *Aladdin*. This animated film follows the story of a common street urchin who befriends, and falls in love with, a princess. The princess in her own turn falls in love with the street urchin. Despite numerous trials and pitfalls in their courtship, including magic, betrayal, social customs, social status, and near death experiences they are eventually able to wed (Musker).

There are numerous examples within the movie of conflict theory. The predominant example being the obvious social class distinction between Aladdin and Jasmine. They come from completely different castes within their society. Jasmine, being the daughter of the Sultan, is a distinct 'Have', while Aladdin, a common street boy who steals to survive, is a distinct 'Have-not.' Within these clearly defined roles however, each individual, Jasmine and Aladdin in this case, have distinct wants and desires that are in many ways opposed to the paths laid before them according to their social status.

Jasmine, despite having her every wish and earthly need catered to by her father's servants, desires nothing more than the freedom to choose her own way in life. She feels smothered by the demands placed on her due to her status as a princess in her society. As a consequence of her desire for freedom, she secretly absconds to the common areas of the city where she pretends to be a common city dweller in an attempt to experience the freedom of movement and choice she feels she lacks.

Aladdin, for his part, desires upward movement in society to experience a different type of freedom. He desires freedom from the struggle of survival. This is intensified by his encounter with the princess in the marketplace, where he gains the additional desire to move upwards in society to a place where he is capable of courting the princess. Fortunately for Aladdin, this opportunity is provided for him in the guise of a magical genie. This genie allows him to transcend his original status, or break the rules of the 'game', and become worthy of courting the princess.

Despite numerous obstacles along the way, this conflict between the impositions of their social status and their desires lead to an inevitable conflict. In the movie, this conflict is solved by the Sultan when he decides to change the rules of the game that until that point had worked to serve the ruling class of the 'Haves.' Due to the conflict between his daughter's wishes and the

heretofore accepted rules of conduct, the Sultan elected to alter the rules and allow a momentous change to occur, and a commoner was allowed to marry royalty. This change was ultimately driven by the conflict between the social classes.

Symbolic Interactionism

Blazing Saddles is a movie which exemplifies the concept of symbolic interactionism where life is a stage upon which individual actors carry out a social drama. In *Blazing Saddles* a corrupt governor and attorney general are attempting to route a railroad through an existing town, but are opposed by the black sheriff of the same town, who they appointed. The black sheriff's goals are to save the town, win the acceptance of the town, and exact revenge on the governor and attorney general who mistreated him because of his race. By the end of the film, the sheriff, Bart, is able to achieve all three of these goals (Brooks).

Nowhere is the concept of symbolic interactionism more prevalent in this film than in the very premise of the film. The character Bart begins as a railroad worker, but ill content with his station and his position, he improvises on the commonly accepted role of railroad worker and rises up against his bosses. This lands him in jail, and would normally have had him executed except for the scheming nature of the governor and attorney general. Instead of being executed he is sent to be the sheriff of a town that the two intend to destroy in the hope of building a railroad on the land. Again, Bart defies normal expectations by brushing aside the blatant racism displayed by the town's inhabitants, and despite overwhelming odds manages to win a minimum of respect from some of the town populace by fulfilling his duties as town sheriff. In one instance Bart has decided to improvise on the script commonly assigned to his station, and in another has decided to adhere to the script. All dependent upon the audience to which he is portraying his role.

A scene within the film that is also rampant with symbolic interactionism is the scene where Hedley Lamarr is attempting to recruit villains for the destruction of Rock Ridge. The main concept behind this scene is that every form of villain, roughneck, and all around bad person has shown up to be paid to participate in the raping of Rock Ridge. The group of individuals is full of symbols intended to indicate that they are 'bad.' This includes motorcycle handlebars, masks, and Klu Klux Klan outfits. These are all immediately identifiable through two aspects. First, their dress and accoutrements. Second, the fact that they are present at a meeting of 'bad' people. The stage is set for evil, the symbols associated with particular groups and counter cultures associated with bad behavior are present, and the sociological connection is made between the characters present and the roles they are fulfilling.

A final example of symbolic interactionism in the film is summarized in a single line by an ancillary character. Mongo, a brutish albeit soft spoken henchman of the evil attorney general, states simply, "in game of life, Mongo merely pawn," (Brooks). This illustrates a deeper sociological concept that Mongo feels that he is incapable of breaking out of the script that his role in life has written for him. He must fulfill the role of brute, of savage, of indiscriminate destroyer because he knows nothing else. To society, his audience, he is nothing more than that, and so he feels that he can be nothing more than that.

Mongo's adherence to the sociological script written for him is a stark contrast to the improvisation on the part of Bart. Together however they serve to illustrate the concept of symbolic interactionism, and how the improvisation of individuals can drive social change.

Conclusion

Film is a great distillation of sociological concepts. It can serve to illustrate not only the basic ideas of particular concepts, but the manner in which they may drive social change. Further, film can illustrate the inherent flaws in adherence to any one particular social concept. The sociological theories illustrated by these films, and the manner in which these films illustrate them, show the importance and the dangers both of change and of stagnation.

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Cinematic Sociology

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How does society remain functional? Why do some groups seem to have power, while others do not? Why and how do people assign labels to one another? Sociologists spend their careers trying to answer these and other important questions. Although countless theories about human behavior have been developed, three theories have prevailed: Functionalism, Conflict Theory, and Symbolic Interaction. These theories can be applied to social behavior both in the real world and the fictitious worlds in popular movies.

To explain functionalism, different sociologists have compared society to organisms or machines with separate parts that must all function properly in order for the whole entity to persist (Henslin, 2015). When one part fails to function, often the whole machine does not work properly, or begins to become dysfunctional. One cinematic illustration of Functionalism is *Monsters Inc.* Although most of the movie's main characters are not human, this film mirrors the ways in which humans strive to make society functional.

Sulley and Mike, as well as many other monsters, work at Monsters Inc., a company responsible for providing the town of Monstropolis with power generated from the screams of human children. This company is a functional bureaucracy, as it is an institution with separate levels, a division of labor, written rules and communication, and impersonality and replicability of its employees (Henslin, 2015). In this company, Mr. Waternoose is the monster with the highest position, equivalent to a CEO. There are also other positions, all with their own specific obligations, such as receptionists, scare instructors, those in charge of filing paperwork, those who run the company daycare center, the "Scarers," (like Sulley and Randall, who functions as the villain) and scare assistants, like Mike. Like any bureaucracy, all the parts function in a systematic way, and certain procedures and protocols must be adhered to. By far the most important rules at Monsters Inc. are related to safety. The monsters in this society believe that human children are a valuable resource because their screams generate electricity. Although valuable, the children are also believed to be harmful. As Waternoose states, "There is nothing more toxic or deadly than a human child" (Rivera & Docter). Because the structure of the company has placed so much emphasis upon the rule to not touch children or their possessions, any monster who deviates from this rule will be punished. For example, one repeating joke involves a monster who continually comes into contact with children's objects.

Each time, alarms are sounded and the CDA (Child Detection Agency) arrives in protective clothing and gas masks to give the offending monster a chemical shower and shave his fur.

To increase productivity, Monsters Inc. encourages competition for recognition and positive media exposure. Sulley is usually the "Top Scarer," but Randall wants this position, instead. Deviating from the acceptable, Randall cheats by keeping doors, or portals to children's bedrooms, available for entry past closing time, when these doors are supposed to be safely inaccessible. Sulley sees one of these doors one evening and decides to investigate. A little girl whom he later refers to as Boo escapes, and her door is made inaccessible before Sulley can return her to the human world. Sulley stuffs her into a bag and takes her with him to a restaurant to seek advice from Mike. Boo, who does not belong in this world, escapes and scares everyone, an event that sends Monstropolis into a panic, or a dysfunctional state.

At Monsters Inc., Sulley and Mike try to return Boo without arousing any suspicion, but Mike is captured by Randall, who mistakes him for Boo. Mike is strapped into a torturous machine that extracts screams.aternoose, much to Sulley and Mike's disgust, knows about this machine, and plans to implement it in the future to increase efficiency and productivity. Since they broke the most important rule of the company and now know some of its secrets, Mike and Sulley are given the ultimate punishment for deviant monsters: banishment. This illustrates the importance of the rule that children should be avoided at all costs. This, as a taboo in the monster world, has serious consequences. Those who disobey this rule are deemed harmful, deviant, dysfunctional, and not fit to live within the society anymore. Since deviant monsters do not act in accordance with the other parts of the "machine," they are evicted from the company, as well as the monster world, and sent to the Himalayas. This also illustrates the concept that workers can be replaced within a bureaucracy. This banishment suggests that Sulley and Mike are not valued within the company for personal reasons, but for their positions and contributions to the company's productivity.

Although deviance is most often considered dysfunctional, according to Henslin (2015), deviance can actually contribute to a functioning society. In *Monsters Inc.*, deviance has the potential to positively change the structure of a society. During Boo's time with Sulley and Mike, the monsters discover that a child's laughter actually generates more power than screams. This, they realize, solves the town's energy shortage, and a new era begins for the Monsters Inc. company, now run by Roz, the paperwork monster who has been posing undercover as a member of the Child Detection Agency, who has replaced the corruptaternoose. The power of laughter ultimately changes the structure of the company, evidenced by a shift of roles for the employees. Previously, the bigger, scarier monsters held more prestige, and were matched up with less-scary assistants. With shifting goals come shifting roles, as the funny-looking

sidekicks generate more laughter, and have thus become higher in prestige than their scarier assistants. Had Randall not cheated and deviated from the accepted ethical structure and order of the company, Boo would not have escaped, and Mike and Sulley never would have made the discoveries about the power of laughter, nor about the corrupt and harmful plans thataternoose had for the company. Because all of this is revealed, however, the company can now be more functional and productive than it ever was in the past.

In Functionalism, the purpose of competition is to ensure that each part of the “machine” functions at maximum capacity, thus improving the productivity of the whole system. For Conflict Theory, however, it is the defining driving force, as different groups compete for power, prestige, and property. Conflict Theory imagines society as an arena in which various groups compete for resources, power, property, and prestige, as well as control (Henslin, 2015). Such groups are at odds with one another, and often do all in their power to keep other groups from winning. On a large scale, this often leads some groups to become enemies with other groups, as illustrated in the movie *Hairspray*. This film takes place in Baltimore during the Civil Rights era of the 1960s. The protagonist, Tracy, is an overweight girl with a love and talent for dancing. Her dream is to be on a local dance program called *The Corny Collins Show*. The cast of this show are the ironically named, “Nicest Kids in Town,” (Meron, Zadan, & Shankman) who are all Caucasian, well-dressed, and obviously upper-middle class. To balance out their show, once a month, they have “Negro Day,” on which the show is dedicated to African-American dancing and singing acts. Corny believes that the show should be progressive and become racially integrated, which seems to be a pattern in the nation at this time. Velma, the station manager, disagrees completely, and instead insists that Negro Day should be eliminated completely, claiming that children are impressionable and depend on adults to “steer them in the white direction” (Meron, Zadan, & Shankman). She is prejudiced against other races, as well as people she deems inferior, such as Tracy, who, in spite of this prejudice, is selected to dance on the show, and is entered into a pageant in which the girls on the show compete for the title of Miss Teenage Hairspray.

This new competition angers Velma, whose daughter Amber has won the pageant for years. This competition becomes symbolic of the struggle between those pushing for social change and those staunchly opposed to it. Tracy, who becomes Amber’s rival for popularity, both on the show and with Amber’s boyfriend, is overweight, and her parents are obviously in a lower income bracket than the blonde and perfectly-dressed Amber’s mother. Not only does Tracy threaten Amber’s popularity and dancing ability, she also is very pro-integration and has a group of African-American friends. She is deemed a corrosive influence of Baltimore’s youth by white adults who want African-Americans to maintain their “place” as an oppressed minority.

The group in power, in this case, those who are white, use their power to keep the minority groups oppressed. In this movie, for example, one notices that the high school students in detention are overwhelmingly African-American. Since it is highly unlikely that the white high school students misbehave less often, it is more likely that the African-American students are punished more often and with fewer warnings. Those who go against the other whites and try to include or advance the position of African-Americans are punished, as well. For example, Tracy decides to go on a protest march to advocate television integration. Link, the show's heartthrob who has lately become attracted to Tracy, elects not to march because it might lead Velma and the other television authorities to remove him from the show. The group in power often uses this power to skew events unfavorably against those in the minority. For example, Tracy gently taps a police officer with a picket sign, and the media makes it sound as though she had brutally assaulted him with a weapon. Had she not been marching for integration, this probably would not have been exaggerated. Because she is seen as a bad influence, Tracy is not allowed to compete in the pageant. However, she refuses to accept this, as she thinks that the possibility of social change is worth any punishment she might receive.

With the help of her family and friends, Tracy makes a grand entrance and performs a grandiose dance number, along with Little Inez, one of her African-American friends. Much to the chagrin of Velma, a last-minute rush of voters calls into the station, causing Little Inez to be voted Miss Teenage Hairspray. In anger, Velma cries out that this outcome is impossible, especially since she had cheated in order to give her daughter, Amber, more votes. Unbeknownst to her, the camera had been pointed at her at this particular moment, making the whole television audience aware of the corrupt and unethical methods that she would use to ensure that herself, her daughter, and her group, could maintain power. She is then fired from her position as station manager. Furthermore, a victory is won, as Inez, as Miss Hairspray, has also won the position of Head Dancer, thus opening the door for the show to be completely integrated. This victory and integration is symbolic of the integration of American society which was beginning during this time, confirming Tracy's comment that "People who are different: their time is coming" (Meron, Zadan, & Shankman).

In Conflict Theory, different groups compete. It is Symbolic Interaction, however, that creates the labels for these groups and decides who belongs in them, and how these members should act. Symbolic Interaction differs from the other two theories because it applies to the interactions of individuals rather than society as a whole. Central to this theory is the idea of dramaturgy (Henslin, 2015). Dramaturgy imagines society as a set of theatrical stages upon which people act out various roles. To present certain images, people use symbols to communicate, such as "costumes," "props," and linguistic characteristics. Based upon one's self- presentation, labels

are assigned. These labels are symbols, as well as categories, each of which includes its own values and expected behaviors.

The theory of Symbolic Interaction is central to the plot of *My Fair Lady*. Professor Henry Higgins is a Phonetics teacher and scholar, but actually takes on the role of a sociologist. His sociological experiment begins when he comes across Eliza Doolittle, a lower-class girl who sells flowers for a living. He exclaims that she is, "A prisoner of the gutter, condemned by every syllable she utters" (Warner & Cukor). She is poor because of her accent, which Higgins refers to as a "verbal class distinction," and not because of her "wretched clothes and dirty face" (Warner & Cukor). Higgins claims that speech, and more specifically, accent, is a status symbol. Good grammar and a proper accent indicate schooling, and those who are educated have enough money to afford either tuition or time spent away from wage-earning. The lower class, however, cannot afford to leave their jobs long enough to earn an education. To prove his theory, Higgins resolves to teach the ill-spoken and rambunctious Eliza, change her accent, and make the attendees at a ball for the Queen of Transylvania believe that she is a duchess. He is actually engaging in a Symbolic Interaction experiment. He seeks to assign a new "role" to someone labeled as lower-class. If she behaves, dresses, and speaks like a duchess, her past will be irrelevant.

Higgins' theory that one's accent is the only symbol separating one group from another proves to be untrue, illustrated by the other obvious status symbols in the movie. The movie begins with shots of rich people in bright, shining clothing in cars, juxtaposed with the flower market, in which the people are wearing dark, unstylish clothing, and must dodge puddles and mud. It is obvious that Higgins himself is financially secure, as he lives in a luxurious home, wears clean and well-tailored clothing, teaches phonetics with the help of complex electronic equipment that must have been expensive, and has a large staff of live-in maids and housekeepers who wear uniforms which function as symbols denoting their status.

After several months of work on Eliza's accent, Higgins prepares a dramaturgical dress rehearsal to see how she is progressing. For this event, Eliza will accompany Higgins to a horse race with his mother and her upper-class friends. Eliza is given the proper black-and-white clothing and large hat that is similar in style to the attire of the other ladies at the race. This is her costume. Higgins also gives her lines to say for this "performance." She is only supposed to make comments about the weather and everyone's health, subjects deemed proper by London's stoic upper class. Eliza, however, decides to improvise on her role with comedic effects. In her new upper-class accent, but with Cockney grammar, she tells a tale of a suspected murder which shocks, amuses, and charms those around her. Because of her accent and dress, however, the others do not seem to realize that she is actually a poor flower girl. They just think that she is a

very oddly-behaved rich person. Outraged at Eliza's behavior, Higgins realizes that he must also teach her upper-class manners in order to present her as a duchess. On the night of the ball, she is completely transformed into the role that she must play, and is dressed in an evening gown and diamonds. She is also much more subdued and quiet. In this time, she has also learned to dance so well that a prince asks her to dance. Her grammar and accent have become so polished that a language expert present at the ball believes that she is a Hungarian princess who has taken lessons from the best English teachers. Higgins' project is a success.

Just as behavior can create labels, the reverse can happen, as well. According to Henslin (2015), if a label is placed upon a person, it can become a self-fulfilling prophecy, as the person begins to internalize a status or label and attribute it to herself. This phenomenon is present in the movie, as well. As Eliza states, "The difference between a lady and a flower girl is not how she behaves, but how she is treated" (Warner & Cukor). Throughout the movie, Eliza rebels against the lessons that Higgins teaches her. This frustrates him, and he usually claims that her negative behavior and slowness is due to the fact that she is a common, dirty, flower girl. To Higgins, Eliza claims, she has always been, and will always be, a flower girl. Colonel Pickering, who has been assisting Higgins, however, has always treated Eliza like a lady. Because of this treatment, she has begun to believe that she could be a respectable lady, and this idea helps her to learn her lessons with less frustration. While Eliza learns behavior and phonetics, Higgins, it seems, learns a lesson in sociology.

Movies are not merely entertaining. They are mirrors which reflect society. In these films, society is a machine that functions when all of its parts work together. It is a competition in which groups do all that they can to maintain favorable conditions. It is a series of stages on which symbols are used to communicate various roles. Society is our reality.

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History

One's Own American Dream

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By definition, the American dream is the concept of an opportunity of success and prosperity, but is it the same for everyone? Some might say it is achieving goals as a political party, or gaining equality and freedom. The Republican Party wanted to better the infrastructure in America, women wanted equality among men, and slaves wanted to be freed; nevertheless, each of these groups had their own form of an American dream, and they each achieved in gaining it.

By the 1820's, America had adopted a republican form of government. This was a market based economy that had a goal of making America a thriving capitalistic society. The Republican Party focused on banks and transit systems.

In 1816, the republican dominated congress chartered the Second National Bank, which led to 246 chartered banks with over sixty-five billion dollars in banknotes in circulation. The bank was often very corrupt, and its banking pattern helped spark the panic of 1819.²⁰ The bank was disliked by many, and when the idea of the bank's recharter was brought to Andrew Jackson in 1832, he vetoed it and deemed it unconstitutional.²¹

Moreover, because the country was divided by vast geological obstacles,²² the republican government also focused on building a transit system to help increase trade. State legislatures granted hundreds of charters for turnpikes to be built, this would increase trade, but allow monopolies to take place.²³ Canals were also built to help increase trade on water ways; this led to trade in inland regions on a vast scale.²⁴ The republican government completed their goals,

²⁰ Henretta, *America a Concise History*, page 226.

²¹ Sheets, *Sources for America's History*, "Andrew Jackson, Veto Message Regarding the Bank of the United States (1832)", page 248.

²² Sheets, *Sources for America's History*, "HON.P.B.Porter, Speech on Internal Improvements (1810)". Page 226

²³ Henretta, *America a Concise History*, page 228.

²⁴ Sheets, *Sources for America's History*, "Building the Economy (1830-1832)", page 185.

but political reform later modified them and sparked other activists groups to reach out for their goals, including women.

In Colonial America, women were expected to obey their husbands and fathers at all times, to never speak on political or religious matters, and were denied formal education. They were not allowed to own property; even something as little as a war bond had to be held by a male family member.²⁵ Despite these restrictions, as America gained its independence, women began speaking out for their own independence and equality. Even though many politicians ignored women's pleas for equality, American women did not back down; they continued to petition for equal rights, especially in education.

The new republican belief in educated citizens opened huge windows for many women. Some believed women should be educated in society, manners, and the government of the country.²⁶ Other female activists argued that men and women were equal in mental capacity, and that women were inferior to men not because of natural causes, but due to lack of training.²⁷ Women not only fought for education rights, but also for religious reform.

Furthermore, women were also restricted from having a voice in religion. For years it was considered wrong of a women to speak on religious matters. During the second great awakening, women gained new roles in religion. Some believed that a women should live for God first and her husband second.²⁸ Women began taking charge in religious institutions due to their numbers and began creating organizations to help benefit neglected groups of women. Additionally, women convinced ministers to begin having mixed sex prayer meetings. Religion also opened new doors for women in the form of education; women were taught in the church and eventually began taking roles as public school teachers. As women fought for educational and religious representation, another neglected group in America was fighting for their freedom.

Slavery began long before Americans thought about their independence. Africans were auctioned to the highest bidder like livestock, and enslaved into a life of manual labor and

²⁵ Henretta, *America a Concise History*, page 176.

²⁶ Sheets, *Sources for America's History*, "Benjamin Rush, *Thoughts Upon Female Education 1787*", page 191.

²⁷ Sheets, *Sources for America's History*, "Judith Sargent Murray, *On Equality of the Sexes (1790)*", page 206.

²⁸ Sheets, *Sources for America's History*, "Margaret Fuller, *Women in the 19th Century (1845)*", page 261

discrimination. Years of working long days in the fields of plantations led slaves to develop their American Dream of freedom.

As the Revolutionary War broke out, many slaves supported the war and even fought alongside the patriots. In Rhode Island, Massachusetts, Maryland, and Virginia slaves took up arms in exchange for the promise of freedom; the Virginia legislature passed the manumission act in 1782, which led to 10,000 slaves gaining their freedom.²⁹ In contrast, some slaves believed that King George III would be their savior; 30,000 slaves fled from their owners and made their way behind British lines, and many were relocated in Canada and English colonies in Africa.³⁰ As the war came to an end, the majority of slaves in America did not receive the same luxury.

After the war, some slave owners in the Chesapeake area allowed their slaves to work as artisans or laborers in order to buy their freedom.³¹ However, in fear of emancipation, slave owners in the Deep South constricted their grasp on their slaves; in addition, the Atlantic Slave Trade was reopened and 115,000 slaves were imported in Savannah and Charleston between 1790 and 1808.³² Slaves in the Deep South knew how terrible their life was; for example, many slaves considered themselves the most degraded, wretched, and abject people since the beginning of time.³³ Slaves knew that in order to achieve their dream of freedom, they had to take matters into their own hands. Many enslaved African Americans attempted to run from their plantations, but very few successfully achieved this. The slaves that could not escape the wrath of their owners faced severe punishment, such as being dragged behind a buggy all the way back to the plantation.³⁴ The majority of actions taken by slaves were for their dream of freedom, so when emancipation was finally enacted, slaves were extremely joyful about finally reaching their American Dream; additionally, a day in Louisville was even appointed to celebrate the extremely important day.³⁵

²⁹ Henretta, *America a Concise History*, page 237.

³⁰ Henretta, *America a Concise History*, page 237.

³¹ Henretta, *America a Concise History*, page 238.

³² Henretta, *America a Concise History*, page 238.

³³ Sheets, *Sources for America's History*, "David Walker, Preamble to *Walker's Appeal in Four Articles* (1830)", page 277

³⁴ Sheets, *Sources for America's History*, "Levi Coffin, *Reminiscences of Levi Coffin* (1876)", page 286.

³⁵ Sheets, *Sources for America's History*, "Harry Smith, *Fifty Years of Slavery* (1891)", page 353.

In short, each of these groups had their own form of an American dream, and they achieved their dream in their own ways. The Republican Party strengthened the infrastructure through means of transit, women gained religious power and education, and slaves gained their freedom. Overall, the American dream is not set in stone; it is what one truly desires that defines the American dream.

America's History 1776 - 1860: The American Dream

Michael Eldridge

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In 1776, American colonists distanced themselves from British control. With the help of French and Spanish allies the Continental army stood victoriously, and Britain declared America an independent nation by signing the Treaty of Paris in 1783. As a new nation grew, spreading westward across the continent various people lived in America, between 1776 and 1860, including woman, abolitionists, and anti-abolitionists. These three groups of people had strong opinions about how the new nation should operate. All American citizens struggled in creating a new nation that could help them fulfill their American dream.

During the Revolutionary era American woman did not engage in equal rights with Caucasian males. Under common law, woman could not own property, enter into contracts, or initiate lawsuits. After the American Revolution, not all woman sought for equality with men but upper-class females advocated economic independence and better educational opportunities.³⁶ As the United States economy grew, social and religious beliefs changed pushing more woman to seek independence and equal rights.

As the Industrial Revolution came to the United States, American producers, prominently the Boston Manufacturing Company, recruited thousands of young women from farm families to work in their factories. The Boston Manufacturing Company provided these young woman with room in boardinghouses, evening lectures, and other cultural activities.³⁷ The labor system, known as the Waltham-Lowell System, gave American manufacturers an advantage over British rivals and gave women a greater sense of independence. Lucy Larcom, a Lowell mill girl, described her time working in a textile mill as "only a new amusement". Larcom enjoyed her time there better than school, and explained that there was a great deal of play time mixed with

³⁶ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 176.

³⁷ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 261-263

the work.³⁸ While Larcom worked to provide for her family, some of the women were able to save their money and attend concerts, lectures, and plays. These activities gave these young ladies a sense of freedom unknown to other females who currently lived in America.

By the 1800's, religious revivals and reform movements allowed women to an even greater sense of independence. Woman addressed controversial issues such as equal civic rights and slavery. Sarah Grimke, a South Carolina abolitionist woman, explained that laws were created for her government, but she had no voice in the establishment of them and that robbed her of essential rights.³⁹ Abolitionist women understood the importance of the anti-slavery movement because they could relate to being "owned by men, either as property or as their legal dependents".⁴⁰ One of the most prominent women rights activist was Susan B. Anthony. Anthony worked with Elizabeth Cady Stanton to lobby state legislatures in order to push the equality of woman. In 1860, New York laws were passed that granted woman new rights. New York had granted women the right to control their wages, property, and if widowed to assume sole guardianship of their children.⁴¹

Changes in woman rights were small but did affect American culture. Even though women would not gain complete equal rights until years after 1860 their voices and opinions started to gain significance. The leading women in the abolitionist movement and the midcentury reform movement gave future woman a chance to enjoy equal rights and led them a step closer to living their American dream.

While woman fought for equal rights, abolitionists fought to free the slaves. Abolitionists declared slavery as unlawful and demanded their emancipation. Different groups of people made up the abolitionist movement including white males, woman, free African Americans, and slaves. While these groups had different views on how to address the issue of slavery, they all shared a common goal.

³⁸ Sheets, Kevin. "Among Lowell Mill-Girls; A Reminiscence," *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 224-226.

³⁹ Sheets, Kevin. "Letters on the Equality of the Sexes and the Condition of Woman," *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 271-276.

⁴⁰ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 341.

⁴¹ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 341.

David Walker, an African American born free in North Carolina, protested slavery with the idea of violence. In an article, Walker described African Americans as the most degraded, wretched, and abject set of beings that ever lived since the world began. Further stating that if slave owners treat their slaves any worse the slave owners would be gone.⁴² The violent approach to abolitionism was not widely accepted. Evangelical Christians believed that emancipation could be solved without violence. Christians warned slave owners that they would face eternal damnation at the hands of a just God if slavery continued.⁴³ Religious abolitionists created the American Anti-Slavery Society, which used mass communication in order to win the support of American citizens. The American Anti-Slavery Society carried out a "great postal campaign" in 1835, in which they published millions of pamphlets promoting anti-slavery.⁴⁴ However, even with the efforts of the American Anti-Slavery Society tensions grew and violence seemed inevitable.

The Fugitive Slave Law allowed slave owners to claim runaway slaves and return them to bondage. Abolitionists refused to abide by the Fugitive Slave Law and formed groups to attack slave catchers and release captive slaves. The American Anti-Slavery Society continued their efforts by starting a political campaign. Abolitionist programs sent petitions to Congress that demanded the interstate slave trade be abolished and that the government bans the admission of new slave states.

By the 1840's, the number of abolitionist societies grew. Calvin Colton, a minister and active Whig, had wrote that the American Anti-Slavery Society was a regularly organized and permanent political body that had the North on their side.⁴⁵ As new states were introduced to the Union Americans disagreed on whether these new states should be allowed slavery. The American Anti-Slavery Society would not get their American dream of freeing the slaves until sometime after 1860, but they continued to stay hopeful for a brighter future.

⁴² Sheets, Kevin. "Preamble to Walker's Appeal in Four Articles," *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 277-278.

⁴³ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 329.

⁴⁴ Henretta, James A., and Eric Hinderaker. *America: A Concise History*. Sixth ed. (Boston: Bedford/St.Martins, 2014), 331.

⁴⁵ Sheets, Kevin. "Abolition a Seditious," *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 278-280.

Significant in number, pro-slavery advocates acted equally as aggressive as their anti-slavery foes. Southern plantation owners feared that an attack on slavery would soon mean an attack on all property rights. However, wealthy plantation owners were not the only ones to fear emancipation of the slaves. Northern merchants and textile manufacturers relied on southern planters to provide them with cotton and other goods. Charleston, South Carolina, flourished in trading cotton and slaves and put strict regulations on how they conducted business. The Charleston city's aldermen affirmed slavery in response to a tax exemption request by explaining that the community entertains no morbid or fanatical sentiment on the subject of slavery. The city of Charleston had decided opinions consistent with moral principle, and with the highest order of civilization.⁴⁶

Along with property rights white Americans also believed that African Americans lacked the intelligence to care for themselves and their emancipation would cause a nuisance to society. Ethan Andrews, who was a professor at the University of North Carolina, wrote about his experience of time spent with a southern planter. The southern planter had described his duty, as a master, to be great because the slaves could not be depended upon to take care of one another.⁴⁷

Southerners strongly supported their rights to property and as tensions grew violence became more adherent. Slavery proponents formed mobs that attacked towns where blacks and whites mixed. These mobs would vandalize African American churches, residents, and even neighborhoods. A few southern states even banned abolitionists and offered bounties for their capture. Slavery proponents eventually lost their rights to own slaves, but continued to fulfill their American dream by provide for their families, and owning land.

America was growing rapidly and as American culture changed many groups of people struggled to fulfill their idea of the American dream. Woman sought for equal rights and continued to do so for years. Abolitionists believed that slavery was immoral and needed to be abolished in order for the country to continue its expansion. Anti-Abolitionists fought for their property rights and held strong beliefs that freeing the slaves would hinder the growth of an expanding nation. These struggles for power split the Union and led to a violent civil war. However, the actions of these groups developed the country into what it is today.

⁴⁶ Sheets, Kevin. "Proceeding of the Charleston City Council," In *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 288-290.

⁴⁷ Sheets, Kevin. "Proceeding of the Charleston City Council," In *Sources for America's History: To 1877*. 8th ed. Vol. 1 (S.1.: Bedford Bks St Martin's, 2014), 282-285

Creative Writing

Nascent

Paula Kindred-Shepard

This work is from Paula Kindred-Shepard's first semester back in school from a hiatus of 30 years. Her major is Psychology. Her poems are about herself. This work was nominated by Professor John Davies.

To travel far and wide
She had to lay down her pride.
Husband, five sons, and three daughters ...
did they have enough money?

California here they come,
ready or not - they journey begun.
Leaving a state that only discriminate,
praying this new town receives them
or will they hate?

Not looking back at what they left behind,
but scared as hell to what they might find.
Hungry yet only one could go in,
while the little ones have to contend.
At the back door waiting to be recognize,
a shout thunders, "Nigger gal step aside!"

Eight months pregnant, not even this could hold her back,
she stepped inside only to face a strap.
This time the pride was too much to swallow;
she raised her hand and the husband knew what would happen,
the crying of eight terrifying voices made her realized that the color of their skin
was still blacken.

A Short Story About a Girl

Mikael Solares

Mikael Solares writes: "This poem is about my fascination with the moon. I'm a hopeless romantic at times and this poem says it all. Don't you ever just look up at the stars and wonder if this supposedly other person who is out there for you is looking up too?"

This is a short story about a girl, well really a young adult but a girl nonetheless. I thought I would share her story since it doesn't seem like anyone else really would. Let me begin with describing this girl. She is as pale as can be kind of like a thin liner of toilet paper against a white porcelain toilet seat, you know like it's really hard to see but you know it's there and thankful that it is. She's tall maybe somewhere around 5'9 almost 6'0ft hard to tell really, but this girl is tall. She is very skinny, quiet and really clumsy too, I mean with her scrawny legs that she hides behind ripped stockings and this ugly ass green sweater it's real easy to misjudge her altitude and her all together. I mean if I wanted to be mean I could have said she was a walking tree. A pretty tree at least. Anyways so this girl has long wavy black hair, dark brown eyes; I'm not really sure actually? It's hard to remember she hid them a lot behind choppy bangs. I think that's what she was going for though. She had some really nasty yellow teeth too. I'm not sure why that matters all I know is I'm just trying to get this visual going, and usually something very distinctive helps paint the image better. I mean aside from that she was very pretty, she had this dirty sort of grunge bohemian thing going on or maybe she just didn't care. She probably forgot to brush a couple times I mean it happens and doing what she did doesn't help with them ever getting as white as she is. She lives alone somewhere in the lower West Side of Manhattan or somewhere around there it's hard to say but that's where I saw her a lot, so I assume she must live around the area. It was usually during the day too that I would catch glimpses of her. I think she commuted, but weirdly enough almost like magic at night you could find her deep in midtown. I always caught her lingering around Broadway, 65th and Amsterdam. I forgot why, but that's where I always found her. She was either standing, sitting, sometimes lying down on the small patches of grass, but regardless she was always there. She should really stop smoking, it's a bad habit and it isn't helping with her teeth. It's not helping at all. What a shame it is for a beautiful smile to be caked over with butter.

Anyways so towards the evening you could never really find her. She disappeared quickly with the crowds. I tended to lose sight of her when night came because she just blended in with everyone and all the commotion didn't really help me focus. It's like she wanted to hide or something. I don't know why she hung around that area but whatever the reason it made her sad, because when the lights faded out and the crowd's disassembled, I could always find her at

the park in the tunnel by the carousel. I don't know if you're familiar with Central Park but there is carousel in it, and I always found her in the tunnel across from it late at night teary eyed, intoxicated and humming. I couldn't make of what she was singing it was really muffled but what I got from her faint tune was something beautiful, familiar really but it's hard to say because of all the sniffing and snorting. Whatever it is it took her away. Not literally just mentally because she end up dancing, jumping, and twirling all over the place. I mean it was funny to see but oddly captivating. I found it weird that late when the entire city was asleep she instead wanted to be awake and hurt her-self. No one is there at the park to take care of you and you and you're in a dark damn tunnel it's like you are asking for trouble. Anyways I usually lost sight of her right after her episodes and didn't find her until the next morning. It's hard keeping track of her and that's why it's hard telling her story. This whole thing she did it happened a lot quiet frequently too. In the morning she trailed through the concrete jungle of European wannabes. She bummed it around corner market stores looking for change, and who knows what else, then somehow at the end of all of it she managed to acquire enough for another pack and drink. It was real easy to lose sight of her and forget her all together, but her scent of Old grand Dad and Marlboro Blacks embedded on her sweater helped trace her whereabouts. I am still a little confused as to how she could go from being all the way deep into midtown at night to me finding her in the lower west banks of the island in the morning. This girl must walk a lot, it is no wonder she is so skinny. I mean every day it was the same thing. She had been doing this for a while I don't really recall her ever changing it up. I mean there was this one time she took the ferry to statue of liberty, and stared at the skyline until the lights came on. I thought she had finally lost it, but yeah it is the same thing over and over again. It's an endless cycle. A bad one too, I wonder why no one has tried to help her.

Okay I admit I forgot a little, on where I was heading with this. It's just really hard to remember. This whole thing happened so long ago that I want to forget about it, but I don't think I'm supposed to. Anyways her story does end. It's not the greatest of ending. It really doesn't matter to, but I know I need to say it because if I don't then no one will ever know.

Do you ever wonder why we get so intermixed with something we can't explain? This girl for instance she doesn't matter, but for some odd reason her story does. I hate this story a lot. I hate it. I hate the ending especially because it shouldn't have happened that way. This girl, this tired, broken, lost girl, just needed help but nobody could help her. Nobody was there to help her. She only did what she did because she didn't know what else to do. She could have stopped but then what? She was literally trapped in the city of dreams, but was living a nightmare, an endless nightmare. You know what happened to this girl she danced her last dance alone in that tunnel, and she killed it. Boy did she kill it. I saw it all. Like every other night after the city fell asleep she came humming to the tunnel but this time louder than ever and twirling like a penny

on its last whirl. Something was different I just couldn't put my finger on it at first. She hugged the wall drank up what was left of her old man, and lit not one but three one right after the other, and with a cigarette in her hand and a bottle in the other she danced and hummed and I didn't know what was going on but I wanted to help her. But I knew I couldn't. She was lost forever. And for the first time I could actually hear the music. That faint tune she had been humming was clearer than ever. I could see her world finally. I heard an orchestra blaring away. The tune was so loud time seemed to freeze. And with every bang, horn, string running she leaped with precision. She twirled on queue. I understood now. Everything made sense at that moment. She was lost to the tune of Tchaikovsky Swan Lake. Remember what I said about her always getting lost around 65th, Broadway and Amsterdam. She wasn't lost she was at the Met trying to sneak in. It all made sense now. And do you know why she went to the park after the city fell asleep? Do you know why she walked all the damn way deep into the park late at night? Because the music from the met was so loud, that it echoed in the city. And while intoxicated she followed it where it went. That tunnel held the last rifts, echoes, and applause from the met. That's why she hummed in it and cried. She was picking up the bits and pieces of what she could retain. This tunnel was home to her, and it was a stage. It was her stage. She was nobody but in that tunnel she was someone. Then one fucking night, one damn night that should have never happened. She gave it her all. I could tell something was wrong and this night wasn't going to end well something was different. She seemed more distraught and angrier than ever. I couldn't do anything. I should have done something, but instead I just watched. I just watched her fall. In her drunken daze, I watched her fall. She slipped on her own vomit from all of her twirling and while trying to catch herself hit her head against the corners of the brick way. Nobody knew she was there. So she bled from an open wound on the left side of her temple. She bled and bled and while she was drifting I could still hear her humming. In respect I gave her a silent applause from afar.

A Moon Apart

Mikael Solares

Sometimes I forget who you are.

Even with a great distance I can still feel your heart.

Unsettling and familiar all at the same time

But I would never ask you to change.

With every new beginning a different face every time.

While Darkness takes over.

Time means nothing.

Life seems to stop, with your absence.

Waiting is the hardest part.

Questions fill my head.

Will you recognize me a moon apart?

RISE ABOVE THE HYPE!!!

Michael A. Williams

Michael Williams writes: I'm half Black and Half Mexican, 39 years old. I'm a proud father and soon to be husband. I've been writing poetry since I was little and have always enjoyed it. Poetry to me is some what therapeutic in as much as I get to put down on paper exactly how I feel about something and it becomes a sort of relief for me. However, a great majority of my poetry are "love poems." I've got a big heart and I love easily. These poems I wrote while I was incarcerated and dealing with the backwards segregation that goes on in the prison system. I was having a conversation with an African American "youngster", and just about every other word that came out of his mouth was "nigga." I couldn't understand this and so I asked him why and he told me he didn't know, "everybody says it now." he said. Then he told me that it's considered a term of endearment. Still unable to comprehend how this derogatory word could be used so freely amongst the younger generation I decided to write a poem about how I felt about it and was shocked at how positive of a reaction I got from those within those walls. I thank Professor Kimbrough for inviting me to recite these poems at the spoken word/chalk walk event on the morning of Feb. 18th and I also thank Professor Parks for suggesting and then asking me to post them in the Roughneck Review. I hope I get a good good reaction here as well and a positive change within our African American community.

My dear Brothas I've got a question;
Somethin' I need to know...
Why live the stereotype;
Instead of allowing yourselves to grow?
You say you want to "Rebel",
And "Rise against the man";
Why follow his laws?
Cuz if you don't my Brotha;
Then you fall into his plan.
You see, they put guns and drugs on the streets;
While you Brotha's pull the triggas...
They put their words in your mouth,
And got you callin' each other "Niggas".
They got all of you convinced
That it's cool to do some time.
So you break all their rules;
But it's the man's pocket that you line.

So my Brotha's, I got a question;
Somethin' I need to know...
Can't you rise above the hype;
And allow yourselves to grow?
You say they owe you somethin';
For enslavin' our folks of old?
Well, do your crimes comfort our ancestors;
Or bring peace to their souls?
Do you believe to be justified;
For their crimes of the past?
So two wrongs make it right?
How long can that last?
What about those who fought;
Sometimes with their lives;
For YOUR freedom and YOUR rights;
Without guns or even knives?
If you truly need to follow,
Why not Shabazz or even King?
Follow the path they set for you, And my Brotha's, "Let freedom ring!"
Enjoy your fruits of their labor
And rise above the hype...
Grow into a better man,
And stop proving that they're right!

DEAR BROTHAS AND SISTAS...

Michael A. Williams

Dear Brotha's and Sista's...
I've got somethin' on my mind;
Somethin' that's been botherin' me,
For quite a long time.
Why do you disrespect each other;
And yourselves worse of all?
You call each other "nigga's";
And just watch each other fall...
Do you even know the orgin,
Of a statement like that?
Do you even know what it means;
To be proud to be BLACK?
People fought and died;
aaaaaal because of that word.
Now it's a term of endearment?
Maybe the meaning you ain't heard?
It means that you're ignorant;
And it's callin' you a FOOL!
It's a racist slur toward our people;
Yet you think that it's cool!?
You try to justify it;
By not using the hard "R".
Well guess what my nigga?
You just showed how ignorant you are!
Try reviewing our history,
And study about our past...
A term of endearment?
Did southern slavers care about your ass?
So my dear Brotha's and Sista's,
Please think before you speak.
Stop with the disrespect;
And stop being blind sheep.

Featured Works

Transgendered Existentialism

Peter Louden

Peter Louden is an alumnus of Bakersfield College: graduating in Spring 2015 with an AA in History. As of Fall 2015, he will be attending UCLA in pursuit of a bachelor's degree in Financial Actuarial Mathematics in the hopes of entering into the actuarial profession upon graduation. Pedantic and statistically minded by nature, he aspires to become fully certified as an actuary and practice domestically as well as abroad in the near future.

Forcing oneself to be something that is disingenuous with one's true self is an experience we can all equally detest. Unfortunately, this experience is a daily reality for the transgender individuals in our society: whose biological sex assigned at birth and outwardly-expressed gender are incongruous with the gender they identify as internally. Through the lens of Jean-Paul Sartre's existentialism, the struggle endured by transgender individuals is a conflict of the modes of being: how one is externally defined, self-defined, and perceived by others. A critical component of existentialism is actively exercising one's free will despite the temptation to resign oneself to the facticity, or objective circumstances, of one's existence such as the assigned gender roles of male and female. For trans-individuals, the facticity of one's sex becomes just another obstacle to be overcome on the journey to define oneself and be perceived as what one yearns to be; the existential journey begins with the realization of one's total freedom in an ostensibly objective society.

For the majority of human beings, one's birth sex and outwardly-expressed gender are innately intertwined and are defined in terms external from oneself. Categorizing these aspects of oneself would place them firmly under the concept of being-in-itself: that is, the circumstances of one's existence that are externally defined and cannot willfully be changed. Yet, by the mere existence of individuals who are dissatisfied with their assigned gender, it seems that the gender one expresses is not universally tied to one's birth sex. So, the previous assumption that gender expression and birth sex are innately intertwined should be qualified with an explanation of Sartre's idea of facticity: "the facts about oneself and one's situation that constrain the ways in which one can express one's freedom" (Stevenson, Haberman, and Matthews Wright 241). What is key to note about this definition is that facticity is not something which steadfastly restricts us from fully expressing our freedom to consciously define ourselves. It can certainly be an influence or impediment to that end, but it is not an insurmountable obstacle. Birth sex, in this way, is a part of one's facticity. Genetically, it cannot be changed,—

albeit, the limits of technology are yet unknown—but one retains agency in how it will affect the expression of one's freedom: in this case, gender.

Complications then arise from this premise that gender is something which can be willfully changed. To resign oneself to the gender designated by one's sex would be an avoidance of one's freedom to choose, i.e. bad faith. The alternative scenario of discarding one's assigned gender is not much more constructive, for "as soon as one describes one's role or character in some way [...], a distinction is involved between the self doing the describing and the self described" (Stevenson, Haberman, and Matthews Wright 237). For example, if one were to declare oneself as a man in gender, regardless of genetic sex, there would then need to be an acknowledgement that assuming or continuing to assume the social persona of a man is a consciously made decision which is independent of environmental factors—in order to avoid being in bad faith or failing to be sincere to the description of oneself as a man. Although, even if one acknowledges the continually renewed and autonomous making of such a decision, gender itself is not entirely an internal concept. In fact, the expression of one's internally-held gender is essentially subject to the perceptions of society and its constituent individuals. Here arises the conflict between self-definition and the perception of others—respectively, being-for-itself and being-for-others.

Hitherto, the focus has been on the relationship between sex and gender identification. From this point onward, the analysis will primarily concern one's gender expression,—after a conscious decision has been made in regards to it—how others perceive it, and how that influences one's behavior. The conflict in regards to how gender is expressed, perceived, and dictated has been a point of social conversation for centuries: probably best embodied by the feminist movement. However, a more modern perspective on this predicament can be found in the situation of an individual for whom there is not only a discordance with society's assignment and perception of his or her gender but also his or her own perception of themselves. For a nascent transgender individual, the dissonance experienced between the modes of being becomes the prime mover of existential change.

The root crisis in the experience of a transgender individual is the dissonance between being-in-itself and being-for-itself. As mentioned before, for a transgender individual, one's externally defined sex as well as its contingent gender is incongruous with one's internally defined gender. The logical remedy for the dysphoria caused by this existential crisis would be to consciously redefine oneself according to one's preferred gender. Unfortunately, gender-expression only gains substance necessarily through the relation of one's gender to the socially conventional characteristics of each gender. For example, there exist two common binaries of sex and gender: male or female and masculinity or femininity, respectively. If a man, who is

physically male, decides that the female gender is more conducive to his internal self, he is perfectly able to re-identify himself as a woman, adopting a feminine name and feminine pronouns—thus redefining herself purely for herself. However, this new gender identity is ineffectual towards society's actual perception of her because it operates under the assumption that gender is purely an external definition based on physical traits. While she may identify as a woman, the majority of society will never perceive her as such because her outward appearance is still male. It then becomes necessary for our transwoman to also operate under society's conception of sex and gender.

The resultant conflict of the initial crisis is between internally defined gender and the gender designated by the perceptions of others, i.e. being-for-itself vs. being-for-others. Because gender is a social construct, it is necessary to express it in such way so that there is a verisimilitude of one's outward appearance to one's internal gender identification. Gender is entirely contingent upon being-for-others, so the aforementioned example of a transwoman, as with any transgender individual, must reconcile the perception of others with her self-defined gender.

Besides assuming a feminine persona, our transwoman will also seek to physically transition to better align with society's superficial conception of a woman through the use of hormone replacement therapy and sometimes surgery. This arduous metamorphosis is undertaken for the purpose of bringing into alignment what she envisions herself to be and what society expects her to be as a woman, and somewhere a compromise must be struck between the two standards. After successfully transitioning to physically and behaviorally become female, the conflict between the modes of being is resolved. The external definition of physical sex has been modified to parallel the self-defined vision of the self, and the perception of the self by others is now in alignment with that internal definition.

This journey of a transgender individual from internal conflict of the modes of being to cooperative resolution between them appears to be ideal in the broader scope of Sartre's existentialism. "Certainly, [Sartre] holds that there are no general truths about what [human beings] ought to be", and this statement is especially significant when challenging society's arbitrary conceptions of gender roles (Stevenson, Haberman, and Matthews Wright 233). There is no particular way one is meant to exercise one's freedom. The only tenet Sartre puts forth is to exercise one's inherent freedom whilst not constricting the freedom of others. It then follows that gender expression is a freely—albeit not always consciously—made choice, and society's standardization of a gender binary with specific roles is a wrongful inhibitor of that choice. Admittedly, cisgender individuals are the ones for whom the freedom of choice in regards to gender is often unacknowledged because one cannot expect despair to be bred from

contentment with one's circumstances. The benefit of the doubt, however, will be given to both transgender and cisgender individuals as far as the personal consciousness of gender expression as something "sustained only by [their] own constantly remade decision" (Stevenson, Haberman, and Matthews Wright 236). Furthermore, this "constantly remade decision" is resultant of the recognition of viable possibilities regarding one's gender beyond the overt binary of masculine and feminine; "as long as one is alive and conscious, one can conceive of something being otherwise than it is, and [...] desire it to be otherwise" (Stevenson, Haberman, and Matthews Wright 234). The nothingness here described is perhaps the best tool available for the understanding of genders beyond our own. We may conceive of and feel an existential empathy towards genders we have not experienced: thus, gaining consciousness of our own freedom to become something beyond ourselves.

As has been expounded, the experience of transgender individuals undoubtedly correlates with the metaphysical structure of Sartre's existentialism. Hopefully, framing the philosophy of existentialism as such offers a renewed perspective on the experiences of not only transgender individuals but also of all people who express or reject gender. Through a modicum of insight into the ordeals of another, we may gain the wisdom to understand and address that existential predicament, for it permeates all of human society.

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The Coalescent Dialogue Between Buddhism and Science

Savannah Chavez

Savannah Chavez is a nineteen-year-old freshman majoring in Philosophy. She aspires to attend a private research university in the autumn of 2016 where she will complete her BA degree. Her academic areas of interest are logic and the philosophy of science.

Modern Western science is popularly depicted as a fundamentally oppositional entity to the highly personal set of values and divinely-informed principles housed within theology.⁴⁸ Eastern religion is, however, distinctively sympathetic in its appreciation of a singularly “scientific” approach towards understanding oneself and the material world which closely corresponds with the research-oriented methodology of Western science. According to the work of Buddhist scholar and philosopher Alan Wallace, this approach is prevalently illustrated within the realm of Buddhism,⁴⁹ even to the extent that a pragmatic understanding of one’s universe and spiritual achievement can be considered identical pursuits.⁵⁰

As I do not currently possess the level of intimate knowledge and insight with regard to transcendental Buddhist mythology which may be required to inform further parallels and points of potentially irreconcilable discord between the two disciplines, I do not wish to argue a grandiose conclusion as to the feasibility of universally pairing the complex systems of religion with those of science. Additionally, the application of scientific corollaries I associate with Buddhism extend solely to Alan Wallace’s experience within his own tradition and his subsequent understanding of it; therefore, it is not my intention to address the entire spectrum of all Buddhist traditions. I instead intend to structure my exploratory case for the fascinating coalescence of Buddhism and science based upon the object of my research: this being the scarcely discussed potentiality for a meaningful convergence of religious and scientific principles. This is a consideration I find especially relevant within the present context of our society in light of contemporary notions of incompatibility.

⁴⁸ Dawkins, Richard. 1999. “You Can’t Have It Both Ways: Irreconcilable Differences.” *Skeptical Inquirer*, July/August.

⁴⁹ Wallace, Alan. “Buddhism & Science: Breaking Down the Barriers”. Introduction to Buddhism & Science: Breaking New Ground. B. Alan Wallace, ed. New York: Columbia University Press, 2003.

⁵⁰ Wallace, Alan. “The Intersubjective Worlds of Science and Religion.” Published in *Science, Religion, and the Human Experience*. James Proctor (ed), New York: Oxford University Press, 2005.

In this paper, using Alan Wallace's work as my premises for this assumption, I make the claim that the institution of modern science is accepted by Buddhism as an interwoven tendency of harmonious empirical thought using the collective evidence of commonalities found in Buddhist and scientific methodology as well as the relatively congruent ambition shared between the two disciplines. In following Wallace's pattern of reasoning,⁵¹ I consequently seek to question whether interdisciplinary collaboration is possible in consideration of these similarities. Recognizing that Buddhism possesses characteristics indicative of its compatibility with Western science provides an intriguing point where one may begin to investigate and surmise the approximated depth and contemporary significance of such parallels. I will introduce the premise that the primary field in which pronounced symmetry of Buddhist tradition and modern science can be readily observed is within the methodologies of both disciplines. However, in order to accurately present these coalescences according to my grasp of Alan Wallace's Buddhist tradition, I must first define my present understanding of science within this context as an objective system of procedures which endeavors to expand one's understanding of the world through the knowledge of natural phenomena.

It is this perspective of Western science which speaks to the methodological resemblance it shares with Buddhism; however, it is my position that this interesting correlation should be considered largely implicit. Allow me to explain:

We are not strangers to the general precepts of Western scientific methodology. Most know that the scientific method dictates the procedure of natural inquiry permissible in the modern world using experimentation. From theory to conclusion, one must first construct a testable hypothesis, then measure the outcome, and subsequently analyze the meaning of these results. In addition, most of us are aware that it is the sole interest of modern science to formulate testable hypotheses pertaining solely to the natural world in lieu of metaphysical concerns.⁵² Therefore, conclusions derived from use of this scientific method are concerned with material applicability dictated by the consequently material standards of defensible hypotheses. This means that Western science only considers something proven if its qualitative and/or quantitative truth can be made visible through objective experimentation. This is its sole standard of evidence.

⁵¹ *Ibid.*

⁵² Duhem, Pierre. *The Aim and Structure of Physical Theory* (1914), Princeton University Press (English trans. 1954).

Contrastingly, Alan Wallace describes Buddhism as a discipline which values both external physical phenomena and subjective mental phenomena.⁵³ This means that what Buddhism has in common with science is a similar interest in the nature of the material world, though it also concerns itself with introspective matters and understanding the nature of oneself. Wallace also says that Buddhist practices embody an interdependent relationship of reasoning which regards these two apparently contradictory approaches to knowledge as equally valid sources of information in understanding causal mechanisms. He elaborates the necessity of these methods in saying, "Just as unaided human vision was found to be an inadequate instrument for examining the moon, planets and stars, Buddhists regard the undisciplined mind as an unreliable instrument for examining mental objects, processes, and the nature of consciousness. Drawing from the experience of earlier Indian contemplatives, the Buddha refined techniques for stabilizing and refining the attention and used them in new ways, much as Galileo improved and utilized the telescope for observing the heavens."⁵⁴ Therefore, in addition to the empirical principles inherent in (though not exclusive to) the scientific method, Buddhists have also developed a system of inward experiential inquiry with its own criteria for validity. Ironically, it was Galileo himself who said, "In questions of science, the authority of a thousand is not worth the humble reasoning of a single individual."⁵⁵

I do not wish to draw the conclusion that the Buddhist way of obtaining knowledge about the world is a twin counterpart of the scientific method. The similarity between Buddhist and scientific methodology does not then rest in a structural homogeneity in shared procedural methods but rather in the fact that these procedures exist and, differences in outlook aside, are subject to observation following rational analysis within both disciplines. As Albert Einstein aptly points out, "It is not the *result* of scientific research that ennobles humans and enriches their nature, but the struggle to understand while performing creative and open-minded intellectual work."⁵⁶ Hence the basis of my earlier conclusion which made reference to implicit similarities, here meaning the dual humanistic effort towards drawing conclusions about the nature of life and its processes within a developed system of observation and analysis.

⁵³ Wallace, Alan. "The Scientific Frontier of the Inner Spirit." *Network: The Scientific and Medical Network Review*, Dec., 2002, No. 80, pp. 18-19.

⁵⁴ Wallace, Alan. "The Buddhist Tradition of Samatha: Methods for Refining and Examining Consciousness." *Journal of Consciousness Studies*, 6, No. 2-3, 1999. pp. 175-187.

⁵⁵ Galileo, Galilei. *Biographies of Distinguished Scientific Men* (1859) by François Arago, as translated by Baden Powell, Robert Grant, and William Fairbairn, pp. 365.

⁵⁶ Einstein, Albert. "Good and Evil," 1933. Published in *Mein Weltbild* (1934), 14; reprinted in *Ideas and Opinions*, 12.

In light of this, I argue that what Buddhism and science ultimately desire are the same thing. My definition of scientific ambition again mirrors Einstein's conviction that science seeks to Buddhism's religious pursuit of satisfying one's same existential curiosity through pertinent to satisfy the longing for pure knowledge.⁵⁷ Consequently, I do not find this description contrary to Buddhism's religious pursuit of satisfying one's same existential curiosity through pertinent means,⁵⁸ and it is with this outlook that my opinion regarding the identical nature of Buddhism's means ideological accordance with scientific purpose originates.

I easily concede to the point that (as per my own knowledge) modern science exclusively considers evidence which can behave in a manner of universally conclusive consistency—that is, the truth of its hypotheses can be verified objectively. I acknowledge that empiricism dictates that the first-person experiences which are of substantial value in Buddhism make for ineligible candidates in terms of Western scientific reasoning. In this sense, given my present understanding of the matter, Buddhism and science subjectively differ on the grounds of what each discipline assumes to be *most essential*.

However, I do not find this matter sufficient in suggesting that these objectives are separate, nor that the solutions to these essential matters would not be of interest to both fields should they accord with each discipline's standard of experiential conviction and material proof, respectively. In fact, it is even with this caveat that they do meet at a pivotal point, this being that where Buddhism pursues essential understanding, it often demonstratively uses methods we associate with science as a vehicle towards this aim. Furthermore, unlike Western religion, Buddhism does not intrinsically concern itself with numbering nor identifying the express limitations of modern science. Modern science cannot similarly discredit the internal objectives of Buddhist ideology as per its own system of first requiring empirical evidence before theories can be disproved. In observing the intersubjectivity of metaphysically-oriented religion and objective science, Wallace considers Harvard philosopher Hilary Putnam's following observation: "The stars are indeed independent of our minds in the sense of being causally independent; we did not make the stars. The fact that there is no one metaphysically privileged description of the universe does not mean that the universe depends on our minds".⁵⁹

⁵⁷ Einstein, Albert, and Alice Calaprice. *The Ultimate Quotable Einstein*. Princeton, N.J: Princeton University Press, 2011.

⁵⁸ Wallace, Alan. "The Intersubjective Worlds of Science and Religion." Published in *Science, Religion, and the Human Experience*. James Proctor (ed), New York: Oxford University Press, 2005.

⁵⁹ Putnam, Hilary. "Replies and Comments," *Erkenntnis* 34.3 (1991): 407.

Of course, it is also true that Buddhism's existential curiosity neither begins nor ends with an acceptance of scientific materialism, which Wallace describes as a dogma which requires intellectual and emotional allegiance to the belief that the world is solely external composition of observable matter.⁶⁰ The fact that the physical dimension of scientific reasoning is eventually transcended in Buddhism can hardly be perceived as an irreconcilable hindrance, for within science itself there are often myriad theoretical controversies regardless of the strength of pure deduction upon which they are based. Therefore, this concession merely expresses a limitation in the otherwise broad extent to which scientific achievement empathizes with Buddhism's objective of pure knowledge, and vice-versa. Given what I find to be an impressive level at which the two disciplines are highly alike, such divergences therefore fail to entirely eradicate the plausibility of a meaningful relationship between Eastern religion and Western science.

If I may refer to what I believe is yet another relevant difference between Buddhism and Western religious doctrine, the assertions of Buddhist scripture are in the unique position of being ever-subject to scrutiny in accordance with any modern refutations which may discredit past teachings.⁶¹ This level of malleability consequently means that Buddhism possesses the ability to further develop with each new and inspiring revelation about the world which definitively characterizes scientific theories and hypotheses. Wallace and the Dalai Lama then mutually agree that Buddhism therefore does not regard the rapid progression of scientific effort towards worldly investigation as a blasphemous threat to an everlasting and unchanging truth (as Abrahamic creation stories can be characterized), but the tradition rather views scientific attainment the way one may receive a gift: in this case, a sacred gift which serves as a useful interface through which to develop a heightened appreciation for the world.

Is it impossible for science to ever perceive religion in a similar light? I should hope not. After all, it is hardly the condemnation of religion which truly inspires science, and in keeping with its own principle of open objectivism, Western science should not as an institution feel opposed by the notion of transcendental beliefs which do not speak to its own dogma of materialism, but instead maintain an independence of judgment lest such formerly inconceivable beliefs yield concepts of coincidental value to its pursuits.

Conclusively speaking, are laical facts and inherited values as violently dichotomous as the modern preoccupation with this issue suggests? I should say not. One's values are continually

⁶⁰ Wallace, Alan. "The Intersubjective Worlds of Science and Religion." Published in *Science, Religion, and the Human Experience*. James Proctor (ed), New York: Oxford University Press, 2005.

⁶¹ Gyatso, Tenzin. "Society for Neuroscience" Conference. Washington, D.C. Nov 12 2005.

informed by material observation, and material observations can be judged in turn by their beneficial qualities. Alan Wallace and I therefore view Buddhism as a tradition that perceives scientific faculties as significantly useful towards the development of individual reasoning when combined with its own internal precepts.

This is why I concur with Alan Wallace's assertion that through the hospitable environment Buddhism provides for the separate entities of science and religion, the potential for both to further converge as a set of unexpectedly similar ideologies is a realistic expectation. However, such an intermingling would require a certain collaborative spirit which may only emerge as a result of noting salient consistencies rather than auxiliary dissimilarities. Perhaps it is in this way that the present fascination with the issue of religion and science is misguided—a pervading interest in the assumption of fundamental discrepancies between religion and science appears to have ironically displaced what ultimately characterizes both pursuits: that is, an understanding of the most important features of life and nature.

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Finalist for Philosophy Department Student Colloquium and David Arthur Memorial Scholarship Prize

The Unifying Philosophies from India and Greece

Carlos Bonilla

Carlos Bonilla is a second-year student at Bakersfield College. After facing uncertainty during his first year in college, he finally found an immense interest in Philosophy. By majoring in Philosophy, Carlos hopes he can help others and serve his community. He will transfer to the University of California, Santa Barbara in the fall of 2015.

Upanishadic Hinduism, one of the broadest philosophies of our time, originated in the eight century B.C. in India. Centuries later, a man known as Plato taught philosophy and many other sciences in Athens during Greece's thriving period. These two philosophies are not from the same time period nor from the same part of the world, yet these two seemingly distinct ways of thinking are more similar than one would expect. Despite the fact that their origins are dissimilar, both Hinduism and Platonism assert that everything shares one common unit, humans hold an entity separate from their physicality, and, in order to eradicate ignorance, knowledge is necessary.

According to both Hinduism and Platonism, metaphysical reality holds true that everything has a common element. In Hinduism this element is referred to as Brahman. Brahman is also understood as the "principal meaning of 'ultimate reality,' the primary cause of existence, or the absolute ground of being" (Stevenson, Haberman, and Wright 62). In other words, Brahman unites everything including humanity, nature, the existent and the nonexistent. A modern view of unification is how humans are equal despite having different backgrounds ranging from race, sex, sexual orientation, social status, etc. Even though humans are seemingly distinct on the outside, underneath it all humans are connected by sharing the common element of humanness. To further elaborate on the outside perception of humans and objects, the concept of Brahman means that the human perception of the diversity in the world only exists in the material world and not in the metaphysical, true world. Plato had a similar idea as well; he believed in the Forms, which are part of the transcendental world. Much like Brahman, the Forms do not exist in the material world. According to Plato, everything originates back to these Forms, and, while in the material world everything is bound to change in destruction, the Forms are eternal and unchanging, similar to how Brahman is also infinite and free from change. Of all these Forms, the center of them all is the Form of Goodness. The Form of Goodness allows reality and morality to exist. When analyzing the Forms according to Plato, it is evident

that he is suggesting that morality is a reality that manifests differently in the material world. In other words, there exists a right and moral action, though that action depends on situation. Once again, Plato's belief in true morality connects to Brahman; Brahman, or morality, does exist, but the material world makes it transform in different ways. For instance, donating money to the homeless will allow the homeless to thrive in a difficult situation, but giving money away to a friend who has a long history of abusing friendship for the sake of monetary gain will only perpetuate these actions. Both situations are about giving financial support, but the latter is dangerous because it does not solve the problem, while the former truly attempts to solve the problem. Whichever philosophy is preferred, both these fundamental principles from Hinduism and Platonism transcend to humanity as well.

Hinduism and Platonism assert that every human shares an entity separate from their physical self. In Hinduism this entity is called Atman. Atman unites all human beings despite of their physical differences, and, much like Brahman, the diversity within humanity is only an illusion and part of the material world. The concept of Atman means that humans should not identify with their physical self or with any idea based on the physical self because this façade is not real. This identification with Atman also means that one should not identify with other material objects and false human constructs like fortune, fame and egoism; only Atman is the true unit of all humanity. In Platonism the element that is separate from humans is referred to as the soul. Plato asserts that "the soul exists before birth, it is indestructible, and will exist eternally after death" (Stevenson, Haberman, and Wright 81). This definition of the soul implies that only the soul is real, while the physical body is finite and bound to change. Plato also claims that the soul is composed of three parts: Reason, Appetite, and Spirit. Reason contains the logical and real concepts that humans are capable of making, Spirit comprises emotion, impulse and passion, and Appetite is all the physical desires and wants, like hunger and lust. These concepts are important because Plato believes that Reason needs to dictate the other two parts of the soul in order for humans to understand the soul and not identify with the physical body. Both philosophies assert that one of the main problems in humanity is that humans fail to understand their true selves, whether this true self is Atman or the soul.

Both Platonic and Hindu principles assert that human ignorance is the root of all problems. According to Hinduism, humans are ignorant because they fail to deeply understand Brahman and Atman, and "if someone were to depart from this world without perceiving his own world, it will be of no use to him as it remains unknown to him..." (Stevenson 13). If a person does not separate his false self from his true self or, worse, if he thinks his false self is "real," then he may as well cease to exist after death because the persona he identified himself with did not exist in the first place. More importantly, the failure to understand the metaphysical reality leads to humans separating themselves "from others, from the very source of life, from the One, and

even from our own true self" (Stevenson, Haberman, and Wright 43). By dividing themselves, humans taint the definition of humanity. Even though a poor person is no different from a rich person, and a woman from a man, many people of a certain group face discrimination due to these divisions. Ignorance ensues because people divide themselves and fail to understand the basic concept of Brahman and unity. Plato also believed that the lack of knowledge was detrimental to humanity. In his famous Allegory of the Cave, Plato compares the broken human condition with "people chained like prisoners, facing the inner wall of a cave in which all they can see are mere shadows cast on the wall, knowing nothing of the real world outside" (Stevenson, Haberman, and Wright 83). This evocative image illustrates how humans make wrong inferences when not presented to the true facts of life. More specifically, humans become ignorant when they allow their Appetite and Spirit to dictate over their Reason. When humans have an unbalanced soul, they act on emotions and physical desires, and, similarly to Hinduism, these actions lead to societal damage. The lack of reason can be seen whenever a person inclined purely on physical desire sexually assaults another person without consent, or how older generations inclined on emotion feel that same-sex couples who are raising children are immoral and disgusting. As seen in these aforementioned examples, Plato believes that "the problems of human individuals... are intimately related to the defects in human societies" (Stevenson, Haberman, and Wright 90). Plato suggests that humans directly influence the greater society they live in, and vice versa; this concept, which is also applicable to Hinduism, can be seen with the anti-gay Ugandan laws that passed in late 2013. A group of American Evangelists traveled to Uganda to spread hatred against the LGBTQ community, and, in addition to the discriminatory laws, lead to a rise in hate crimes against those in LGBTQ community (Bowcott). The events that happened in Uganda are alarming examples of how the vicious cycle between ignorant individuals and society leads to disastrous results. While ignorance is prevalent in society, Hinduism and Platonism promise that there is hope to eliminate ignorance.

This hope, according to these two philosophies, is knowledge. In Hinduism, this knowledge is acquired through "a meditative practice designed to lead on to the insightful realization that 'I am Brahman'" (Stevenson, Haberman, and Wright 48). Many Hindu followers believe that meditating allows humans to detach themselves from the material world, which allows humans to see their Atman. In the modern sense, meditation can mean any deep analytical thought process that allows a person to see the world beyond what it seems it is instead of accepting the facts blindly. Plato gives a more thorough explanation of acquiring knowledge. He believes that education is the way to create harmonious individuals and society, and he understands that "the point of legislation is not to make one section of a community better off than the rest, but to engineer this for the community as a whole" (Stevenson 41). Plato acknowledges that, in order to live in a harmonious society, the common good of the entire society is more important

than the self-interested welfare of one single individual. This belief suggests that humans must work together and compromise in order to thrive in society. An example of a lack in compromise between individuals and society is how many states in America only allow abstinence-only education, despite the fact that it has been repeatedly proven that this type of education does not reduce teen pregnancy (Stanger-Hall and Hall). This example shows that it is more important to educate the majority on factual human sexuality rather than teach abstinence-only education for the deeply-religious few. With knowledge, Hinduism and Platonism allow the perfect societies to thrive.

No matter how distinct the backgrounds of each philosophy are, Hinduism and Platonism prove that the realization of the metaphysics, unity and knowledge can eradicate ignorance. Above all, the fact that these two philosophies share many principles shows that humans, no matter how different they are from each other, can work together for a better way of living. These ideas inspire many modern philosophers to seek the metaphysical and humanistic truths of life.

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Finalist for Philosophy Department Student Colloquium and David Arthur Memorial Scholarship Prize

In Defense of Sartre

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The Nobel Prize in literature is often awarded to individuals who produce outstanding works in writing in terms of style or ideas, so it should come as no surprise that Jean-Paul Sartre was awarded the prize for his ideas in existentialism, mainly his idea that humans are self-defining creatures condemned to freedom. Yet our growing understanding of the universe leads us to believe that we live in a determinist reality, and at face value these two ideologies seem incompatible. So for society to believe that the Nobel Prize still holds merit there must be some reconciliation between Sartre's radical freedom and determinism (as well as a jettison of aspects of Sartre's philosophy that cannot be reconciled), and this can be understood through a better understanding of and analysis of Sartre's philosophy of human experiences and subjectivity, an individual's unique will, and adoption of an individual's own morality.

The core of this debate of incompatibility begins with Sartre's viewpoint that "the making of our individual choices [are] fully self-conscious, [and] awareness that nothing determines them" (Stevensen et. al 239). The other viewpoint is along the deterministic lines of what "Freud would tend to claim that there are unknown causes determining our choice" (210) in addition to the known causes influencing our decisions. So it would appear that Sartre's existentialism fails to grapple with this idea that prior causes will determine our current decisions. Therefore our starting point for dissecting this topic should be what exactly Sartre meant by existentialism.

In *Existentialism is a Humanism*, Sartre quite eloquently and abruptly states that "'existentialism' is a doctrine that makes human life possible and also affirms that every truth and every action imply an environment and a human subjectivity" (18). Thankfully Sartre grants us a definition of existentialism that is devoid of any notion of incompatibility so we can discern what is really at the core of existentialism that is compatible with determinism. The crux of this statement underlines how Sartre views human experience, in that it only makes sense to think about human actions from the human's own subjective experience and that it can only contain meaning from the subjective experience. It may very well be that our only understanding of human's experience can only come from subjective introspection, but this feature says nothing

of what affects human experience and it is still entirely reasonable to think that predetermined causes can affect a subjective experience. While someone may have a transformative experience that was determined to happen, such as the inevitable death of a loved one, this experience still exists and is still reflected on subjectively. So it should not be extremely controversial to think that existentialism is not dependent on either a determinist or libertarian worldview.

This sentiment is later developed a bit further with the statement that “man is not only which he conceives himself to be, but that which he wills himself to be” (22). This statement seems to be the first real divide in that humans can choose what they will. The first part of the statement says that there is more to man than the mere facticity such as hair color and height, and that there is more to man than this. For Sartre, the true aspect of man is what he wills himself to be and this self-willing can only be through their own subjective experience. It seems that Arthur Schopenhauer put this idea to rest with his famous quote, “Man can do what he wills but he cannot will what he wills”, placing doubt on the idea that man can truly choose his will. Sartre failed to really contend with the idea that parts of the of a human factor into decisions of the will, yet even if we assume or have knowledge that the will is predetermined by a causal string of events, this says nothing of Sartre’s larger point in that there is more to a man than mere facticity. If our wills are truly predetermined then while man may not choose the will in any free sense, it does not detract from Sartre’s idea that the will is one of the defining characteristics of a person’s meaning. While our will (and the meaning that the will places on our life) may be determined by our genetic makeup, life experiences, nationality, language or other aspects of facticity, this does not invalidate the fact that the will is still subjective to the person and only exists for that person. No illusions of free will have to be held to still hold the idea that our will is part of the larger aspect of our predetermined self-definition that is uniquely ours.

A natural conclusion of the idea that our will says something about us as humans is Sartre’s idea that “Man is nothing other than his own project. He exists only to the extent that he realizes himself, therefore he is nothing more than the sum of his actions, nothing more than his life” (37). Sartre’s philosophical brilliance shines through in statements like these because he makes the connection that actions are a manifestation of what the mind believes and so any action is an indication of a human’s self-definition for themselves. While Sartre might have thought this statement indicative that humans acted independently of factors in deciding the meaning of their lives, there is no aspect of this statement that suggests that predetermined actions are not indicators of a person’s unique and subjective character. For example, in Star Wars, Anakin Skywalker was predetermined to bring balance to the force, yet Anakin decided to take a 20 or so year detour of bring even greater imbalance before correcting himself and fulfilling his destiny. Did the fact that Anakin was predetermined change the sum of his actions

and the extent to which he realized himself? Could his actions, however predetermined they might be, even possibly be the imposing of anyone other than his own will? While the sum of

Anakin's actions were influenced by his upbringing, his genetic makeup and his social influences, they were still uniquely his experiences and subjective interpretation that only existed for him, keeping in line with Sartre's overarching point.

One of Sartre's overarching notions in his idea of existentialism is that "[s]ubjectivism means, on the one hand, the freedom of the individual subject to choose what he will be" (23). This thought, along with the idea that describe of Sartre's view that "[w]e must accept our responsibility for everything about ourselves- not just our actions, but our attitudes, emotions and characters" (239). Unfortunately Sartre failed to understand our current understanding of psychology and neuroscience, which fully exhibit causal effects of actions and emotions, some that are often out of our control. This appears to be a point in Sartre's philosophy that will need to be discarded as it is incompatible, yet the point of the individual's subjectivism manifesting itself on decisions exists regardless. The facticity of an individual's situation limits the freedom that can be exhibited, and Sartre realizes this to some extent, yet Sartre fails to realize the role facticity plays on influencing and deciding the 'freedom' an individual exhibits.

The real world application of Sartre's existentialism was fiercely criticized for Sartre's rather understandable position that "Man makes himself; he does not come into the world fully made, he makes himself by choosing his own morality, and his circumstances are such that he has no other option that to choose a morality" (46). It is actually stunning how deterministic this quote is, and none of it can be construed as an argument against a deterministic worldview. When Sartre says that 'Man makes himself', part of the deterministic worldview is that the man's facticity, the genetics, the experiences, the influences, factor into making himself. The morality that the man has no other option to choose as well is informed by a causal string of events such as a victim of child abuse later going on to adopt a morality that protects vulnerable beings that are helpless. While Sartre's rhetoric obfuscates the point by adding in needless admonitions of free will such as the man choosing a morality, we need not believe the man chooses the morality because at the core, the man is adopting a certain morality based upon his own subjective facticity that can only exist for him.

Sartre realized that his existentialist philosophy was optimistic for mankind, leading him to even say that "existentialism is optimistic. It is a doctrine of action, and it is only in bad faith- in confusing their own despair with ours- that Christians are able to assert that we are 'without hope'" (54). Clearly there is something to be gained from Sartre's philosophy, but it cannot come at the cost of our understanding of our world. This paper is by no means a solid or

intricate reconciliation of radical freedom and determinism but there is something to be acknowledged and learned through how much of Sartre's philosophy is compatible with determinism through a deterministic understanding of human experience and subjectivity, the meaning that individuals place on themselves by 'making themselves' and the admonition of an individual choosing morality based upon their facticity.

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Two Old Men

Barak Grogan

Barak Grogan is an English major and has a passion for writing. He hopes to be an author of novels and short stories, and he believes that his Christian beliefs should influence and be recognized within his writings.

As I passed the old church and walked across the grassy field, I drummed the pocket of my pants, listening to the odd sound of my fingers tapping against folded paper through the fabric of my jeans. The paper was a letter—my reminder.

The grass in front of me began to slope downward toward the bank of the river, but I stopped just as I began to make my descent. At the river's edge, a bearded man a little older than me stared down at the flowing water.

"I didn't think you'd come, Pastor," the man said.

I did not answer, but walked down the slope, stopping a few feet behind the man.

"I've got some things I need to..." he shrugged. "I tried to apologize, but—"

At that moment, he turned to me. I suppose he might have been looking for me to finish his sentence, but as the expression on his face changed from sorrow, to mild surprise, and then to grave resignation, he simply nodded and turned back to the river.

I remained silent for a few minutes. Taking a cue from the man, I looked down into the river. Two men—he, old, and I, on the cusp of the same—watching the water.

Finally, I stirred from my reverie and looked at the man.

"What is it that you seek?" I asked.

It was his turn to extend the silence, and it was some minutes before he responded.

"I have heard," he said slowly, "that it is possible for one's sins to be washed away." "You are a sinner." It wasn't a question.

He turned to look at me and I shifted under his gaze. The letter crinkled in my pocket. His eyes moved down to the source of the sound, and then, nodding again, his expression understanding, he turned away.

“Do you seek baptism? To be washed of your sins?” I asked.

“Was that not your intention in coming here?” he asked. “To baptize me in these waters?”

I smiled, though there was no humor in it. “Yes, to bury the old man, but not, I’m afraid, to watch the new man rise.”

“Then why do we delay?”

The man, without waiting for my answer, stepped down into the river. It was not a wide river, perhaps some fifteen feet across, neither was it deep. When he was in the middle of the river, he stopped.

I hesitated. I wanted to do this, but I could not ignore the protestations of my soul. After some moments of battle on a distant plane, I removed the letter from my pocket, set it on the bank, and stepped into the water. It was cold, but the current was weak, and I had no difficulty, except that posed by my soul, in reaching the center of the river.

“Are you ready, then, to be baptized?” I asked. “Are you ready for the blood to cleanse the debt of your sins?”

“But whose blood?” he asked, but, as if he expected me to not answer, he waved his hand. “Yes, I am ready.”

As I neared the church, the door to the pastor’s office opened, and Pastor Dayne appeared in the doorway. He immediately caught sight of me, and his eyebrows rose and his eyes widened.

“Why, Phillip!” he exclaimed. “Are you well?”

I looked down at my wet person, and in my dazed state, it took me a moment to recall what had occurred.

"Ah. Uh, y-yes," I stuttered. "I am well. Only, for my dear Eleanor's sake, I have become as old as I was when I was baptized so many years ago."

Pastor Dayne's eyes, filled with fear, danced past my shoulder toward the river.

"What have you...?" he whispered.

"I have buried an old man," I said, water dripping from my hands, "and I have risen an old man in his place."

Two Poems

Roshelle Czar

Roshelle Czar was born in Karachi, Pakistan and moved to the United States at the age of nine. Coming from a different land and culture, she felt isolated, but eventually became very fond of California. She lived in San Francisco for ten years and moved to Bakersfield in 2012.. This is her second year at Bakersfield College and she is an English major. Her love for literature ignited at a tender age when she began taking frequent trips to bookstores with her dad. Currently, she is the president of International Student Association Club, Tutor for English, and Senator for Student Government.

"Defeat"

Surrender to it?

It's pain.

Breathe it?

It's unbearable.

Rise to it?

Gain in defeat.

Dwell in agony?

Burn in the flames.

Dance in the rain?

Melt in the snow.

Break your heart?

Until it breaks you free.

"The Fragile Heart"

Your heart never wants purity,

The heart is raw.

Your heart never wants to listen,

It knows no language.

Your heart never wants freedom,

It's caged in a body.

Your heart never wants recognition,

It merely gives.

Your heart never wants the truth,

It's a delicate mirror.

Your heart never wants to love,

Then, the soul was found.