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Table of Contents

History

"California: An Oenophile's Paradise" Amy Daley.....	6
"Engineering a Disaster: The Corps' Road to Redemption After Katrina" Mark Stevens.....	14
"Pedestal Removal—Painful, But Necessary" Jalissa Williams.....	20

Literary Criticism

"Like Father, Like Daughter: The Correlation Between Humbert and Lolita" Amanda Azemika.....	24
"Yoakum's Dixie" Brynn L. Galindo.....	28
"Some Things Never Change" LaKeisha Nellums.....	30
"Heroism or Cowardice? Janie Crawford in <i>Their Eyes Were Watching God</i> " Caitlin Stone.....	34

Personal Essay

"To Unthaw or To Thaw" Debbie Charles.....	38
"Two Perspectives" Gabriel De La Rosa and Veronica De La Rosa.....	41

Philosophy

Winner, 2011 Bakersfield College Philosophy Department Student Colloquium

"A Science of Morality?"

Bob Kelly.....44

"Is Palliative Sedation Simply Legalized Euthanasia?"

Julie Schoell.....51

Politics and Social Comment

"The End?"

Daniel Andriano.....58

"The American: "Dream On""

Tonya Flores.....60

"California's Population Problems: The Effect of Growing Population in the 1990s"

Vincente Gutierrez.....64

"Parent Involvement in the Child's Academic Success"

Angelica Martinez.....73

"Racial Identity in America"

Mary L. Sickler.....76

"Controlling Mr. Smith"

David Waller.....79

Featured Works

Finalists for Philosophy Department Student Colloquium

"Healthy Hatred vs. Toxic Envy"

Michael O'Hearn.....84

"Investigation of the Special Moral Obligation Towards Kin and Its Relevance to Utilitarian Theory"
Jake Reed.....88

Finalists for David Arthur Memorial Scholarship Prize

Winner, 2012 David Arthur Memorial Scholarship Prize

"Eating High and Letting Die: Our Self-Destruction"
Abelardo Valdez.....93

Runner-up, 2012 David Arthur Memorial Scholarship Prize

"Conscious Replolds"
Aaron Colson.....99

History

California: An Oenophile's Paradise

Amy Daley

Amy Daley is the co-owner and body piercer of Modern Electric Tattoo Company in downtown Bakersfield. Her major is in Business Marketing. She has many interests including traveling, wine tasting, art shows, and reading. This paper was written for HIST B18, and was nominated by Professor Paul Beckworth.

For the last three decades, California has been well renowned for its production of fine wine. California has wonderful seasonal climates and soil to grow incredible vineyards; the environmental benefits of California's terrain are the vast landscaping and indigenous plants that grow wildly throughout the state; these plants absorb the extra carbon dioxide and deposit it into the soil as organic material valuable to the agriculture being produced. Before the state's breakthrough at the Paris Wine Tasting of 1976, the whole world believed that there was not a wine that could compare to those from French wineries. Nevertheless, California has been manufacturing wine for centuries but had not received any recognition for its quality.

The first recorded production of wine in California was after the Sacred Expedition during the Spanish mission expansions of Father Junipero Serra. Lee Shippey wrote, "It's an old California custom to put pleasure before business, or, at least, to make pleasure an essential part of the business of living... The drinking habits of the Spanish Californians were simple and pleasant; the missions became famous for their wines and brandies" (Shippey). The foremost goal of a Spanish mission was to develop into a self-sustaining operation. The Mission Indians cultivated many types of agriculture. Additionally, the men constructed buildings and the women produced clothing to support the enterprise even further; though, farming was a major industry for each Spanish mission. Production of wine and brandy was a form of currency; however, the wine wasn't just used for trade and pleasure, but it was also consumed during sacrament as well.

Father Junipero Serra was a Majorcan Franciscan priest who founded the first Alta California Spanish missions of the Las California's Province in New Spain. He returned to San Diego to work on the mission there, and then founded Mission San Juan Capistrano in 1776, the year of the American Declaration of Independence (Morgado). In 1779, he was the first to plant grapes in California using them for fermentation at Mission San Juan Capistrano. From the time of the mission's founding, it was evident that the territory near San Diego was covered with wild grapevines which resembled cultivated vineyards. Subsequently, the mission planted cultivated grapes brought from Old California, which had already produced wine grapes, not only for use

at Mass but also for the table. (Maynard J. Geiger) Before refrigeration was created, wine and brandy became very important to the Spanish mission trade system because of its alcohol content acting as a natural preservative allowing them to store their merchandise for long periods of time. With the production of wine, the Spanish missions were able to manufacture a long-lasting and well desired product for trade.

Father Serra died on August 28, 1784 when Spain still owned the California territory but would lose the region to Mexico in 1810. Northern California's wine region, Alta California, became a part of Mexico following its successful war for independence in 1821; conversely, President James K. Polk made it his goal to obtain California. Shortly after the beginning of the Mexican-American War in 1846, a group of American settlers in Sonoma declared an independent California Republic in Northern California.

There are five major vineyard regions in California: Los Angeles, south of San Francisco Bay, Sonoma, Napa Valley, and San Joaquin Valley. Each region specializes in specific varieties due to the area climates and atmospheres. Because our state has such diverse surrounding, we are able to mimic the environments of the European vineyards. Los Angeles winegrowers specialize in dessert wines due to the warmer temperatures. The cool weather from the south of San Francisco Bay can create sparkling wine and Bordeaux imitating those from Champagne, France. Sonoma is capable of manufacturing many varieties of wines because of its cool weather. This county also exports wines in bulk for producers in other districts. The San Joaquin Valley has a very warm climate which produces simple table wines such as Sherries and Port wines just like Spain. Napa Valley is a prime region for wineries in California. The very cool temperatures year-round mirror those of Germany and France. Today, Napa Valley is the best known wine region with a long history of their vineyards; however, Napa Valley's chronicle came a bit later than most other areas in California. Sonoma and Los Angeles had industrialized numerous vineyards decades before Napa Valley began its' industry. It began with a settler named George Yount. He was the first to plant a vineyard for his own use in the 1840s. In 1861, a German emigrant named Charles Krug made the first commercial wine in Napa Valley. (Thompson)

In the late 1840's, Agoston Haraszthy voyaged to California because of the Gold Rush. Not having much luck gold mining, he journeyed south. Haraszthy was a Hungarian-American traveler, writer, and innovative winemaker in Wisconsin and California. He had an immense impact on Californian vineyards; he often is referred to as the "Father of California Viticulture". Haraszthy planted fruit orchards, had his own butcher shop, and structured an organization to section large plots of the San Diego Bay shore into a metropolis. The land between Old Town and New San Diego was called Middle San Diego; it was also unofficially known in San Diego as

"Haraszthyville." While in San Diego, Haraszthy imported grape vines to California. Some variations of grapes came from the eastern United States, and others came from Europe. He also planted a vineyard on a region of land near the San Diego River. In the first election held under the new American administration of California on April 1, 1850, Haraszthy was elected the sheriff of San Diego County. On September 9, 1850, California was officially admitted to the union as the 31st State in the United States of America.

Haraszth bought a small vineyard northeast of San Francisco and named it Buena Vista in 1856. He purchased additional acreage to his original purchase, ultimately acquiring more than 5,000 acres. He was an advocate of hillside vineyard propagation. Haraszth believed that vines should be allowed to grow without irrigation but utilize the natural processes of nature by planting on the hillsides. The California State Agricultural Society published Haraszthy's "Report on Grapes and Wine of California." It contained useful guidance for creating vineyards, expert techniques and wine making methods. In his report, he motivated a proposal to grow grapes throughout California. In 1863, Haraszthy formed the Buena Vista Vinicultural Society which was the first large corporation in California. Their goal was to export wine from California nationally.

For many decades, vineyards and wineries throughout the state California flourished until the late 19th century where California saw the arrival of the phylloxera epidemic. The phylloxera infestations had already devastated French and European vineyards and soon made it to California. Many smaller vineyards did not survive because of finances and lack of proficiency. However, just like most others who had been affected by the phylloxera outbreak, the larger Californian vineyards would find a solution and once again prosper in wine making. A well-known remedy at the time was grafting resistant American rootstock. California's wine industry was able to rapidly recover and advanced to the opportunity to expand. By the turn of the 20th century, nearly 300 grape varieties introduced to California by Agoston Haraszthy were being grown, supplying nearly 800 wineries in the state. The planting of new grape varieties was a virtuosic idea; that is until prohibition began.

During World War I, on August 1, 1917, Congress proposed wartime prohibition and a few months later the House of Representatives passed a revised version in December 1917. Many of the states wanted to ban the sale and production of liquor for numerous reasons. The reason that had the most impact on the debate was to allow more resources to be focused on the war effort against Germany; however, the resolution was not passed in to law until after the war. Another justification for the movement was that many people who were for prohibition associated crime and morally corrupt behavior with minorities and alcohol.

Soon after World War I, on January 16, 1919, the Eighteenth Amendment went into effect. Prohibition in the United States, also known as The Noble Experiment, had begun. According to Jack Rakove's book, *The Annotated U.S. Constitution and Declaration of Independence*, Congress passed the Eighteenth Amendment on December 18, 1917 in which it states, "after one year from the ratification of this article the manufacture, sale, or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof for beverage purposes is hereby prohibited." (Rakove)

A short time into prohibition, the Volstead National Prohibition Act and the Eighteenth Amendment to the U.S. Constitution in 1920 was implemented. These laws nearly destroyed California's wine commerce until an ingenious loophole was discovered. Under Section 29 in the Volstead Act, it allowed individual farmers to make certain wines "on the legal fiction that it was a non-intoxicating fruit-juice for home consumption" (Time Magazine); some wineries realized that they could acquire permits that allowed them to legally continue making wines for non-beverage additives, medicinal use, and sacramental practice.

Two companies, Fruit Industries, Inc. and Vino Sano, took it a step further and designed a product they called "wine bricks." The companies informed their customers to dissolve the brick in water, but not let the fruit juice sit hidden away for a certain period of time because it would then turn the liquid into wine. In August 1931, the article "Prohibition: Wine Bricks" was published in *Time Magazine*; it stated, "... an independent California concern went a step farther toward simplified wine making. They put on the market a patented grape concentrate in solid form about the size of a pound of print butter. Known as Vino Sano, selling at \$2 each, these nonalcoholic wine bricks were flavored sherry, champagne, port, claret, muscatel, etc. Instructions came in the form of warnings against dissolving the brick in a gallon of water, adding sugar, shaking daily and decanting after three weeks. Unless the buyer eschewed these processes, 13% wine would be produced." (Time Magazine) This exploitation created a new revenue and venture for the Californian wineries; they were able to legally distribute their fruit juices under the pretense that the customer would be responsible for their own actions.

Newly elected President Franklin Roosevelt knew that Americans were not pleased with the government interfering with their interests, and prohibition was not aiding the Great Depression that the United States was engaged in. Roosevelt signed into law an amendment to the Volstead Act known as the Cullen-Harrison Act on March 22, 1933. This act allowed the production and sale of certain kinds of alcoholic beverages and beer. "The Eighteenth Amendment providing for national alcoholic prohibition is distinctive for two reasons: it represents the only successful attempt to incorporate sumptuary legislation into the

Constitution, and it is the only amendment to have been repealed.” (Vile) On December 5, 1933, prohibition ended with the ratification of the Twenty-first Amendment repealing the Eighteenth Amendment. The United States alcohol prohibition lasted from 1920-1933. California’s wine industry would once again thrive and regain its reputation.

The history of California wineries has always been affected by turmoil and difficulty. During prohibition though, it suffered greatly, perhaps more than most industries during this time. Quickly after ratification of the Twenty-first Amendment, entrepreneurs came to save the California wine industry in the 1930’s. By rebuilding the old wineries, cleaning out the spider-infested casks, and replanting the older vineyards, these unknown individuals invested much time, money and effort to see that California could once again proudly produce wine. (Fisher)

Georges de Latour seized his opportunity to cultivate in California’s wine industry after the Twenty-first Amendment was ratified. He went to Europe in hopes to find someone to help rebuild his company Beaulieu Vineyards. In 1938, he discovered Andre Tchelistcheff and brought him to California for his knowledge. To some oenologists, Tchelistcheff is known as America’s finest winemaker and entrepreneur.

Born in Moscow, Russia in 1901, Tchelistcheff began his career in the military to follow in his father’s footsteps. His passion was for wine though. He left the military and went on to study oenology, fermentation, pasteurization, and microbiology in France. When Latour brought Tchelistcheff to California, he quickly made an impression in Napa Valley. He was an impresario and presented new techniques and processes to the region, such as aging wine in small French Oak barrels to create higher quality wines. Furthermore, he created new techniques to help with frost protection and cold fermentation. Tchelistcheff died in 1994 but was entered into the Culinary Institute of America’s Vintners Hall of Fame in 2007.

Robert Mondavi is probably the most well known in oenology. In 1937, Mondavi graduated from Stanford University with a degree in economics and business administration. He began his career in winemaking through his family. His father, Cesare Mondavi, created a prosperous fruit packing business packing and shipping grapes to the east coast primarily for home winemaking. A few years later, his family purchased the Charles Krug Winery in Napa Valley from James Moffitt. Soon after, there was a dispute between Robert Mondavi and his brother. This inspired Mondavi to open his own vineyard; in 1966, he started the first major winery built in Napa Valley in the post-Prohibition era. The winery’s first harvest is celebrated with the first Blessing of the Grapes. (Robertmondavi.com) Mondavi effectively developed a number of premium wines that earned the respect of connoisseurs. The Robert Mondavi Institute for Wine

and Food Science at the University of California, Davis opened October 2008 in his honor a few months after his death.

The biggest effect on California's viniculture history was created by Steven Spurrier. He organized a Paris Wine Tasting in Paris on May 24, 1976. He also administrated a wine school and hoped to increase his marketing on the occurrence of the United States Bicentennial. To help better explain a wine tasting competition, one must know what is being judged. There are many factors to consider when tasting wine; color tells a lot about the wine. Different grape varieties give different color. If the wine was aged in wood, this too has an effect on color. Then there is the swirl. This allows oxygen to absorb into the wine. It also releases esters, ethers, and aldehydes that combine with the bouquet of the wine. (Zraly) Smell plays a most important role of wine tasting. It is appropriate to smell the wine at least three times. The third smell will be more distinctive than that of the first. By smelling, one is able to point out some defects of a wine. If the wine smells like vinegar, then the wine has too much acetic acid. If the wine smells like burnt matches, then the wine has too much sulfur dioxide. Taste is a key dynamic in judgment. Using different parts of one's tongue will affect the different flavors. The tip of the tongue senses sweetness while the middle of the tongue can detect fruitiness and other characteristics. Acidity of the wine can be found on the sides of the tongue. Overall, the aftertaste is the equilibrium of the components of the wine. In the end, savor the flavor. This will determine the conclusion. Every person is unique, so everyone likes diverse essences. These are some of the techniques the judges used during the competition.

Spurrier set out to prove if Californian wines could compete with the great French wines. The tasting panel consisted of 8 French men and 1 French woman to judge the competition. Six California Cabernet Sauvignons competed against four of the top red wines from Bordeaux and six California Chardonnays were up against four highly regarded whites from Burgundy in the 1976 blind test taste. (Calwineries.com) During the competition, only one journalist showed up to record the occasion; Time magazine's correspondent George M. Taber covered the event.

The event began with the tasting of the Chardonnays. First, third, and fourth place went to California. In hopes that French would win the red wine division, Spurrier notified his judges that California had won the Chardonnay category even though he was not suppose to. Many wine enthusiasts consider red wines to be even more import than white. In the second part of the competition, California won first place again; however, France won second through fourth.

In the end, California was on top. Most people were still in disbelief that France lost the competition. George Taber published his article in *Time Magazine* and word spread. Another competition was held in San Francisco in 1978 and a Wine Olympics was held in in 1979, where

California took top prize again. The world would now know that California could produce some of the greatest wines. Customarily, the White House would serve French wines since George Washington was President and up to Lyndon B. Johnson. John F Kennedy loved French wines; but, it wasn't until Johnson took office that only American wines would be served at the White House.

Today, California would be the fourth largest producer of wine in the world if it were an independent nation. Also, California ranks first in wine consumption in the United States, followed by Florida, then New York. According to the California Wine Institute, there are currently 2,843 registered wineries and 4,600 wine growers in California (Guide).

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Engineering a Disaster: The Corps' Road to Redemption After Katrina

Mark Stevens

Mark Stevens is an international student from Canada who is currently majoring in Computer Science. His research paper about Hurricane Katrina provided a means for him to learn more about the reasons why the storm was so disastrous. He learned a great deal about how to write a research paper from his English professor, Kathy Freeman.

The destructive force of Hurricane Katrina could be felt across the world. This very same world has become much smaller thanks to the advances in technology and media. During and after Katrina, the media served up a healthy dose of despair and sadness as people everywhere watched the city of New Orleans get washed away in the flooding that occurred as a result of the storm. The blame for the damage that was caused by Katrina is a burden shared among many entities, including Mother Nature; however, the blame for the resultant flooding has been directed mostly towards the group that designed the levee system within the city: the U.S. Army Corps of Engineers. This was a levee system in which many citizens relied on and trusted to hold strong in the wake of disaster. The Army Corps of Engineers has accepted blame, and even been sued, for much of the flooding that occurred as a result of the storm; however, it is learning from its mistakes as a means to design an improved levee system for New Orleans post-Katrina. The corps' path to redemption is not an easy one.

Hurricane Katrina was an immense storm that devastated infrastructure and destroyed human lives, both figuratively and literally. How did the waters rise so high during the hurricane? According to the "Tropical Cyclone Report" for Hurricane Katrina via the government website for the National Oceanic and Atmospheric Administration, author Richard D. Knabb and others reveal that, "The data also indicate a storm surge of 15 to 19 ft occurred in eastern New Orleans, St. Bernard Parish, and Plaquemines Parish, while the surge was 10 to 14 ft in western New Orleans along the southern shores of Lake Pontchartrain" (9). Trying to describe the height of the storm surge, one would have to imagine three grown men standing on top of each other. Indeed, it is a rather formidable and frightening image to conjure up, especially for citizens who live in a city that lies mostly below sea level.

The storm surges created by Hurricane Katrina inundated the bodies of water and canals in and around New Orleans. In his essay for the book, *City Adrift: New Orleans Before and After Katrina*, author John McQuaid discusses the origins of the levees in New Orleans and the role the U.S. Army Corps of Engineers played in their conception, and in many cases, ultimate

demise. McQuaid reveals a study conducted in 1985 in which the corps tested water pressure on a steel wall erected in the ground in a controlled testing area similar to that of New Orleans. According to McQuaid, "The experimental data suggested that as rising water pushed against a wall, gaps could open up between the steel foundation and the earth in which it was supposedly firmly anchored and that water pouring into such a gap could destabilize the entire structure" (21). Unfortunately, this was a foreshadowing of things to come. This test shows that the corps had previous knowledge that the levees in New Orleans could fail, and the specific way in which that could happen.

The city of New Orleans is of great size and therefore it is reasonable to assume that the levee system within it would have to be somewhat complicated and intricate by design. In the *Journal of Geotechnical & Geoenvironmental Engineering*, author Inthuorn Sasanakul and her colleagues provide an in-depth study regarding several of the levees that failed in New Orleans during Hurricane Katrina. They reveal the source behind the breaches that occurred in the 17th Street and London Avenue canals - two of the biggest breaches during the hurricane. The ruptures in both of these canals stemmed from weak earthen bases - the 17th Street Canal had a clay footing, while the London Avenue Canal consisted mostly of sand (657). As previously mentioned, the results of the tests conducted in 1985, twenty years prior to Katrina, indicated that proper reinforcement of the soil around the levees was a crucial aspect of their stability. There is no way to tell if the corps decided to simply ignore these test results, or if there were other factors at play here. Trying to figure out the meaning behind governmental motives is not an easy task for anybody. As a result, there is usually not a simple answer.

Another canal that suffered large breaches to the levees surrounding it was the Inner Harbor Navigation Canal (IHNC), as Raymond B. Seed and his colleagues discover. They focus on the flooding that occurred in New Orleans East and St. Bernard Parish, most of which stemmed from water overflowing over the tops of the levees in the IHNC. Seed states, "The levees along major portions of these two frontages were constructed primarily using locally available materials dredged from the excavations of the adjacent shipping channels, and large portions of these levees were thus comprised of largely uncompacted soils of variable character and consistency; materials with relatively poor resistance to erosion" (716). As with the 17th Street and London Avenue canals, the levees in the IHNC were poorly designed. This poor design stemmed once again from the soil surrounding the levees. These levees, along with the 17th Street and London Avenue canal levees, failed to do what they were designed to do. The corps was responsible for building and maintaining them, so blaming the agency may seem reasonable at first.

As with most issues that arise in this great country, when something goes wrong it is the American way to sue the pants off whomever is thought to be responsible. The corps was indeed taken to court over flooding that occurred in New Orleans, as Adam Nossiter writes about in a New York Times article in 2008. He describes the general reactions of the more than 350,000 plaintiffs in a failed lawsuit against the Army Corps of Engineers, and the judge's reasoning for ruling in the corps' favor. According to Nossiter, "Judge [Stanwood R.] Duval said he was powerless to rule favorably on the lawsuit because the Flood Control Act of 1928 granted legal immunity to the government in the event of failure of flood control projects like levees" (16). The government was able to hide behind immunity as a way of shielding itself from liability. The judge may not have been able to rule against the corps for faulty levee systems, but perhaps there was another cause of the flooding that occurred on that fateful day in August 2005.

The technical failure of various levees throughout New Orleans has been discussed and explored by many engineers and scholars, and most likely will continue to be discussed for many years to come. Pushing past the specific breaking points of each of the levees is a more important matter to look at: how did water levels affect these levees? In an article for the journal, *Social Science Quarterly*, author William R. Freudenburg and his colleagues discuss the man-made aspects of Southern Louisiana that contributed to the destruction of New Orleans during Hurricane Katrina. They delve into the history of the Mississippi River-Gulf Outlet (MRGO) and the effects that it had on the breaches within the IHNC. While the water level was five to eight feet short of the top of the levees within the 17th Street Canal and London Avenue Canal, in the IHNC water rose higher than the tops of the levees and overflowed onto the other side causing erosion of the soil (502). Unless the water was strangely attracted to the levees in eastern New Orleans surrounding the IHNC and thus favored them over canals elsewhere in the city, something doesn't add up.

Why were the water levels higher within the IHNC, and how did the MRGO play a part in it? In an article entitled, "The MRGO Navigation Project: A Massive Human-Induced Environmental, Economic, and Storm Disaster," author Gary P. Shaffer and others discuss the MRGO and its effects on the environment in Louisiana. In reviewing a KEMP (2008) report, outlining the role that the MRGO had on the flooding of the IHNC during Hurricane Katrina, they discover some surprising information. Because of an expanding MRGO coastline, the storm surges from Katrina were much higher in the IHNC and thus resulted in increased water levels along the levees and subsequent flooding of the surrounding area (216). If the MRGO had been properly maintained, the flooding would have been much less devastating during the storm. Sometimes researchers have to work backwards when trying to ascertain the reasoning behind misfortune. Right after Mother Nature and the levees, the next culprit in line was the MRGO.

The MRGO would play a huge role in the effort to sue the corps for flooding caused by Katrina, according to Campbell Robertson of *The New York Times*. He writes about a court hearing that took place in March of 2009 in which the Army Corps of Engineers was successfully sued by a few of New Orleans' Lower 9th Ward and St. Bernard Parish citizens in his article, "U.S. is Liable over Flooding from Katrina." He describes the reasoning behind the judge's verdict in favor of the plaintiffs and the focus of the plaintiffs' case. Judge Stanwood R. Duval overlooked the Flood Control Act of 1928, which previously granted immunity to the government, instead finding it guilty of not managing the MRGO - the latter being a separate issue (1). While this lawsuit only affects people in eastern New Orleans, it is still a huge victory. Compensation that stems from this case will assist families that lost everything due to the flood waters. As of 2009, the corps has been deemed legally responsible for much of the flooding that occurred, something that can be argued but not changed.

Now that responsibility for much of the flooding has been assessed, it is time to take a look at the status of New Orleans and its residents in current times. Mark Guarino, author of, "Would New Orleans Levees hold for a Second Katrina?" for the *Christian Science Monitor*, talks about the mental and emotional state of New Orleanians five years after Hurricane Katrina. Guarino describes the current and future state of the levees within New Orleans. With an estimated completion date of the middle of 2011, the government is working on increasing the strength of levees by implementing T-shaped levees which are capable of supporting stronger surges than before and will reduce erosion that is caused by overtopping (Guarino). The government has stepped up to the plate with a plan to protect the citizens of New Orleans. Using these new T-shaped levees hopefully will provide a more structurally sound base for them to stand on. This addresses the poor foundation that plagued many levees prior to Katrina.

Will the levees be able to hold their own in a future storm of Katrina's size or greater? Only time will be able to reveal the outcome of these levees, although one example in recent times bodes well for the corps: Hurricane Gustav. Author Catherine Cardno writes about the effects that Hurricane Gustav had on the city of New Orleans in 2008 in her article, "Hurricane Protection System Reviewed, Deemed Successful during Hurricane Gustav," for the *Civil Engineering Journal* in 2009. She reviews a report completed by the Geo-engineering Extreme Events Reconnaissance Association that outlines the state of the levees in New Orleans during and after Gustav. According to the report, the structural integrity of the levees in New Orleans during Gustav was much higher than what existed before Hurricane Katrina (31). Although Gustav might not have been the biggest storm to hit the southern coastline, it definitely highlights the renewed flood control system of New Orleans and provides further proof that the corps has learned from its mistakes and is serious about assuring the safety of the city of New Orleans and its people.

The failure of the levees within New Orleans and the surrounding area caused massive flooding and many lives were lost because of it. Hurricane Katrina exposed a seriously flawed flood control system within the city of New Orleans. Blame only can be asserted to the organization that designed and maintained this system: the U.S. Army Corps of Engineers. While it is forced to assume responsibility for its actions, there is still hope that the corps can redeem itself and continue to work on improving the future levee systems in New Orleans post-Katrina. The current state of affairs in New Orleans appears fairly positive in regards to the recovery and improvement of the levees. Unfortunately, the much needed recovery of the MRGO and the adjacent wetlands south and east of New Orleans will be a much steeper hill to climb. Relying on the government to repair the MRGO might be an act of futility, but the improved levee system within New Orleans is definitely a good sign. It is a shame that human beings seem to learn best from their mistakes, rather than relying on the foresight that lies within.

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Pedestal Removal—Painful, But Necessary

Jalissa Williams

Jalissa Williams is a navy brat who has recently landed in Bakersfield for a few years. She is currently taking African American Literature, among other classes, and is enjoying school greatly. She plans to transfer to the University of California, Berkeley in the fall of 2013. She is winner of the English Department's 2012 Betty Jo Hamilton Scholarship. This paper was nominated by Professor Kathy Freeman.

“And certainly, certainly, this is the glory of America, with all of its faults. This is the glory of our democracy.”

– Dr. Martin Luther King, Jr.

In 2009, playwright Katori Hall’s vision, *The Mountaintop*, a play about Martin Luther King’s last night in room 306 in the Lorraine Motel in Memphis, took London by storm. After blazing through London, it skipped over the Atlantic to Broadway, flinging controversy in its wake. Hall’s King is almost painfully human; he smokes, drinks, cheats, lies, pontificates, and nearly blasphemies. This new version of King brings a heavy question to the table. Does this portrayal of Dr. Martin Luther King, Jr. hurt or enhance King’s memory and his legacy?

In the foreword of *The Mountaintop*, critic Michael Eric Dyson discusses the play and its impact on King’s image. Within this he states that the play “invites us to see King as a flesh- and-blood genius with flaws who worked fiendishly to end black oppression while fighting for liberty and justice for all” (vii). Essentially, Hall’s portrayal of King in *The Mountaintop* turns King from the two-dimensional, marble-cast saint that Americans have, almost unknowingly, shoved him into and changes him back into a real man. This transformation makes King’s legacy even more astounding because it brings to light the struggle with his own mortality, his faults, and weaknesses.

In *The Mountaintop*, Hall humanizes King far beyond how Americans traditionally view him and she makes a point of bringing attention to those changes. At a midpoint in the play, Hall’s King bluntly tells a hotel maid, “Fear, Camae, is my best friend. She is the reason I get up in the morning” (39). By presenting the viewer with this fearful King, nearly the opposite of how many Americans picture him, Hall brings King down to an earthly level. When people think of King’s actions before his death, it is almost as if they think he had no choice, as if he did this simply because he was so perfect he couldn’t do anything else. Hall’s King is far from perfect, and while he also may not have had a choice about doing something good for his people, his works

are preceded with an almost Herculean struggle with his own inner fears and vices. This adds needed dimension to the entire civil rights movement. If King had this much difficulty, what does that mean for all of the other leaders of his time? It means that they were all humans; they stepped into roles and became the mouthpieces of generations, but they shouldn't be given godhood.

In a moment of pride, Hall's King even lashes out at the God that he professes to love so much. "You got some nerve. Dragging me here to this moldy motel room in Memphis. To die. HUH! Of all places!" (49). Some might say that this rather vanguard portrayal of King would tarnish his image for future generations, that essentially showcasing his faults would shadow his greater deed. The only response to this is that white always looks cleaner next to black. In showing the true drama and heartaches that went into those few snapshots of King that most Americans have in their minds, Hall makes King into someone that the average person can relate to, instead of some semi-mythical being.

Hall has created a King that many can sympathize and empathize with. In director Adam Pertofsky's 2008 documentary, *The Witness: From the Balcony of Room 306*, he interviews those who were close to King during his public and private times. While discussing the civil rights leader's deep involvement with the Sanitation Workers Strike, one interviewee paraphrases the passionate slogan of the marchers. "We are men, and we want to be treated like men" (*The Witness*). If Martin Luther King, Jr. was fighting for the sanitation workers to be treated as men, how can his memory be treated any less? King was a man. He was a man who was passionate, brilliant, charismatic, proud, and a bit of a womanizer. He was a man who organized marches and feared for his life.

Is it wrong to place admired leaders on a pedestal? To forget their faults and focus only on the great and wonderful things that they have accomplished? No, it's not wrong, but it is also not wrong to crack that shell and let the legend shine through.

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Literary Criticism

Like Father, Like Daughter: The Correlation Between Humbert and Lolita

Amanda Azemika

Amanda Amezika is a first year student at Bakersfield College and plans to major in either English or Creative Writing. This essay, submitted in Professor Shane Jett's English B1A class, evaluates Vladimir Nabokov's critically acclaimed novel, Lolita. Amanda thoroughly enjoys Nabokov's writing style and took an interest in analyzing the two protagonists of the novel.

Author Vladimir Nabokov's novel *Lolita* and its film adaptations, one directed by Stanley Kubrick and the other by Adrian Lyne, tell the story of 38 year old Humbert Humbert and the unconventional relationship he has with his much-younger stepdaughter, Dolores Haze. Throughout Nabokov's story, Lolita exhibits a kind of sexual behavior that suggests she is mature beyond her years. Though her form of sexual expression is mature, she carries herself like a typical teenage girl. Whereas, Nabokov writes that Humbert, "Talks like a book" (114). He also uses mannerisms that are commonly exhibited by poised adults. At one point in the novel, Lolita even asks Humbert, "Of my what? Speak English" (Nabokov 149). Their differences in vocabulary and body language lead many *Lolita* audiences to question what these two individuals have in common that would allow for a relationship to ensue; but, in all actuality, there are quite a lot of underlying similarities. Through their tragic losses of family members, a mutually-shared inability to act their age, and their obsessions with Clare Quilty, Humbert's and Lolita's relation to one another goes far beyond that of just a "stepfather/stepdaughter" kind.

The first similarity between Humbert and Lolita is the lack of a healthy parental figure during each of their childhoods. In his article, "The Meaning and Morality of Lolita," Colin McGinn notes, "Humbert's mother dies when he is three in a freak accident...Harold Haze, Charlotte's first husband, quickly makes a widow of her" (35). McGinn also remarks that, in furthering Lolita's pain, Charlotte dies after being hit by a car as she "rushes blindly" towards the mailbox to send letters which will reveal Humbert to be a pedophile (36). The deaths of their parents could, arguably, be the reason for, both, Humbert's and Lolita's skewed ideas of what constitutes a relationship. They have no previous stable relationships to compare their own to, which allows them to maintain sound moral consciences as their interactions with one another progress.

Another, and perhaps more obvious, similarity between Lolita and Humbert is their attraction to unsuited romantic partners. The characteristics they seek in a partner are considered, by most, to be immoral and inappropriate. In the beginning of the novel, Humbert explains to the reader

his interest in provocative and prepubescent girls, and labels them as “nymphets.” In her article, “Scenes of Instruction: Representations of the American Girl in European Twentieth-Century Literature,” Sofia Ahlberg writes, “In *Lolita*, the “nymph” replaces the cult of the *femme fatale*” (71). Humbert describes his attraction to Lolita by saying, “What drives me insane is the twofold nature of this nymphet...this mixture in my Lolita of tender, dreamy childishness and a kind of eerie vulgarity” (*Lolita*). In contrast to Humbert’s desire for young girls, Lolita prefers to interact with older men than boys her age. At one point in the novel, Lolita is allowed to invite boys from her school to a party Humbert throws her. When the party ends, and her friends leave, Lolita “swore it was the most revolting bunch of boys she had ever seen” (Nabokov 199). Lolita finds boys her age to be boring; and, instead, finds a thrill in being with older men. Both these characters’ interests are completely inappropriate and unconventional for their respective ages.

Another similarity between Humbert and Lolita is their shared ability to deceive; and that they use this ability against each other. In his article, “The Self-Deceptive and the Other-Deceptive Narrating Character: The Case of *Lolita*,” Marcus Amit states, “The hypothesis that Humbert...deceives is based to a great extent on his behavior as a character” (195). McGinn further supports this observation by stating, “Humbert’s infatuation with Lolita is inseparable from his love of language” (35). And in that lies the problem. There are several instances where Humbert uses his “smooth talking” ability on Lolita in order to make his situation more beneficial. For example, upon her return from camp, Humbert tells Lolita that her mother is sick and in the hospital, when in fact her mother has died. Humbert explains that after Lolita inquired about her mother’s health, “I said the doctors did not quite know yet what the trouble was” (Nabokov 111). His ability to think on his feet and to use words that will put Lolita’s mind at ease, allows Humbert to lie and be believable at the same time. However, while it may seem like Humbert is the only misbehaving one in their relationship, when it comes to deception, Lolita is just as guilty. In her article, “The Tantalization of *Lolita*,” Brenda Megerle states:

Fearing that Dolores is clandestinely meeting another man and lying to him about it, Humbert spirits her away...The threat Humbert perceives is, of course, Dolores’s giving herself to another man and so taking Lolita away from him...The reader is also teased by the shadow of Dolores’s infidelity. We too hear that she missed her piano lessons, that she gives an unconvincing explanation of where she was while truant, and we see her wild dash out to a telephone booth on a stormy night after Humbert makes his suspicions known to her. (344)

This “other man” Megerle discusses is obviously Clare Quilty, whom Lolita eventually leaves Humbert for.

The final, and perhaps, most vehemently expressed similarity found in both characters is their separate obsessions with Clare Quilty. There is a mutual, initial attraction between Lolita and Quilty that Humbert is thoroughly oblivious to. Upon seeing Lolita for the first time, Quilty asks Humbert, "Where the devil did you get her" (*Lolita*)? However, Humbert soon reawakens from the trance Lolita places on him and becomes suspicious that there is another man in her life. Megerle explains this reawakening by saying, "Humbert is teased by jealousy" (343). However, no matter how suspicious and jealous Humbert gets, he still cannot figure out whom, exactly, Lolita leaves him for. It is not until the very end of the story when Humbert visits Lolita three years after she runs away from him that he finds out his nemesis's name. Lolita tells Humbert in an exasperated tone, "It was Clare Quilty" (*Lolita*). After Quilty's identity is revealed to Humbert, he is so consumed with rage that, upon leaving Lolita's house, rushes over to Pavor Manor (Quilty's home) and unremorsefully kills him.

In contrast to Humbert's jealous and vengeful obsession with Quilty, Lolita's obsession with him resembles more of a teenage infatuation: She abandons her school responsibilities in order to sneak off with Quilty for short rendezvous, and also persuades Humbert to take her on a road trip so that her path would be able to cross with Quilty's. Much later, Lolita explains to Humbert that, eventually, she ran away with Quilty, who proceeds to abandon her when she refuses to participate in his crude sexual activities. However, even after all of this, when Humbert begs Lolita to run away with him, she still chooses Quilty over Humbert. Lolita takes a stab at his heart by saying, "I would sooner go back to Cue" (Nabokov 279). Even though Quilty treated her with complete disrespect, her childhood infatuation still prevails over her stepfather's idolization of her.

Vladimir Nabokov's story, *Lolita*, is by no means a simplistic one. Though many audiences are quick to label Humbert as a pedophile and as an antagonist, they sometimes cannot look past their outrage to see the reflection of Humbert in Lolita. She, like Humbert, is a tortured soul blindly seeking consolation. They are both wounded by the losses they suffered in their youth; and, therefore, seek healing in all the wrong places. For Humbert, he believes Lolita can be, both, a lover and a stepdaughter. While Lolita yearns for Humbert to not be a lover, but the father she lost long ago. However, obviously the two cannot coincide and, inevitably, their relationship tragically ends. Perhaps these two characters were just too much alike for their own good.

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Yoakum's Dixie

Brynn L. Galindo

Yoakum's Dixie" inspired Brynn Galindo one night as she recalled what she learned that day in history class. As a lover of music, as so many of us, she enjoys deciphering lyrics when a song is worth it to her. Filing away information she absorbs is her favorite pasttime. She dropped out of fashion school to find her true calling, which is geology. Brynn will be transferring to CSUB as a geology major this fall. The following work was nominated by Professor Paul Beckworth.

I began to wonder about Dwight Yoakam's #1 country hit *I Sang Dixie* in the context of the antebellum South I learned about in U.S. History recently. By 1861 slavery was firmly entrenched in the South, while many Northerners had only a vague knowledge of its atrociousness first hand. Before I learned about this in class I had simply assumed Yoakum's songs spoke of love, guitars and Cadillacs. I have always been a fan of his so I decided to listen to the album today after reading of songs about Dixie sung by Southerners around the time of the Civil War. Thinking also of the famous "rebel yell" that struck fear into the hearts of Yankee soldiers, this too caught my attention, knowing the lyrics of Yoakam's *I Sang Dixie*. My imagination led me to having remembered him singing "rebel cry," but after listening to the song again and again, I realized he was actually singing "rebel pride."

This song, written by one of Bakersfield's own, speaks of an old transplanted Southerner rotting away "on this damned old LA street," due to alcoholism. All he wants to do is get back home to Dixie. Robbed of his rebel pride by the bottle, the dying man gives out his wisdom to Yoakam's character. "Run back home to that Southern land, don't you see what life here has done to me?" He then closes his blue eyes, and dies in Yoakam's arms. With death, the man's spirit returns to his precious Dixie. My first reaction was to take seriously this reference of reverence held by Southerners since the Civil War for their "Southland," their "Dixie." At first, to me, it seemed as if Yoakam was equating the Old South, the slave-holding South, with heaven, or at least certainly much better than Los Angeles. Looking at that way, it was easy to assume Yoakam an undercover racist, if one assumes the worst. Admittedly, my imagination did run away with me as I considered that I had admired this man's music, only to find him so dismissive of those who disapprove of Southern pride that he put it to music. Unfortunately, I must say that I even tried to rationalize away this notion that Yoakam might be a racist because I always thought he was a tender-hearted man.

Then I started thinking deeper. This song came out in 1989, but written even before that. Even as a figment of Yoakam's imagination, this old man, dying of alcoholism in the 1980s, could

have been anywhere from fifty to a hundred years old. The dying man, real or imagined, could not have been alive before 1889, over two decades after the Civil War ended. So he could not have been yearning for the antebellum Dixie but rather the South of the *Lost Cause*, where pride of place reigned supreme; the rest of the country be damned! Realizing the man was not alive during slave days, the song does not appear offensive to me at all. Once I realized that this good ol' boy from Dixieland just wanted to go home before he died, I understood it. He simply misses the life of his younger days, as he feels his own slipping away. This does not seem any different that someone showing reverence for "the hood," despite its violence and oppressiveness, or another person flying the flag of a different country. With all this in mind, Yoakam's other songs referencing the South, or his catchy *Streets of Bakersfield*, are not so easily misunderstood. Even if he is thumping his chest with rebel pride in any of his songs, a fan can show great reverence for Yoakam's because his tunes are oh so right!

Some Things Never Change

LaKeisha Nellums

LaKeisha Nellums is a current student at Bakersfield College who is majoring in Liberal Studies. She is planning to transfer to California State University at Bakersfield, where she will study to become a teacher. As a child, she enjoyed writing and was awarded a scholarship from the United Negro College Funds. She now writes poems in her spare time and helps others who are passionate about writing. This paper was written for ENGL 1b, Introduction to Literature, and was nominated by Professor Brad Stiles. This paper is in response to Gwendolyn Brooks' poem "We Real Cool."

Most cultures try not to allow negative stereotypes to dictate or limit their actions. However, some young black men seem to have fallen into the stereotypical category of being violent and living the "fast life." In the poem "We Real Cool," Gwendolyn Brooks suggests that in her day some young black men chose to live the fast life by hanging around pool halls, dropping out of school, and performing violent acts. Although times have changed, young black men still long to live the "fast life." Today they try to live up to the glitz and the glory of famous gangster rappers who glorify sex, drugs, violence, and money. The media has painted a positive image of a negative stereotype, leaving room for misinterpretations of right and wrong.

In the 60s, the stereotypical bad boy hung out on corners, dropped out of school, and drove fast cars. It was cool to be the tough guy and hang out looking for trouble, just like James Dean, who not only played a "bad boy" on the big screen but in real life. He lived the "fast life" and died in a car accident at the age of 24. There were also other actors like Melvin Van Peebles, who portrayed a negative persona on the big screen that young black men viewed as a role model. The media has its place in influencing all youth; however, according to Gwendolyn Brooks so did the pool hall at that time. The stereotypical pool hall was filled with thugs, thieves, gamblers, and low-lives. This was not a place that any law-abiding citizen would go to hang out. The bad boy image starts with a dream from the big screen, but sometimes ends in death in the alley behind the pool hall. Today, the portrayal of "bad boys" has evolved, but nothing has really changed.

The "bad boy" image is still portrayed by the media as a glamorous way of life, but now it is seen through music videos. Though not all young black men follow the image of gangster rap stars, there are still those that do. Gangster rap sends the message that it is acceptable to drop out of school, make fast money by selling drugs, degrade and/or abuse women, and break the law with no consequences. According to the article "Changing Images of Violence in Rap Music

Lyrics: 1979-1997," Denise Herd states that "rap music has been at the center of concern about the potential harmful effects of violent media on youth social behavior" (1). She also states that "the percentage of songs mentioning violence increased from 27 percent during 1979-1984 to 60 percent during 1994-1997" (1). In addition, she says that the portrayal of violence in the songs from 1994-1997 are viewed in a more positive light as shown by their increased association with glamour, wealth, masculinity, and personal powers. It has become clear that through the media gangster rap music has a negative influence on today's youth. The media not only paints a picture that being a "gangster" is a positive way of life, but it misleads them in the understanding of what is right and wrong.

When young men excessively watch rap videos, some see it as reality and try to live up to the stereotype by selling drugs, using guns, and exploiting women. This misunderstanding leads the young men to believe that it is okay to make fast money by selling drugs. Once young men have ventured out into making un-taxable fast money, it makes them not appreciate what a regular job can offer. They also learn not to appreciate women by mistreating them, objectifying them, and downright degrading them. This can lead to prostitution, rape, and even spousal abuse because when women are seen as objects to be owned, they do not receive the respect that is deserved. When these young men are living the fast lifestyle, they need to protect themselves at all times; therefore, guns become a necessity to them, and when guns become involved, death is a potential outcome. Due to this behavior, many young black men have lost their lives unnecessarily to this lifestyle.

Gwendolyn Brooks was not far-fetched when she wrote the poem "We Real Cool." She was able to paint a vivid picture of the outcome of the "fast life." Her poem stands true to this day; those who live a fast life thinking they are real cool often end up dying young. Although the poem was from the 60s, Brooks built an image of many young men of today. She may not have said the media had a great influence on the young black men, but even then young men mirrored what they saw on the big screen and in their neighborhoods. According to the poem, once they start "Lurking Late" it seems to have a downward spiral effect on their lives. It is almost like the image of being "cool" becomes an addiction; the more they do, the worse they become. In the lines "We lurk late. We Strike Straight," she is letting the reader know that once the young men start to hang out late lurking in dark places, it gives way for mischief to happen. This is also true today. When young men find themselves listening to negative influences and find what they express to be "cool," they usually end up doing more than what they bargained for. The influences of others, including the media, are great and alluring. In "We Real Cool: Black Men and Masculinity," bell hooks state that mainstream culture inculcates fear of black men, rewarding them most when they act out" (qtd. in Gold, Chenoweth, and Zaleski 49). This is a

great example of how the media allows rappers and other celebrities to express themselves in a negative way without suffering the consequences of their actions.

As we learn more and more about outside influences on young men, we will be better able to support and guide them. Brooks took a stands in warning us about the negative outcomes young men may face when they decide to be "cool." As a whole, we must unite to save our youth. If young men were provided with more positive role models, they would be more likely to succeed in and overcome a world full of negative influences.

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Heroism or Cowardice? Janie Crawford in *Their Eyes Were Watching God*

Caitlin Stone

Caitlin Stone is winner of the 2012 English Department Award. This paper was written for ENGL 1b, Introduction to Literature, and was nominated by Professor Kathy Freeman.

Janie Crawford is a fascinating character in African-American literature and a study in weakness and strength, freedom and captivity, and the struggle to emerge with a greater concept of self. Janie, the protagonist of Zora Neale Hurston's 1937 novel *Their Eyes Were Watching God*, is a young black woman yearning to be master of her own life in a time when black women had little say. Some literary critics consider Janie as a hero of feminism because of this, but a look at the relationships of her life proves that such is not necessarily the case. Janie finds some independence in Hurston's book, but she is marred by the fact that she always has to have a man to define her. Despite the seeming liberty that she experiences near the end of the novel, Janie only lives life and has adventures through the dominance of a male figure. She is not a heroine of feminism but an example of weakness because her husbands ultimately control and direct her actions.

The first husband Janie has, Logan Killicks, is anything but a romantic ideal. Quite a few years older and hardly in love with her, Janie simply marries him to please her grandmother. Unfortunately, Logan controls Janie from the start. She is relegated to staying in the house and doing inside work, and even then, her husband begins demanding that she do outside work as well. Janie's breaking point comes when Logan asks her to help him move a manure pile. When she refuses, he becomes furious and vows to "take holt uh dat ax and come in dere and kill yuh!" (Hurston 31). After this threat, Janie takes only a few moments to decide that she needs to leave her marriage, yet she does not run to true independence. Instead, she runs into the arms of another man—a visionary stranger named Joe Starks, whom she met by the road. The reason she leaves is because she has a better offer than Logan. Consequently, while Janie's departure is arguably a sign of strength, she falls right back into a relationship with a man who eventually becomes as controlling as Logan.

Janie's marriage to Joe appears promising at the outset, but it soon becomes apparent that Starks intends to keep Janie in her place. Janie and Joe go to the all-black town of Eatonville after they're married, where Starks constructs a store and soon becomes mayor. Speeches are being made to celebrate his inauguration when someone requests that Janie make a speech. Joe immediately puts a stop to it. He tells everyone that his "wife don't know nothin' 'bout no

speech-makin'" (Hurstons 43). Janie is not even allowed a chance to speak, and from that moment, she realizes that she has no say in the marriage. It isn't long before Starks is consigning her to work in the store and trying to control her appearance. As the years go on, he even becomes abusive. The most tragic example of his abuse is when he hits Janie one day in the store. For a long time, Joe has been humiliating Janie about being an old woman, and the icing on the cake is when he insults her posterior. Janie fights back for the first time, repaying his insults in kind. Pride shattered, her husband responds with violence to the point where he "struck Janie with all his might and drove her from the store" (Hurstons 80). He is so angry that he abuses her, yet Janie still stays with him. She doesn't seek help or stand up for herself, but gives in to Joe's control for the rest of their marriage—hardly a heroic characteristic.

Tea Cake is the last man Janie marries, after Joe dies, and their relationship is marked by much more freedom. However, even with a more understanding husband, there are still times when Janie is told what to do. Janie and Tea Cake spend the night together once, before they're married, and Janie wants to make him breakfast the next morning. But Tea Cake "wouldn't let her get him any breakfast at all...he made her stay where she was" (Hurstons 107). Though this is arguably a loving act, Tea Cake is the one dictating what Janie is doing. Though they seem to have a freer relationship, Janie never quite gains true liberation. As Hurston expert Cheryl Wall says, "even Tea Cake, strongly idealized character though he is, has had difficulty accepting Janie's full participation in their life together" (Wall 688). Tea Cake is the one who determines where they get married, where they live, and whether or not they stay in the face of an oncoming storm. Janie's marriage to him is a marked improvement, but even so, she doesn't find true freedom until he's gone. Thus, she is not a paragon of feminist valor, but a weak-willed woman, driven by the dominance of the husbands in her life. Her independence is always limited by men, and so she is an example of a feminist antihero more than anything else.

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Personal Essay

To Unthaw or To Thaw

Debbie Charles

Debbie Charles wrote this essay for Professor Kyle Loughman's ENGL 1A class. She is a 2010 graduate of Barbara Brennan School of Healing, a Theta Healing practitioner, and a local energy healer. She was raised in Michigan's Upper Peninsula (a place she often refers to as "the mammoth North"), and her essay examines the cultural and familial influences that have shaped her use of language.

Growing up in Michigan's Upper Peninsula was like taking a step back in time. A time to when, I'm not really sure, but it was to a time when people spoke a broken dialect of English mixed with French, Finn or Scandinavian. A place where people fondly call themselves "Da Yoopers." A place where my mother would tell us to "unthaw" the chicken or to "steer" the pot of stew. A place where my mother pronounced the utility room as the "tility" room. This is neither to make fun of my mother in the way she spoke nor to make fun of the beautiful people who live in the Upper Peninsula; however, it is to help explain my own struggle with the English language.

I became aware that I struggled with writing, or perhaps more accurately with the proper usage of words in their plural state. This struggle started very early in life when my older sister corrected my usage of the word *yous*. I don't think I would have been as sensitive to her constructive criticism had it not been on a letter where I was expressing my longing to be with her and her husband. I must admit, however that I no longer use the word *yous* as her instruction has stayed with me all these many years.

"Da Yoopers" have an accent that is unique to the rest of the world. I was 13 years old and visiting my sister who lived in Chicago Ridge, IL when my accent presented itself as a communication barrier. I asked my new friends if they wanted to go on a "wok." They did not know what I was asking them to do. I finally motioned with my fingers to indicate walking motions. When they realized what I meant they began to ask me to pronounce other words. They began tutoring me how to pronounce words such as "tok" - talk, "grosheries" - groceries etc. Suddenly, it became very important to me to learn how to pronounce words differently than the way I was taught. What I began to realize was that my writing sounded much like the way I was taught to speak. If a piano tuner only hears out of tune notes, then he learns how to tune his instrument incorrectly, just as I learned how to pronounce and write out of tune. I needed someone to help me hear myself and to hear what it should sound like.

Later, as I became a career woman in my early 30's working for a Barr related title insurance company, I had the honor of working with an attorney who had a much kinder approach than my sister's to the lengthy sentences and paragraphs I would write. He pulled me aside and told me that I had a lot of good things written in my reports however, he was wondering if I would be interested in his help with my writing. He told me he thought he could help me write more effective and informative letters and reports, using less words and clearer communication. To say the least, I was grateful for his willingness to tutor me in this way. I was an eager student and learned quickly how to recognize double negatives in my writing, run on sentences and unnecessary wordiness. It has been important to me to learn how to properly write and speak and rid myself of this aspect of my heritage. It has been the most sensitive and embarrassing subject for me. I have taken great pride when people are surprised to learn I am a "Yoooper." Usually their first comment is, "You don't sound like you come from the U.P." I smile and say "Thank you!"

Approximately seven years ago I was introduced to a form of writing that was new to me. I started to discover the creative part of my humanity through expressive writing at Barbara Brennan School of Healing. In this transformational school setting I became more curious about who I am and how I was raised through expressive writing. I played with words as if my soul wanted to dance with the ink on the blank canvas of paper. At this school my teachers were not as interested in the writing rules as they were in my ability to express myself clearly and with authenticity. I found this kind of expressive writing to be helpful in forming my current writing style and skill. It has proved to be a beneficial skill as I discover new and effective ways to write expressive thoughts, yet another obstacle I needed to overcome from my childhood roots.

In the fourth and final year at Barbara Brennan School of Healing I was invited to be one of two graduation guest speakers of a graduating class of 68 students. The focus was to describe my perception of what our time spent at school was like for myself and my classmates. I was given the opportunity to creatively express with my own words, remembering all too well my roots from a place somewhere back in time - where double negatives and mispronounced words not only sounded like dialogue from the movie *Fargo*, but looked like cave markings when scrolled on paper. I was able to transport, with words, my classmates and their guests through each year of this challenging journey.

Does this mean I write or speak words as eloquently as my mind's voice speaks? No, I do not. I still struggle to overcome mixed metaphors, faulty word pronunciation, all of what my friends lovingly call Debbie-isms. And how do I feel about the Debbie-isms that I continue to endure? I am learning to accept and love them as a reminder of my heritage, a child of a Canadian French mother and father. A reminder that I am part of a unique heritage where the people still tell

tales of Paul Bunyan and who ice fish in 80 below zero weather on Michigan's frozen lakes. As my father has already deceased and my aging mother is nearing her end, my heart warms by my verbal and written imperfections.

Two Perspectives

Gabriel De La Rosa and Veronica De La Rosa

Gabriel De La Rosa is a sophomore at Bakersfield College who hopes to major in Criminal Justice. This paper was significant to him because the topic had both past and present meaning.

Veronica De La Rosa is undecided about a major, but says that this assignment was significant because she believes it is important to keep her name alive.

In Professor Keri Wolf's ENGL 60 class, Gabriel De La Rosa and Veronica De La Rosa were given the following assignment:

What is in a name? Chose any fact about your first, middle, or last name; for example, I have the same middle name as my sister. Then use this fact to support a claim about your name. For instance, I could make the claim that sharing a name promotes a sense of unity among siblings and list my middle name as an example. Finally, explain your evidence by showing how the fact works as an example for your claim. For this portion of the assignment, I might say that my sister and I have chosen different last names because of marriage, but our middle name will always remain the same and give us common ground as sisters.

Below are their responses.

Gabriel De La Rosa: My Name

Nobody wants to be forgotten! The tradition of passing down your name in its integrity is an excellent way to be remembered. I myself was named after my father's younger brother, who passed away just before I was born. My parents thought it would be a great way to both honor and remember my uncle by giving me his name. I too would like the name and the memories it holds to live on, and I am glad my wife and I chose to pass it on to my first son.

Veronica De La Rosa

When my husband asked me to marry him, I was not worried about whose last name I was going to have. I just knew I was getting married. I ended up getting rid of my father's last name and taking my husband's. Then our son was born a couple of months later. My mother thought I should give my son my maiden name, but I wanted us to be known as the De La Rosa

family. So I gave him his father's name. Being known as the De La Rosa family brings me pride, and I know that my husband has the same feeling. I believe being known as the De La Rosa family makes everyone realize that we love each other and that we want to be together. Also, my husband and son have the same name as my husband's deceased uncle because we wanted to carry on the tradition.

Philosophy

A Science of Morality?

Winner, 2011 Bakersfield College Philosophy Department Student Colloquium

Bob Kelly

Bob Kelly studied philosophy at Bakersfield College from January 2009 to December 2011. Currently he is pursuing an undergraduate degree in philosophy at Cal State Northridge in preparation for a career as a scholar and public intellectual on topics of philosophical interest and importance. His essay "A Science of Morality?" is the prizewinning essay in the annual Bakersfield College Philosophy Department Student Colloquium held in 2011. The following work was nominated by Professor Michael H. Einhaus.

Sam Harris, author of *The End of Faith* and *The Moral Landscape*, has debated many times and given many lectures about the necessity of a pure science of morality. His main concern stems from the dangers he sees in our ability to hold beliefs without evidence—faith-based beliefs¹. Harris proposes a system of morality in which he claims no faith-based beliefs need to be held². Can we answer moral questions—questions about how we ought to live, what is good or bad, or what is right or wrong—without making unjustified claims? More importantly, does Harris refrain from making such claims in his proposal of a system of morality? I will show how I think Harris does indeed make faith-based claims and that such claims are fundamentally necessary in dealing with questions of morality.

Harris spends a great deal of time defending the notion that morality is directly related to the well-being of conscious creatures. He invites us to try and think of a source of morality that has nothing to do with the experience of such creatures. Because this experience depends on the way the universe is, he claims we need a science of morality—one that will empirically investigate how conscious beings experience change in the world³. I agree that morality is related to the well-being of conscious creatures. I also agree that this well-being relates to states of the world (including states of the brain) and that science can help us to understand all

¹ Harris opens every debate, lecture, etc. explaining that his intentions are based in his concern for the well-being of the human race due to the dangers of faith-based beliefs—specifically religious ones—rather than any sort of malcontent towards people of religious faith. Refer to his videos from the works cited page.

² Sam Harris, *The Moral Landscape: How Science Can Determine Human Values* (New York: Free Press, 2010).

³ Ibid, 33-35.

of these things. However, I disagree with Harris on *how* well-being relates to states of the world. Further, I do not believe that answering questions of morality requires no faith-based claims. I'll explore some of these claims that I think are fundamental to dealing with moral issues.

One may ask, "Why should we care about well-being?" Harris says that it's because we can't have morality or value without considering it⁴. Then one may ask next, "Why should we care about morality and value?" It's true that if we do care about them, then an empirical investigation of the ways in which conscious beings flourish and suffer will be of great importance. Harris tirelessly reiterates this point and unfailingly moves directly to the next: science and reasoning about the world are all that are necessary in examining this flourishing and suffering. A deeper look into the former point will show that the latter is not necessarily true.

We can start by demanding that Harris explain why we ought to care about morals and values. A chapter in *The Moral Landscape* entitled "The Worst Possible Misery for Everyone" may be a start to his answer. He argues that there are better and worse ways for people to live. This is because if we can imagine a world where everyone suffers as much as possible, then we can conclude that any other way of living would be better. In short, flourishing is obviously better than suffering, so we should live in ways that are more conducive to flourishing. However, we could not flourish if we did not consider morals and values; therefore, we ought to consider morals and values⁵. His argument seems reasonable, except for his assumption that we ought to flourish. I think that this is the first faith-based assumption we must make in considering moral issues. Consequently, I don't think that Harris is wrong in assuming that we ought to flourish. I do think, however, that he is wrong in thinking that this follows from empirical investigation.

Imagine that a person simply exists and does not have any feeling—good or bad—towards their existence. This person would have no inclination towards thinking that people ought to flourish. A person with such a worldview may be hard to conceive of as realistic⁶. However, we can imagine a person with a worldview that is much more plausible and that still yields a similar view on flourishing. This person would only have to think that it is possible for existence to have no value. Then, if asked whether humans ought to flourish, this person could not honestly say yes because they wouldn't know if existence was valuable or not. If life is possibly valueless, then we possibly should not flourish. A third worldview—existence is actually valuable—is seen in

⁴ Ibid, 37-38.

⁵ Ibid, 43-47.

⁶ For a deeper look at what such an individual might be like refer to *The Stranger* by Albert Camus.

Harris' arguments for human flourishing and is the second faith-based assumption we must make in dealing with moral issues.

There are two things to consider in making this assumption: how do we know that life is valuable and what is the source of the value we find in it? Once again, I don't think that Harris is wrong in making this assumption. I only think that he is wrong in assuming that it follows from empirical investigation. If Harris has logically deduced this conclusion from scientific investigation, then he has failed to disclose his reasoning. He may have come to this conclusion the same way that I think most people have: a lack of knowledge about what happens when we die. Being a neuroscientist, Harris knows that when we die we cease all brain function and all conscious experience of life. However, I don't follow the reasoning here. It doesn't follow that life is valuable because death is a cessation of it, nor does it follow that life is valuable because it exists. So, how else might one provide a source for the value they find in life?

If an objective property of something cannot be given as the source of its value, then all that remains is the relationship between the valued thing and the one valuing it. However, we face a problem here similar to the one Euthyphro faces in claiming that the pious is what is loved by the gods⁷. If the source of value was the aforementioned relationship, then anything could be valuable at any time by virtue of a person's valuing it. If one person valued abortion and another thought that abortion had no value whatsoever, then we would have to say that abortion was valuable and not valuable. It doesn't matter whether Harris believes we value life because it's valuable or whether he believes that it is valuable because we value it. What matters is that he assumes that it is valuable on insufficient evidence.

When one places value on something—saying that it is good—it implies a function, or purpose, to that thing. A good pen is one that performs the function of a pen well—writing. A good friend is one that meets our standards of what a friend ought to be—honest, caring, loyal, etc. This implies that there is a purpose, or function, of a friend. If the person is no longer performing their function as a friend—if they are no longer matching our presumption of what a friend ought to be—then we say that they are a worse friend. The third faith-based assumption is made in this same way. Harris' proposal that there is a way we ought to live assumes that there is a purpose to life. Although I think this too is necessary, it is still an assumption all the same.

How might one defend the claim that there is a purpose to life? We might say that something's purpose is that which it does better than all other things. Life has definitely been very good at keeping life going since it came about. So, it seems that the purpose of life may be

⁷ S. Marc Cohen et al., *Readings in Ancient Greek Philosophy* (Indiana: Hackett Publishing, 2005), 97-114.

reproduction—a notion I think Harris would likely defend⁸. But his proposal of a way in which we ought to live implies that he thinks we should also live well. This move from merely living to living in a certain way is where I disagree with Harris on how states of the world relate to well-being.

Imagine that a global disaster occurs that results in the destruction of the entire civilized world. Survivors must fend for themselves in order to obtain food and shelter in their attempt to stay alive. Worse still, certain groups of survivors have taken to cannibalism to stay off their hunger⁹. One may ask, “Why am I surviving if only to face cannibalism, hunger, and fear?” I think that most people, Harris included, would say that surviving for the sake of surviving would not be enough at this point. If one did not say this, then we are back to trying to find a source of value that makes life itself worth living—not an easy task under the previously mentioned circumstances. What Harris has to say here is that the purpose of life is not to simply live, it is to live well¹⁰. We don’t get to this conclusion by empirical investigation of the world. So, how do we get to the conclusion that there is a way in which we ought to live?

I agree with Simon Blackburn about there being two different kinds of mental states. There are those that inform us about the world by representing to us the way that it is (these are beliefs—those beliefs that are sufficiently well tested may be called knowledge). Then there are those that try to get the world to conform to the way we think it should be (these are desires, intentions, or concerns—ways in which we care about the way the world is)¹¹. The former is the basis for empirical investigation and the latter is responsible for making our fundamental assumptions necessary to dealing with moral issues. The problem with Harris’ argument is that he thinks our caring about the world follows from the reflection of the way that it is. On the contrary, I think that one simply shows us how the world is and the other shows us how we think it ought to be. This does not provide any evidence for the way in which it *actually* ought to be. Empirical investigation can only show us that there are ways in which the world is and ways in which people think it ought to be—not that it actually ought to be any of these ways.

⁸ I only presume that Harris would defend this because I think that, at the empirical level, this is the most obviously plausible proposal of a purpose to life—not because he has explicitly claimed to believe this.

⁹ The movie *The Road* depicts just such a situation as a sort of thought experiment about how and why people can value life in these types of circumstances.

¹⁰ Once again, I believe he says this without having to experience these sorts of circumstances; his moral landscape speaks this for itself.

¹¹ From Simon Blackburn’s portion of “The Great Debate Panel: Can Science Tell Us Right From Wrong?”

What is it about human flourishing, the value of human life, and the purpose of life that makes these things assumptions? Can't we just look at the world and our place in it and realize that these things are indeed good and that they produce a kind of life that is most desirable? The problem with this is that we end up having a pragmatic justification for these assumptions. It's true that empirical investigation would be the basis of discovering the benefits to these assumptions and of showing how a valued, purpose-driven life creates more flourishing¹². However, these assumptions, as well as science and empirical investigation themselves, cannot be justified in terms of the good benefits that they produce.

Harris has argued against utility as a justification of religious belief on more than one occasion. It seems like nothing other than an inconsistent bias against religious belief to say that it cannot be justified in terms of its beneficial consequences while science can. This is not to say that I think religious belief should be allowed justification on these grounds. I am merely pointing out that science is not good because of the good results that it produces. Science produces the results—observations via empirical investigation—and then we evaluate them based on the second kind of mental states: ways in which we try to get the world to conform to the way we think it ought to be.

Harris makes a rigorous attempt to show that morality can be determined solely on the basis of empirical investigation; specifically, without the need of making faith-based claims. As it turns out, this is simply not the case. I don't know whether Harris has just overlooked some of these assumptions, whether he thinks that they do actually follow from empirical investigation, or whether he is simply just as convinced that they are truths as most other people are. I do know that, in any case, Harris—who emphatically professes the existence of right and wrong answers to moral questions—has failed to entertain the idea that we as humans may be wrong about these very assumptions.

This idea may impose a bleak outlook on existence and may also invite questions like, "Why should we have morals if we must admit that life may in fact not be valuable?" This is precisely the reason I think that these are the fundamental assumptions that need to be made if we are going to commit to living well. If we believe that life has no value or purpose, then I think it utterly pointless to demand a way in which we ought to live—a system of morality. Therefore, I believe that we do have to make these assumptions. However, I also believe that in recognizing the importance of honest, rational discourse, we must not forget that they are indeed assumptions—no matter how important they may be. Such is the absurdity of our inquisitive existence.

¹² For more on seeking purpose in life refer to Viktor Frankl's *Man's Search For Meaning*.

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Is Palliative Sedation Simply Legalized Euthanasia?

Julie Schoell

Julie Schoell is a student at BC currently taking ENGL B1A and PHIL B12. She is working on prerequisites to apply for the Registered Nursing program. Her 15 year experience as a veterinary technician gave her a natural curiosity as to why it is ethically correct to euthanize our geriatric and suffering pets, but it is immoral and illegal to view euthanasia as an end-of-life option in human beings. This paper was nominated by Professor Brad Stiles.

Palliative sedation, formerly known as terminal sedation, is legal in California. The American Medical Association outlines it in "Sedation to Unconsciousness in End-of-Life Care," and their code of ethics impress that palliative sedation is just that, the act of sedating a patient in order to relieve extreme agony in a dying patient. This procedure is an option given to painful and terminally ill patients at the end stage of their disease, when all other treatment and analgesic options have failed and it is obvious that death is very near. This type of pain relief can hasten and even sometimes unintentionally cause death, causing critics to feel that it is a form of euthanasia, which is illegal. Palliative sedation is a controversial issue because the procedure has the potential to speed up the dying process, creating a grey area that begins to resemble euthanasia and assisted suicide in its more extreme cases. There are various degrees of palliative sedation; however, the intent is always to relieve pain and suffering, allowing the patient to die with dignity. It is important to understand that palliative patients are in the final stage of their terminal illness and death is imminent, with or without medical intervention. The patient is dying and has the right to choose or reject procedures that may or may not shorten their death, while the physician has an obligation to relieve pain and agony at their patient's request.

The American Medical Association has established strict guidelines for palliative sedation. These guidelines focus on cases where palliative sedation is warranted and reasons why in certain situations, it is not appropriate. Under current AMA protocol, palliative sedation must only be recommended in extreme circumstances where all other treatment options have failed, death is unavoidable, and the patient experiences unbearable physical pain. Existential suffering, like mental agony and distress, are not appropriate reasons for palliative sedation. It is required for the physician to fully disclose the effects of palliative sedation, with the patient themselves or their surrogate, and to discuss any other treatment options at this stage in their death. If palliative sedation is chosen as the best option, the physician must also discuss the length and degree of sedation to be given and whether or not to remove any life sustaining support during the sedation process. Prior to palliative sedation, the physician is required to

make detailed medical documentation of the reasons and the plan for palliative sedation as well as obtain written informed consent on the side of the patient.

The AMA separates palliative sedation from euthanasia or assisted suicide based on intent and proportionality. Palliative sedation is intending to induce a coma for the purpose of pain management, whereas the intent of euthanasia or physician assisted suicide is to induce death for pain management. In "Ethical Decision Making With End-Of-Life Care: Palliative Sedation and Withholding or Withdrawing Life-Sustaining Treatments," Molly Olsen, Keith Swetz, and Paul Mueller defend ethical palliative sedation practices by explaining "although the outcome of PS may include death as a product of disease, death is not a criterion for successful PS, whereas in PAS and euthanasia, death is the desired criterion for success." The primary intent of a physician administering this end of life pain management is to relieve agony allowing the patient to be free of suffering, while allowing their preexisting terminal disease to run its natural course with as little psychological impact on that patient as possible.

The pain in a palliative patient can be extreme, so that it takes large doses of strong analgesics to achieve pain relief, and in some cases only sedation to unconsciousness will give the desired effect. As I previously explained, the AMA distinguishes palliative sedation from euthanasia and assisted suicide practices on the basis of intent and proportionality. In "Terminal Sedation: Pulling the Sheet Over Our Eyes," Margaret Battin finds flaws with this logic. She gives an example where this principle has potential to be abused in the medical field, and ponders how "one large dose of morphine may signify a bad intention but repeated or continuous infusions seem harmless. This is naive in the extreme. It's the slyest courtier who poisons the emperor gradually; what could equally well be inferred is a clever attempt to cover one's tracks." This principle insinuates that it is only ethical when a patient is allowed to die a natural death, free from intervention of any treatments that have the potential to cause death to occur faster.

Critics would argue that while the patient is sedated, they are unable to eat or drink normally, so the need for supportive care is important and that once the supportive care is taken away, so is the sanctity of life. It could also be argued that this is not a natural death and that due to the removal of supportive care, death is hastened, and therefore the physician is inducing a slow euthanasia. In addition, one could argue that the sedation in itself is killing the patient also. In "Continuous Deep Sedation Until Death: Palliation Or Physician-Assisted Death?," Mohamed Rady and Joseph L Verheijde indicate that "deep sleep sedation suppresses brain stem vital centers and shortens life" and that "continuous deep sedation should be distinguished from common sedation practices for palliation and characterized instead as physician-assisted death". Rady and Verheijde also impress that continuous deep sleep sedation "contravenes the double-effect principle because: (1) it induces permanent coma (intent of action) for the

contingency relief of suffering and for social isolation (desired outcomes) and (2) because of its predictable and proportional life-shortening effect." It is easy to see why palliative sedation can easily be viewed as assisted suicide or euthanasia. It is true that removal of life sustaining support does in fact hasten death, but most often times the patient is no longer able to eat and drink on their own, due to debilitating illness. Therefore, to say that discontinuation of supportive care is the same as euthanasia, is misleading. In these cases, if it weren't for the supportive care, the patient would have failed to survive previously.

In support of palliative sedation, the AMA mentions the principle of double effect: a situation where it is impossible to avoid all harmful actions. The double effect of palliative sedation says that the good effect must outweigh the bad effect, and that the bad effect may not be the means of achieving the good effect. For instance, the outcome of the relief of severe suffering has the potential to unintentionally hasten or cause death, ending the patient's life; but the ending of the patient's life cannot be the means for relieving the suffering. In addition, proportionality must also be used and the level of sedation must be directly proportionate to the patient's level of unacceptable suffering. However, the more intense the pain, the greater the moral obligation of the physician to reduce or alleviate the patient's pain, but the physician has a legal obligation to sedate only until unconsciousness and not further.

Palliative sedation is intended to solely treat physical symptoms like pain, delirium and dyspnea (severe shortness of breath) but several studies have shown cases where it has been used to treat existential suffering such as fatigue, malaise and psychosis. Eric Cassell and Ben Rich in "Intractable End-Of-Life Suffering And The Ethics Of Palliative Sedation," disagree with the AMA, and suggest that palliative sedation should be considered for severe mental anguish symptoms during the last stages of death. Cassell and Rich explain that "their suffering, as suffering, is no different than the suffering that comes about because of pain and suffering in patients in the terminal stage of illness deserves consideration for PS depending on the patient's needs and wishes without regard to what is believed to be the originating source of the suffering." Patients experience existential suffering when their terminal illness threatens to destroy the person they have known themselves to be and they begin to suffer emotionally.

There is a method that is quite similar to Cassell and Rich's beliefs, called Early Terminal Sedation. Victor Cellarius tells of this method in "Early Terminal Sedation Is a Distinct Entity," and contends that it should be considered separate from routine terminal sedation. He describes it as "a particularly contentious practice concerning deep continuous sedation given to patients who are not imminently dying and given without provision of hydration or nutrition, with the end result that death is hastened." Cellarius explains how "the ethics are composed of two legally accepted treatment options: A patient has a right to refuse life-sustaining supportive

care, while also having the right to sedation as a method to ease intolerable pain and suffering." Early terminal sedation and existential palliative sedation are rare and go against the AMA's code of ethics at the present time; however, Cellarius suggests that the present changing nature of palliative medicine will increase the use of early terminal sedation and reassures that it falls well within the ethical guidelines of palliative sedation.

In addition to the controversial gray-area of ethics and intent, there are other stigmas attached to palliative sedation. Cassell and Rich speculate that "one reason palliative sedation generates a level of controversy may be that early on it was saddled with the misleading labels of terminal sedation and slow euthanasia." Olsen, Swetz and Mueller agree that there is a lot of controversy regarding this type of end-of-life care and claims it is also due to the negative attention of some medications by the media. For instance, Propofol was the drug that killed Michael Jackson, which is commonly used in human and veterinary medicine for routine sedation and is used for palliative sedation as well. His doctor was attempting to relieve the pain and malaise (existential suffering) of his extreme insomnia by giving him a continuous infusion to sedate him enough to allow him to sleep. Ketamine, more commonly known by the media as the date-rape-drug, is also commonly used for palliative sedation and is one of the most widely used injectable anesthetics by veterinarians to produce sedation in animals. Barbiturates are a wide range of sedatives that are used in palliative sedation and can be given to treat an array of disorders, such as epilepsy or pain; but they are also the drugs given to end life in the situations like capital punishment, physician assisted suicide and veterinary euthanasia.

A patient has a natural right to refuse any and all lifesaving procedures such as CPR, IV fluids, blood transfusions, assisted breathing and diagnostic tests; and they have the right to discontinue any or all of these at any time during the course of their treatment. This is not suicide, nor is the physician acting to discontinue these treatments performing euthanasia. In the issue of discontinuation of supportive care, the reason the patient is alive is dependent upon these invasive procedures in the first place. The physician is merely discontinuing the medical aspect of the fight for the patient's life, at the request of the patient or surrogate. The sedation aspect of this comes into play with the physician's ethical duty to effectively manage pain and agony in their patients, healthy or not.

The end result of palliative sedation, euthanasia and suicide are the same; the person ceases to live. However, palliative sedation differs in many ways from euthanasia and suicide. Palliative sedation allows a person to die with dignity and free of pain and/or agony. It does not cause them to die any sooner than they would have without medical intervention. The sole purpose is to disconnect a terminally suffering patient from their painful reality, when they and their family are ready, to allow them to die without misery. The intention is not to cause death, but ease the

dying process. In a situation where the patient is in excruciating pain and is on the brink of death, it is the right of the patient to choose to withdraw from supportive care, and allowed to die while sedated, even to the point of unconsciousness, to prevent further unbearable anguish.

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Politics and Social Comment

The End?

Daniel Andriano

Daniel Andriano submitted this paper in ENGLB60 to Professor Keri Wolf in answer to the following question: "What Should You Worry About?" and "All Crisis, All the Time" both discuss fear. Choose any issue or event: Are Americans overreacting to this particular event or issue? Why or why not?

On December 21, 2012, the world will end in a cataclysmic event caused by a sudden change in the Earth's gravitational pull. The Mayans supposedly came up with this idea by using astronomical techniques they had created, and many modern people are discounting tried and true scientific facts based on the Mayans' arcane observations, as well as confusing the Mayans' own beliefs. This is just another "Y2K" situation that, for some, will gain traction and cause alarm and hysteria as the date comes near. People should investigate these types of apocalyptic accusations before they respond wildly.

I have a friend—let's call her "Mandy." After taking a Chicano Studies class, Mandy came away from the course feeling dismay and fear for a forthcoming apocalypse. I was baffled. How did she come to this conclusion from a history class? She gave me one simple answer: the Mayans. Her teacher had discussed the Mayan calendar, which had a cycle that ended on what would be December 21, 2012. Many people take this as some foreboding indication that the world will end or undergo a phase of mass destruction and extinction, much like the Ice Age or like with the dinosaurs. She had also heard elsewhere from a friend that the world's gravitational pull would weaken and it would slowly move farther or closer towards the sun, causing it to end. I didn't buy it.

So I simply looked it up. According to Susan Milbrath, curator of Latin American Art and Archaeology at the Florida Museum of Natural History, the public's reaction towards the 2012 date is extremely misguided. She says "We have no record or knowledge that [the Maya] would think the world would come to an end" in 2012. Sandra Noble, executive director of the Foundation for the Advancement of Mesoamerican Studies in Crystal River, Florida, explains further that "for the ancient Maya, it was a huge celebration to make it to the end of a whole cycle." As for the cosmic shifting, it is "a complete fabrication and a chance for a lot of people to cash in," says Noble. In fact, the Mayan calendar has another previous cycle that ended.

This has happened before. Remember Y2K? Many people heard a simple fact (The British Standards Institute identified how some computer programs couldn't distinguish the beginning

of the millennium year 2000 from 1900) and changed what they heard from a miniscule problem to a supposed national crisis. Many thought bombs would go off and buildings or structures would collapse. Some people can't help but assume the worst in any given situation.

Instead of overreacting when hearing about a passing news item from television or the internet, individuals should investigate the issue and come up with their own logical conclusions. If people don't stop exaggerating nonexistent problems, we may someday see a serious one caused by panic.

The American: "Dream On"

Tonya Flores

Tonya Flores attends California State University Bakersfield and Bakersfield College. A Senior in pursuit of her B.A. in the field of Psychology, Tonya intends on applying to the Peace Corps after graduation then obtaining an M.A. in Anthropology. Tonya enjoys participating in local politics and social movements such as Occupy Wall Street, and is an active member of American Association of University Women. She hopes to use her formal education and activist experiences to encourage others to analyze their perceptions of the world and to embrace the differences that allow us such global diversity.

The American Dream is an illusory ideology unwittingly created by Puritans (as well as other Christian sects) who fled religious persecution, economical crisis and tyrannical governments in the 1630's. Puritans believed that the New World offered wealth, plentiful resources, abundant land, and freedom, thus, painting the original portrait of the American Dream. Unfortunately, freedom is rarely free or easy. The cost of the Puritan's freedom and privilege to the American dream was steep, and the consequences to the individuals forced to pay it, grave. Tragically, Native Americans and African slaves fell victim to the Puritans' realization of their own goals, hopes, and American Dreams.

A rising population, religious persecution, and lack of jobs created a tense economic environment for England in the 1500's. In 1548, John Hales of Central England lamented enclosure practices that forced farm owners off of their land to make room for cattle and sheep, a practice that demonstrated the amount of conflict in England. Hales believed that this practice would be the downfall of England and viewed these practices as self-serving and thoughtless¹³. Already economically disadvantaged, Puritans grew angrier at Queen Elizabeth's diplomacy to Protestant, Lutheran and Catholic belief systems¹⁴. The massive immigration of Puritans to the Americas between 1620 and 1640 became inevitable. With them, they brought cargo filled with illusions of grandeur.

The Puritans soon found that their hopes and dreams did not come as easily as expected. John Smith recounts settling as being a generally uncomfortable experience. Natives angered by

¹³ "Objections Against Enclosure," in *Documents to Accompany America's History. Volume One: to 1877, Sixth Edition*, Melvin Yazawa, ed. (Boston: Bedford/St. Martins, 2008), p. 14-15.

¹⁴ James A. Henretta and David Brody, *America: A Concise History. Volume 1: to 1877, Fourth Edition* (Boston: Bedford/St. Martins, 2010), p.29.

encroaching whites, threatened the safety of Puritan colonists. Smith notes that famine, sickness, and death were common occurrences among the settlers¹⁵.

The Puritans unwittingly landed in the New World with more than just their American Dreams. With them came various diseases for which the natives had no immunities. Influenza was just one of the many diseases that would decimate the native populations who continued to encounter the immigrants. The disease factor resulted in the death of undocumented numbers of native inhabitants. In addition, the diseases themselves altered their perception of the invaders further to the Native's detriment in an already unequal conquest.

Thomas Harriot, a scientist who travelled to Roanoke in 1585 and studied the natives, reported the devastating impact that the illness of Native Americans had on, not only their population, but also their belief systems. The natives, who encountered colonists, witnessed a great number of deaths in their communities due to mysterious illnesses, the likes of which they had never previously experienced. While none of the colonists died or became gravely affected by the illness, the natives most often died. Harriot reported that European resiliency to the diseases that rampantly spread among the native peoples only furthered racial notions of superiority, both among whites and the natives who he said began to view the newcomers as immortal¹⁶.

Perceptions of racial inequality increasingly disadvantaged native populations who endured their new roles in the New World. As early as 1552, Spanish settlers intended to take the natives as servants and slaves and convert them to Christianity¹⁷. This desire was not unique to Spaniards, and with native beliefs about white men changing, the Puritans found it much easier to convert and coerce them to serve Puritan purposes. Praying town settlements contained over 1,000 natives by 1670 that surrendered their culture and freedom¹⁸. Not all tribes, however, accepted Puritan rule as readily.

Pequot warriors resisted Puritan encroachment, and in 1636, they attacked farmers attempting to their land. Puritans did not tolerate impeding the American dream of land, freedom and wealth. Determined to realize their desires, Puritans retaliated fiercely. Captain John Underhill, who was involved in the attack, reported that Captain John Mason initiated the attack on a Pequot village consisting chiefly of elders, children, and women. The Puritans set fire to the village and shot and killed anyone who attempted to escape the flames. Upwards of 300 native

¹⁵ Yazawa, "A True Relation of Virginia", p. 27.

¹⁶ Yazawa, "A Briefe and True Report of the New Found Land of Virginia," p.19.

¹⁷ Yazawa, "Columbus's Landfall," p. 13.

¹⁸ Henretta, p. 59.

Pequots were massacred in under an hour¹⁹. It is clear that Puritans believed that Native American "savages" reserved no rights to contentment, peace, or even life, and certainly not dreams²⁰. However, the colonists use and destruction of others for their personal gain did not restrict them to the subjugation and murder of the natives of the land they invaded. Puritans captured natives of other counties, who also clearly savored no dreams, so that Puritans could achieve their own.

Europeans used Native Africans as slaves as early as the fifteenth century. During colonization, many Europeans, some being Puritans, brought their African slaves with them to the Americas. Thomas Phillips, an employee of The Royal African Company, shared his experience of the initial capture and transport of slaves. He indicated that native Africans often drowned themselves to resist enslavement and relocation to the New World; Europeans dismembered resistant natives to set an example to other Africans²¹. The horrific trauma and conditions that the slaves endures during capture and transport, if they endured, proved to be only the beginning of the misery of the life they would come to know.

In order to maintain steam of the path to the American dream, unruly slaves needed governed to ensure maximum efficiency and obedience. Thus, brutal and stringent laws existed regarding the treatment of African slaves in America. Slaves suffered public whippings for a first offense of theft, having their ears cut off or a brand placed in their forehead for a second, their noses cut open for a third and death for a fourth²². In 1658, General Symon Overzee was acquitted for acts against his slaves including: chaining, whipping, beating with a hot shovel, and bludgeoning to death²³. This case is evidence that, yet again, the lives of others is a small cost to be paid to achieve the American dream.

Puritans and other colonists did move forward in droves to attain their American dream. They religiously attended their right to freedom, their right to their religious beliefs, their right to individual prosperity including land and riches. Those goals were attained by taking away those same rights of those whose home they had invaded and of those who could not defend

¹⁹ Yazawa, "Puritan Attack on the Pequots at Mystic River," p. 45.

²⁰ Yazawa, "But What Warrant Have We to Take That Land," p. 44.

²¹ Yazawa, "A Journal of a Voyahe Made in the Hannibal," p. 55.

²² Yazawa, "Slavery and Prejudice: An Act for the Better Order and Government of Negroes and Slaves, South Carolina," p. 57.

²³ Yazawa, "Conflicts between masters and Slaves: Maryland in the Mid-Seventeenth Century," p. 57-59.

themselves from their tyranny. Not unlike their oppressive and autocratic monarchs in England, the Puritans seeking their hypocritical American dream, had undoubtedly for others, become an utter nightmare.

California's Population Problems: The Effect of Growing Population in the 1990s

Vincente Gutierrez

Vincente Gutierrez was born and raised in Bakersfield. He is a sophomore at Bakersfield College and hopes to transfer UCLA for a Master's degree in Library and Information Science. He enjoys creative writing, reading, and spending time with his family. The following work was nominated by Professor Matthew Garrett.

When the subject of the 1992 Los Angeles riots comes up, Bakersfield native and mother of three Elaine Tirado remembers the violence unfolding on television broadcasts²⁴. Though newscasters and analysts initially attributed the riots as a reaction towards the acquittal of police officers involved in the Rodney King assault in March of 1991, historians link its underlying cause to increased ethnic tensions in a growing and diversifying California. At the decade's start, the U.S. Census illustrated California's heterogeneity with the highest percentage of Asian and Latino Americans, and the second largest number of African and Native Americans²⁵. Reasons for the increase include the amendment of US immigration laws in 1965, growing industries luring employable immigrants from all over the world, and a second- and third-generation baby-boom, most notably in the Latino community. As a result, social class structures shifted; legislation struggled to accommodate ethnic groups rise in population and socioeconomic importance as the state's economy transformed. In the 1990s, Californian politicians, lawmakers, communities, and citizens approached many challenges as population, class, and racial diversity expanded.

A report based on the 2000 U.S. Census asserts that a majority of Californians self-identified as non-white, a first for any state census during a decade²⁶. Hispanic and Latino growth was striking. Between the decade of 1990 and 2000, census statistics show a 6.6 percent increase in Latino and Hispanic populations from 7,687,938 to 10,966,556, constituting 32.4 percent of

²⁴ Elaine Tirado interview by the author, 25 September 2011, Bakersfield, California. In author's files.

²⁵ Sucheng Chan and Spencer Olin, eds., "Racial and Class Tensions, 1960s-1990s" in *Major Problems in California History* (New York: Houghton Mifflin, 1997), p. 453.

²⁶ Alejandro Lopez, "Demographics of California Counties: A Comparison of 1980, 1990, and 2000 Census Data," *CCSRE Race and Ethnicity in California: Demographics Report Series*, no. 9, June 2002, p. 1, http://ccsre.stanford.edu/reports/report_9.pdf

California's demographic²⁷. Though this report includes all who identified themselves as Latino/Hispanic, the greatest increase came from first generation Mexican migrants. These migrations began in the early 1900s when Northern Mexico's recently expanded railway system enabled American companies to drive down costs with foreign labor. The influx caused Mexican workers to find permanent settlement in American cities and, eventually, naturalization. A century later, second- and third-generation Mexican Americans contributed to a baby boom in Latino population. Birth-rates in Latino families multiplied more than any other ethnic group. Thus, the settlement and expansion of Latino families contributed to the demographic increase in urban centers. These numbers help account for the population shift from an Anglo-American majority; they show how communities became increasingly diverse, especially in Los Angeles. In Bakersfield, California, Elaine Tirado recalled new development began away from central and eastern Bakersfield; her own family centralized mostly in East Bakersfield, which held high concentrations of Mexican families²⁸. The increased Latino population presented challenges to California as cultures, economic expectations, and social status changed.

According to historian George J. Sanchez, more immigrants enter through Los Angeles International Airport than any other entry port in American history, including New York's Ellis Island²⁹. International immigration transformed California into a major hub. Though not all were bound for Californian communities, many settled, found employment, and built new lives in the state. Asian immigrants during this period benefited from changes in 1965 immigration laws, which alleviated caps on foreign countries. According to differences between the decennial censuses, Asian and Pacific Islander populations increased by 3.2 percent from 2,845,659 to 4,341,093³⁰. Vast economic opportunities in California always attracted immigration, though war refugees also contributed to the influx during the 1960s. Developing high-tech jobs in Silicon brought in many foreign professionals. As a result, well-educated minorities increasingly competed with Anglo-Americans for jobs. California's long history of preferential treatment towards Anglo-Americans continued in the 1990s. Asian Americans typically received lower wages on average than white co-workers³¹. Resentment rose between races due to socioeconomic tensions.

²⁷ Ibid, p. 3-4.

²⁸ Elaine Tirado interview.

²⁹ George J. Sanchez, *Becoming Mexican American* (New York: Oxford University Press, 1993), p. 13.

³⁰ Lopez, "Demographics", 3-4.

³¹ Robert W. Cherny, et. al. *Competing Visions: A History of California* (New York: Houghton Mifflin, 2005), p. 416.

African American growth during the decade remained relatively constant with an increase of just over 300,000. Statistics show the group made up 7.4 percent of Californians³². California's shift from an industrial to a service based economy heavily impacted those who held blue-collar jobs in factories. Unemployment came with factory closures. In South Central Los Angeles, a predominantly African American community, it climbed to fifty percent³³. Prejudice and open discrimination occurred most notably in employment and housing sectors. African Americans faced discrimination in workplaces and within communities. Police aggression against them rose as prejudice feelings spilled into law enforcement's perceptions of the populace; in a backwards step in the era, many impoverished African Americans became scapegoats for society's problems.

The California economy set the stage for class struggles and clashes. Unemployment rose with early 90s recession. Well-paying blue collar jobs held by minority ethnic groups "had virtually disappeared" as federal spending on defense contracts following the end of the Cold War ceased³⁴. Businesses focused on outsourcing factory work to foreign countries. California's economic focus changed to service-based industries. 1941's Executive Order 8802 allowed many minorities to find employment in government installations, but as the Cold War and federal contracts diminished, military bases closed and defense industries cut back in the early 1990s. Factories which employed uneducated workers at good wages moved overseas. Due to these circumstances, unemployment rose in ethnic communities. White collar, service-based industry grew in the mid-1990s, including Internet-based companies and Silicon Valley workplaces, but these presented employment opportunities that necessitated a minimum of a high school-level education or greater; a good education increased opportunities in well-paying employment. For some minorities and immigrants who entered California's already overwhelmed educational system, this educational goal proved a difficult accomplishment.

California's education system was not equipped for its new diverse population. As opportunities for well-paid blue collar industrial labor decreased, families stressed academic importance. Some minorities struggled more than others with California's system. High school graduation rates remained particularly low within Latino and African American communities; some estimates identified rates below 60 percent³⁵. These groups also faced higher poverty

³² Lopez, "Demographics", 3-4

³³ Walter C. Farrell, Jr, et al. "The Causes of the 1992 Los Angeles Civil Disorders," in *Major Problems in California History*, ed. Sucheng Chan and Spencer Olin (New York: Houghton Mifflin, 1997), p. 474.

³⁴ Sucheng Chan and Spencer Olin, eds., *Major Problems*, 453.

³⁵ Cherny, *Competing Visions*, 428.

levels as the uneducated failed to transition into white-collar jobs. In all ethnic groups, Latinos held the "lowest median family income."³⁶ Reasons for poor education results include lacking English proficiency and overcrowding classrooms. Governors Pete Wilson and Gray Davis attempted to heal the education system through legislation that mandated class-size reductions as well as standardized testing and "accountability"; however, this only worsened the system by causing a teacher shortage³⁷. These new programs put a strain on the already buckling education system, and not able to handle the influx of immigrants and population booms.

California homeowners and tenants tended to congregate and form communities centered around their ethnicity. Latinos, African Americans, and Asians settled in East and Southern Los Angeles communities. Communities expanded and developed. In urban areas, cultural and ethnic mixing were common and, most times, things remained peaceful, though ethnic expansion within a previously Anglo-dominated state spread unease amongst the population. The formation of these communities drove a wedge between the races. De facto segregation and real estate red-lining remained, but by the 1990s expanding communities perpetuated conflicts over integration. Some Anglo-Americans expressed hesitancy as they interacted with minorities. Mainstream prejudice perceptions held that minority communities represented little more than criminal enclaves and economic burdens fostered greater anxiety that spilled into new legislation.

In 1994, California's Proposition 187 expressed tension between minority communities and Anglo-Californians. Proposition 187 proposed to deny access of non-emergency medical services, education, and state aid to non-citizens. While it seemed like an effort to cut costs, many Californians, especially Latino Americans, saw it as an effort to discriminate against illegal immigrants from Mexico. Many also considered it blatantly racist. Overall, it served as a wedge between conservative politicians and Latino voters. Though later overturned by the state's judiciary, an increase in Latino votes and political activity occurred. Dr. Wallace Cory, Jr, emeritus professor of History at Bakersfield College, saw Prop 187 as a political statement made by Pete Wilson and the Republicans, a partisan move to obtain conservative votes³⁸. Because the Democratic party saw an increase in voter registration, it later helped to elect Democrat Gray Davis as governor. California's growing population had an effect on California's politics as minorities increased their political presence in response to legislation.

³⁶ Ibid, 417.

³⁷ Ibid, 418.

³⁸ Wallace Earl Cory, Jr, PHD, interview by the author, 27 September 2011, Bakersfield, California. In author's files.

Voters that year also passed Proposition 184, The Three Strikes Law. It required that the minimum sentence for a three-time felon be twenty-five years to life in prison. California contained the highest prison population in the nation³⁹. Because of increasing population, diversification of communities, and growing poverty amongst minorities, lawmakers saw Prop 184 as an effective response to inflating crime rates. However, both interviewees Cory and Tirado felt Prop 184 was an ineffective deterrent for criminals already set on breaking the law⁴⁰. Many destitute people turned to drugs and gangs since many perceived the system had failed them. Following imprisonment, many fell into the same cycle as well-paying jobs remained unreachable to felons. This increased disillusionment when it came to conventional occupations. Rising poverty brought many individuals to crime, and as a result, police brutality drove animosity between communities and government⁴¹. California's social problems grew as population grew, and this mentality worsened communities. Police history of heavy-handedness, therefore, became well-known.

The most infamous example of police brutality occurred in the 1990s: the beating of Rodney King by Los Angeles Police officers in March of 1991. Controversy turned violent when officials moved the trial to a predominately Anglo-American area. Against overwhelming evidence (including a video recording of the assault), the jury acquitted most of the officers involved. Following the verdict, South Central Los Angeles's community took to the streets in a violent riot that caused billions of dollars in damage and killed "more than fifty people."⁴² Though initially fully attributed to the acquittal, surfacing viewpoints from historians put focus on growing tensions in South Central Los Angeles. However, poverty and the resulting ethnic tensions already ran rampant within the community. A majority of Korean businesses bore the brunt of the aggression in a community that had demonized them. News coverage showed African Americans and Latinos looting and causing destruction. Rioters lashed out at businesses not only because of their location but because tensions between African Americans, Latinos, and Koreans reached a pinnacle. Yet another observation surfaced that drove social anger and polarization between minorities and Anglo-Americans further as the riots epicenter expanded.

³⁹ Cherny, *Competing Visions*, p. 433.

⁴⁰ Dr. Wallace E. Cory and Elaine Tirado interviews.

⁴¹ Lynell George and David Ferrell, "Lynell George and David Ferrell Analyze the Staggering Racial Complexity of Los Angeles, 1995," in *Major Problems in California History*, ed. Sucheng Chan and Spencer Olin (New York: Houghton Mifflin, 1997), p. 471.

⁴² Cherny, *Competing Visions*, p. 413.

Many documents investigated express the view that the government officials neglected to stop the beginning riot. Korean American Eui-Young Yu expressed her bewilderment by stating, "Our leaders are out of touch."⁴³ Another observation confirmed that "police nonresponse to the initial outbreak of violence represented a conscious sacrificing of South Central Los Angeles and Koreatown, largely inhabited by African Americans, Chicanos, Latinos, and Korean Americans, to ensure the safety of affluent white communities."⁴⁴ Many viewed LAPD's failure to increase presence as further discrimination and prejudice. During this period, aggression between the police force and ethnic communities pushed against civil rights. This was particularly true when describing the tensions between African Americans and police officers. The LAPD obtained infamy for its sometimes oppressive practices with suspects. This manifested on the national level with the O.J. Simpson trial in June of 1994.

O.J. Simpson's trial and acquittal gave many insights into California's changing culture and class structure. Charged with murdering his Caucasian ex-wife Nicole Brown Simpson and Ronald Goldman, O.J. Simpson, a famous African American athlete and movie star, faced an extensive trial. The defense heavily scrutinized LAPD's practices and accused them of tampering with evidence, conspiracy and racism⁴⁵. The nation watched the televised trial unfold like a sitcom drama. Simpson's excellent defense team secured his acquittal, which sparked mixed interpretations and reactions. Many African Americans and others saw it as evidence that "things had finally changed."⁴⁶ Others, including interviewees Cory and Tirado, felt that Simpson's economic stature and fame helped him avoid punishment, that wealth has an influence over the system.⁴⁷ Simpson himself became an iconic representation of socioeconomic success and change--an affluent, famous African American found innocent of murder, despite prosecution's hardy evidence. O.J. Simpson's trial provides an example of California's shifting social structure and economic status.

⁴³ Eui-Young Yu, "Eui-Young Yu Offers a Korean American Perspective on Los Angeles Civil Disorders, 1992," in *Major Problems in California History*, ed. Sucheng Chan and Spencer Olin (New York: Houghton Mifflin, 1997), p. 464.

⁴⁴ Sumi K. Cho, "Perceptions Across the Racial Divide," in *Major Problems in California History*, ed. Sucheng Chan and Spencer Olin (New York: Houghton Mifflin, 1997), p. 485

⁴⁵ Cherny, *Competing Visions*, p. 414.

⁴⁶ Ibid, p. 414.

⁴⁷ Dr. Wallace E. Cory and Elaine Tirado interview.

While many minorities, especially Latinos and African Americans, faced poverty or held low-paying jobs, California provided opportunities for graduates. Throughout the decade, Asian Americans had the highest graduation rates and college enrollment⁴⁸. Racial diversity in communities showed diversity in socioeconomic structure as well. Population grew in ethnic communities giving them more political and social power. They rose in political importance, both as voters and once in office. Following the LA Riots, Los Angeles elected its first African American police chief, Willie L. Williams⁴⁹. Notably, police involvement grew following the outrage over Prop 187 with Latino Americans moving into political offices for the first time. Many children of farm workers rose in class via education opportunities, government aid, and obtained white-collar employment. Worker's unions, such as the Service Employees International Union (SEIU), helped launch minorities over socioeconomic hurdles. Health insurance and good wages brought in by union involvement helped alleviate pressure on struggling families. Los Angeles's highly diverse community arrangement made it the perfect microcosm for exploring California's socioeconomic positions and culture⁵⁰. Many ethnic communities flourished in the later 1990s and 2000s as economic opportunities and population rose.

California's growth in the 1990s was characterized by a burst of foreign immigration and high second-generation immigrant reproduction rates. Latinos led the population increase. The growth coincided with a shift in California's economy as military bases closed, a result of cuts in federal funding. Industries outsourced factory jobs to foreign countries and focus shifted to service-based employment. Due to this, it became increasingly difficult to obtain well-paying jobs without an education. The ill-equipped educational system could not handle its foreign language-speaking population, much less the general population burst that came with high birth-rates. Teachers were overwhelmed with overcrowding, and despite this, the state cut educational funding. Individuals unable to graduate fell through the gaps into poverty. For some, drugs, violence, or gangs alleviated the disillusionment that came with a system that, in their opinion, failed them. As a result, racial antagonisms increased tensions between all ethnic communities, and prejudices between ethnic groups ran unchecked and festered, setting the stage for the Los Angeles riots, following the beating of Rodney King. Following that Proposition 184 additionally punished felons in communities that had already labeled and damned them. Controversial legislation, though, helped move minorities towards political involvement. Outrage over the unconstitutional Proposition 187 increased Latino political presence and naturalization. While later in the decade, socioeconomic shifts occurred with

⁴⁸ Cherny, *Competing Visions*, p. 418.

⁴⁹ Ibid, p. 413.

⁵⁰ Lynell George and David Ferrell, "Staggering Racial Complexity of Los Angeles, 1995," p. 470.

minorities rising in ranks to achieve their individual American dreams, polarization between the wealthy, the poor, and the middle classes remained. As population increased in 1990s California, challenges within urban centers increased.

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Parent Involvement in the Child's Academic Success

Angelica Martinez

Angelica Martinez was raised in Central California and has a background history of working in the medical field. She is now a mother and is currently a full-time student at Bakersfield College seeking her A.S. degree in Nursing. This paper was written for ENGLB50, and was nominated by Professor Ann Tatum.

Some of us parents feel that we need to be involved in our children's education for them to do well in school; however, others may feel that we should let schools do all the teaching since that is what they get paid to do. In many cases, students may show more enthusiasm in school when their parents show they care about their grades. However, sometimes being too involved can lead to the child feeling overwhelmed and giving up on his or her education. There is no right or wrong way to be a parent, but knowing what works for both parent and child can lead to great results in the child's academic success.

Being involved in a child's education has nothing to do with race or background, but it does have everything to do with wanting the child to succeed. Amy Chua, author of *Tiger Mother* wrote, "I've noticed that Western parents are extremely anxious about their children's self-esteem." I would imagine that any parent would be concerned about his or her child's self-esteem and making sure that it is maintained. Why would any parents in their right mind want their children to feel like they are not good enough? I think it is extremely easy for students to become uninterested in their education if they constantly fail at something and there isn't anyone there to support them or give them encouraging words. In the essay, "Failure Is a Good Thing", Jon Carroll states that "Success is boring. Success is proving that you can do something that you already know you can do, or doing something correctly the first time, which can often be a problematical victory." In order for us to have a successful life as adults, we need to try to accomplish our goals beginning at a very young age. I have always felt that if people have high expectations from us then we will try our best because we want to prove ourselves. If something is no longer challenging or has been mastered by the children, then we can always encourage them to try something different or allow them to simply enjoy the fact that they worked hard and always remember to praise them for doing so.

Being a parent myself, I have to admit that sometimes I can be a little too demanding of my daughter. Chua said, "Chinese parents demand perfect grades because they believe that their child can get them." Although I do not consider myself a Chinese mother, I do like to see my daughter excel in school because I, too, know what she is capable of. If I were to not give her

that extra push, I would feel as though I am cheating my own child out of a better academic environment. In the novel, *True Notebooks*, written by Mark Salzman, we can read about how most of the children in the book were not given the appropriate attention by their parents and how it came to affect them as teenagers. In his book, Salzman shares how one of his students expressed to him in a letter “you made me feel special.” This proves that children need someone to take interest in what they do. We as parents need to be involved in all aspects when it comes to our children. Would I be doing the right thing if I let my daughter do her homework quickly, just so that she can go out and play? No, because I would end up feeling as though I could have spent a few minutes longer going over something that may need practice. In order for a child to have an idea of what is expected of him or her, there needs to be structure. This is a very important step in parenting; we must be a parent first and a friend second. A child must have an idea of what is expected so he or she can try to pursue a goal.

While not every parent has a college education by the time children come into the picture, it is possible to enroll in college even if it is only part-time. By doing so, we are teaching the child the importance of education and that even we as adults have goals that need to be met. The author of “Social Class and the Hidden Curriculum of Work,” Jean Anyon, mentions how “schools in wealthy communities are better than those in poor communities, or they better prepare their students for desirable jobs.” While this is very true, just because a parent does not have the educational background or financial resources, it does not mean the children are limited to how much education they can get. If the parents make the commitment to be involved just as much as their child’s teacher, then together they can lead the student to have a successful educational experience. My father and mother, who were forced to drop out of grade school, always emphasized how important it was to finish school. We belonged to a middle-class family and we attended working-class schools. My mother, who is far from being a Chinese mother, has always made sure we made good grades. Although my mother was not always as involved with her older children, she did make sure that she did things differently with her youngest child. My sister, who was only three years old when my father passed away, has always been the one with the most drive in our family. She has been such an inspiration because she has always pushed herself and has received countless recognition. She has recently been accepted to the University of Southern California, and we think our mother’s involvement in her education played a big part.

We may not be able to control the route our children take when it comes to their academic education, but we can certainly influence them. By always encouraging them and letting it be known when they have made us proud, we can certainly keep them interested in their education. There is absolutely nothing wrong with giving them a little push just as long that push does not become a shove or their academic interest can gradually disappear. By always

continuing to show a personal interest in the child, at home and at school, the parent can help their child achieve great academic success.

Racial Identity in America

Mary L. Sickler

The following work was written for ENGL50, and was nominated by Professor Brad Stiles.

In Donna Talbot's article, "Exploring The Experiences and Self-Labeling Of Mixed Race Individuals With Two Minority Parents," she states that by the year 2050, as many as 1 in 5 Americans could claim multiracial background. For this reason, more than any other, it is vital to eliminate racism and racial stereotypes from the equation of social acceptance. Society often judges one another based on phenotypes, or physical attributes, that a person has. "As a result, targeted groups must resist the stereotypes placed on them and develop strategies to counteract that impact that racism and prejudice have on identity and development," Butler-Sweet writes (194). Children from multi-racial backgrounds need to be taught about their culture to keep it alive and to prevent the child from feeling lost and out of place in a society that judges one another based on their physical attributes. Through knowledge, we can strive to eliminate social injustices against races and keep cultures alive.

Being biracial has a different set of problems than being from a mono-racial family. Biracial children have the option, granted their phenotype allows it, to choose which ethnicity they would like to embrace. Though ethnic identity is optional for these children, they have a hard time with self-labeling and if a family chooses not to address the child being biracial, the child may feel a lack of identity. In the memoir, *The Color of Water* by James McBride, James was a black man with a white, Jewish mother who never addressed the biracial aspect of their family. Whenever James would ask her why she was light skinned and he was dark skinned she would ignore the question and say that she was no different from him. This led to James leaning strongly into his black heritage and not being able to identify with his Jewish roots. This is dangerous for both the child and the culture in question. It is dangerous for the child because they grow up without a sense of who they are. They lack identity and knowledge of their own personal background which can sometimes lead to self-hate and the inability to discern public opinion from their own. It is dangerous to a culture because not addressing multiple ethnicities may weed out some of the valued aspects to the culture all together. For example, in Mexico, the Day of the Dead is celebrated in November, but if a Mexican-American has no knowledge of this holiday, they cannot celebrate it. Teaching strong cultural backgrounds within biracial families give the children the best chance at self acceptance and success.

Society plays a huge role in racial identity in America. The opinions that society has on race is displayed through news programs, billboards, protests, literature, and especially through verbal

communication between persons. A minority may have a hard time accepting the role that they are "supposed to play" in the modern day. When Butler-Sweet collected data from a study on the effects of trans-racial adoption, a 20 year old female by the name of Chanda stated, "People associate things like poor grammar with acting black and we shouldn't be proud of that as African American people. For you to tell me that by doing well I'm acting white, you're playing into the whole cultural conflict that you can't act black unless you're doing something negative..."(204). She has derived her opinion based on what the outside world has told her, either directly or inadvertently.

Unfortunately, that is today's society. People are judged based on their appearances and not for what they bring to the table. Asians are supposed to be good at math, Mexicans know how to landscape, and African Americans end up in jail. All these stereotypes are a poison to the world around us. They blind us from the ability to look past the surface and see the greatness within people. And in turn, if a person feels crippled by the way that they look, they may not live up to their potential because of the risk of someone judging them on surface level. Through knowledge, we can teach people tolerance of ethnicities other than their own. The elimination of prejudices will allow for a stronger nation with tolerance as its core fundamental.

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Controlling Mr. Smith

David Waller

David Waller is a Sophomore at Bakersfield College majoring in Education. He is the father to two young men, born and raised here in the San Joaquin Valley. For 18 years, David owned his own trucking company. But then rising fuel costs, followed by a debilitating motorcycle accident, precipitated a need to start over--"to begin life 2.0," as David says--so he is using this opportunity to follow something he has always wanted to do: to teach. This paper was written for ENGL 1a, and was nominated by Professor Brad Stiles.

There can be no doubt that a government in power, would above all other things, strive to keep that power. So one would have to presume that the question as to how to keep that power is being pondered, if not directly asked, behind the doors that separate the masses from those currently in control. History teaches us that this is no simple question, and that there is no simple answer. Great minds do not always have the answers, and tyrannical rulers can not consistently suppress the will of the people. In an age of instant video streams from all around the world, and conversations between people across the globe being as simple as a cell phone speed dial button. The ability to suppress and terrorize a group of citizens is becoming more difficult to hide. Would the atrocities of Hitler in the concentration camps have been at all in doubt today? I think not, I believe someone, somehow, would have gotten a video from a cell phone or camera out. What affect this would have had is something we can only speculate about, but personally I would like to believe that it would have made a difference. We need look no further than Tunisia to see the effect our current technology has on a totalitarian style government. Let us not inflate ourselves on our importance in theses situations; the sentiment has been there for years. But the means to connect with a mob of people instantly is a rather new privilege. Most of our population here in the United States have at some point seen the use of "Flash Mobs," a system by which a large group of people coordinate by text message, everyone agreeing to meet at a specific place at a set time to do something as a mob; such as everyone standing perfectly still for a set amount of time. Just as they were when the clock hit noon. How easily this capability could be taken one step further, instead of something as frivolous as a snow ball fight, we could have an attack on the New York Stock Exchange. Jose Ortega Gasset, a Spanish philosopher, was greatly concerned with the mob mentality. In his work, "The Greatest Danger, the State," he explains "When the mass acts on its own, it does so only in one way, for it has no other: it lynches" (Ortega 91). Ortega's ideas of the unhappy masses rising up to take power away from the superior ruling body has a new and powerful weapon in technology.

As a result of the Industrial Revolution, a large middle class was created; one skilled and fully capable of organizing. Ortega writes, "A new social class appeared, greater in numbers and power than the pre-existing: the middle class. This astute middle class possessed one thing, above and before all, how to give continuity and consistency to its efforts." (Ortega 92). This body of people has only grown over the centuries. Here in the United States, and I would argue the world over; these people at present search for only one thing, to find job security. To become part of the great machine of production. But a problem arises when this dream of security is fulfilled, they lose their individuality to the very machine that they sought out for job security. They become nothing more than a number on a time card. This is not a state most humans tolerate very well, as evidence in the sometimes strange and cruel ways people pierce and tattoo themselves in order to stand out; to be unique in some way. This loss of identity creates a tinder box in the human spirit just looking for a source to set it off; a way to stand up and be noticed. If these forces are combined—the unrest of organized middle class and technology capable of touching the entire population of the planet instantly—then it becomes evident that Ortega's fears are a Facebook post away from fruition.

The natural question to these observations is: why have we all not jumped into a revolution of country or government to then rid ourselves of the need to tediously punch the clock everyday and fuel the machine of our government? I believe the answer is rather simple actually. The ideas set forth in Machiavelli's, "The Qualities of the Prince" is the force that keeps the masses content. Whether put in practice directly, or inadvertently due to necessity; the ideas he presents are in place all around us. Even as far back as Thomas Jefferson, we see that the ideas put forth by Machiavelli are sometimes necessary to protect ones country. We can see in a letter written by Jefferson some striking similarities:

In pondering "whether circumstances do not sometimes occur, which make it a duty in officers of high trust to assume authorities beyond the law" Jefferson argued that the question was "easy of solution in principle, but sometimes embarrassing in practice". As he put it " A strict observance of the written laws is doubtless one of the high duties of a good citizen, but it is not the highest. The laws of necessity, of self preservation, of saving our country when in danger, are of higher obligation, scrupulous adherence to written law would be to lose the law itself, with life, liberty property and all those who are enjoying them with us; thus absurdly sacrificing the end to the means."(Rahe 466)

This to me sounds a lot like advice given by Machiavelli,

You must, therefore, know that there are two means of fighting, one according to the laws, the other with force, the first way is proper to man, the second to beast, but

because the first in many cases is not sufficient, it becomes necessary to have recourse to the second. (Machiavelli 48)

There are times when doing what is necessary to keep the great middle class safe or happy takes a higher authority than sticking to laws set down by man. Very recently we saw further evidence of this in the assassination of Osama Bin Laden, no one could argue that he was a criminal that needed to be brought to justice, and very well could have been. But murder was not only expedient, it was a gesture to the great masses in our country. There was a sigh of relief

that was almost palpable on that day; not from hearing that we got him, but from the way we executed him where he stood. We have received tax cuts, that for most of us, amounted to a couple hundred dollars being sent to us in a check. Most people do not know that the price of sending out just the letters informing us of the fact that we were going to get a check back from our government, was far more costly than the amount actually refunded. But regardless of that, the whole country was happy and excited for the refund of a small amount of money that, for a large part of the population, did not equal a small portion of what the government had taken from our pay for that same tax year. And how many of us notice that at election time; politicians seem to promise a lot more than they could ever reasonably deliver in order to convince us to vote in their favor. These may seem small examples of minor matters to most, but it all points to the same conclusion, that we are being kept happy by the powers that be in order to insure our cooperation. As Machiavelli so aptly put it;

I conclude, therefore, that a prince must be little concerned with conspiracies when the people are well disposed toward him; but when the populace is hostile and regards him with hatred, he must fear everything and everyone. And well-organized states and wise princes have, with great diligence, taken care not to anger the nobles and to satisfy the common people and keep them contented; for this is one of the most important concerns that a prince has (Machiavelli 52).

In a time when a sixty second sound bite can be literally "heard around the world"; it seems to me that an author from over five hundred years ago might be the saving grace of our fragile way of life.

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Featured Works

Finalist for Philosophy Department Student Colloquium

Healthy Hatred vs. Toxic Envy

Michael O'Hearn

Michael O'Hearn is in his second semester as a BC student, and this is his first semester taking philosophy. He recently decided to major in English. He enjoyed writing this paper and looks forward to writing more.

The Greek philosopher Plutarch was once asked if there was a difference between envy and hatred, as they both seemed interchangeable terms. Plutarch wrote an entire essay detailing how envy is completely different from hatred, called *Of Envy and Hatred*. In summary, he basically said (though certainly not in these terms) that hatred was natural, logical, and healthy (in small amounts), and envy was unnatural, illogical, and unhealthy (in any amount). Years later, German philosopher Friedrich Nietzsche attributed both envy and hatred to his concept of "slave morality" in his book *Beyond Good and Evil*, followed up with *On the Genealogy of Morality*. The resemblances between the two men's works are uncanny, and almost seem as if they were developed in conjunction with each other, despite the two thousand year gap.

In the first place, Plutarch talks about how hatred and envy come about: we hate someone because they do bad things, either to everyone in general or to ourselves in particular. As an example, hating a school bully because they pick on you specifically, or because they pick on everyone and are generally undesirable people. In contrast, we envy someone because they do good things or because they have something that we deem "good" that we personally do not have. We envy the rich for their riches, the army for their bravery and dedication, and the politicians for their power. In Nietzsche's essays, he attributes hatred to the nobles of "master morality" and envy to the slaves of "slave morality." The nobles hate the slaves, because they do not have any of the qualities the nobles deem "good." They have no mansions, no servants, no horse-drawn carriages, and no concept of hygiene or fashion; they beg for money, food, clothing, and shelter. They are stains on the land that *won't go away*. However, this hatred is not as intense as you and I would call "hate" for something or someone; it is more akin to a "severe dislike." In contrast, the slaves envy the nobles, because the nobles have everything and the slaves have nothing. They are reduced to worms in the dirt, compared to the nobles; completely beneath their notice, undeserving of even a forlorn glance, forced to beg to keep up the pretense of a life. However, eventually this envy turns into hatred - the intense, burning, all-consuming hatred most commonly felt when we say we "hate" something. This hatred, according to Nietzsche, lead to the creation of the concept "good vs. evil" ("Here is the source

of the famous antithesis „good“ and „evil“ (, 101), as opposed to the noble viewpoint of “good vs. bad.” (This will be explained momentarily.) As Plutarch predicted, the slaves envy the nobles for all of their material possessions and political power (what they deem “good”), and the nobles hate (read: *dislike*) the slaves for not having any of these things and for being pests (they’re “bad people”).

Second, Plutarch says that “no man deserveth justly to be envied” (handout); that is to say, nothing anyone ever does demands that people be universally envious of them. People who do good things should never be envied; he says this makes no sense. Why would something or someone good be treated with *hostility*? As an example, why would anyone dislike the marines for being faster, stronger, and braver than you? Whereas with hatred, he states that there are people who do such things that are worthy of being hated by everyone. People who do bad things should be hated; he calls this a good, logical thing. Why *wouldn't* we treat someone who does bad things as hostile? If we were to not condemn a man convicted of multiple crimes, such as theft, murder, arson, or so on, something must be wrong with us. This falls in line with Nietzsche’s theories; everything the nobles have is “good” because it helps them advance through life and be the best man that they can be. That is why they hate the slaves; they possess nothing they deem to be good, and are too weak to acquire them. The slaves, knowing they can never acquire what the nobles have, begin to pervert their thinking so that they believe what the nobles have is not only “bad”, but *evil*. Thus, they stifle their own personal growth by believing that not pushing themselves to be better than everyone else makes them “good” people. “Good vs. Evil” has formed in their minds in order to counteract the noble viewpoint of “Good vs. Bad.” (Nietzsche makes it clear that he likes neither master nor slave morality; slave morality because they lack the drive/desire to acquire power, master morality because they lack the discipline to put their power to good use. However, it’s fairly clear which one he despises more.) Here Plutarch’s predictions come true again: the slaves twist their minds in order to cope with the world around them, making them think that the “good” they envy in the nobles is really “bad” in order to justify their envy and hatred. The nobles see the slaves as pests, beings unfit to roam the earth, parasites, in order to justify their feelings of hatred.

Lastly, Plutarch makes the final distinction between hatred and envy: hatred goes away, but envy does not. Hatred dissolves once the object of hatred: 1) is revealed to have not done anything to cause harm to the hating party; 2) reforms and changes their hated ways; or 3) does something good for or shows kindness to the hating party. A historical example would be the case of President Harry S. Truman. Condemned by the public during the final years of his Presidency, it was only after he died and his plans came to fruition that the populace realized the wisdom of his decisions, and today he is regarded as one of the better Presidents the United States of America has had. Envy, on the other hand, cannot be washed away by any of

these things. A man does not need to do anything harmful in particular to the envying party, but that doesn't stop them from envying them. Reforming or showing kindness only serves to further the intensity of envy, as it only reminds the envying party of how much "better" they are than them. People envy celebrities for all their money and fame, and they attempt to rationalize it by stating how much they hate them for it. Any reformed criminal is always met with distrust and open verbal assaults, all done to conceal the secret fear that, by changing their ways, they have become a *better person* than us. While Nietzsche does not say that the nobles eventually stop hating the slaves (unlikely so long as the slaves continue to exist and continue doing what they do best), he *does* say that envy twists the slave's mind into believing (in order to keep their sanity in the midst of their suffering) that in spite of everything the nobles have, they must not be *truly* "happy." This leads the slave to conclude that not possessing the lavish items and power the nobles have leaves *him* better off, and makes him the happier one. Eventually he concludes that everything the noble possesses is *evil*, which leads to fear of possessing these things, which leads to anger at the nobles for having them, which leads to hatred towards the nobles in general for abusing and parading their wealth and power over the slaves. Inevitably this envy-that-led-to-fear-that-led-to-anger-that-led-to-hate boils over, causing the slaves to revolt and rebel against their former masters and run society on their own, leading to Nietzsche's greatest fear: the institutionalization of the slave's twisted moral code as the dominant morality of the land, the fundamental principle of society. A society that denies the will to power, the will to *live* (as Nietzsche calls it), that is devoid of exploitation, appropriation, and the overpowering of the weak and the strange - "that sounds to my ears like promising a life in which there will be no organic functions." (Nietzsche, 99) Just as Plutarch said, short of becoming beggars themselves, the nobles can do nothing that will make the slaves' envy for them go away. Envy festers and grows until the object of envy is brought down to the envier's level or lower.

To conclude, Plutarch's and Nietzsche's essays are similar enough to the point where it almost seems like they were written at the same time in collaboration with each other. Both philosophers make the same basic point: envy is unhealthy for the human mind, soul, and life. It warps your thinking, alters your beliefs, and stifles your potential to live your life to the fullest degree possible. Hatred, on the other hand, is a logical, natural part of life and being human. It gives you direction, focuses your ambition, and drives you to be better than anyone else. However, to that I'd like to add this: it cannot go to extreme lengths. Hating someone to the point of taking steps to kill them does nothing to further your growth as a person, or society's growth as a whole (with the possible exception of someone nearly universally hated, such as Adolf Hitler). Even then, the right to decide who lives and who dies does not belong to man.

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Investigation of the Special Moral Obligation Towards Kin and Its Relevance to Utilitarian Theory

Finalist for Philosophy Department Student Colloquium

Jake Reed

Jake Reed is a 19 year old philosophy student. He is currently working towards an Associates degree in Philosophy, and hopes to transfer to UC to work towards a degree in Philosophy of Sciences. His ultimate career goal is to teach at the college level.

Contemporary philosophers strive to ground their ethical beliefs in rationality. The ethical theory of Utilitarianism is one such attempt to rationalize morality. Yet, utilitarian's seem to be unable explain everything about human ethics rationally. For example, utilitarian's cannot explain why one might have a special moral obligation to ones own kin. This paper aims to investigate the nature and relevance of a special moral obligation towards kin, and reveal utilitarian thinkers' inability to account for it. While many philosophers, and thinkers alike, would agree that this special moral obligation exists, it cannot be very well rationalized from the theory of Utilitarianism. Utilitarian theory is based on the idea that the overall consequences of an action determine its rightness or wrongness. In order to determine the morality of a situation, a utilitarian must first predict all likely consequences, and then select the action that creates the maximum amount of happiness for everyone involved in the situation. In his book, *Living High and Letting Die: Our Illusion of Innocence*,⁵¹ Peter Unger argues that one ought to donate a significant portion of his income to a humanitarian organization, such as UNICEF, in order to create the greatest amount of happiness, or at least decrease the greatest amount of serious suffering, in the world. However, he also suggests that the special moral obligation towards one's own child out weighs one's general obligation to children in distant lands.⁵² Unger's inferred notion of qualitative assessment in moral situations seems to lack the rationality of the rest arguments within his book. John Stuart Mill explains in his book, *What Utilitarianism Is*,⁵³ that one is to quantify the quality of an action by knowing the preferred outcome of individuals who have experienced all consequences. Paul Clough offers some relevant observations of kinship obligations people have in different societies.

⁵¹ Peter Unger, *Living High and Letting Die: Our Illusion of Innocence* (Oxford, NY: Oxford University Press, 1996).

⁵² Unger, *Living High*, 149.

⁵³ Gary E. Kessler, "What Utilitarianism Is." *Voices of Wisdom: A Multicultural Philosophy Reader* (Belmont, CA: Wadsworth, Cengage Learning, 2010).

According to *The Encyclopedia of Philosophy*⁵⁴ "Utilitarianism can most generally be described as the doctrine which states that the rightness or wrongness of actions is determined by the goodness and badness of their consequences."⁵⁵ The encyclopedia continues on to differentiate between several varying forms of utilitarianism. One particular distinction is between Egoistic and Universalistic utilitarianism. "Are the good consequences which must be considered by an agent the consequences to the agent himself... or are they the consequences to all mankind...?"⁵⁶ The notion of a special moral obligation, it seems, would most rightly fit under the category of egoistic utilitarianism. Rather than taking into account the utility of helping all of mankind, even those who are distant to an agent, he would assign a higher quality of utility towards those who most directly affect him.

In his book, *Living High and Letting Die: Our Illusion of Innocence*, Peter Unger argues that one is morally obligated to lessen the serious suffering of distant others even to one's own less-than-comparable sacrifice.⁵⁷ For example, one ought to drive a wounded man, who is bleeding profusely, to the hospital even though in doing so the upholstery of one's car, supposed to be a vintage sedan, would be ruined and in need of a costly replacement. As defined by *The Encyclopedia of Philosophy*, it seems clear that Unger is taking a universalistic stance on utilitarianism in considering the consequences to all mankind.⁵⁸ However, in a footnote in his book, Unger claims that, "...insofar as it's needed to meet your strictest special moral obligations... you must do that."⁵⁹ This short aside is quite contrary to the universalistic approach Unger had previously taken, and abides more by an egoistic approach. In this instance, Unger judges that an act to lessen the serious suffering of one's own child is of higher quality than an act to lessen the serious suffering of many children in distant lands. In a personal e-mail response to my inquiry on the subject, Unger fortifies this notion, "What I [Unger] must have meant there is something like this: Make sure your children don't starve to death before you lessen the number of children dying in distant lands. The idea is that each of us, including each in Bangladesh, has a special, and a specially strong obligation, to each of her own children." He goes on to say that he is "not SURE that's so - but it does SEEM to be there in, at least, [his] own Basic Moral Values." Unger's qualitative analysis in his e-mail furthermore lacks

⁵⁴ Paul Edwards, *The Encyclopedia of Philosophy: Volume 8* (NY: The MacMillian Company & The Free Press, 1967).

⁵⁵ Edwards, *Encyclopedia*, 206.

⁵⁶ Edwards, *Encyclopedia*, 207.

⁵⁷ Unger, *Living High*, 7-8.

⁵⁸ Edwards, *Encyclopedia*, 207.

⁵⁹ Unger, *Living High*, 57.

the rational backing he had previously demonstrated for the entirety of his book. The main point in *Living High and Letting Die* is that one ought to give up a portion of his income to UNICEF. This, it seems, would generally be a very unpopular position for most Americans. In so arguing, Unger must anticipate any and all objections to his reasoning, which he does very well. His expectancy of so many objections to his claims would have taken considerable thought and research. Yet, he seems to have done very little in exploring the origin of the special moral obligation.

The issue of quality versus quantity is a major one for utilitarian thought. Philip Wheelwright notes the difficulty in evaluating the quality of an acts utility, "What is to be the test of quality? Quantities can be measured, they have objective relations of less and greater, but a quality is something absolute. A red color is not less or more of anything than a chord in G-minor..."⁶⁰ John Stuart Mill attempts to distinguish levels of quality in his book, *What Utilitarianism Is*.

"Of two pleasures, if there be one to which all or almost all who have experience of both give a decided preference, irrespective of any feeling of moral obligation to prefer it, that is the more desirable pleasure. If one of the two is, by those who are competently acquainted with both, placed so far above the other that they prefer it, even though knowing it to be attended with a greater amount of discontent, and would not resign it for any quantity of the other pleasure which their nature is capable of, we are justified in ascribing to the preferred enjoyment a superiority in quality so far outweighing quantity as to render it, in comparison, of small account."⁶¹

What Mill is claiming is that only those who have experienced both alternatives can determine quality. In relevance to Unger's example of a special moral obligation, only a person who has experience both consequences of saving the lives of distant children while allowing one's own to die, and saving one's own child while allowing distant children to die are certified to judge the quality of either action. This application of evaluation, while possible, is highly unpractical. To carry out this method one must find a philanthropist who has had a minimum of two children in life or death situations, and has selected to save one, with money that is usually donated, while letting the other die, and donating his usual amount. In order for one to make the right decision, he must first make both the right and the wrong decision.

⁶⁰ Philip Wheelwright, *A Critical Introduction to Ethics* (Garden City, NY: Doubleday, Doran & Company, Inc., 1935), 85.

⁶¹ Kessler, *Voices of Wisdom*, 90.

Paul Clough exposes a slightly different take on the matter of kinship in his article, "The Relevance of Kinship to Moral Reasoning in Culture and in the Philosophy of Ethics." He notes, "...we can identify the tendency of individuals to compare possible actions with the social obligations that emerge within environmentally constrained groups, and to puzzle over potential conflicts."⁶² In other words we see that people compare actions that they think they ought to take with actions their culture or society says that they ought to take, and are often confused over contradictions (e.g. Should one pay for a costly operation for his own child that will save one life [what our culture would have us do], or ought one donate to a charity, such as UNICEF, and save the lives of hundreds [what utilitarianism would have us do]).⁶³ However, Clough claims that "...there must be in all societies a class of rules that are ultimately based on the mental trend of self-interest... you must give in order to receive."⁶⁴ This notion of self-interest could also fit quite nicely under the category of egoistic utilitarianism.⁶⁵ Clough's trend of self-interest implies that the special moral obligation one might have towards his own kin is only relevant due to some sort of reciprocal principle. "The categorization of persons as kin is rooted in a rule of prescriptive altruism... Kinship entails an obligation of amity or generosity... Kin have an irresistible claim on resources that non-kin do not."⁶⁶ The social closeness of kin entails an obligation to aid one another in whatever means necessary, be it through material resources or perhaps emotional consolation or monetary capital. Unfortunately Clough also fails to identify the origin of amity towards one's kin, but simply observes its presence.

The special moral obligation is a qualitative assessment in regards to the maximum utility of a situation. This characteristic is based on a sort of egoistic or even hedonistic utilitarianism. Unger's adherence to the notion of a special moral obligation seems to fit under a type of egoistic utilitarianism. Yet, he cannot be an egoistic utilitarian because he asserts that one is obligated to help others even when it will result in a loss to oneself. Unger's position is highly confusing and seems to lack the particularly rational basis that the rest of his arguments are shown to have.

⁶² Paul Clough, "The Relevance of Kinship to Moral Reasoning in Culture and in the Philosophy of Ethics," *Social Analysis* 51, no 1 (2007): 144.

⁶³ Unger, *Living High*, 57.

⁶⁴ Clough, "Relevance of Kinship," 143.

⁶⁵ Edwards, *Encyclopedia*, 207.

⁶⁶ Clough, "Relevance of Kinship," 148.

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Eating High and Letting Die: Our Self-Destruction

Winner, 2012 David Arthur Memorial Scholarship Prize

Abelardo Valdez

Abelardo Valdez is a Spanish major, although he may also continue studying philosophy. He will graduate from BC in the summer of 2012. He is a vegetarian and thinks it is the most moral way to live with regard to eating habits.

Among all the doctrines of ethics, the doctrine of utilitarianism is the most intuitive and the one that most individuals subscribe to whether or not they are consciously aware of it. Even Immanuel Kant's system of morals, as John Stuart Mill notes, is affected to a degree by utilitarianism: not taking specific actions because one would not want them to be adopted by all human beings shows that it is the undesirable *consequences* of their universal adoption that is taken into account (Mill 6). Utilitarianism is ubiquitous and rightly so, it leads to what most of us would consider moral decisions. There are many definitions and interpretations of this system of ethics but I will employ John Stuart Mill's conception of it: "... actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness. By happiness is intended pleasure and the absence of pain; by unhappiness, pain and the privation of pleasure" (Mill 10). This system of ethics is intuitive for clearly most rational beings would rather have more happiness and less pain and suffering. However, in some cases when it is paramount, utilitarianism is largely ignored, making certain actions seem moral.

In the case of the consumption of animals, the general consensus is that it is a moral practice without any negative effects except for the various health issues that may arise from the over eating or unhealthy cooking of meat. The argument that there are alternative food sources that do not entail the suffering and killing of animals seems to have no effect on most people. Animals are viewed as lower forms of life that exist only for our use and nothing more. In *In Defence of Animals*, Peter Singer, professor of bioethics at Princeton University's Center for Human Values, states that "Aristotle held the view that nature is a hierarchy in which those with less reasoning ability exist for the sake of those with more reasoning ability" (2). For the sake of argument let us grant Aristotle's position and claim that animals exist for the benefit of humans. Animal suffering should hold no sway in a utilitarian view of meat consumption: Mill's definition only applies to the human sphere of life. But, despite discounting animal pain and suffering from utilitarianism, and despite the benefits of eating meat, a utilitarian view would still deem

meat consumption immoral provided that the production of meat keeps harming the environment and we have alternative food sources that are not as detrimental.

In order for a utilitarian to properly assess the morality of eating meat one must not only measure its detriments but also its benefits. According to Carrie Ruxton, nutritionist, in "The role of red meat in a balanced diet", red meat contains a myriad of beneficial nutrients including vitamins that are essential for the normal functioning of eyes and the immune system, it contains iron which helps prevent iron deficiency anemia, and vitamins that benefit older people and patients with intestinal diseases (41). Evidently meat helps to maintain good health in an individual. Nobody would argue that maintaining good health does not increase happiness. Furthermore, all these nutritional benefits of meat are packaged in a variety of delicious ways: barbecue, carne asada, fried-chicken, bacon, etc. The pleasure attained by the delicious taste of meat must also be taken into account. Clearly consuming meat is good for our health and taste buds, but it also benefits us economically.

The majority of the meat we buy is produced in concentrated animal feeding operations or CAFOs: these CAFOs are beneficial to the economy. In "Understanding Concentrated Animal Feeding Operations and Their Impact on Communities", Carrie Hribar, project coordinator of the Education and Training National Association of Local Boards of Health, states that "When properly managed, located, and monitored, CAFOs can provide a low-cost source of meat, milk, and eggs, due to efficient feeding and housing of animals, increased facility size, and animal specialization," she continues "When CAFOs are proposed in a local area, it is usually argued that they will enhance the local economy and increase employment. The effects of using local materials, feed, and livestock are argued to ripple throughout the economy, and increased tax expenditures will lead to increase funds for schools and infrastructure" (2). CAFOs help reduce the costs of meat which in turn lessens economic strains on people, helping them feed themselves and their families. The money saved by buying more meat products than vegetable or any other non-meat product—which tends to cost more than meat products—can be used to help pay electric bills, take vacations, pay for college, etc. Likewise, eating meat also helps resolve economic issues on a broader scale because of the employment and funds CAFOs bring. People having more job opportunities and the enhancement of infrastructure will clearly also benefit society. Obviously eating meat will increase pleasure and reduce pain because of the economic benefits that arise from CAFOs. If a utilitarian only analyzed these positive aspects of CAFOs eating meat would be a moral practice; unfortunately these concentrated animal feeding operations are extremely detrimental to the environment.

Much of this detriment stems from the manure animals in CAFOs produce. Depending on the type and number of animals in a CAFO, the production of manure ranges between 2,800 tons

and 1.6 million tons a year (Hribar 2). Annually, all livestock manure accumulates up to as much as 1.2-1.37 billion tons, which would not be a problem if we had adequate sewage treatment facilities for this waste, such as the ones for human waste, but no such treatment facilities exist (Hribar 2). This overwhelming amount of manure has led to many environmental problems. These problems include the contamination of water, low air quality, and greenhouse

gases which lead to climate change. The EPA estimates that about 53% of the population relies on groundwater for drinking water; unfortunately groundwater can be contaminated by CAFOs (Hribar 3). Pathogens invade groundwater through the manure coming from CAFOs; this can lead to viral contamination of our drinking water (Hribar 3). Furthermore, if a CAFO has contaminated a water system nitrate poisoning can occur, which is harmful to humans, especially infants for it can lead to blue baby syndrome (Hribar 3). In addition to groundwater, CAFOs can also contaminate surface water due to the flooding of lagoons that contain vast quantities of manure produced by CAFOs. States with high concentration of CAFOs experience on average 20 to 30 serious water quality problems per year as a result of manure management problems (Hribar 3). The pollution caused by CAFOs does not stop at water contamination, air is also contaminated. Again the manure produced by CAFOs is the culprit for it emits gases into the air, increasing asthma in neighboring communities (Hribar 5-6). Becoming ill due to air and water contamination will not increase pleasure, it will decrease it and increase pain and suffering. Perhaps, however, the most alarming effect of CAFOs is its influence on climate change.

Climate change benefits from the greenhouse gases that CAFOs emit. World-wide, livestock operations are responsible for approximately 18% of greenhouse gas production and 7% of U.S. greenhouse gas emissions (Hribar 7). According to the Environmental Protection Agency, manure management is the fourth leading source of nitrous oxide emissions and the fifth leading source of methane emissions (Hribar 7). Since livestock production and meat and dairy consumption has been increasing in the United States, it can be assumed that greenhouse gas emissions will also increase and continue to contribute to climate change (Hribar 7). This climate change can be extremely harmful to the world. The harmful effects include, as reported by the EPA, extreme high sea level that decreases fresh water and increases coastal and island flooding, high frequency of heavy precipitation which can cause floods, mudslides, and damage to crops, reduced air quality, and an increase of climate-sensitive diseases (Epa.gov). CAFOs play a substantial part in climate change; and climate change will undoubtedly bring large amounts of pain and suffering. Clearly CAFOs produce many negative effects: and it can be concluded that by eating meat produced by CAFOs we are contributing to its detriments. But how do the negative effects of consuming meat compare to its positive effects?

The positive effects—the pleasure—eating meat produces is overshadowed by its negative effects—the pain and suffering it causes. Meat tastes good and its production provides plenty of economic benefit, but the environmental harm it causes cannot be ignored. Arguing that our desire for steaks, barbecue pork, and orange chicken, and job opportunities is more important than the health of children who are constantly at risk due to bad air and water quality, or the island nation of the Republic of Maldives which is being threatened by high sea levels, is absolutely ridiculous. If we keep eating meat we enable harmful meat harvesting techniques; and if we enable harmful meat farming techniques we contribute to the destruction of our environment. The protection of our environment is essential for our happiness: failing to protect it means increasing our own pain and suffering. Under utilitarian scrutiny eating meat is immoral. However, it still might be claimed that eating organically grown meat that does not come from CAFOs, is not immoral.

Unfortunately, whether or not the meat comes from CAFOs, it can still harm the environment. The anthropologist and founder of the Jane Goodall Institute, Jane Goodall, claims in *Harvest for Hope: A Guide to Mindful Eating* that the U.S. Department of Agriculture's Economic Research Service says that 4.5 kilograms of grain produce 1 kilogram of beef from a cow in a feedlot; and to create 1 kilogram of edible chicken meat more than 1.6 kilograms of feed are needed (Goodall 147). Between one third and almost half of the world's harvest is fed to animals to fatten them for human food: in the United States, 56 percent is solely for the production of beef; in the U.K., about 70 percent (Goodall 145). For the level of meat consumption engaged in developed countries a substantial amount of grain needs to be imported (Goodall 146). This is destroying the Brazilian rainforest, where sections of virgin forest are devastated each year not only to create pasture for cattle, but also for growing soy beans or corn, which a great deal goes to developed countries to feed their animals (Goodall 146). Clearly even "organic" farming is harmful to the environment, since it takes so much farmland to feed these animals on organic farms. If we eat organic meat we are still contributing to the destruction of the environment. Again it is ridiculous claim that meat is more important than the Amazon Rainforest—the environment. Meat, even organic meat, harms the environment, overshadowing the benefits eating meat produces. The only way for a utilitarian to live a moral life is by becoming a vegetarian.

Vegetarianism is the only choice, given that meat production is a devastating to the environment, if one is serious about eating morally. It is true that farms growing vegetables can hurt the environment because of pesticides and clearing forests to plant more crops, but it is dwarfed by the harm meat farming creates. Also we can feed many more people with non-meat foods such as vegetables and grain, than with meat. This will be vital since the human population of the world is increasing drastically. A vegetarian lifestyle can also be more costly

than one that includes a meat diet; however, there are inexpensive non-meat foods that would satisfy those who do not wish to spend much money. Yet it may still be argued that only eating non-meat foods will help maintain good health, but this is false for people can still lead a healthy life without meat and if they feel they are still lacking nutrition, there are vitamin supplements they can take. To increase happiness and reduce pain and suffering in the world, vegetarianism is the only option, provided that meat production continues to damage the environment.

But if the harvest of meat was not detrimental to the environment, then eating meat would be perfectly moral from the utilitarian perspective. Perhaps advancements in technology will one day help CAFOs not pollute the environment and we will not need large amounts of feed to feed the animals; this will absolve meat consumption from any immorality. Meat consumption may even be the only moral choice if its production proved to be more environmentally friendly than the production of vegetables and other non-meat food products. Unfortunately meat consumption is still detrimental; therefore, it is immoral.

It seems like a quixotic venture for every single human being on Earth to become a vegetarian. Many people want their baby-back ribs, tri-tip sandwiches, and hot dogs. The threat their behavior poses to the environment is not sufficiently salient as perhaps the threat of nuclear annihilation if a person decides to eat one more chicken leg. There is no immediate danger from eating meat: future generations are the ones who will have to repair the environment, but vast amounts of pain and suffering will have been caused already. Albert Einstein said it best: "Nothing will benefit human health and increase chances for survival of life on earth as much as the evolution to a vegetarian diet" (Goodall 35).

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Conscious Reploids

Runner-up, 2012 David Arthur Memorial Scholarship Prize

Aaron Colson

Aaron Colson is going for two degrees: one in philosophy and one in biology. "Conscious Reploids" was significant for Aaron because he is usually curious about the human brain and behavior. "The prospect of living in the world with another being as intelligent, or self-aware, as a human is fascinating and terrifying," he writes.

A journalist from the video game *Mega Man Zero 4* named Niece said, "The Reploids they were designed to look like humans. These technical marvels were given unique personalities and were intended to be the perfect workers and the perfect partners for mankind." Reploids are inorganic beings with intelligence equal to that of humans. These Reploids could be seen as inorganic beings with artificial intelligence (A.I.). Reploids were invented by humans for humans, but in order for the Reploids to function properly and according to their design, they needed to have something that was unique to humans. That something was a brain that was in every shape and form equal to that of a human brain. More importantly, the scientists who replicated the human brain also replicated the human mind. Philosophers like John Searle argue that the brain is necessary for the mind to occur; a mind being that something that is unique to humans. The mind is often associated with consciousness, more specifically self-awareness. If the mind causes self-awareness and it is different in humans than in other organic beings, it can be argued that if the mind is copied, then it is possible for an inorganic being, or Reploid, to be as aware as a human. The human brain is not that different in structure than in a non-human primate, but there is one way in which the human brain differs from a non-human primate brain, and that is in the number of connections of the brain. It is these connections that cause a human to be conscious, or self-aware. If humans can isolate what in the human brain causes consciousness, then there is no reason as to why that consciousness cannot be copied and placed in a Reploid. Consequently, this means that humans can create something that is equivalent to themselves. If this is the case, then I argue that consciousness, meaning self-awareness, is not limited to the human species; it is possible that other beings, specifically inorganic beings, those containing A.I., can possess the same level of consciousness.

In order to figure out how to replicate human consciousness in a Reploid, the first step is the human brain and understanding its structure and how it functions. The human brain is a complex organ; it is also where the argument for the mind will begin and where consciousness will be revealed. The brain has many different parts from the basal most instinctual and

necessary parts, namely the cerebellum and the medulla, to the more complex and specialized functions of the neo cortex. The neo cortex is an interesting structure because it contains specific regions dedicated to our understanding of the world, specifically the amygdala. All of the structures of the brain can be broken down into even smaller units, namely neurons, and it is how the neurons are connected and fire that cause the brain to become a mind. It is the combination of the brain and mind that allows humans to become conscious, or self-aware. The best way to understand how the brain works is to start out with the larger structure and end with the smaller structures.

What exactly is the neo cortex? According to Professor John Pinel, professor of biological psychology at the University of British Columbia, the neo cortex consists of about 90% of the cerebral cortex (69). The cerebral cortex is the part of the brain that looks like a walnut. This structure contains the structures associated with higher intelligence. The neo cortex contains important structures that allow humans to process data, or stimuli, perceived outside of the body. This is an important structure because it contains the regions necessary for a human to make connections between the external stimuli and its relation to the individual human. Perception is the key to achieving self-awareness because perception is how a human understands the world. If a human cannot perceive of himself or herself in the world, then it can be argued that the individual cannot truly attain self-awareness because self-awareness requires a point of comparison. This means that a structure equivalent to the neo cortex is necessary for a Reploid to begin to understand himself or herself. The neo cortex contains structures that are necessary for a human to perceive his or her external environment, but other organisms, namely non-human primates also contain a neo cortex. There must be something more in the neo cortex that is unique to humans.

Michael Gazzaniga, director of the University of California Santa Barbara's SAGE Center for the study of the Mind, further defines the neo cortex as being the evolutionarily newer regions of the cerebral cortex that contains not just sensory perception, but also conscious thought and where language and culture develop (18). A big part of who we are is contained in our memories and our emotions. The neo cortex contains a structure called the amygdala. The amygdala is the structure in the neo cortex that is responsible for human emotion and memory. What is important to understand about the amygdala is that it helps in the perception and understanding of emotions. For example, a common argument for the creations of a Reploid is that the Reploid would need to have emotions similar to that of humans. An emotion that is important in humans is fear and being able to recognize fear; that being the case, a Reploid would need to be able to be afraid or recognize what it is that needs to be feared. Pinel explained that if a human has damaged the amygdala, then the human would still be afraid, but the human would not understand what it is that he or she is afraid of (450). This is an important

point to make because being able to recognize what it is that a human is afraid of helps the human to understand not only himself or herself, but also the environment that he or she is in. Another thing to note is that being able to recognize an emotion, like fear, has allowed the human to adapt to his or her current situation. Adaptability is another component to understanding how humans are different from other organic beings, and if it can be replicated in an inorganic being, then the inorganic being is one step closer to gaining self-awareness on the same level as a human.

All living creatures have the ability to adapt to their surroundings, but humans can think about how they are able to adapt to their surroundings. What this means is that instead of just acting on instinct, a human can recall if he or she was in a similar situation in the past. For example, if a human went to the movies with a date and the date did not turn out as well as he or she would have hoped, then for the next date to the movies he or she can think about what went wrong on the previous date and correct for the current date. The memory of the bad date is stored in the amygdala. Again, this is the structure of the brain that allows an individual to perceive a stimulus and respond accordingly. In the example, the human needed to understand what went wrong on the previous date, so as to not make the same mistake twice. Most other organic beings cannot think about the next time; these organic beings are more concerned with what is in the present not the future. This means that if humans can replicate the human amygdala perfectly, then it is possible for humans to create a being that can think about his or her actions. The components that have been necessary for a Reploid to be conscious on the same level as a human are the neo cortex and the amygdala, but there is a structure that is smaller than the amygdala and possibly more important than the amygdala as well- neurons.

The neo cortex and the amygdala are products of neurons. The brain is made up of billions of neurons and those neurons are connected to each other. The neuron is a cell that is branched; these branches connect one neuron to another. It is impossible for one neuron to be connected to all of the neurons, but the neurons are like chain links, meaning each neuron is attached to another neuron which in turn is attached to another neuron and so on. The branches, or dendrites, on the neurons release and absorb signals from other neurons. This is how an external stimulus is able to be perceived. Just because a signal can be perceived does not mean that it can be understood by the individual. The job of the neuron is to relay information. That being the case, how is it that humans can understand something when all that is received is information from a neuron? The key rests in the neuron itself. Just as there are specific brain structures with specific jobs, there are also specific neurons with specific jobs.

The mirror neurons are perhaps the most important neurons when it comes to human understanding. Mirror neurons, according to Robert Krulwich network reporter for NPR, are the

neurons responsible for empathy. How the mirror neurons work is that when a human watches an action of another human, the human that did the watching was able to copy the actions of the human that he or she watched. These neurons are also known as the copy neurons, or the “monkey see monkey do” neurons. What is interesting about the mirror neurons, according to Krulwich, is that the neurons will fire when a human watches an action. These neurons play an important role in a human’s relation to the world around him or her. It is believed by Krulwich and others that the mirror neurons play a critical role in the development of human culture. Because humans can watch and copy an action, it is easier for the humans to adapt to a troubling situation, like going to the movies with a date. The mirror neurons play a critical role in human development; a child can watch his or her parents and copy the actions of the parents. What is important to understand here is that a child can learn behavior through his or her parents. How the child behaves in the future rests upon how he or she sees the world.

The combination of the neo cortex, the amygdala, and the mirror neurons are necessary for a human to understand his or her position in the world. These components are necessary for a human to be conscious, or self-aware. If these components can be perfectly replicated, then it is possible for an inorganic being to be self-aware, at least on the same level as a human. The discussion, thus far, has only involved the physical components of consciousness; there is another component to establishing consciousness: the mental component.

The brain is a necessary component to the makings of consciousness; it could be argued, however, that just because the components are present for consciousness to emerge that it will. This implies that there is something missing. The syntactical, or computational, aspect is present but not the semantic, or understanding and comprehension. This is where the external environment will come into play because how humans understand the world is by experiencing the world, not just through their own perception, but through the perception of other human beings. If, for instance, a human were to be left alone in the dark with nothing to compare himself or herself to, then it could be argued that he or she would not attain self-awareness on the same level as a human who was able to interact with the world and other people. This means that a human can have a brain, but if the brain is left on its own, then it will be unlikely that a mind will form. Therefore, in order to develop consciousness in Reploids, there needs to be a means by which Reploids can develop along with humans.

The philosopher John Searle argues in *The Mystery of Consciousness* that consciousness must come from a first-person point of view (120). What this means is that a person must first experience an action in order to understand it. This argument can be strengthened by the use of mirror neurons. The mirror neurons cause a human to mirror the actions of another human. By experiencing the action, a human can develop a mental connection to other humans without

actually knowing the humans personally because the mirror neurons play a major role in empathy. These neurons allow humans to project themselves into other humans. This also means that for Reploids to be conscious, the Reploids would need to be able to interact with humans and experience as many actions as they can.

If humans are able to reproduce a physical brain, one that is equivalent to a human brain, and replicate the human mind, then it is possible to make an inorganic being self-aware. The best way to make a Reploid, in other words, would be to build the Reploid as close to a human as possible. If the Reploids are able to attain consciousness on the same level as a human, then the Reploids might be indistinguishable from other humans; the only difference between the Reploids and humans, would be that one is inorganic and the other is organic.

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