

City Tech Writer



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CITY TECH WRITER

OUTSTANDING STUDENT WRITING

FROM ALL DISCIPLINES

VOLUME 1
2006

JANE MUSHABAC, EDITOR IN CHIEF

Cover by Yifang Gonzalez

New York City College of Technology
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Introduction

City Tech Writer is a most welcome addition to the College. The distinction between personal writing and academic writing is no longer as sharp or absolute as it once was; however, unlike a more traditional “literary” magazine that focuses on poetry and fiction, *City Tech Writer* is somewhat unusual in its focus on the writing—and the thinking—that students are doing as part of their course of study. Writing may be a solitary act or it may be collaborative, but all good writing is done with an audience in mind—the conscious reader who follows the line of thought, sometimes contesting its logic, sometimes nodding in agreement. *City Tech Writer* makes that audience real. In so doing, it both celebrates and stimulates good writing. My thanks to Professor Jane Mushabac, a writer who knows how to inspire and nurture new writers, to the faculty members who have guided their students’ work and nominated it for inclusion in *City Tech Writer*, and especially to the City Tech writers themselves.

Bonne August
Acting Provost and Vice President for
Academic Affairs

Preface

In this inaugural issue, City Tech writers take us to the glass pavilion at the Brooklyn Museum, a village in Nigeria, a warehouse in Japan, a tractor and combine exhibition in Poland, a restaurant in Union Square, a crack-house in Bed-Stuy. The papers discuss campus speech codes; nurses' renewal of licenses; the scientific method in the thirteenth and nineteenth centuries; and the problem of space, time, and motion. City Tech students study olive oil in Chemistry, the golden mean in Philosophy, and breaking the hold of addiction in Human Services.

It has been a great adventure starting this publication. So many people have provided help at every level of the College community. President Russell Hotzler, Provost Bonne August, Dean Sonja Jackson, Director of CUE Joseph Rosen, and Dr. Stephen Soiffer have provided the kind of memorable support and interest from the first that shows this project is valued. English Department Chair Brian Keener, and Professors George Guida, Ellen Goldsmith, Richard Patterson, and Nina Bannett, and Philosophy Professor Walter Brand have generously and astutely thought through with me a variety of questions, big and small. Lily Lam and Elayne Rinn, the gracious and thoughtful secretaries in the English Department, have helped in innumerable ways.

The Department of Advertising Design & Graphic Arts has played a key role. Chair Joel Mason and Program Director Lloyd Carr have been as instrumental in planning as they have been giving of their time. Professors Mary Ann Biehl's and Nasser McMayo's AD 700 students each designed a cover for this first issue, creating a dazzling set of covers that made it difficult to choose just one; and Professor Carr's GA 732 and GA 513 students used their skills and artistry in formatting and printing the selected design. It has been a pleasure working with Steve Caputo, George Pompilio, and Peter Pompilio on printing the publication.

Most of all, however, I want to thank our authors—the City Tech students who write with such focus and clarity—and our dedicated faculty who have inspired such fine writing. It was a remarkable challenge selecting thirty-four pieces from over five times that number of submissions, but all the writing made for tremendously satisfying reading.

My hope is that the College—students, faculty, staff, everyone—will read *City Tech Writer* and, as readers, become a part of the dialogue that writing at its best initiates and embodies.

Jane Mushabac
Editor in Chief

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A Harmonious Union?

Benny Ngai

The Brooklyn Museum, once The Lord of the Dance, must give up its title and battle for its identity because of The New Kid on The Block, the glass pavilion add-on designed by the architect, James Steward Polshek. The building which stands tall on Eastern Parkway at Washington Street, was originally built as a steel-framed structure with a stone façade. It once tried to create the illusion of a Greek or Roman pantheon—a truly stone structure inside and out. Soon people will realize that Polshek's semiotic message is to convey to people that the original Brooklyn Museum is not really a pure stone structure.

I drive to the Brooklyn Museum on Eastern Parkway. My radio station is set on National Public Radio, dial 93.6FM. I love this station because of their talk show, *All Things Considered*. The show gives both sides of a story so listeners can judge and formulate their own opinions without any biases. I am interested in how they will view the Brooklyn Museum and its new pavilion. Will they dissect the building the way the station dissects President Bush and Kerry, giving the views and beliefs of both men and helping you to decide which one should be elected President? I simulated a talk show in my head as I looked for a parking space.

Host: Today on NPR, we have a great show for you listeners. We have invited the original Brooklyn Museum and his new partner, the glass pavilion. Mr. Original Brooklyn Museum was born and raised at the corner of Eastern Parkway and Washington Street in 1897. Mr. Glass Pavilion has just joined Mr. Brooklyn Museum in the year 2004. Let me ask Mr. OBM first, how does it feel to have stood by yourself all those years and suddenly to have a companion with you now?

OBM: That's very interesting because I had always wanted someone that could explain who I was. Back in 1897, my designer, McKim, Mead & White miscalculated or fell short on the targeted bulk for me. I am only one sixth the size of what I was intended to be, which gave me an awkward entrance that I had never desired. Also, the fashion of architecture at that time was headed to a transition and I just happened to become one of the last megalithic buildings done in the classic style. So I would say that I felt lonely, and having someone that can help me invite people in now really brings me back to life.

Host: Oh, I didn't know you felt lonely all that time. But now that you've mentioned it, I do remember they dismantled the massive stairway entrance that was double the height of the stairs at the Metropolitan Museum of Art, and replaced it with a mouse-maze-like entryway back in 1939. The mouse-maze entrance was actually featured in the end of the movie, *Red Dragon*, in which the killer ate a drawing in the Museum. It must have been terrible as a building to be associated with a movie like that.

OBM: Yes, it was.

Host: So you did feel a little lost. What about you, Mr. Glass Pavilion? How do you feel about joining OBM?

GP: At first it was intimidating. As The New Kid on the Block, I was hit with tremendous criticism about how I don't fit into the neighborhood, and my style and materials clash with OBM. It was very frightening for me. I was fragile and exposed to the world. But now I feel more secure because my designer, Polshek, gave me a resounding steel frame structural construction. Not to mention that my big brother OBM is standing right behind me, which intimidates those who dare to criticize me.

Radio off, I find a space and park my car on Washington Street. I close my convertible top which granted me an unobstructed view of the museum while I was driving on Eastern Parkway. The view from Eastern Parkway is exhilarating. The combination of glass, stone and steel gives this building a very interesting first impression. The wave-shaped entryway composed of steel and glass makes me want to jump right into the museum. But the columns from the original museum stop me with their traditional conservative style and bring me back to my senses.

As I approach the Museum from the fountain side, to my surprise, I see the fountain is functioning even though it's mid-day when only a few spectators would care enough to stop and watch the water dance in the air. Soon the excitement disappears when I walk closer and realize that they put up fencing around the fountain. My partner and I agree that the fountain creates a nice atmosphere which makes the glass pavilion more lively as the eye follows along the wave-like structure to the right, but I can't help noting that the fence eradicates the feeling of freedom from the fountain. The temporary barricading fence creates the feeling that the water is like a prisoner trying to jump out, but forced to stay in. The amphitheater steps allow casual museum goers to relax and enjoy the show which can be repetitive if one actually pays attention to the fountain that jets water up vertically in different variations. The fountain, interestingly, also gives a false sense of invitation if one doesn't know where the "real" entrance is located. Incidentally, coming by subway is a better choice than driving, since the museum's parking lot is in the rear which utterly defeats and wastes the pavilion entrance's grand welcome.

Remembering the radio show talking about Bush and Kerry, I look at the building and can't help but relate the original museum to Bush, and the glass pavilion to Kerry. The bodacious stone structure represents a traditional, firm old

style, but one hiding its steel-framed structure the way Bush thinks he's powerful yet has an unknown agenda on his plate with his war. The glass pavilion on the other hand is like Kerry, wavering back and forth about how to steal the thunder from the old President so he can win this election. Can't they just get along?

Is the Brooklyn Museum the only Yin Yang combination of megalithic stone structure with a partnering glass construction? The Louvre in Paris also has a similar configuration. Both are built with a classic style and rectangular shape, although the Louvre has a "U" shape. These museums are both decorated with dramatic glass additions that came later to the museums as they aged. I.M. Pei is the architect for the pyramid-like pavilion that allows natural light to enter the Louvre's lower level. The design had to solve a problem. Parisians didn't want to see an addition built that would obstruct the existing aesthetic of the Louvre. So Pei headed underground. It makes sense to have a glass structure like that when natural lighting was needed in an underground space. But what interest does the pavilion of the Brooklyn Museum serve besides aesthetics? After all, it's only an entryway for museum goers who walk or take the subway rather than a car to the Museum.

I have a bit of a problem with some of the finished craftsmanship in the open space entryway just inside the Brooklyn Museum. I can understand the columns are left exposed intentionally, and they could actually fool some people into thinking the columns have a structural purpose. But this can't be; the steel joints between the brick columns have gaps between them that I think I can slip my construction textbook into. I have questions. To have the entry with such a dramatic open view to the sky, I wonder how efficient the design is in terms of energy. How much will it cost each summer to cool just this glass pavilion so museum goers will continue their journey inside to see the exciting art the museum holds?

Another question is why the addition to the Brooklyn Museum is so modern and assertive when the original museum is trying to hide itself? That question is fully answered if you pay the "suggested price" to tour New York City's second largest art collection. The Brooklyn Museum holds a great collection of modern art. I have always thought that the Museum of Modern Art is New York's only museum of contemporary art, but now I know the Brooklyn Museum also holds its own fine collection of modern art. Polshek must have also taken a tour of the museum because his glass pavilion's design reflects some of the museum's contemporary artwork. His semiotic message not only unveils the true identity of the old museum's structure, but also lets the world know that the museum's appearance is a reflection of what it holds inside, some of the finest modern art. His glass pavilion is a one-stone-kills-two-birds design.

All in all, the more I debate whether this space is working or not, the more I fall in love with it. Perhaps it's because there aren't many great indoor spaces in New York City that are open and transparent to the public. Fortunately, this is a start.

Is It Worth It?

Rockia Robertson

My childhood was ridden with drama, sorrow, pain, and sadness, all at the hands of my family, particularly my mother. We were poor and my parents were drug addicts, so people can probably imagine the traumatic images and experiences I was exposed to. Unfortunately, my story isn't unique, but it did cause me to harbor resentment toward my mother. I later came to see that my anger wasn't the answer and holding a grudge wasn't worth it.

My father is a handsome, short, muscular man who personifies the tough guy image. He was very abusive to my mom, prompting her to kick him out of our home when I was three years old. Ironically, several months later, my father was prosecuted and served a nine-year prison sentence for shooting my mother's new beau because he too was physically abusing her. Since his release, he has maintained a life of crime and served several other prison sentences. He now lives with my grandmother and continues to struggle with an alcohol problem. He never really was a part of my life and has pretty much been out of the picture.

My mother was beautiful. She was slim with a caramel complexion and beautiful facial features that strongly represented both her African and Native American heritage. It saddens me to say that due to my family's legacy of drug and alcohol abuse along the generations, I have no knowledge of what Native American tribe my family belongs to. Her soft dark brown hair extended just slightly past her shoulders. As a little girl, I thought she was the most beautiful woman I had ever seen. This outer beauty only served as a mask. She was dying inside. Perhaps it was because of her own horrid childhood, her substance abuse, or economic status, and maybe she even hated the responsibility that came with being a mother.

She and I lived in poverty-stricken Bed-Stuy, Brooklyn. She frequented the hottest disco spots and began doing drugs on a regular basis when I was two years old. She eventually became so heavy into cocaine that we were evicted from our apartment and had no other choice but to move into a shelter. We moved from shelter to shelter for two years before moving to a welfare hotel called "The Holland" on 42nd Street in Times Square. The constant moving made me feel like it was normal. I came to expect not to live in one place for more than a couple of weeks at a time. Once the hotel came along, the weeks we

lived there turned into months, and I began to get a sick sense of home. The months then turned into four years of horror. However, as terrible as this place was, it was the closest to a permanent home I was getting at that point in time.

When I was six and my mom twenty-seven, we found ourselves living in this filthy, drug ridden, 40-story high welfare hotel with hundreds of other families. We spent several years there going through what seemed to be pure hell. There were drug dealers paying moms (mine included) to sell drugs from the small rooms we lived in, prostitution, murders, rapes, and much more. My mom, still on drugs and partying, left me at home for hours, sometimes days at a time. I hated her for leaving me alone. It was as if she ignored the fact that children were being kidnapped, raped, and killed around there. I don't know when, but at some point her absence no longer bothered me. I would just search the cupboard for bread, flour, or anything to concoct a meal, and then stay up all night watching television shows. The characters in "The Odd Couple," "The Honeymooners," and "Taxi" kept me company most nights. I will never forget being up so late on a regular basis waiting for her to return home, that I would find myself anticipating and watching a children's show named "Zoobilee Zoo" which came on at 5 a.m.

I had grown accustomed to this, and became very independent. I washed, dressed, and walked to school every day. I would mostly sleep in school because I was so tired after staying up waiting for my mother to come home. Four days after my ninth birthday, my mom gave birth to a baby girl. Another sister joined us on my tenth birthday. With my mom still doing drugs, this meant that I not only had to take care of myself, but also my two, much younger sisters. I sometimes would miss school because my mom was still somewhere out partying, and there was no one else there to care for the babies. At first, I would find myself hating her for neglecting my sisters; I felt I could take care of myself. I even once contemplated stabbing her in her sleep. Thank God, I didn't have the guts and just put the knife back in the drawer. As time passed I would just suck it up, accept her behavior as typical, and step into her role as the mother.

Six months after my youngest sister was born, all three of us were removed from my mom's custody and put into foster homes. I don't know how, when, or by whom child protective services were called about our situation, but I was glad to be rescued. We were automatically split up because at the time, there weren't any homes accepting so many children at once. Luckily, my sisters were able to stay together, and only I had to go to another home. I was more comfortable with that rather than all three of us being split up into different homes. For several years following, my sisters and I would meet at the agency for one-hour family visits with my mom on a bi-weekly basis. My mom often showed up late for visits, and eventually her limited attention dwindled into her not coming at all. My sisters were adopted as toddlers while I was moved from foster home to foster home, then group home to group home.

It was hard moving around a lot. However, I quickly became used to it, as it didn't differ much from my childhood. Most were not such good experiences, but the last residential group home I was in, "Hawthorne Cedar

Knolls,” proved to be a lifesaver. I was pretty angry and unruly as a teen, and the staff of this home really showed that they cared. They helped me change my attitude and love myself enough to change the cycle of disaster in my family legacy. While moving around, I continued to maintain regular visitation with my sisters, and formed great relationships with them.

Against my social workers’ orders, and foster care rules, I also maintained contact with my mother over the years, with the hopes of her getting clean, and us all becoming a family again. During my mid-teenage years, I would visit her at her apartment in a brownstone in Bed-Stuy, sometimes on a daily basis. My mother was living in what is known as a “crack house.” There were drug dealers and drug addicts everywhere. It was very smelly and dirty with clothes, garbage, and other types of refuse covering every inch of the floors throughout the house. During my visits with her, we would spend hours just chatting. At times, I would bring her clothes and/or money for food. I kept her abreast of how my sisters and I were doing, and I also made sure she had our contact information. Even though I felt she should know how we were doing, I couldn’t help but wonder if at any point she would care enough to change her life and become our parent. That day never came. She seemed glad to hear that we were doing well, but at the same time she looked like my stories were causing her pain, so I began not to share unless she asked. Sad to say, her inquiries were rare. Perhaps it pained her to face the fact that her actions caused us to have to be raised by strangers.

Throughout my years spent in foster care, my mom had never visited, never called to see how I was doing, to wish me Happy Birthday, or even to say hello during holidays, which were rough at times. Finally, when I graduated from high school at seventeen, and then turned eighteen without so much as a phone call from my mother, I snapped. On a hot summer day of my eighteenth year, I left the group home for a couple of hours to visit my mother and demand answers. She was quite offended and began to scream and yell obscenities at me. I yelled and cursed back, determined to get some answers, and that’s when it happened—she slapped me. I stormed out of her apartment with no idea that I would never see her alive again. I began to hold a grudge against her for this incident, and all the years of suffering that I had to endure because of what I deemed her irresponsible behavior. As a result, I refused to have any further contact with her. In December of the same year, I received a call from my aunt, notifying me of my mother’s murder in the very house where I often visited her. I spent the Christmas season of 1995 planning and raising funds for her funeral. By this time, I felt that she was better off dead. She suffered a lot throughout her life and was living a life of despair, so she must have been better off. However, it did pain me to know that she didn’t just die, but was brutally murdered. She was beaten to death. Thinking of this made me cry uncontrollably at times.

At times, I would also ponder what could have been, making myself believe that maybe if we were able to be together as a family, things would have been better. I had to remind myself constantly that any possibility was now null and void because she was gone. That realization sent several emotions through

me. First, I was angry with all of the people that I felt failed her throughout her life, like her family, teachers, the clergy at her family's church, boyfriends. I was bitter toward them for fostering her troubled life. Mostly however, I experienced feelings of regret for my feelings against my own mother.

At the age of nineteen, I left foster-care and moved into my own apartment. I continued to struggle with sadness because of how my relationship ended with my mother. I would regularly pray for strength to overcome my remorse. I tried to come to grips with having held a grudge against her, only to be faced soon after with her death. Sometimes I wish that I could rewind time and handle the situation differently; maybe I could have gotten her some help. While I was well aware that a person has to want help in order to change, I had a weird feeling that I could have done more. Other times, I saw clearly that even though I may have wanted her to get help, it didn't mean she would have participated. Through the years she had opportunities to get clean; she attended several programs. The problem is she never completed the programs, and continued to move back to the same neighborhood and involve herself with the same toxic people. I realized also that if I had continued to visit her apartment, I could very well have been another victim of the murder. In any event, I eventually saw that holding a grudge didn't provide much solace. It didn't help me understand why she chose that route for her life and ours, nor did it help me forget the past.

I am currently twenty-eight years old, and now find myself mediating between people caught up in disputes. I can often be found trying to resolve conflicts between family members, friends, sometimes even strangers on the bus. Fortunately, I have also turned tragedy into triumph by working in the field of social work. I now take those experiences which once caused me so much pain, and use them to help other people. I can empathize with my clients, and get them the proper help they need. I can also foresee many problems and help put prevention options in place.

As trite as it may sound, I try to convey to people that it doesn't make sense to hold a grudge because you never know when you may need that person, or when death will strike. Tapping into my wisdom, I offer several suggestions of peaceful resolutions because, unlike others, I have already learned these lessons. These days it's very important to take charge of any troubling situations in my life and resolve them quickly with the least amount of stress. If at any time I feel the need to separate myself from a person for my own well-being, I make sure that I have exhausted all possibilities to maintain a relationship with them, then make all decisions with a clear-headed, healthy state of mind. With my mother's situation, I was angry and bitter. I made a hasty decision out of personal aggravation without trying to work through the issues with her. That kind of behavior is mentally and emotionally unhealthy and is definitely not worth it.

In Defense of a Medieval Scholar

Anthony Accardo

Roger Bacon, a thirteenth-century Franciscan monk, should be honored as one of the founding fathers of the scientific method. While most scientists of his time emphasized superstition, ritual, and authority, he insisted on observing the natural world for himself. He criticized the deductive method of his contemporaries and their dependence on past authority, and called for a new scientific method of learning, one that stressed the importance of observation and experimentation. Bacon argued that individual experience and experimental confirmation were more important than deference to authority or tradition. In future generations, this reliance upon experimental methods would become a central theme in the development of modern science.

In his *Opus Maius* (1268), Bacon wrote, "There are two ways of acquiring knowledge, one through reason, and the other by experiment. Argument reaches a conclusion and compels us to admit it, but it neither makes us certain nor so annihilates doubt that the mind rests calm in the intuition of truth, unless it finds this certitude by way of experience." Bacon believed that as a consequence of this, we were in danger of not fully understanding the workings of nature, thereby making us vulnerable to its dangers. As an example of this, he cites the experience of touching fire and getting burned. A warning that fire burns is not enough; you need to see the result of combustion to appreciate the warning. "Hence argument is not enough, but experience is." This was a revolutionary idea, and to this day it stands as the cornerstone of the modern scientific method.

This new approach to natural science introduced critical experimentation based on the principles of verification through experimentation and observation. This meant that for Bacon, experience is the only place where the individual can identify and discover general concepts and their causes. It also allows us to examine previous knowledge and confirm the truth of key deductions. This approach is still being taught today. The essential elements of the scientific

method now in use—observe, hypothesize, test, and conclude—are the very same concepts that Bacon advocated over seven hundred years ago.

Even though Bacon reoriented medieval science toward experimental methods, he never abandoned its traditional theological premises. Bacon went on to clarify his theories about experience. He states that there are two kinds of experience; one is performed with the help of external senses and the other with the help of internal illuminations. By external senses, Bacon meant using our five senses, as well as instruments created for observation. Conversely, internal illuminations referred to mysticism and theology. Bacon also believed that these inner experiences could be broken down into seven degrees. These inward experiences were suffused at every phase with some degree of divine illumination. Those who achieved the highest degree arrived at ecstatic knowledge, or rapture.

While some people may not agree with Bacon's ideas on internal illuminations, it must be remembered that he was, despite his many remarkably progressive ideas, a devout Christian. Bacon believed in glorifying God through the study of the natural world. His perspective is of one who believes that each revelation about nature brings him closer to understanding God. He believed that nature was one with God. Therefore, science would enable people to have a fuller communion with God. To understand better the persistence of the theological impulse, consider the opinion written by a famous biostatistician, Karl Pearson (1857-1936): "It is impossible to understand a man's work unless you understand something of his environment. And his environment means the state of affairs, social and political, of his own age."

Religious faith is the belief in some tenets without question, and can be seen as being in direct conflict with the scientific methods we now employ. Many people find that their own religious beliefs are still a very important part of their lives. The struggle to reach a balance between religion and science is one that must be arrived at individually. Bacon actually was persecuted for his belief in the scientific method. He may not have foreseen that over seven hundred years later this conflict would still be raging on. Bacon reconciled these two forms of experience, the outer objective natural law and the inner mystical experience, by believing that all knowledge leads to understanding the mind of God.

The Methods of Scientific Inquiry in the Introduction to *The Origin of Species*

Vyachslav Zayd

Charles Darwin's 1859 book, *The Origin of Species*, was the first to formulate the modern theory of how species of living things came to be. The introduction to the book not only states Darwin's theory, but also allows us to see how Darwin saw his work and the methods he used.

Darwin starts out by describing how he came to think of the solution to the question of the origin of species. He traces the main parts of the process that we now call the scientific method: observation, "patiently accumulating and reflecting on all sorts of facts," formulating a hypothesis, and experimentation.

The need for feedback from his peers in order to examine his theory more thoroughly was not neglected by Darwin. He discusses a major part of any scientific inquiry, the discussion and exchange of ideas with fellow researchers and the publication of scientific findings for public examination. Research done for its own sake, and kept only to oneself and not shared with the public and other scientists, was clearly as useless in Darwin's day as it is today.

Because his theory was so new, revolutionary, and controversial for its time (and still is today), Darwin is careful to alert readers to the mistakes he may have made in citing a great amount of earlier work; such glitches, as any researcher knows, will inevitably be found in a large work. He also elaborates on some incomplete processes in his scientific work, and predicts that future research and publications will make his hypothesis and the evidence leading to his conclusions more compelling. Darwin states his idea (already shared, in part by other naturalists) that species were not independently created, but evolved from earlier living things; this principle is simply known as "descent with modification." He cautions that this conclusion is not good enough until it can be shown just how one species evolved into another, which was later termed speciation. It is not enough to conclude that external factors, such as God or the weather, were the cause of the change.

For example, Darwin explains that many species depend on one another, in other words, they live symbiotically. Certain plants can reproduce only if a specific species of bird that is adapted to eating these plants will carry the plant's

seeds. In order to attract animals and use the animals as carriers to distribute their seeds, flowering plants evolved with their beautiful colors and sweet taste. The dependence of one species on another for its survival cannot be explained by spontaneous evolution of creation as is.

Finally, Darwin states his goal, to see the means by which different species have adapted to life and assumed the forms and lives that they have in our day. He proposes that domesticated animal breeding be seen as a lesson in natural selection. His methods depended on the two major tools of a researcher, careful observation and recording of the stages of any experiment.

Darwin's introduction describes the main sections of his book. In the first part of the book, Darwin wants to show how the purposeful breeding of domesticated animals allows humans to modify animals by accumulating otherwise small and unnoticeable variations. In nature too, he writes, there is much variation within species. Here Darwin summarizes his theory of Natural Selection. As there are many more animals born than can survive, those who have a variation that is advantageous will survive to eat and reproduce, and thus pass on their advantageous variations to their offspring. Darwin points to the need for a great amount of data, and advises the reader that the high degree of variability of species in nature becomes evident "only by giving long catalogues of facts."

Darwin promises that towards the end of the book he will discuss the most difficult parts of the theory of evolution that need to be reconciled, the actual mechanisms of change from simple to complex, instincts of animals, the role of hybridism, and finally the lack of clear proof in the geological record.

For future research, Darwin planned to study the interrelationships between species. He was convinced that the varied species were not individually and completely created, but evolved from other, older species in a "descent with modification." Darwin believed that when we understand how evolution works, human beings will come to understand our own relationship with the rest of the world.

Alice in Wonderland's Multiplication

Thierry Desrosiers

Alice took up the fan and gloves, and, as the hall was very hot, she kept fanning herself all the time she went on talking. "Dear, dear! How queer everything is today! And yesterday things went on just as usual. I wonder if I've changed in the night? Let me think: was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I'm not the same, the next question is 'Who in the world am I?' Ah, *that's* the great puzzle!" And she began thinking over all the children she knew that were of the same age as herself, to see if she could have been changed for any of them.

"I am sure that I'm not Ada," she said, "for her hair goes in such long ringlets, and mine doesn't go in ringlets at all; and I'm sure I ca'n't be Mabel, for I know all sorts of things, and she, oh, she knows such a very little! Besides, *she's* she, and *I'm* I, and—oh dear, how puzzling it all is! I'll try if I know all the things I used to know. Let me see: four times five is twelve, and four times six is thirteen, and four times seven is—oh dear! I shall never reach twenty at that rate!"

—*The Annotated Alice: Alice's Adventures in Wonderland and Through the Looking Glass*. Lewis Carroll. Ed. Martin Gardner. New York: Norton, 2000, pp. 21-23.

To explain Alice's multiplication using bases, consider that Alice multiplies 4 times $(5+n)$ base $18+3n$ to find the different answers that she states in the text. When $n=0$, to get four times five equals twelve, she first converts it to base 10 which will equal 20 and then converts it to base 18 which will be 12. Then ($n=1$) she tries four times six which is

equal to 24 in base 10 and 13 in base 21. She imagines repeating the same process for four times seven ($n=2$), four times eight ($n=3$), four times nine ($n=4$), and so on until four times twelve which is 19 base 39. If she went on to multiply four times thirteen in base 42, she would get 1,10.

This awareness of her multiplication changed my perception of Alice because at first I thought she was an imbecile. Now I find she is clever. She is simply using base $18+3n$. She has a bright mind.

The connection to machine arithmetic is that she is using a specific base to make her calculations. It is the same as with a computer. In computers, we only use base 2 in which the two numbers stand for *on* and *off*.

A Thought on "The Struggle for Existence from the Point of View of the Mathematicians, " Chapter III in G.F. Gause's 1934 Book

Moulay Driss Aqil

Gause says that unlike biologists who have had limited accomplishments analyzing the struggle for existence of various populations, mathematicians seem to have implemented theories to investigate this phenomenon. Sir Ronald Ross in 1908 and 1911 made the first attempt to study and quantify this phenomenon with mathematical models. Ross focused his study on analyzing the spread of malaria in a local community and built a mathematical model under the assumption that the populations of both human beings and mosquitoes are constant during the period of time of his study. He asserted that the number of newly infected people depends on the number of infective and non-infective mosquitoes and vice versa. The number of bites made by infective mosquitoes on healthy persons per unit of time changes the number of sick people. Simultaneously the change in the number of infective mosquitoes depends on the number of infected and non-infected people.

Ross expressed in mathematical terms this phenomenon by using the following two differential equations that need to be solved simultaneously:

$$\begin{aligned} dz/dt &= b_1 f_1 z_1 (p-z)/p - rz \\ dz_1/dt &= b_1 fz (p_1-z_1) /p - M_1 z_1 \end{aligned}$$

where

p = total number of human individuals in a given locality.

p_1 = total number of mosquitoes in a given locality.

z = total number of people infected with malaria.

z_1 = total number of mosquitoes containing malaria parasites.

fz = total number of infected malarians.

$f_1 z_1$ = total number of infective mosquitoes with matured parasites.

r = recovery rate or fraction of infected population that reverts to healthy state per unit of time.

M_1 = mosquito mortality or death rate per head unit of time.

b_1 = the number of bites.

t = time.

Lotka analyzed Ross's model and mentioned that since assumptions are made that the populations of both human beings and mosquitoes are constant, the results of Ross's equations will not be completely accurate and are prone to errors. He argued that the model developed by Ross portrayed an idealized situation and is inconsistent with reality. Biologists have also argued that representing this phenomenon by exact mathematical equations is pointless since this process is usually sensitive to the slightest change of the environmental conditions.

However, Ross's idea in formulating this process seems interesting. Ross came to the conclusion that (a) if the number of anophelines and the other parameters are constant all the time, the ratio of malaria converges to an equilibrium point; (b) if the initial number of anophelines is quite high, the ratio of malaria approaches a rest point; and (c) if the number of anophelines is low, the ratio of malaria eventually converges to zero, that is the spread of the disease will stop and the infection will die out.

Comment

Ross's formulation of the mathematical model and conclusions about the course and the results of the competition between the mosquitoes and human population are informative. However, the results would be different if the environment became more complex. In other words, the assumptions made by Ross are simplistic and other factors need to be considered. For example, like Lotka, I find the assumptions made by Ross unrealistic in considering both the human and mosquito populations as constant. Ross's assumption that the rate of birth is equal to the rate of death is questionable and made his case an idealized one. Ross ignored the fact that many factors can affect both populations such as: people/mosquitoes leaving the locality, people/mosquitoes arriving at the locality, imported cases of malaria from other countries, the rate of growth of people/mosquitoes, the rate of death of people/mosquitoes, the environmental conditions of both populations, and finally the rate of contamination within species. Taking into consideration all of these factors might improve Ross's mathematical model.

The Agony and the Ecstasy
and Agriculture?
Poland, 1995

Ewa Drozd

The Greek *agros* means field. Why didn't I think about the etymology of *agroma* a while longer before I sent my application to this company? Because of some, not too precise reasons, I was sure Agroma was a company involved in selling plants, seeds, little shovels and rakes, and other mysterious tools used by a big group of enthusiastic, conscientious women taking proper care of their homes' spectacular flower gardens. In the eyes of my imagination, I had already seen myself working on the promotion campaign directed to this nice segment of the market, speaking in a soft but at the same time very persuasive voice to these sweet, petite home-birds who after cooking morning pancakes for their beloved husbands and sending their brilliant children to school, were ready to self-sacrifice for gardening. So, when I read the announcement in the local newspaper that Agroma was looking for a marketing specialist, without any second thoughts I applied, waiting with a beating heart for a positive answer. Besides, I was a little tired of and irritated by the lengthening process of finding a job. I didn't even really want to work yet. My life seemed to be ruined. I had graduated from the Technical University. All of a sudden, I had to confront adult life with all its consequences, rules, and obligations. I loved my baby-face, I didn't want to change anything in my happy existence. I tried one more trick—I went for a long, ten-month journey to the Mediterranean, looking for my real Ego. And finally, I was trapped, under big pressure I had to satisfy my family by getting a normal job, meaning a position—not as a bartender in a casino, not as a librarian's helper, not even as a volunteer at a hospital. My student life was definitely over. After two weeks, I had a depressing interview, and when crossing the main gate I did almost pass out seeing the machinery park, pride of the company, crowded with tractors, combines and other hard to name "thingies"—which as a person who grew up in the city, I had never seen in my entire life. I finally figured out what a major mistake I had made mixing up Greek field with Roman flower—*flora*. Anyway, I had to start professional life with something, and I guess it was this "something."

In an environment dominated by men, I began slowly but stubbornly to build my little world. Without any straight directives, in a typically chaotic atmosphere (characteristic of the 90s in Poland)—it was kind of hard. I was a freshman, without any practical experience; my only trump card was a good, academic background. I quickly found it very interesting how all of those theoretical rules worked in the real, post-communist world. With great pleasure, I used psychological techniques to construct advertisements; I generated bases of competitors, strategic regions, clients, contractors; I analyzed sales in order to predict future trends. Those were my useful tools in the battle for a potential customer, and they worked surpassingly. Plus those great and, at the same time, a little weird feelings that I was a pioneer, exploring unknown ground. You couldn't believe how euphoric our society was, how enthusiastically we welcomed everything showing that the old days of communism were gone. It was the time of the first commercials on TV and advertisements in newspapers. And the reactions of people were unbelievable, on a scale impossible to predict. Finally there we were—people who were fully free, who could chose, who were courted. I preciously picked media, created handouts, advertisements, commercials, organized exhibitions and shows. I delicately spun the illusory webs, showing a new reality—that an individual human— person—customer—is no longer just a part of an all-absorbent mass, but may be treated with curiosity and respect. Honestly, I didn't expect it would be so fascinating. Slowly I was also breaking down a wall of bad convictions of the older workers that the marketing department was another trivial, crazy idea of our too-modern chief, a waste of money. Many of them were still remembering the monopolistic economy—when there was one big company, no competitors, and every farmer sooner or later was at their doors. There were beautiful, full-of-nostalgia stories, remains of “prosperity-days” when farmers had spent days and nights waiting for supplies, and in their desperation were ready to pay any sum to get anything. It was a time of never-ending shortages, of a big black market, of corruption. I could understand that for the people who were in charge it wasn't pleasant to leave their pedestals now. Spoiled by the bribes and charisma they used to have, they simply couldn't accept change or my department playing roughly on their strained nerves.

I had some problems with my manager who, still alive, was kept on from the past system, a big showman, a golden-mouth Narcissus, lazy, hiding his ignorance behind shapely phrases. He definitely was not meant to be my mentor or anybody I could admire. Starting every day with slurping his ritual coffee, making hundreds of private phone calls, reading local papers from beginning to end, he effectively drove me crazy, and his favorite subject, the “pig farm,” didn't excite me either. But we didn't suffer together too long—after a few months he was moved to a different section, where he could probably better fulfill himself. On the other side of the scale, to keep balance in my life, there were a group of wonderful people: my very dear friend, talented, spiritual Mark—an artist, helping me with the graphics side of my projects; boys in the selling departments: Kaziu the Little, who amused me with stories about his

French ancestor, a Napoleonic soldier, and Jack, a young, bold, and good-hearted man, helping me understand nuanced differences between all types of tractors; old Joseph—a tractor-driver for twenty years in some kind of kolkhoz, who survived with big optimism years of leukemia; and many, many more whom I respected, admired, and simply liked. And of course my president, controversial, with never-explored energy, very brilliant who always really inspired me. I liked those people. The fact that we worked together used to make us happy. Spring and early summer was the busiest time of preparing for our huge, outdoor convention-hall exhibitions and shows. There were always hard to handle projects, headed by many weeks of work. The last phases were the worst, just before the exhibition. We used to spend the whole entire day plus a big part of the night finishing, putting machines together, taking care of details and then, at about 5 a.m., we were meeting together again, usually one of us picked up the others by car. With dark circles under our eyes, we admired with delight the fruits of our work, gigantic combines, tractors and ploughs in strange, vivid compositions in the shafts of the rising sun. I don't know why, but at these moments I felt such a joy, the power of those monumental machines, I felt the smell of soil and grass, I felt dew on my feet. It was fun—an incredible tiredness combined with huge satisfaction. And after a busy, culminating day, when the boys hardly could speak after never-ending discussions with customers, we celebrated dinner together with a lot of jokes, laughs, commotion. Sometimes we sat long at night, just talking and enjoying the fact of being together.

I don't think I would like to work in any other branch of work but agriculture. I love the power, the beautiful and honest faces of people who work with soil. I don't know if the magic charm was caused by this particular time—our country's big transformation combined with my becoming an adult, mature, with so much hope, the Solidarity movement, a rapidly changing reality in Poland—or maybe it's because of disappointments in my present existence as a nanny in Manhattan. Anyway after ten years, I still believe that the most important thing is to find passion in what we do for a living. I am conscious that work can be humiliating, destructive, change or devastate your personality if it is wrongly chosen, but it can also be an incredible source of satisfaction (although definitely I am not in agreement with any communist demagogues for whom, for some reason, mainly physical laborers were the leading powers of the nation). I still have foggy memories of a book I read as a teenager, *The Agony and the Ecstasy* by Irving Stone, where for Michelangelo, life, passion, and work were tightly plaited together. I just think that it is great to find at least tiny elements of those big desires and ecstasies which tugged one of the biggest minds in human history, in our own work.

Understanding Microwave Heating and Calorimetry

Seema Shafi

This paper describes experiments that were done to compare how efficiently water, vinegar, and olive oil absorb energy in a microwave oven and explains the results.

Microwave ovens quickly heat food, but have you ever wondered why some foods heat up faster than others? Microwave radiation tends to rapidly heat substances with a large dielectric constant. Small, polar molecules have a larger dielectric constant than larger, less polar molecules. Polar molecules have a positively charged end and a negatively charged end. Examples of polar molecules are water (H_2O) and acetic acid (CH_3COOH). Nonpolar molecules do not have a positive and negative end. Hydrocarbons (C_xH_y) are examples of nonpolar molecules¹.

Microwave ovens produce an electric field with a frequency of $2,450 \times 10^6$ oscillations per second. Polar molecules try to line themselves up with the electrical field. The molecules do not have time to line up one way before they have to try to line up the other way. The resulting friction of the molecules in motion causes the sample to heat up. Under the same conditions, molecules with the highest dielectric constant are expected to absorb the most energy².

For this paper I examined the chemical structure of water, the acid in vinegar (vinegar is 5% acetic acid and 95% water), and the primary fatty acids in olive oil³ (oleic and linoleic acid with a small amount of linolenic acid). It can be seen that water, which is small and polar, should have a large dielectric constant, and efficiently absorb microwave energy. Vinegar, which contains the larger acetic acid molecule, is slightly less efficient at absorbing microwave energy than distilled water. The fatty acids in olive oil are large and significantly

less polar, so olive oil has a smaller dielectric constant and absorbs microwave energy much less efficiently.

Equal volumes of water, vinegar, and olive oil at room temperature were heated for one minute in the microwave. As expected, the water heated up the most (68C temperature increase), the vinegar heated up nearly as much (65C temperature increase), and the olive oil heated up much less (31C temperature increase).

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Human Services Concepts in *Emergence: Labeled Autistic*

Jonathan Stubbs

The fascinating and true story, *Emergence: Labeled Autistic*, by Temple Grandin and Margaret M. Scariano, relates Ms. Grandin's own struggle to recover from autism, a sensory-processing disability that hinders communication and social interaction. The book is noteworthy because of who she has become—an internationally known expert on animal behavior, a successful designer of livestock equipment, and the nation's best-known individual with autism. Just as notably, the first-person account provides an inside look at the process of Temple's successful adaptation to her particular over-sensitivity to tactile and auditory stimuli. Through the visual thinking capabilities that she considers the gift of her autism, she portrays many vivid childhood memories. She candidly describes her growth from an impulsively destructive or else aloof child, into a young adult willing "to step through the symbolic door into new experiences" (Grandin & Scariano, 1986, p. 107). Both figuratively and literally, Temple employs this door image, one of her adolescent fixations, to foster her own academic and social development.

Temple's story raises important issues for human services students and workers, including the value of using a variety of interventions to create an individualized treatment plan, and the benefits of a consistent, sustained "team approach" to the coordination of service delivery. Of particular note are her mother and her teacher, Mr. Carlock, whose effectiveness illustrates how "an increasing body of research supports the concept that the personal characteristics of helpers are largely responsible for the success...of their helping" (Woodside & McClam, 2002, p. 220). Also, through the application to Temple's case of psychological theories like that of Maslow's hierarchy of needs, helpers can better understand ways to facilitate and motivate an individual's growth. Perhaps just as important, Temple Grandin's story points to the limits of labeling when dealing with complex problems and disabilities, and inspires us to keep hope for positive change alive.

Such a trust in the human potential seems to be at the root and core of the most influential helper of Temple's childhood, her caring and savvy mother. The authors provide a view of how Mrs. Grandin, during the 1950s and 1960s when the human services field was in its infancy, provided her own form of "case management" from home. She drew on the work of clinicians and educators who pioneered treatment methods used today, such as creative play therapy, early intervention, and a mainstreamed education before such terms even existed. She

coordinated the relatively enlightened medical model services of their speech therapist, pediatrician, and specialists who “recommended normal therapy when Temple was three years old, rather than abnormal” (Grandin & Scariano, 1986, p. 49). Mrs. Grandin also organized Temple’s non-clinical supports: a governess, playmates, extended family, and the skilled faculty at the elementary Valley Country Day School and her secondary boarding school, Mountain Country School.

Mrs. Grandin is portrayed, without sentimentality, as the embodiment of the values of a helper—namely acceptance, respect for individuality and for self-determination, tolerance, and confidentiality (Woodside and McClam, 2002). Much of what the reader learns about the values of Mrs. Eustacia Grandin, a Harvard graduate and professional writer herself, is through excerpts from her own perceptive correspondence that the authors spread throughout the book. Her acceptance of Temple is apparent in a letter to Dr. Stein, a child psychiatrist. After an initial consultation, Mrs. G writes, “There is nothing morbid or difficult for us in caring for Temple. And I don’t feel sorry for us.” Eschewing self-pity, she continues, “It is frequently exciting and not uninspiring for it [dealing with Temple] seems to bring out the best in people” (Grandin & Scariano, 1986, p. 46).

In a diary excerpt, Mrs. Grandin demonstrates her respect for Temple’s individuality when she delights in her unruly five-year old: “My beautiful child...Even on her worst days, she is intelligent and exciting. Temple is fun to be with and a dear companion” (pp. 22-23). Remarkably, in another letter to Dr. Stein, the reader sees how Mrs. Grandin’s devotion does not blind her to the importance of Temple’s self-determination, particularly concerning the question of whether she, at the end of fifth grade, would be able to succeed academically and socially:

I have tried to show her that she will go on to another school on her own record. I don’t care where she goes to school, but the choice will depend on her own work—that you, the family, her teacher can only help, encourage and advise her—that in the end she makes her own life. The final choice lies with her. This is a difficult realization for a ten-year-old. No matter how much your family loves you—that is, really loves you—they cannot run interference for you (pp. 52-53).

Mrs. Grandin’s tolerance shows in her enduring patience and light-heartedness toward her special-needs daughter, despite the burden of also raising three younger children while her marriage is dissolving. For instance, Temple recalls being in the car on drives to new experiences at summer camp and, later, boarding school. In both episodes, her mother, belying any sadness or worry of her own, responds serenely to Temple’s anxious, non-stop questions with chuckling and encouragement. The fifth value, confidentiality, is less apparent in this depiction of Mrs. Grandin’s relationship to her daughter. As a mother, she is understandably more interested in securing fellow helpers than in protecting information.

Later on, Temple moved to a boarding school for just thirty-two students after her uncontrollable temper led to her expulsion from junior high. Since her mother's help was not immediately available, the autistic teen had to count on school staff for support. She found such an individual—"my salvation" she calls him (p. 82)—in William Carlock, a pivotal science teacher at Mountain Country School. Mr. Carlock displays the four characteristics of the effective helper described by Woodside and McClam: self-awareness, empathy, ability to communicate, and responsibility or commitment (2002, pp. 220 ff.).

The teacher's self-awareness, or willingness to examine his attitudes and behaviors, may be seen in his preface to the book. He writes, "It will be easy to see, in this book, that I had an effect on Temple. What will not be so obvious is her effect on me.... I know I've seen the human spirit at its best" (Grandin & Scariano, 1986, p. 7).

Temple points to her teacher's empathy when she notes: "He didn't try to draw me into his world but came instead into my world" (p. 82). As a communicator, Mr. Carlock listened and responded to Temple with sensitivity and encouragement. Temple writes: "Mr. Carlock didn't preach but showed by his own conduct a social perception that I envied and tried to emulate. From him I learned humanistic attitudes that I lacked because of my autism" (p. 83).

In his commitment or devotion to the well-being of his student, Mr. Carlock gently and persistently helped Temple to turn the fixatedness of her disability into a positive, motivational force. The teacher believed enough in his student to facilitate her own self-help efforts. With Mr. Carlock's guidance, Temple was inspired to engage purposefully in her studies with the goal of developing and building the comfort device that for years she had dreamed about creating. Several prototypes later, this "squeeze machine," modeled after the cattle chute on her Aunt Ann's ranch into which she had placed herself in order to feel its relaxing tactile stimulation, is being used now both in schools for the autistic as well as by Temple in her own self-treatment.

Given the support of effective helpers, Temple indeed grew. A theory to describe this growth process is Maslow's hierarchy of needs. As the psychologist Abraham H. Maslow wrote in *Toward a Psychology of Being*, "gratification of one need and its consequent removal from the center of the stage brings about not a state of rest or Stoic apathy, but rather the emergence into consciousness of another 'higher' need; wanting and desiring continue but at a 'higher' level" (1968, p. 30). Maslow hierarchically arranged these needs that motivate growth, as follows: "The basic needs...after the bodily needs are taken care of, are for (1)...safety...(2) belongingness...(3) ...esteem...and (4) freedom for the fullest development of one's talents and capacities, actualization of the self" (1968, p. 199).

In Temple's case, because her upper middle-class family was of means and her mother was so conscientious, Temple's physiological and safety needs were well met. Thus the girl was able to pursue satisfaction of social needs, developing friendships with playmates both in her neighborhood and at Valley Country Day School, "a small private school for normal children" (Grandin &

Scariano, 1986, p. 24) and “with only thirteen students in the class and a single teacher teaching all the subjects” (pp. 55-6). By contrast, “entering Cherry Hill Girls School with thirty to forty students in a class and a different teacher for each subject was a confusing, traumatic experience” (p. 56). Without sympathetic teachers, and subjected to peers’ teasing and taunts of “retard,” Temple’s junior high environment was not conducive to meeting her needs for either safety or belonging.

When her social needs had been met, both as a child and as a young adult, Temple was better able to pursue the fulfillment of self-esteem needs such as scholastic competence, independence, and respect. As Temple’s mother writes about her third-grader, “...with work...she wants someone near her in whom she has confidence....Her improvement is tied in, I’m sure, with appreciation and love” (Grandin & Scariano, 1986, p. 44). As a college student, Temple anticipates a similar dynamic of growth in self-confidence through the satisfaction of the social need for belongingness: “I felt that once the cattle chute was accepted by others as beneficial [social need], I would believe more strongly in myself [self-esteem need]” (p. 102). In literally the last words in the book, Temple writes, “The most important component of the treatment plan is the presence of loving people to work with the child. I recovered because my mother, Aunt Ann, and Bill Carlock cared enough about me to work with me” (p. 180).

In other words, we see that as Temple’s needs for social belonging were met at various junctures in her childhood and adolescence, she was motivated to pursue and eventually achieve Maslow’s higher order self-esteem needs—for knowledge, achievement, and independence—and even the highest, self-actualization needs: to realize her own academic, social, and professional potential and to accept herself and others. As summarized by Woodside and McClam, “After these ‘D’ needs [*deficiency* needs, of the first four levels] are met, the individual seeks to achieve the ‘B’ [*being*] needs and concentrates on developing the self” (2002, p.184).

Emergence: Labeled Autistic confirmed my belief in the importance of caring communities to facilitate dramatic, positive change in one’s life. The book also challenged me. My understanding of autism was narrow, even though I have worked fourteen years in the field of developmental disabilities and have two nephews with autism spectrum disorders, an umbrella term which includes classic or Kanner’s autism, Asperger’s syndrome, and pervasive developmental disorder (Cure Autism Now, n.d.). I knew from time spent with the boys that the symptoms of individuals with this disability can differ widely; however, I have begun now to appreciate the finer points of autism and its varied treatments. Grandin and Scariano also shattered my mistaken notion that autism was a condition in which only modest improvements in functioning could be made. My ignorance before reading the book may be attributed to having only worked with older adults with mild to severe levels of intellectual impairment—and none of them autistic—while Temple is of “extremely high intelligence” (Grandin & Scariano, 1986, p.57) and, like a quarter of all autistics, is *not* retarded.

Autism, identified as a developmental disability only during the 1940s, is still poorly understood by professionals, much less by the general population. With its diagnosis rate having risen astronomically in recent years to as high as 1 in 166 births (Cure Autism Now, n.d.), many of us are finding it more necessary to probe its mysteries in order to aid in the care-taking of affected loved ones. Having read about Mrs. Grandin, who as a family member and non-professional was a crucial element in Temple's "emergence," I feel challenged and empowered to be a more conscientious and committed support for my brother and sister-in-law in the raising of their sons.

Grandin and Scariano's book was a wonderful introduction to me of how helpers, non-professional and professional alike, can assist the growth of individuals with autism. The book presents inspiring caregiver and teacher role models, whose values I admire and whose characteristics of helping I have begun to emulate in my dealings with my autistic nephews. It also introduces Temple's own "insider's view" into the healing of her disorder, insights which, like those of Maslow and other theorists, I hope to build on during my continued studies of human services and disabilities.

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The Gates, Central Park

Jeffrey Wong

When I exit the subway station at 97th Street on Central Park West, the sight of “The Gates” is inescapable. An orange tower greets visitors to the park, and it’s just what the name of the project suggests—a gateway. This first “gate” is followed by a multitude of similar sixteen-foot tall standing dominoes, one right after the other, that run through twenty-three miles of pathways through the park. Each one has an identically-colored piece of fabric that hangs from the top crossbar and flows and flutters in the wind. “The Gates,” the brainchild of Christo and his wife, Jean-Claude, is artwork on a grand scale. The mammoth piece of artwork calls for 7,500 of these “gates” at a whopping cost of \$20 million, which was funded by the artists.

I had been eager to see “The Gates” since it first opened. I couldn’t comprehend the sheer magnitude of this massive undertaking and had to see it firsthand. I was not disappointed. My first reaction was that it looked very Japanese. Each tower reminded me of the Japanese gateways that welcome visitors to Buddhist temples, while the fabric made me think of the Japanese curtains that are commonly used for the entrance to kitchens. As I made my way into Central Park and toward the baseball fields, the orange gates suddenly became orange caterpillars in the distance, scurrying along the snow looking for shelter. I climbed up onto a rock in the North Meadow to try to get a higher view and saw a blanket of white with streams of orange that flowed this way and that.

Even on a Tuesday afternoon there were plenty of visitors, many of whom were tourists. “I don’t think I will ever see anything like this in Texas,” I overheard a girl say to her friends. I wondered whether she made the trip to New York just for this exhibit or whether it was just fortunate happenstance. There were also some hometown spectators on what should be a workday. I overheard a man on his cellular phone blaring, “I’ll be back in the office in a bit. I’m in

Central Park right now looking at that thing...you know, that orange artwork thingy. Don't start the meeting without me!"

That this "thingy" made people play hooky from work is a testament to the curious wonderment of Christo's artwork and should also help to answer the question of whether "The Gates" is considered art. Art, whether it is liked or disliked, inspires thought. It bears discussion and makes us long for inclusion. My roommate went to Central Park on the first day of the exhibit. He told me before he went that he thought it was nothing but hype, yet he went nonetheless. As I walked through each tower, I felt a sense of awe that I was participating in this experience. It seemed almost surreal that something I watched on television I was now a part of, and it is something that I will keep with me.

"The Gates" wasn't just artwork on its Central Park canvas. While I was walking through the park, I watched as it transcended the steel and nylon, and practically made artwork out of the workers who took care of the exhibit. I witnessed people taking pictures and talking with the workers. I even spotted someone shaking hands with one as if he had just met Christo himself. At one point, they had to take down one of the towers to replace the fabric. Instantly, a crowd appeared to take pictures. A few of the workers chuckled at their newfound fame, and one even smiled and posed for the camera.

What will become of "The Gates" after February 27th? There are many themed sections in Central Park, such as Strawberry Fields and Alice in Wonderland, and perhaps "The Gates" could join them. If it were up to me, I would have a new area dedicated to "The Gates," so that those who did not experience it would have a chance to have a taste. And for those of us who had the pleasure of having this experience, it would be a pleasant reminder. I envision either a Stonehenge-like circular display or a section of roadway permanently installed with the orange towers. Although some may protest altering the landscape of Frederick Law Olmsted and Calvert Vaux's work of genius that is Central Park, I believe the addition would be a beautiful representation of the diverse and ever-changing face of New York.

As I made my way out of the park, I noticed a man standing alone, staring up at the orange drapes as the wind turned them into a fluttering orange commotion. I asked him, "What do you think?" He replied with curled lips and a shrug of his shoulders, as if to say, "What's the big deal?" As I passed him, two women, with cameras in hand, crossed the street and stepped up onto the curb. One took a quick picture and said to her friend, "Wow, this is so beautiful." I smiled at this serendipitous event that made my answer to the question of whether this is truly art or not self-evident. It most certainly is.

Growing Pains in the Craft Brewing Industry

George Edwards

While the craft brewing sector has continued on a course of steady growth for the past twenty years, the movement still finds itself in the shadow of the nation's largest brewers. Of the top 245 commercial breweries in the United States, over eighty percent of the market is currently controlled by three breweries, Anheuser-Busch, SABMiller, and Molson Coors. Factor in sales of popular imports, as well as regional brewers, and that leaves many craft brewers struggling to capture the remaining three to four percent of the market (*Modern Brewing Age*, 2003).

The Brewers Association, an organization that promotes and protects the interests of U.S. brewers, classifies the craft brewing sector as four specific markets: brewpubs, microbreweries, specialty breweries, and contract brewers. In 2003, these four markets brewed a combined total of 6,563,461 barrels (a barrel holds thirty-one gallons of beer). By 2004, those figures increased seven percent to 7,023,651 barrels (Brewers Association, 2005). Compared to the major brewers however, these brewers are just a drop in the bucket. In 2003, for example, Anheuser-Busch, the nation's largest brewer, produced over 102 million barrels (Anheuser-Busch, 2005). While large breweries have always influenced the market, in the past twenty-five years the large brewers have gained more control than ever before. In 1979, the ten most popular beers in the country were brewed by eight different breweries. By 2003, the top ten were produced by only three brewers (*All About Beer*, 2005).

Such control provides the large brewers with access to wholesale and retail distribution the craft brewers can only dream about. In a recent interview with the New York Enterprise Report, Steve Hindy, president of Brooklyn Brewery, recalled an important piece of advice he once received from Sofia Collier, founder of Soho Natural Soda. "The smartest thing you could do," she said, "is to distribute your own beer, because these wholesalers in New York are very big companies; they're under pressure from very big breweries, international companies, and they're not going to pay any attention to you" (Levin, 2004).

The purpose of this paper is to better understand the difficulties involved in the advancement of craft beer in the United States. First, this paper will study the dominance of the nation's largest brewers on the beer industry and how their influence limits the potential growth of the craft brewing sector. Second, the paper will discuss recent mergers between several major breweries and their impact on the brewing and hospitality industries.

Brief History of Craft Brewing

While craft brewing has been a movement for roughly thirty years, its origins can be traced back centuries. In the fourteenth and fifteenth centuries, Europe was in the midst of a health crisis brought on by polluted drinking water. In his book, *Beer America: The Early Years*, Gregg Smith has noted that “In Europe, fouled drinking water placed city dwellers in peril; those who used the fetid supply regularly developed serious health problems...nearly every supply was horribly tainted” (Smith, 1998, p. 3).

To circumvent this problem, many Europeans turned to beer. The water used in making beer had to be boiled for an extended period of time to extract the flavor and richness from barley and hops. The boiling killed off any organisms that could lead to illness, so the beer was safe to drink. Once that discovery was made, beer became the beverage of choice throughout most of Europe.

Over the centuries, both the Dutch and English became adept at brewing beer, a skill they brought with them when exploring these shores. After finding an area of land to colonize, one of the first structures they usually built was a brewhouse. The kitchens in many early homes were also designed to accommodate the task of brewing beer. Home brewing, as it was later called, has a direct link to the craft brewing movement of the late twentieth century because many craft brewers of today developed their skills brewing beer at home (Smith, 1998).

Beer was also the beverage of choice in taverns, which were often viewed as the center of the community. Because these taverns offered food, drink, and shelter, they were considered a good place to do business. As Gregg Smith writes, “Would-be towns clamored for a tavern because they knew traveling merchants were more likely to conduct business in a place that could provide creature comforts...The opening of the first tavern was greeted as a sign that business would soon be good” (Smith, 1998, pp. 32-33).

Taverns from that period have another connection to the craft brewers of today. As the United States expanded west, the demand in taverns was sometimes greater than the local brewery could supply. This left tavern owners with little choice but to brew their own beer; today such establishments are called *brewpubs*.

As the nation grew, the brewing industry tried to keep up with the demand, but without refrigeration to keep the beer fresh, many breweries could only supply their immediate areas. However, with the advent of pasteurization and refrigeration, the opportunity to transport large quantities of cold beer across the nation led to the creation of regional and national brewers.

Creation of Mainstream Brewers

Of today's large brewers, the Miller Brewing Company is the oldest, founded in 1855 by Frederick John Miller, a brewer and immigrant from

Germany, with his purchase of the Plank Road Brewery in Milwaukee, Wisconsin for \$2,300 (*Miller History*, 2005, n.p.).

When the Bavarian Brewery in St. Louis, Missouri went bankrupt in 1858, one of their major creditors was Eberhard Anheuser, a wealthy soap-maker from the Rhine region of Germany. To compensate for his losses, Anheuser took over control of the brewery. He was assisted by Adolphus Busch, Anheuser's supplier and future son-in-law. By 1865, Busch worked his way up to part-owner of the brewery and the name was changed to Anheuser-Busch (Hernon & Ganey, 1991).

Unlike Miller and Anheuser, Adolph Coors created his brewery from the ground up. At the age of fourteen in Prussia, Coors started in the brewing industry as an apprentice. Within the year, both his parents would be dead, leaving him responsible for not only himself, but his younger brother and sister. To earn extra money, Coors would work nights as the brewery's bookkeeper. When he turned twenty-one, Coors immigrated to the United States, working his way west until he eventually settled in Denver, Colorado. By the time he was twenty-six, Coors had partnered with Jacob Schueler to open "The Golden Brewery" with Schueler providing most of the capital, and Coors the knowledge and skill. By marketing their beer to miners in the nearby foothills and settlers in the neighboring western territories, the brewery was able to turn a profit within a year. By 1873 Coors bought Schueler out, and became sole owner of the brewery (*Did You Know: The Coors Story*, 2005, n.p.)

As the twentieth century progressed, so did Anheuser-Busch, Miller, and Coors, maneuvering their way around various obstacles to become the top three brewers in the country. Anheuser-Busch did it through aggressive marketing, Miller through clever advertising, and Coors through a combination of both. But other sectors of the brewing industry were also beginning to make their mark: the imports and craft brews.

The growth of the imports can be traced to the exuberance of the 1980s that is still with us today, the concept of "badges" and what they say about us. According to Philip Van Munching, former Director of Advertising for Van Munching and Company, the notion of using a product as a badge to impress people was a key component of the decade.

Very few of us can walk into a Porsche dealership and say "Hi. You sell the best sports cars in the world. I'll take two. In red"...Anybody though, anyone from a corporate president to the guy in the mailroom can belly up to the bar and for an extra fifty cents or a buck buy what they have been told is the best beer in the world. And they can be seen having the best beer in the world. Imported beer is a badge, a status symbol. And it is an affordable one (Van Munching, 1997, p.118).

Around this time another badge was beginning to gain a foothold in American culture, one that would model itself on the status of imports from Europe, but could still claim to be as American as apple pie: the craft brewers.

Creation of Modern Day Craft Brewing

To some, the modern craft brewing movement started in 1965 when Fritz Maytag saved the Anchor Brewing Company from closure. To others, the movement began with Jack McAuliffe and the creation of the New Albion Brewery in 1979. Still others believe it was the influx of home brewers, who English beer writer Michael Jackson refers to as “the shock troops of the beer revolution” (Hieronymus, n.d., n.p.) that advanced the process. But whatever ignited the spark, it was obvious that people were ready for a change.

In the mid-1960s Fritz Maytag, while enjoying a glass of Anchor Steam beer, learned the brewery that produced it was scheduled to close. Maytag, heir to the washing machine dynasty, decided to stop by for a visit. By the time he left, he was hooked on both the brewery and the industry. Several months later he bought fifty-one percent of the Anchor Brewing Company. Facing a range of problems from spoilage to a lack of space, Maytag studied everything he could about the brewing industry. Within a few years, Maytag was able to get a handle on many of the brewery’s problems. By this time he was also its sole owner.

Jack McAuliffe, of the former New Albion Brewery, became part of the craft brewing movement originally because of the United States Navy. Stationed as an enlisted man in Scotland, McAuliffe, a fan of beer, discovered what he called “the real thing, beer with body and flavor” (Prial, 1979, p. C14). In his off-hours McAuliffe took up home-brewing and eventually landed in northern California, where he developed the New Albion brewery using equipment he both scrounged for and welded together himself. Although the brewery closed in 1983 due to a lack of capital, many home-brewers have credited it as a source of inspiration for their own brewing.

Creation of the Distribution System

One of the key components of any product is how it is distributed and in that regard, the craft beer movement is no different. After creating, brewing, and packaging a beer, many brewers have assumed their work is done. The truth is it’s only half done. Beer wholesalers, unlike distributors in other fields, do little in terms of selling and promotion; they just deliver the beer. The brewery still needs to make sure its product is handled and marketed correctly (McCormick, n.d.).

Today’s beer system has three tiers: the brewer, the wholesaler, and the retailer. The brewer creates, brews, and packages the beer, then sells it to the wholesaler. The wholesaler sells it to a retailer who, in turn, sells it to you.

The history of this system is as follows. Prior to the “great experiment,” i.e., Prohibition, it was not unusual for breweries to have more than a passing interest in the saloons that sold their product. In their book *Under the Influence*, reporters Peter Hemon and Terry Ganey write:

The fierce competition between brands led to the practice of breweries sponsoring, or even owning taverns that sold their

beer exclusively. A would-be saloon owner would obtain a license and then let the breweries know that he was interested in their business. Adolphus (Busch, owner of Anheuser-Busch) generally made the best offer. He often paid for the license, covered the cost of fixtures and glassware and even arranged for rental of the saloon (Hernon & Ganey, 1991, p. 30).

When Prohibition was repealed in 1933, Congress delegated the responsibility of alcohol regulation to the individual states. This led to the advent of the three-tier system, meant to insure a level of independence between tiers. The producers would have no control over the wholesalers, and the wholesalers none over the retailers. Unfortunately, today's business practices mean that independence is decreasing.

In the beer business, distributors are often referred to as a "house," with most houses carrying at least one, and sometimes two, major brands in its portfolio. According to Tom McCormick, a beer writer, "Major brand houses are the largest, most dominant beer distributors within the territory. They have very high levels of service, are in all retail license accounts and are aggressively competitive. They have excellent contacts within the retail trade including important chain store buyers" (McCormick, n.d., n.p.). Sounds great if you are a major brewer, but what if you are a small, local brewer looking for a way to get your product out to the public? Then you might have a problem because, simply put, "the microbrewer is the small fish in a very large pond" (McCormick, n.d., n.p.). For a distribution house, their first responsibility is to their house brand. As McCormick says, "If your brand only accounts for perhaps 2% of the distributors revenue, it is very difficult to get more than 2% of their time" (McCormick, n.d., n.p.).

A smaller brewer has other options, but each one presents its own set of obstacles. The first option is a specialty brand house, a house in which the distributor highlights more than just the major brands, offering the customer access to regional brews, imports, and craft beers from other parts of the country. While it may not possess the same strength as a house aligned with a major brand, the specialty house can provide the small brewer with an introduction to the larger markets.

Another option is self-distribution, although some states forbid it. As mentioned earlier, the Brooklyn Brewery initially distributed their beer themselves, in order to better understand their customers and have more control of their product. As Steve Hindy, the President of Brooklyn Brewery has said:

We started thinking we would distribute out our own beer in Brooklyn, which we did for the first year. We gave it to wholesalers in Manhattan and Long Island in the second year. By the end of the second year it was pretty clear that the only place we had any hope of making money was in Brooklyn, where we were distributing our own (Levin, 2004, n.p.).

Brooklyn Brewery also began to distribute other American craft brews, as well as imports from England, Germany, and Belgium. "Most of these products were

with big wholesalers and kind of floundering,” Hindy said. ”The minute we hung our shingle out, they just rushed to us even though we were in a tiny warehouse over in Park Slope” (Levin, 2004).

Despite this success, the brewery eventually sold off the distribution arm of their company because of the limited growth they experienced and the expense of running a successful distribution center. Granted, by this point the brewery had developed a strong enough base from which to grow. Other breweries, however, smaller in stature and output, still have distribution problems.

Problems with Distribution

In the fall of 1997, the Justice Department launched an investigation into the sales practices of Anheuser-Busch. At the heart of the inquiry were allegations that Anheuser-Busch aggressively pressured wholesalers to stock only Anheuser-Busch brands at the expense of other brewers. The program, referred to as a “100% Share of Mind,” offered cash incentives to wholesalers who dropped competitive brands. In addition, wholesalers were rewarded with access to loans and credit, a \$1,500 per-truck “paint allowance,” and cash payments of two cents a case. They would also have first consideration at new Anheuser-Busch territories. In exchange, Anheuser-Busch would have veto power over who could buy or manage these distributors. And as for those wholesalers who chose not to participate, Anheuser-Busch still wanted priority consideration for its brands (Ortega & Wilke, 1998).

The Justice Department ultimately ended their investigation, but it was this kind of pressure that led four California craft brewers into filing separate lawsuits against Anheuser-Busch, claiming their “100% Share of Mind” program violated antitrust laws. In press accounts cited by one lawsuit, Anheuser-Busch Chairman August Busch III, at a national Anheuser-Busch distributor conference, told distributors that “You have 100 percent share of our mind, we must have yours... [That] means that each of you exert your undivided attention and total efforts on Anheuser-Busch products...If you sell our competitors products, can you give us your best efforts? I don’t think so” (Steinriede, 1997, n.p.). According to the lawsuits, it was after this conference that distributors for Anheuser-Busch began to drop craft beers made by its competitors.

While looking for evidence to bolster their case, lawyers for Anheuser-Busch subpoenaed information from neighboring craft breweries that were not involved with the original lawsuits. While this is a common legal tactic, the effect can be intimidating. According to Tony Magee, President of the Lagunitas Brewing Company, the subpoena he received requested his company’s financial and sales records for the previous five years; only after Mr. Magee described his situation to a local newspaper did the lawyers for Anheuser-Busch ease up on their quest for information (Magee, personal communication, April 26, 2005). As for the craft brewers originally involved in the lawsuits, a settlement was reached with Anheuser-Busch in 2003, but the distribution troubles that sparked the

original lawsuits, the lack of shelf space, and pressure from the major brewers, remain virtually the same.

Macro-Micros

To add insult to injury, the major brewers in recent years have started their own line of craft brews with such entrees as Bare Knuckle Stout (Anheuser-Busch), Leinenkugel's Red (Miller) and Blue Moon (Coors). The Miller Brewing Company even went a step further by creating the American Specialty and Craft Beer Company in 1995. By establishing a unit dedicated to craft brewing, Miller hoped to merge the styles normally associated with craft beers with the vast marketing and distribution networks of a major brewer. The company continued on this path by purchasing an interest in three different craft breweries: the Jacob Leinenkugel Brewing Company, the Shipyard Brewing Company, and Celis Brewing. Each brewery was known for a particular style of beer: German lagers and ales (Leinenkugel), English-style ales (Shipyard), and Belgian-style ales and lagers (Celis) (Holleran, 1996). This strategy gave Miller the opportunity to influence a wide section of the craft beer market, a strategy, however, they did not capitalize on. Within a few years Miller had sold their interest in the Shipyard Brewing Company back to its original owners and, after purchasing a hundred percent share of Celis in 2000, closed the brewery outright later that year.

Because these *macro-micros* may have more flavor and body than their mainstream cousins, it is easy for the public to view them in the same light they would Sam Adams or Brooklyn Lager. But the distribution and price are different. Under the umbrella of the major breweries, these beers have access to a network of distributors the microbrewers can only dream about. In addition, the financial support from a major brewer allows these breweries to sell their beers at prices lower than the smaller microbrews can afford. The differences between the two types of "microbrews" are obvious.

Mergers

Webster's defines a merger as "a combining of two or more companies into one," (*Webster's New World Dictionary*, 1995, p. 369) and when it comes to the major brewers of the world, the emphasis is definitely on the word *more*. Take, for example, the third largest brewer in the world, South African Breweries. By the time SAB purchased the Miller Brewing Company from Philip Morris in 2002 to create SABMiller, the brewery created in the latter part of the nineteenth century was now part of a company which produced over a hundred fifty brands in forty countries (SABMiller, 2005). Anheuser-Busch, the world's second largest brewer, produces thirty different brands in three countries, plus six specialty malt beverages with Bacardi, while the world's largest brewer, InBev, has over two hundred local brands in its portfolio and currently serves one hundred twenty-five countries.

The latest addition to the competitive mix is the Coors Brewing Company, which recently merged with the Montreal-based Molson Brewing Company to create the fifth largest brewer in the world. But if the consensus among the major brewers is that “bigger is better” (Paton, 2005, n.p.), it also begs the question: when is big *big enough*?

The belief among some industry analysts is that the merger between Coors and Molson is only the latest step in a rapidly consolidating business. Carlos Laboy, an analyst with Bear Sterns, feels a merger between the two could be perceived “as a highly plausible long-term acquisition target for SABMiller” (Paton, 2004, n.p.). But why? Because, according to Laboy, “SABMiller’s current presence in the Americas is *limited* to its Miller Brewing operation [emphasis added]” (Paton, 2004, n.p.).

To put it another way, why settle for being the third largest brewer in the world, especially if you can acquire an entity big enough to make you the second largest brewer in the world? At this rate, could first place be far behind? Maybe not, but at what cost? Despite a grip on more than eighty percent of the American beer market, the domestic sales of Anheuser-Busch, SABMiller and Molson-Coors rose a scarce 0.5% last year. Craft beer sales, however, rose seven percent (Forgrieve, 2005, n.p.). Perhaps this is a sign that the beer drinking public is starting to look for something besides “bigger.”

Post Script

I have nothing against a company wanting to be as successful as possible. It is human nature. From the time we are children, we are encouraged to be the best we can possibly be. What I do resent is the dominant attitude which permeates some organizations once they have succeeded. From Starbucks to Wal-Mart to Anheuser-Busch, it appears the idea of success is not only providing customers with a quality product, but maintaining a supremacy over their competitors. I understand the concept of holding your competition at bay; it’s the notion of crushing them that escapes me.

Recently I finished an internship at the Six Points Craft Brewery in Red Hook, Brooklyn. The brewery has been in business for over a year and has managed to grow in terms of sales and product with a staff of three full-time employees and two part-timers. While the co-owner and brew-master of the operation, Shane Welch, wants to be successful, he has no desire to overthrow Anheuser-Busch or SABMiller. He simply wants to brew a quality beer for those who appreciate such things. Does that mean he should constantly look over his shoulder to see if Budweiser, Miller or Coors have him in their sights? In a world filled with giant conglomerates, I see no reason why the small, mom-and-pop style of business should not be allowed to flourish. With their close customer contact and emphasis on quality, they can have a much greater influence on the buying public than people realize.

In a business class several semesters ago, the professor compared the buying public to the proverbial pie, with each business vying for a slice. As I see

it, the pie is big enough for everyone. It's when someone has the arrogance to try and grab a slice out of some else's mouth that the line has to be drawn.

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Chief and the Meat Market

Ryan Gonda

The Meat Market & Pakistani Grocery Store is about fifty feet from my house, so I pass by it each day and routinely stop in for coffee and cigarettes as I make my way to the Fort Hamilton train station (on the N line) and go about my day. But the store certainly has gained some sentimental value since the time I moved to the neighborhood eight months ago, especially this summer.

The owner is of Pakistani origin, and the store has been in his possession for over a decade. I do not know very much about him or his private life or want to know more for that matter. To be honest, I don't even know his name, but I do refer to him as Chief, and he calls me Boss. I can say that he is amiable and polite. His English isn't the greatest, but I don't have trouble understanding him.

The store's entrance is in the corner of the building, with the usual bodega style awning that's commonly found in Brooklyn neighborhoods. It isn't anything out of the ordinary: a combination of red and white colors on the background, with blue lettering that has a red stroke around it telling the name of the store. There is also black lettering claiming that it is a 24-hour store. I assure you it isn't, because Chief usually closes shop around midnight. The first thing I notice upon entering is the store's unique scent that in some way is connected to the Pakistani culture. Maybe it's the Pakistani scent of spices and herbs; it's very distinct. Once you enter the store, the counter is to the left. The counter truly displays the store's age, as it's worn and contains several layers of stuck-on ads and stickers. The back wall of the counter is where the cigarette shelf sits, right next to the assortment of old VHS cassettes, which also seem to be of Pakistani/Indian origin. The store is cramped, but the owner did manage to squeeze two aisles into the small space. Above you is an old dropped ceiling, with missing panels and cracks all over it, so it does a poor job of concealing the peeling, moldy paint above. The lighting is not exactly elegant because the florescent light bulbs do a poor job of lighting the store's inventory; at the same time they do enhance the store's unattractiveness. The flooring is anything but pleasant: old, worn-out linoleum tiles that are checkered in two different colors. Originally the flooring must have been white and blue, but it's difficult to be sure due to its current condition.

The section I most frequently visit is in the first aisle in the back of the store, where the refrigerators are. They are old, dirty, and give off a particular

odor that I probably wouldn't favor over the scent of a dank cellar. On most occasions they are empty, and I usually check to see the stock of Polish beer. Chief carries several varieties of Polish beer: Hevelious, Warka, Żywiec and Tyskie. When he stocks up on beer, it's hard to decide which to choose. Right by the refrigerators in the back of the store is a small room, which is where Chief has his butcher shop. It's small and extremely cramped with a butcher's table crammed inside. I often see him carving carcasses of chickens. They aren't the most sanitary conditions for a butcher shop, but it isn't any concern to me.

In August my cousin Michal came to visit me from Poland and stayed with me for a month. Naturally, once I informed him that the corner store carried Polish beer, Chief's beer sales skyrocketed. We made a habit of walking down there most evenings when we had no plans. We would pick up several bottles of beer and take them to the roof of my building and try to identify as many constellations as possible. After several occasions Chief realized this routine of ours, and upon seeing us would smile in a way that summarized everything. I think he knew once my cousin went back, the beer sales would drop dramatically. At least that's what Michal and I joked about. The store grew on us to the point that on the last day of Michal's visit, we took pictures with Chief, who didn't find the proposal awkward.

I wouldn't call the Meat Market my hangout spot exactly, but I am sure glad it's there. I truly don't mind the bleak conditions as they have grown on me to the point of immunity. Although I doubt that I'll be buying meat from him, I'll stick happily to the usual.

Mandatory Continuing Education for Professional Nurse License Renewal

Andrea Beckford, Maralyn Carter, Jennifer Cook-Medina, Sophia Duncan, Tara Edwards, Althea Elliot, Petrovna Georges, Zippora James, Lareina Jordan, Jennifer Martin, Parish McMillan, Marvelle Schultz, Carmen Warmington

Continuing education as defined by the American Nurses Association consists of a “planned, organized learning experience designed to augment the knowledge, skills and attitudes of registered nurses for the enhancement of nursing practice, education, administration and research, thus improving health care to the public” (<http://nursingworld.org/readroom/position/educate/edsupprt.htm>). This important definition outlines not only the goals for continuing education; it also includes the desired results. Continuing education is a way for the nurse to grow within his or her chosen profession. But why should it be mandatory? Research findings show a positive impact on nurse performance, and nurses feel that attendance at continuing education programs does improve personal performance, especially in states where mandatory continuing education exists (http://www.njsna.org/position_statements/mandatoryceforlicensernewal.html, pg1). States which have implemented mandatory continuing education report that nurses have responded favorably and note an increase in the quality and quantity of professional nursing educational programs being offered (<http://web36.epnet.com> p. 2).

A study by nurse researchers in the early 90s has looked at a variety of issues surrounding the controversy about mandatory continuing education for license renewal of the registered professional nurse. These researchers have studied the link between attendance at continuing education programs and improved patient outcomes (Kellerman-Langan, Huntel, Nottingham, 1992). They also examined the methods used to measure outcomes, supervisor support

for implementation of practices learned, and nurses' perceptions of the value of mandatory continuing education (Peden, Rose, Smith, 1992). Researchers also studied the demographics such as educational preparation level, area of specialization, mandatory state vs. non-mandatory state, institutional and personal attitude towards change (Waddell, 1991). Nursing research supports a link between continuing education and improved patient outcomes.

There have also been studies on voluntary attendance for continuing nursing education programs. These findings note nurses with higher educational preparation, as well as those with the greatest number of working hours, attend more continuing education programs (<http://web36.epnet.com> p. 3). Additional research studies show that mandatory continuing education courses provide an opportunity for the individual to get away from the regular work routine and be exposed to new ideas

(www.nursingworld.org/mods/archive/mod311/cerm203.htm). This, they say, is another way to help prevent burnout and to allow networking with other nursing professionals. Overall, proponents of mandatory education feel that continuing education is an essential part of the professional role of nursing.

If nurses remain current with advanced technologies, treatment modalities, medications, and procedures, they can provide a higher quality of care. Just as the NCLEX-RN is a test that is required to be taken to prove that entry-level nurses are capable of providing competent care from the basic knowledge they received in nursing school, mandatory continuing education for professional nurse license renewal is evidence that the professional nurse is maintaining and updating this body of knowledge in order to continue to provide competent care.

Moreover, technology is ever changing and medical advances are regularly noted within the health care field. The nurse's knowledge of this new technology is vital in the care they provide for the patient in a variety of clinical settings. Continuing education for health care professionals was instituted with the idea that medical knowledge changes so rapidly that it is necessary to protect the public by requiring practitioners to show proof that they are keeping up, in some way, with these cutting-edge technologies and skills. "Competence is the quality or ability to perform necessary tasks" (Swansburg & Swansburg, 1995).

Knowledge and techniques related to the health field are rapidly expanding according to Carl Lindsay, James Morrison, and E. James Kelley. With such an expansion in the body of health care knowledge, it is necessary that health professionals, especially doctors, dentists, and nurses, continuously update their knowledge and skills. In fact, their patients' lives and well-being often depend on these professionals keeping up to date on the latest health advances. One way this can be done is through continuing education, also known as adult education, in which adults pursue education beyond formal schooling.

Health care professionals need to continue their education in order to be competent practitioners. Many health care professionals would not voluntarily attend continuing education programs; regulations are necessary in order to insure that health care professionals update their skills

(<http://www.piercelaw.edu/risk/voll/fall/mcpartla.htm-6>). Writers such as Rockhill and Day are opposed to mandating continuing education on the grounds that it limits freedom. However, society has on occasion limited individual freedom when it became necessary for the public good. Restricting the speed at which one can drive a car and restricting the use of drugs are examples of these limitations. Certainly, protecting the public from unknowledgeable doctors and nurses is necessary for the public good.

Potter and Perry noted, “Competent levels of nursing care are described by the Standards of Clinical Practice. Within these standards are the responsibilities for diversity of care”— safety, education, health promotion, treatment, self-care and planning for the continuity of care (ANA 1998) (Potter & Perry, pp. 384-385).

Nursing has characteristics that must be met in order to be deemed a profession. Abraham Flexner, in 1915, addressed the issue of what defined a profession. Included in his description were these main ideas:

- Professional activity is based in intellectual action, along with personal responsibility
- The practice of a profession is based in knowledge, not routine activities
- some profession is sense for the good of society motivated by altruism. , with members working in (Zerwekh, 2003, pp. 52-53).

As a professional, the nurse has a responsibility to gain knowledge to effect the society’s greater good, with motivation coming from altruism.

From the Code of Ethics for Nursing we see that the professional nurse is responsible for:

- Participating in the advancement of the profession through contributions to practice, education, administration, and knowledge development
- Preserving integrity and safety, to maintain competence, and to continue personal and professional growth
- The profession of nursing, as represented by associations and its members, is responsible for articulating nursing values, for maintaining the integrity of the profession and its practice, and for shaping social policy. (Zerwekh, 2003, p. 57)

When an RN takes his or her oath, he or she takes on all the responsibilities that this entails, including abiding by the code of ethics. In doing so, nurses will not be intimidated by new equipment, technology, or advances in the way they perform their duties.

As a class we recommend the following actions for the New York State Board of Nursing as well as the National Council for State Boards of Nursing to consider: 1) continuing education for relicensure of RNs be mandatory, 2) all continuing education classes be fully funded and offered with flexible class hours, 3) and most importantly, it be enforced that continuing education classes be relevant to nurses’ current area of practice.

We believe Gathers (1998) summarizes this issue best:

“Neither voluntary nor mandatory continuing education are panaceas for instant upgrading of professional services. They are the beginning of the solution. Continuing education, then, is an essential part of the professional role of nursing. It is an effective tool to maintain currency. It is a multifaceted approach that must be viewed as a whole. Mandatory continuing education is better than nothing” (p. 124).

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I Found Myself When I Was Lost

Darrell DeVonish

I moved around a lot when I was younger. My mother wasn't around that much you see, and she made sure my dad wasn't either. She would put my father through hell every time he tried to come around. She blamed him for how her life had turned out; so all the shit that happened in her life was my father's fault. I can remember her yelling and screaming things about my dad, "you look just like your damn father, that black bastard." Now don't get me wrong, I love my mother with all I have, as well as my dad. I don't blame them for anything that has happened to me throughout my life. Life has a funny way of showing each of us things; my life just seems to be one of the funniest.

As I said, I moved around a lot because my mom didn't have herself together and my dad was only around whenever he could be. My mother would leave me at one of her friends' houses or at my aunt's house. One day my aunt, who I guess was tired of me being there, called my grandmother. I overheard her on the phone saying, "Mama, can I bring Linda's boy over there? I swear I'm about done with this boy and his mama." I couldn't hear what my grandmother was saying, but I could imagine. "Now Diane, you know I don't like the black ass boy, why would you think you could bring him over here?" I know she said something like that because my aunt had to beg her for a long time before she said okay.

My grandmother didn't like me because of how dark I am. I didn't understand why at the time. I was only around ten or eleven years old when I was left at her house. She always had something to say about my skin color. My grandmother and all of her kids were lighter than I am. She really has a problem with dark-skinned people. My life began to get harder than it already was. She would yell at me all the time saying things like, "I can't wait until your mammy gets you the hell out of my house with your black ass. Why you always eating up something when you know your no good ass mother didn't buy you shit in here?" I would try not to listen to her, but it became hard not to. This would go on all the time. Whenever my mother would come, I would think I was saved until she would say her favorite line, "I know it's hard here, baby, mama's working on getting you out of here. Just hold on a little longer." Those words would affect me like the words of a judge sentencing a convict to life without parole. My

insides would eventually harden and I would no longer look for my mother to save me.

One day around 9 p.m. my grandmother called me into her room and began to yell at me. "Why the hell did you eat all the meat out of the pot? Who the hell told you you could do that?" Now I'm standing there thinking what the hell is she talking about, so I answer by saying, "I didn't eat all the meat out of the pot." Oh, my god! She got so mad that she smacks me to the ground, and then yells, "Get the hell out of my house you black, lying son of a bitch! Get out!" I jumped up and ran out the door, down the steps and into the street. Not knowing what to do, I sat on a bench and cried for a long time. While I cried, I asked God, "What did I do? Why is my life so bad?" God never answered me. After I was all cried out, I began to look for a place to sleep. I was thankful that it was the summertime, because if it was winter I would really be messed up. I felt so lost and unloved that I began to cry again as I walked around. You must remember I was only around eleven, so I didn't have it all together yet. As I wandered around, I came up on the FDR Drive, and across the drive is a park, so that's where I went. Once in the park I found the track field. I had never been on a track field before. To me, it looked like a big grass island surrounded by black sand. It was about 1 a.m., so the park was empty, not a soul in sight. I lay in the middle of the grass island and stared at the stars for hours. As I started to fall asleep I didn't feel so lost any more. I felt all right, like this is where I was supposed to be. Throughout my time with my grandmother, I found myself at my special place a lot over the next few years. I am very thankful for my grass island, because at that place I was never lost and I always found peace.

Substance Abuse Counseling Internship

Abigail Kaufmann

Introduction

Substance Abuse Counseling is my chosen concentration in Human Services. For my bachelor's degree, I did an internship at an agency that provides services primarily to the mandated population, that is people who are referred to treatment by the criminal justice system. Many of these people have committed drug-related crimes such as dealing, or were "under-the-influence" while committing a crime. The agency is an outpatient facility that provides individual and group counseling. It also screens clients using urinalysis as mandated by the parole or probation officer of each client. City Tech secured my previous two internships. However, in this case, I selected the agency. I was fortunate to be accepted there and that it met the standards required by City Tech.

The internship is part of the learning process. As a student, as a serious student, fear of not doing a "good job" or of doing some sort of irreparable damage can prevent one from being effective. Conversely, a student could sit back and say, "Oh, well, I am not getting paid for this anyway, I am not going to do too much." Both of these attitudes can affect the learning experience. Certainly, excellent supervision is the key to a good learning experience. However, in addition, the student must push aside fear or complacency. My supervisor often reminded me that although I could go with the "tried and true," I could also try something else and see how that works. When the Rogerian "unconditional positive regard" and the fundamental reflective listening skills are adhered to, a client will always feel valued. Ultimately, being valued is the experience of acknowledgement we all want.

An excellent supervisor treats you with respect, trust, and professionalism. In addition, the supervisor should model for you the ethical codes and confidentiality rules as well as the mission and vision of the agency. A great supervisor helps you see where you could have done something differently, and firmly suggests better strategies.

The notes that follow, written in general treatment facility lingo, are an excerpt from my log from January to May, 2005, the second semester of this internship. The intern must keep notes on every interaction with a client, including phone calls, individual sessions, group sessions, and any other miscellaneous contact. It is important to be as concise as possible. Slang and poor spelling and grammar are to be avoided. For confidentiality reasons, my clients and the agency are unnamed. A few abbreviations, for example, THC for

marijuana and ETOH for alcohol, represent the active ingredient in the substance. SO is “significant other.”

The log, one of the written assignments required for the seminar, is submitted solely to the professor for feedback; and excerpts are used in class for discussion of appropriate professional practice and other issues of concern.

My log includes my personal thoughts as well as my reporting on clients. As a student, it was an adjustment to learn that I was not only encouraged, but expected to process my own thoughts as I was sorting through the client’s feelings and thoughts. As a student, as a professional, transference (the tendency of a client to project a previous emotional experience into your client-counselor relationship), and counter-transference (the possible projection of *your* previous emotional experience onto your client) are facts of life. Dealing with these facts rather than ignoring them makes for more effective counseling. During my internship, my feelings shifted about the internship, the population, and the field in general. We all go into the helping professions for different reasons. For me, I feel it is a calling. I could write pages about what I think a client is going through, as I feel gifted to be able to interpret and sense things that clients cannot say in words. However, listening is only part of the job. Clients need structure, education, and support. My struggle continues to be about how I can be supportive without over-functioning. I cannot recover for my clients.

Although the workload can seem unending, the rewards are immeasurable.

Week 1

During the break from school, I have not been seeing my regular clients. However, many shifts and changes have occurred in their lives. Between the Thanksgiving, Christmas, and New Year holidays, many clients at the agency have been lost to contact. We call it the Bermuda Triangle of treatment.

My client, K, refused to give a urine sample, which is an automatic positive. After that, he tested positive for THC, and was referred to inpatient. K was angry at me and the agency, and I never had any opportunity to process this with him. While he was in inpatient, I called the facility to check on his progress, and kept in touch with his Probation Officer. When he finished the inpatient program, he chose to continue his outpatient with the same facility. I closed his case here. K was my first case at the agency, and I was hoping for a better outcome for him. I think I treated him as if he were my first child. I wanted him to make it, although in my heart of hearts, I knew that his thirty-year THC addiction was a hard mountain to climb. I thought that by “meeting the client where he was” that I would be able to form a type of alliance with him and help his motivation. For this client the idea of inpatient was a prison sentence, rather than a real opportunity to work on himself. If I had to do this case over again, I would have been less “friendly” and more firm. I think he would have benefited more from a counselor who focused more on the cause and effect of his behavior due to his THC usage.

My client B was eligible for early release from the program. He is a parole client and is mandated to participate in six months of continuous treatment, and after that may be released. However, after I discussed this with the client, he decided that he would like to complete the agency's program. For his good attendance and perfect record of clean urine tests, he was allowed to go down to one group a week and one individual session a week. Ironically, since this arrangement was made, the client has failed to report to most of his sessions, both group and individual. I have sent him a letter that states that he has completed the parole requirement, but that although he said he wanted to complete the agency's treatment program, his attendance did not reflect that commitment. His case has now been closed. I am sorry that he and I did not have the chance to work together in the termination process. B was scheduled to complete in March, and I would have been here for that, so we could have worked towards the end together. I regret that I did not get to see this process. I am doubtful that I will have an opportunity to work with another client in the conclusion phase. I will conclude as counselor leaving, but not with client leaving.

Week 2

I have a new client, W, who is a 28-year-old male, mandated to treatment by New York City Department of Probation. I did the original intake, and was assigned to him as his counselor. I have been working with him now since early December. I had to put him on an attendance contract early on because he started off by missing the first three sessions. Since then he has had near perfect attendance and has never tested positive. This client is highly verbal, introspective, and self-aware. I have found so far that working with him is different from working with other clients because he is so self-aware. Although he is still reluctant to admit that he has a problem with any substances, he has gone into counseling willing to talk on a profound level.

In sessions, we have discussed his father at great length. Apparently his father has been "clean" for many years, and although W does not know if his father participates in "fellowship," W has described a scene that took place about ten years ago that sounded as if his father was making a ninth step amends to him and the other siblings. W has described his father as a man who is loving, yet overbearing and overprotective, and at times judgmental and cruel.

In addition, this client and I have explored the relationships W has with the mother of his son, his best friend, and his other siblings. This last week, W discussed the two things that he has done that have really disappointed him about himself. One is that he did not marry the mother of his child; the other is that on the date of his felony, he was under the influence of drugs and alcohol. As I am working right now on the Motivational Interviewing approach, I tried to partner with W to explore the disappointing aspects of these moments, and explore what good might have come out of them as well. Looking at both the realistic painful aspects, but also seeing the strengths that have been gained from these moments.

This client is open and generally calm. His anxiety manifests in a more passive way. I encourage W to continue with the good work he is doing in the sessions.

L is my new client. We started his psychosocial and talked more about his complicated living situation. Client reports that his mother and brother get high in the apartment. Client says that his mother promised him the apartment, and that she no longer resides there, but comes to the house to get high with the brother. L has been clean for a few months, has a steady job, and is taking care of his six-month-old daughter. Client has a “street” manner of addressing me, calling me “Ma,” and often talks about his daughter, calling her “Nena,” and I appreciate that he feels comfortable that I know what these words mean, although I have never revealed to him that I speak any Spanish. Client is visibly disturbed by the living situation. I encourage him to discuss this, and say that the psychosocial, although important, can wait. I reflect as best as I can what he is saying; and he is open about his resentment, sadness, and anger over the situation. Client does report continued use of alcohol, although he says he understands that this is not allowed while he is participating in the agency’s treatment.

Week 3

I have a new client, S. Client arrived on time for her session and we completed the psychosocial today. S is a 24-year-old female. Her drug of choice is marijuana. Client reports that she is married, lives down the street from her overweight mother, that her father has just returned from prison, that she has three dogs. Client did not finish high school, is not currently employed, and has several medical concerns for which she is under a doctor’s care. Client reports that she is trying to get pregnant. Clearly this client has a chaotic life. Client is also very guarded, and sensitive at the same time. During the psychosocial, client was reluctant to give personal details, and was vague. However, at the same time, she became emotional when talking about being abused by her brothers. This client denies her THC use. Also has difficulty giving urine. I am hopeful that she and I will be able to explore her life and examine issues.

Another new client, T, arrived on time for his session. He is a 31-year-old who has just been released from prison. Client spent four years in prison on a drug-related gun charge. Client is alert, open, and motivated for treatment. Client shared about his life in the last few months. Client found out that he had a daughter while he was in prison. Since his release, he has been living as married with the mother of his daughter. The woman and her now four-year-old daughter, and the woman’s two older sons and elderly father all live in the same household. This client’s drug of choice was alcohol. He reports that he has been clean for over four years. Client reports that he knows about “fellowship” groups, but does not wish to engage in them. He reports that “ain’t nothing to it, but to do it.” Client is easy going. Client reports that he has a close friend who was never into “the life” and is a construction worker who takes the client out often to work sites and gives him some experience and help learning the trade. However, client says

he wants to take his time getting acclimated to life outside of prison. Client reports that he would like to get his CDL license, so he can drive trucks. This client was immediately ready to talk to me. I was impressed by his outgoing personality and surprised that he was seemingly open so quickly. I still have a lot to learn about this client, so I am wondering if this openness is going to last.

S arrived late for session today. She explained that her urine tested positive for THC because she was in the same room as other people smoking. Client was reminded that if she continues to test positive that she will be referred to inpatient. Client has a chaotic life. Her mother relies on her for many of her chores, although client does not live with her mother. Client's father is also back in her life, after having served time in prison on molestation charges. Client and her husband are both in treatment at the agency. Client has multiple minor medical concerns, and she is often at the doctor. Client identified that one of the reasons she might be having trouble getting pregnant is that she and her husband smoked too much THC. This client is interesting for me, because she is my only female client. There are few women in this program. On one hand she is vulnerable and frail; on the other she is tough as nails. I have not figured out the best approach with her yet. I feel both irritated by her and tender towards her.

Week 4

L arrived on time for his session. Client seemed a little depressed. Client and I discussed the "relapse." It should be noted that in Group Supervision, I presented this case and it was suggested to me that this client has not actually had any clean time. Since he has confessed to me that he has been drinking, he actually is not clean. So I felt that going into this session, I needed to be a little more confrontational. I wanted to backtrack to the night when he "relapsed." Client clearly did not want to reveal to me that he had been drinking, although he has reported alcohol use to me in the past. So, I asked pointedly if he had been drinking when he did the cocaine. He said he was "tipsy." I asked him if he knows that it is against agency policy to be drinking. He said yes. Client became highly emotional when contemplating the possible outcomes if he does not stop using. Client is dedicated to his daughter, and does not want to risk losing her. Client also seems to be beginning to see that although his daughter is very important to him, she is not enough of a motivator to stop him from using if he wants to use. Client was given an AA meeting book and some information about AA.

This was another session where I let the feelings be. I did not want to over-function for this client. He is strong, and he can be strong, but not if I hold him up.

Week 10

Oddly, none of my clients showed up for session today. L is the only one who called to say he would not make it.

Week 12

W arrived on time for session, with a focused affect. Client reports that school is going well, and that he likes his classes. Client reports that he and former SO are not fighting but are not on friendly terms at present time. Client identified several aspects of addiction in this session. He reports that he was addicted to THC because he used it daily. In discussing the events of the date of his felony, he reported that he smoked THC early in the day, but did not get into trouble until later that day, after he had been “binge drinking.” Client identified ETOH as the problem substance that day, however, does not report that he has a “problem” with ETOH. Client reported that he still drinks a little ETOH at times, in the form of a “beer or two.” Client also reports that because he has seen a positive improvement in his life since abstaining from THC, he is unlikely to return to that substance. Client reports more energy and clearer thinking.

Client started off the session reporting that he really had nothing to report. He seems resistant, perhaps because we are terminating our work together as my internship is ending. As with other clients, over the course of the last four weeks I have begun the stages of ending our work and preparing his move on to another counselor. He is exhibiting a normal reaction by being guarded. However, he did self-report the use of some ETOH to me today. Is this a signal? He has never self-reported any ETOH use to me before. The policy of the agency clearly states that there is no use of ETOH or drugs in any form. W perhaps does, or perhaps does not, realize that he just bought himself a new twelve months at the agency. I did not process that immediately. Thinking back on it now, I suppose I was intimidated to discuss it with him right away. In addition, I am eager to see if he knows the rule, or conveniently forgot it. I suspect that at least on some level, he knows that the use of ETOH is not allowed, and that he was revealing this to me as a kind of neediness or cry for help. Perhaps all that has been going on for him, with the stress of the family, the SO, school, lack of money, etc. has led him to partake in ETOH. I want him to come to the conclusion on his own that it was a poor judgment call that he chose to drink again. He had been doing so well in the program. It can be disappointing even on a personal level when a client relapses. However, we learn in the field that relapse is considered part of recovery. The challenge is to dissect the relapse and see where changes can be made to create better support to avoid relapse in the future.

The above excerpts are from the forty-five pages of logs from the second half of the year’s work. I selected entries that would give a sense of the field. In counseling, a lot of paperwork and many emotions need to be processed.

Hate Speech on the College Campus

Andrew Gichuru

Bitch, nigger, cracker, spic, fag and fucking Jew are all epithets that can pollute the educational environment on any college campus. These words have their roots in a racist and prejudiced America. Yet some, if not all, fall under the Constitutional protection of the First Amendment. Four court cases from 1989 to 1995, *Doe v. Michigan*, 721 F. Supp 852 (E.D. Mich. 1989), *UWM Post v. Board of Regents of The University of Wisconsin*, 722 F. Supp 1163 (E.D. Wis. 1991), *Iota XI Chapter of Sigma Chi Fraternity v. George Mason University*, 773 F. Supp 792 (E.D. Va.1991) and *Dambrot v. Central Michigan State*, 55 F.3d 1177 (1995), explain why our system of jurisprudence has declared that “freedom of speech is almost absolute in our land” despite its debilitating effects on targeted victims.

The 1989 case, *Doe v. University of Michigan*, *supra*, is the first that confronted the validity of campus speech codes. In the wake of increasing tension in its educational environment, the University of Michigan enacted a speech policy to curb a plethora of racial and harassment tensions on campus. The speech policy targeted only educational and academic centers stating that individuals would be subject to discipline for:

1. Any behavior, verbal or physical that stigmatizes or victimizes an individual on the basis of race, ethnicity, religion, sex, sexual orientation, creed, national origin, ancestry, age, marital status, handicap or Vietnam- era veteran status, and that
 - a. Involves an express or implied threat to an individual’s academic efforts, employment, participation in University sponsored extra-curricular activities or personal safety; or
 - b. Has the purpose or reasonably foreseeable effect of interfering with an individual’s academic efforts, employment, participation in University sponsored extra-curricular activities or personal safety; or
 - c. Creates an intimidating, hostile, or demeaning environment for educational pursuits, employment or

participation in University sponsored extra-curricular activities (later withdrawn)...

The plaintiff, under the pseudonym John Doe, claimed that the university's speech code "impermissibly chilled" the right to discuss his concentration of study, biopsychology. Doe maintained that several theories would be perceived as "sexist and racist" by his fellow students and that such theories would be a violation of the speech policy. He requested that the speech policy be declared unconstitutional and abrogated due to its vagueness and over breadth. The court ruled in his favor stating that due to the university's "obligation to ensure equal education opportunities for all its students, [sic] such efforts must not be at the expense of free speech" *Id.* at 868. I agreed with the court's decision because the code did not limit itself to speech made outside of class but also included class discussions. This greatly stifled class discussions that would have prompted the exchange of ideas between students.

A similar outcome to *Doe v. University of Michigan, supra*, was the 1991 case, *UWM Post v. Board of Regents of The University of Wisconsin, supra*. The University of Wisconsin also enacted a speech code in order to impede the incidents of racial harassment that were occurring on its various campuses. The University of Wisconsin rule stated that the university may discipline a student in non-academic matters for "racist or discriminatory comments, epithets or other expressive behavior directed at an individual or on separate occasions at different individuals, or for physical conduct, if such comments, epithets or other expressive behavior or physical conduct intentionally" do the following: "Demean the race, sex, religion, color, creed, disability, sexual orientation, national origin, ancestry or age of the individual or individuals; and... Create an intimidating, hostile or demeaning environment for education, university related work, or other university authorized activity."

According to Timothy Sheill, Wisconsin's speech code was better than Michigan's because

First, it was both clearer and narrower in scope because it excluded comments made in classrooms to the group and required the behavior to create a hostile environment. Second, the justification for the hostile environment requirement was grounded in the belief that speech that created a hostile environment constituted fighting words and that it therefore constituted a narrow category of speech consistent with a court-defined category as common law interpretations of Title VII of the 1967 Civil Rights Act. Third, the interpretive guide issued to explain its scope was much more sophisticated, taking into account both the kind of speech involved and its context

Timothy C. Sheill, *Campus Hate Speech on Trial* (1998), pp. 78-79.

Wisconsin's speech code was preferable because it refused to extend itself to the classroom hence allowing students to freely engage in classroom discussions.

The University of Wisconsin student newspaper, UWM Post Inc and another student filed suit against the university alleging that the speech code violated their First and Fourteenth Amendment rights. Despite its carefully drafted policy, the University of Wisconsin's speech code suffered the same fate as Michigan's speech code and was declared overbroad and unduly vague. Two additional reasons the court held the university's speech code as unconstitutional was that it did not meet the "fighting words" doctrine set out in the 1942 precedent *Chaplinsky v New Hampshire*, 315 U.S. 568 (1942) and the university regulated speech based on its content. The court stated that the UW rule "disciplines students whose comments, epithets or other expressive behavior demeans their addressees' race, sex, religion etc. However the rule leaves unregulated comments, epithets and other expressive behavior which affirms or does not address an individual's race, sex, religion etc" Id. at 1174.

The court's decision that the content of the speech code must be neutral seems suspect. It is no secret that minorities (and gays) more often than not are the intended targets of racial assault (physical and verbal). Yet adopting the court's rationale that any victim should also be allowed to respond in the same manner simply blinds both speakers. Philosopher Immanuel Kant explains this rationale stating that an action becomes wrong if its maxim cannot be universalized. That is, as Sheill explains, "to be morally right, an act must be universalizable, that is, be okay for anyone to do" Sheill *supra* at 33. In effect, do the Jews inflict the same atrocious acts that the Germans inflicted on them? Do the Africans turn and enslave those who enslaved them? This sounds more like a romantic version of the old maxim, an eye for an eye, which as we all know leaves both people blind. Such a rationale could make us a moribund society.

In contrast to the two cases above was *Iota XI Chapter of Sigma Chi Fraternity v. George Mason University*, *supra*. Its uniqueness arose from the fact that this university had no speech code. The suit was brought by members of the Sigma Chi Fraternity after the university disciplined them for a skit they performed in the "Dress a Sig contest (dress coaches like ugly women)." During the contest one of the participants dressed in black face, wore a black wig with curlers and used pillows to represent breasts and buttocks. After student leaders signed a letter to the Dean, sanctions were imposed on the fraternity because the skit perpetuated racial and sexual stereotypes. Despite the absence of a speech code, George Mason University's actions were still found to violate the First Amendment.

The university argued in court that the message sent by the skit was not in consonance with its mission of promoting learning through a polyglot student

body, learning which would serve to desegregate its student body and eviscerate racist and sexist behavior.

However, the court ruled in favor of the fraternity because the student activity it was punished for was found to be “consistent with GMU’s educational mission in conveying ideas and promoting the free flow and expression of these ideas” *Id.* at 794. Furthermore, Judge Hilton disagreed with the university’s disciplinary action because its primary impetus was the signed letter from GMU student leaders to the Dean which he termed the “Heckler’s Veto.” The court enunciated its stand on free speech, citing *Texas v. Johnson*, 109 S. Ct at 2544, and explaining, “If there is a bedrock principal underlying the First Amendment, it is that the Government may not prohibit the expression of an idea simply because society finds the idea itself offensive or disagreeable.” The court continued, “The First Amendment does not recognize exceptions for bigotry, racism and religious intolerance or ideas or matters some deem trivial, vulgar or profane” *Id.* 795.

The 1995 case *Dambrot v. Central Michigan University, supra*, also presented a unique perspective because it involved a faculty member, Keith Dambrot. Dambrot, Central Michigan University’s basketball coach, routinely used the word “Nigger” when addressing his players (both black and white) and the assistant coach. He asserted that he used the word in a “positive and reinforcing manner.” However, one of the players reported this to the Affirmative Action Officer who confronted Dambrot informing him that the use of the N-word was a violation of the university’s discriminatory harassment policy and recommended disciplinary action. Dambrot was suspended for five days without pay. CMU’s policy defined racial harassment as:

any intentional, unintentional, physical, verbal, or nonverbal behavior that subjects an individual to an intimidating, hostile or offensive educational, employment or living environment by . . . (c) demeaning or slurring individuals through . . . written literature because of their racial or ethnic affiliation; or (d) using symbols, [epithets] or slogans that infer negative connotations about the individual’s racial or ethnic affiliation.

Then, due to “public outcry” Dambrot lost his job. When he filed suit claiming he had been fired for using the N-word and that the termination violated his First Amendment right, the court affirmed the District court’s decision that CMU’s policy was overly broad and constitutionally void for vagueness. Citing *R.A.V. v. St. Paul*, 112 S. Ct. 2538, (1992), Judge Damon stated that CMU’s policy “constitutes content discrimination because it necessarily requires the university to assess the racial or ethnic content of the speech” *Dambrot, Supra* at 1184.

Universities across the country find themselves in quite a predicament. In an attempt to promote an equal opportunity educational environment, their speech codes might never withstand constitutional scrutiny. Yet, despite the litany of precedent cases, universities across the country still maintain speech codes, Sheill *supra* at 49. The validity of speech codes has been passionately debated by advocates such as Richard Delgado and Jean Stefanic. In their article, “*Words That Wound*,” they maintain that minorities really do not benefit from free speech; they counter Gwen Thomas’s argument that minorities have a stronger interest in freedom of speech, for if the majority had the power to silence, it would silence those who dissent, Sheill *supra* at 70. Delgado goes on to say:

A free market of racial depiction resists change for two final reasons. First, the dominant pictures, images, narratives, plots, roles, and stories ascribed to, and constituting the public perception of minorities, are always dominantly negative. Through an unfortunate psychological mechanism, incessant bombardment by images of the sort described above (as well as today’s versions) inscribes those negative images on the souls and minds of minority persons. . . . The expense of speech also precludes the stigmatized from participating effectively in the marketplace of ideas

David M. Adams, *Philosophical Problems in the Law* (2000), p. 239.

Critics on the other hand maintain that “The answer is more education not regulation” as the more appropriate way to deal with campus hate speech. Steven A. Smith recognizing the irreparable harm of hate speech argues that:

Hate speech is much like a canker sore on the body politic. Legal restrictions on hate speech only suppress the symptoms; they do not treat the underlying causes of the social disease. Applying the Band Aid of a speech code might keep it from the sight of those who would be repulsed, but the infection would remain and fester. A better prescription would be to expose it to the air of speech and the light of reason, the healing antibiotic of counterargument.

Furthermore, hate speech can serve an important social and political function. Irrational expressions of hate based on the status of the targets can alert us to the fact that something is wrong—in the body politic, in ourselves, or in the speakers. It might suggest that some change is necessary, or it might only warn us against the potential for demagogues. Speech codes,

ordinances, and statutes would (if they could be enforced) blind us to the problems and deny us the opportunity to solve them before they break out into actions.

Rita Kirk Whillock & David Slayden, *Hate Speech* (1995), p. 261.

Critics and advocates agree that some type of speech limitation on campus is important. I must take my place with the speech code advocates. The university is more than a “marketplace of ideas.” For many students, it also serves as a citadel against the racism, bigotry, demagoguery, and the police brutality (the culmination of all three) that have become so pervasive in today’s society. It is the one place where the expectation to stand on equal footing with students of all colors, nationalities, and from all walks of life can never be taken lightly. Perhaps the solution to the speech conundrum could be found in the majority making a greater effort to recognize minorities as fellow countrymen and treating them more humanely. In his Senate speech condemning Khalid Abdul Muhammad’s hate filled speech at Keane College, Senator Frank Lautenberg eloquently stated:

We condemn Mr. Mohammed and his message. But we must also reach out to students who were moved by his rhetoric of hate and attracted by his words of violence.

Mr. President, we must figure out why those words fall on receptive ears. We have to come to grips with the fact that some of our students liked what they heard.

Why? Why did they like what they heard? The answer is they are like other people—capable of prejudice. The answer is that the poverty, the racism, the hopelessness they have witnessed in their communities has stoked anger—and it is a small step from anger to hatred. The answer is that many have been treated badly—and feel the system leaves them out. The answer is that they have seen racist statements made by whites—prominent whites in some cases—go unchallenged.

Mr. President, we have to condemn what was said in the strongest possible terms. But, in the end we must do more than condemn. We have to respond to it so that we prevent prejudice from taking seed and growing and bursting in deadly bloom.

We have not found a way to reach the students who cheered Mr. Mohammed’s speech. We have not been

successful in dealing with their pain and anger—which can easily spill over to violent episodes of rage and hatred.

That, Mr. President, is the hard part of what we have to do.

Rita Kirk Whillock & David Slayden, *Hate Speech* (1995), pp. 260-61.

His speech is in perfect consonance with Molefi Kete Asante's statement: "Civility means that if you speak to or with someone in an effort to express your thoughts or articulate your feelings, you do so in a manner that recognizes the other person's humanity," Sheill *supra* at 35. The likelihood that speech codes will create a utopian campus environment would be a fantasy of self-deception. Nonetheless, their implementation would go a long way toward ensuring that students and faculty alike enjoy stimulating discussions while still respecting each others' opinions.

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Hands-On Auto Parts: A Business Plan

Yelena Dayen, Richie Herrara, Todd
Johnson,
John Nolan, Raymond Wong

Business Description

Hands-On Auto Parts will be a specialty retailer of automotive parts, accessories, and maintenance items for do-it-yourself customers, and it also will provide those customers with workspaces and tools which enable them to do-it-themselves. Hands-On will primarily operate within the automotive aftermarket industry, which includes replacement parts (including tires), accessories, maintenance items, batteries, and automotive fluids for cars and light trucks (pickup trucks, vans, minivans and sport utility vehicles). Hands-On stores will offer a selection of brand name and proprietary automotive products for domestic and imported cars and light trucks. Hands-On will also offer low-cost rental workspaces which will provide a place to work on vehicles for customers who do not have a workspace of their own. Hands-On will also offer low-cost or no-cost rental tools to customers which will save them both time and effort on their automotive projects. Hands-On will also offer some basic automotive services that go beyond the expertise of the average do-it-yourself customer. For those customers with ongoing projects, Hands-On will also offer on-site vehicle storage.

The unique combination of quality auto parts and accommodations to carry out projects using those parts will empower potential do-it-yourself or "shade-tree" mechanics. National trends have recently popularized vehicle customization within an entirely new generation of shade-tree mechanics. Some of the fastest growing areas participating in these trends are urban areas where there is little space to work on a vehicle. Hands-On Auto Parts will focus on these urban areas to provide residents safe and inexpensive facilities for their automotive projects.

In addition to parts and services, Hands-On employees will provide sound automotive advice to our customers. Because of our unique format, in addition to giving verbal advice, employees will also be able to "get their hands dirty" and show the customer exactly what needs to be done at any stage of a project. Both our knowledgeable sales staff and shop technicians will always be available to assist and advise customers. We will also have a library of how-to manuals for customers to borrow during their projects. Our large break room/meeting room will allow shade-tree mechanics to relax, take a break and

collaborate with other shade-tree mechanics, fostering an advantageous atmosphere for mechanics of all skill levels.

The shops, both workspaces and stores, will average approximately 37,800 square feet. The stores themselves will average approximately 12,000 square feet in size and carry between 18,000 and 25,000 stock keeping units (SKUs).

Eventually, Hands-On will offer online shopping and access to over one million SKUs. Our web site, www.handson.com, will allow Hands-On customers to pick up merchandise at a conveniently located store or have their purchase shipped directly to their home.

Due to potential liabilities, Hands-On Auto Parts will be incorporated to minimize the personal liability for the owners. While the safety of our customers is extremely important, the fact remains that we are allowing customers to operate power tools on Company property with minimal supervision. There is a great potential for lawsuits. Setting up the Company as a corporation will protect the owners from lawsuits against the Company.

Products and Services

Our products will fall into two distinct categories: sales products and rental products. Our sales products will be exactly what a customer would expect from a quality auto parts store. These products will also represent our main source of revenue. We will offer a wide variety of popular brand name products. We will also carry generic "plain label" merchandise that we will market under our own brand name. Private labeling will allow us, in most cases, to greatly increase our profit margins since the procurement costs are much lower for these types of items.

While most of our income will come from our sales products, it is our rental products that will set us apart from other auto parts stores. The rental products will consist of on-site workspaces and storage units. "Workspaces" will consist of efficiency enabling, environmentally safe areas with a variety of tools and equipment suited for different types of automotive repair projects. The tools will be state-of-the-art, professional grade tools that will make every customer's project smooth and efficient. Every workspace will be designed with environmental protection in mind. Workspaces will be classified as long- or short-term. The long-term workspaces will allow customers to work on their vehicles over a period of more than one day; customers will be able to lock their vehicle in the workspace when they leave the shop. A cheaper solution for long term projects will be for customers to utilize short-term workspaces and storage units. They will be able to use the short-term units to work on their projects and then store their unfinished vehicles in a storage unit while they are not working on them. Short-term workspaces will be broken into two classifications: set-time and daily. The set-time workspaces will consist of one-hour and two-hour spaces that customers will use on a first-come first-served basis. The daily units will be

reserved in advance. We will also have some specialty units like the oil change pit and tire rotation lifts. These are tasks that will not take very long when we provide the proper tools, so customers will just line up to use the tools on a first-come first-served basis. The oil change pit will be equipped to serve three customers at once, and there will be two tire-rotation lifts. We will also provide environmental services at no charge. For the most part, these services will consist of automotive waste collection and disposal; in-store customers and even non-customers will be able to dispose of fluids and other waste in our environmentally safe containers.

The number of workspaces in each shop will vary according to the population of the area in which the store is located. The floor plan we have designed represents a shop equipped for a densely populated area.

Sales Products, a category listing of parts we will sell:

Apparel and logo items

Auto parts

Books and repair manuals

Chemicals and fluids

Containers

Performance parts

Replacement parts

Seasonal products

Tools

Truck accessories

Growth Plan

We are convinced that a great demand exists for our product/service synergism, so we expect to be successful and create a buzz in the industry. That buzz will work for us and against us at the same time; we obviously want to generate excitement about our new concept, but the noise we make in the industry will also alert the established auto parts stores to our presence. During the early stages of our development, we will have many competitors who are better financed than we are. One of our big concerns is that our success will lead to those competitors retooling their existing locations to offer the same services as Hands-On Auto Parts. To counter those possibilities, we will focus our market positioning so that our name is synonymous with hands on auto parts stores. Positioning though, will only reach as far as our stores reach, so we have laid out an aggressive growth plan for rapid expansion into the market.

In our first year, we will start with one store in Queens, NY. This high profile location will not only provide access to a large base of potential customers, but it will also generate substantial word-of-mouth advertising. Conventional advertising in Queens cannot help but be seen by potential customers in other boroughs in New York City, and some parts of New Jersey

and Connecticut. This promulgation of information will pave the way for our second year expansion—we will build three more stores in Brooklyn, the Bronx, and Staten Island, and another store in New Jersey (most likely Secaucus, but market testing will determine the location).

In our third year, our Northeast region will start to take shape with new stores in Boston, Hartford, Buffalo, Philadelphia, Pittsburgh and Washington, DC. The expanse of the region will require a centralized distribution center. This will mark a very important milestone for Hands-On Auto Parts. With the introduction of our regional warehouse, we will also begin to sell parts via the internet. The warehouse will be designed to perform both as a distribution center and as our e-commerce center of operations. Internet sales will mark the beginning of international sales for Hands-On and will also allow us to offer more specialized parts due to a greatly increased customer base. These specialized parts will significantly enhance our value to our customers in our stores. The stores will not stock all specialty parts, but with direct access to our internet stock, stores will be able to get specialty parts more quickly and at cheaper prices than before.

In our fourth and fifth years, we will expand to develop our Midwest region which will be based in Chicago. During that time, we will also begin the true internationalization of Hands-On Auto Parts by building stores in Montreal, Ottawa, and Toronto, Canada.

The fifth and sixth years will see the development of the Southeast region which will include many military bases in addition to our urban locations. In subsequent years, we will continue to expand. The direction in which we expand will depend on where the market stands at that time. Obviously we will be expanding to the west with our sights set on California with its large urban areas and strong "car culture," and we will also be considering Mexico at the same time. Mexico is a fast-growing market for auto parts stores and about 75% of Mexicans live in urban areas.

Our management team will grow as the Company grows. The entire Corporate Management Team has already been compiled even though the "corporation" will begin as one store. For parts of the first two years, all members of the management team will fill lower level roles in the Queens store. They will serve as store managers, sales clerks and shop managers, and will plan and implement the growth of the Company at the same time. When the Northeast region gets big enough, they will stop filling in-store roles and begin acting as both corporate managers and Northeast region managers. With the emergence of the second region in the Midwest, a change in management will take place. A regional level will be added to the management structure. That will mean that both a Midwest Management Team and a Northeast Management Team will be put in place in year four. The Corporate Management Team will begin acting as true corporate management, coordinating our national and international operations from a small corporate office in New York located near the original store.

Corporate Management Team: Positions and Job Descriptions

John Nolan, Chief Executive Officer (CEO)

Develops primary goals, strategic plans, policies and short- and long-range objectives for the organization. Directs and coordinates activities to achieve profit and return on capital. Establishes organizational structure and delegates authority to subordinates. Leads the organization towards objectives, meets with and advises other executives and reviews results of business operations. Represents the organization to the financial community, major customers, government agencies, shareholders, and the public.

Yelena Dayen, Chief Information Officer (CIO)

Contributes to strategic business planning regarding technology and systems required to maintain Company operations and competitiveness. Recognizes new developments in information systems technology and anticipates organizational modifications. Establishes long-term needs for information systems, and plans strategy for developing systems and acquiring hardware to meet application needs. Ensures confidentiality and reliability of corporate data, proprietary information and intellectual property. Oversees all facets of e-commerce and supply chain management systems. Functions as top level contact to assist regional managers in determining information systems requirements and solutions.

Richie Herrera, Chief Human Resource Officer (CHRO)

Plans and directs programs for all human resources areas including employment, employee relations, compensation, training and development, benefits administration and equal employment opportunity. Develops policies and programs to meet organizational needs and provides guidance and technical assistance to other areas.

Todd Johnson, Chief Operating Officer (COO)

Manages organization operations by directing and coordinating activities consistent with established goals, objectives, and policies. Follows direction set by the Chief Executive Officer. Implements programs to ensure attainment of business plan projections for growth and profits. Provides direction and structure for operating units. Participates in developing policy and strategic plans. Directs and coordinates functions of the Marketing Director and the Sales Director so that both sides of the Operations Department work in unison.

Raymond Wong , Chief Financial Officer (CFO)

Directs the overall financial planning and accounting practices for the Company. Oversees treasury, accounting, budget, tax and audit activities. Oversees financial and accounting system controls and standards and ensures timely financial and

statistical reports for management use. This is the top finance and accounting position for the Company.

The House that Meyer Built

Patrick Madigan

It's fitting that baseball season has finally begun because my fiancée and I had the distinct pleasure of having dinner at Union Square Café, the New York Yankees of restaurants. (Sorry Met fans.)

The date was April 8th and our reservation was for 9:45 p.m. I briefed my fiancée beforehand about Danny Meyer restaurants and how well-trained and customer-focused his employees are. I also gave her a few things to look for based on my classroom training such as table settings and server attention.

We were warmly greeted by the person handling reservations and the host and invited to have a drink at the bar while we waited for our seat—we were early. Right away we were taken aback by the slate and chalk sign above the bar advertising house wines at \$12.75. Was this by the glass? My fiancée wanted a glass for the wait, but we were too intimidated to inquire about the price. The wine list later confirmed that the price was indeed per glass! We passed on the drink and settled for the safety of the wine list later to come.

Our hostess came to lead us to our table at precisely our reservation time. We were seated upstairs where the atmosphere is more date-friendly, with minimal noise and more intimate table arrangements. The restaurant as a whole is at once elegant in appearance and casual in spirit. The noise level was surprisingly on the tame side.

The first thing we looked at was the table setting. It followed the same model we use in preparing tables in our dining room class: napkin in the middle

(folded like ours but USC folds theirs in half again for a long vertical napkin shape), entrée knife on the right, appetizer fork on the left. To the left of the fork is the bread and butter plate with a B&B knife placed on the right side of the plate. A salt shaker was on the table and a pepper mill was brought along with our appetizers. A single votive candle was placed next to the salt. Water glasses were placed on the table after our seating rather than beforehand and awaiting us as they are for our dining room class customers.

Our server was polite, professional, and helpful although we felt he was not as warm as we expected from a Meyer restaurant. My fiancée liked the fact that he was not all over us, but also felt he could have communicated a bit more. A tad robotic was the general consensus.

The wine was brought to the table by our server in the proper manner: cradled in the crook of the arm on a side towel with the label up. The bottle was presented and read to me before a taste was poured. My one qualm with the wine service was our server topped our glasses only once; I filled our glasses twice.

All our dishes and the dessert menu were brought by different people—including the host!—while our server kept a supervisory eye on our needs. Our textbook describes this type of service as the team method where food runners support the entire dining room of servers. The servers wore pink pinstriped shirts while the runners, or back servers, wore blue pinstripes. Occasionally, our server would ask, “Is there anything else you need at this time?” This reminded me of our classroom instruction not to ask the customer “Is everything okay?” The server should know everything is okay. He or she should know both the food and service are excellent and the presentation is proper.

After each course our table was properly mised. A mise plate was prepared at the credenza and our table was cleared and set for the next course. In our case, after appetizers, a steak knife was placed on the right since we both ordered a meat entrée, and a dinner fork was placed on the left of our napkins. After the entrée, the table was prepared with a consommé spoon and teaspoon placed on the far right and a dessert fork placed on the far left. It should be noted that our table was situated against a railing which made it impossible for our server to serve and clear from the left and right respectively. All of the plates were of the plain white variety, nothing of note.

We both ordered single-serving press-pot coffees to accompany our dessert. Our server married the cups and saucers in front of us and placed them to our right, although my handle was not at four o'clock. The press-pots were carefully pressed at the credenza before being poured.

One of the things said by our server at the end of the meal caught our attention. After we prompted him for the check, he returned and placed the leather case on the table and simply said “at your leisure.” That was a comforting thing for us to hear. It made us feel we were not being pushed out the door. We did not have to gulp down the rest of our wine to avoid annoying someone who might have wanted to go home. Our departure was met with, “Good night, see you soon.”

One thing I did find surprising for a three-star restaurant was the condition of the bathroom. It was a bit on the dirty side with overflowing paper towels, some on the floor. Not terrible, but not great. Perhaps the mania of Saturday caused the staff to fall behind.

A quick word about the food: it was phenomenal. Both my fiancée and I thoroughly enjoyed our meals: Tuna tartare, USC green salad, lemon pepper duck, filet mignon, and peanut butter mousse, all prepared and presented to perfection.

The check totaled \$144, actually less than I expected. I was worried that the entire night would come closer to \$200 before the tip. Overall, the value we received for that \$144 was well worth every penny. I left \$30 for the staff as a sign of our appreciation for the food and service. My fiancée and I left Union Square with a good feeling: the food was spectacular, the service top notch, and the setting relaxing and warm. Dare I say Chef Romano's treasure would even bring a smile to George Steinbrenner's face?

Note: I chose Union Square Café for this assignment for a couple of reasons. First, as a future chef-restaurant owner, I needed to witness firsthand the "Danny Meyer experience." His restaurants are the gold standard. I am gathering information for changing careers from banking to hospitality, and might apply to one of his businesses. Dining at one of his restaurants would be the most sensible form of research I could undertake. The food sounded good, too. Chef Romano is a City Tech graduate, and I feel a sense of loyalty as well. Union Square, opened by Meyer at the age of twenty-seven in 1985, is at 21 East 16th Street in Manhattan. The cuisine was described in 1989 by then *New York Times* food critic Bryan Miller as "international bistro." CuisineNet, 2005 called it "new American," with Mediterranean and Indian touches.

Chapter One, *Deathman, Do Not Follow Me*

Monica Parsan

This story is about Danny Morgan, a boy who lost his father and who has to cope with his grief and loss. He has moved from his hometown in upstate New York to an apartment in Brooklyn. He attends school and is very good in his academic studies as well as in sports. He is an avid lover of football and is a quarterback on his school team. In his art class, he is daydreaming and as a result, he does not hear what the teacher, Mr. Warfield, is saying. When the teacher poses questions to him, he is unable to answer. After dismissal, the teacher keeps him back and tries to find the underlying cause of the problem. Some searching questions are posed to him and he tries to answer them as best as he can. During this talk, Danny recognizes that his teacher has a situation similar in a way to his. His teacher was a prisoner of war and a survivor of the Bataan Death March, and he has scars from that experience. The teacher also empathizes with him about daydreaming, but advises him that it is better to be part of the life around him now than to remain in the past. He explains this by saying he knows, because he passed through stages also. After being so understanding, he tells him he still has to complete his assignment by visiting the museum and preparing a good report for Monday.

This poignant story shows the way children deal with grief and the loss of a loved one. During this difficult time, they prefer to be alone and live with the memories of all the happy times by daydreaming. They do not want to lose touch with that loved one and so they become connected to the place where they created those memories. This is obvious in the way Danny felt about his former home upstate. In Brooklyn, the trees in the street where he now lives provide some connections to the memories of his father and their relationship. He “relives” this memory on a daily basis after school when he walks through Prospect Park. He does not want to release these happy times and believes he can still be a part of them forever. This is why he has his whole future mapped out where in the final analysis he will return upstate and be in his comfort zone again.

Loss of a loved one creates a situation in which you do not want to trust or be close to another person for fear of losing that person. This is evident in the story when Danny prefers to be alone and not to feel too much emotion for anyone such as his friends or his teacher who tries to help. When the teacher shares with Danny that he understands how he feels when he daydreams, and advises him that it is best to move on with his life, Danny feels a bond but then quickly discards it when he realizes this same person prevented him from being part of his daily traverse into memory lane.

The teacher and the student share a common ground in that both have memories to deal with. This forms a connection, as is evident in the way the teacher thinks about Danny being quiet and thoughtful, and likewise in the way Danny feels about the teacher when he wonders why he has paid so much attention to him since the start of the term.

Finally, even though there is empathy on both sides and the semblance of a bond, they still have to revert to their present lives where one is a student and the other a teacher. Each has to perform his role, and the teacher assumes this role when he asks Danny to visit the museum and prepare a very good report for submission on Monday.

Video Games and Violence

Isabelle Lanchez

Vibrant colors flashed across the television screen in organized shapes and forms, describing to my young eyes an epic battle taking place in some faraway land. I pruned my eyes away from the captivating fantasy world for a moment to a strange black box-like object on the floor, the symbols N64 displayed boldly in red, yellow, and green across the top. A wire was plugged into one of the front holes, which, as I traced it with curious eyes I saw led to my older cousin, Pha, sitting cross-legged on his bed, and in his hands a strange gray device connected to the other end of the wire.

Curious, as young children often are, I prodded my cousin's side with a tiny hand, and politely asked, "What're you doing?" He turned to look at me, opening his mouth in an attempt to describe exactly what he was doing, when he glanced back at the TV screen. I watched in confusion as his expression distorted from amusement to sheer horror, and then to a bloody rage. Pha leapt to his feet on the bed, tripping over the heavy layered blankets and wires, and let out an anguished cry.

"NOOOOOOOOOOOOOO!!!! I FORGOT TO SAVE!!!"

He then collapsed onto his back, nearly falling over the side of the bed. I quickly grabbed the control device from his defeated grip, and pressed the button labeled "Restart" on the black box on the floor. "My turn!" I shouted joyfully.

And thus began my not-so obsessive hobby of gaming! But alas, this story isn't quite over yet. My love for games is intense not solely because of this single strong beginning.

Now, as I was saying...the screen blacked out, then a movie-like sequence blinked before me. It showed an open field, the camera view spanning overhead to show dramatically a young blonde boy in a weird green elf-like outfit galloping across the field on a beautiful auburn stallion. A quiet yet powerful theme song played as the skies turned from rich blue to a deep and bloody red.

I, of course, was absolutely amazed. To my dismay however, the scene quickly faded away and letters bobbed on the screen. Using all the skills I could remember from my elementary school class the day before, I read aloud the title of the game. "The Le-gend of ... Zel ... Zelda. The Legend of Zelda!"

My cousin, who had just recovered from his state of temporary chaotic depression, sat up and quickly pulled the control device from my hands.

I gasped, shocked, and looked at him in surprise. However, he smiled at me, and helped me climb up onto the bed to sit next to him. His hands pointed at the screen, and he read the words to me.

“This is called a game,” he started, “and this game is ‘The Legend of Zelda: Ocarina of Time.’” I merely nodded, intrigued and excited to learn something new, as well as something fun. “There are lots of games out there though,” he added almost negatively, which warned me instinctively that he was about to say something that my stubborn young self would definitely not like. “This game is *hard*. Don’t you want to play something else?”

I was totally right. The nerve of him to suggest that my immature and childish mental capacity was not far greater than a puny plastic cartridge in which this game was invariably stored somehow! My stubborn attitude immediately went into action and I decided that not only was I going to *play* this game, but I’d play it with *so much heart* that I would eventually beat it not once, but *three* times, and show everyone just who’s *boss!*

So I stood up, grabbing his shoulder for support, and defiantly stated, “Nope,” followed by my tiny arms crossing over my chest, and the greatest “nope” stare I may have possibly ever mustered over the course of my lifetime. I watched with seething anger as he began to laugh. Then he began to roar with sheer amusement and a humor I did not grasp. What in the world could have been so funny?

He slowly quieted down, and made me sit back down beside him. The controller device was placed softly in front of me, while he grabbed one that was unplugged from under his bed.

“This is called a ‘controller’, and this is how you hold it...” And thus, my basic gaming lessons began. Eventually, I was able not only to hold the controller in a firm grip even with my tiny hands, but to maneuver the character on the screen (who I eventually learned was named Link) nearly as well as my cousin did. I was proud, for I had just begun, while he had been playing that game for many, many days.

This beginning was supported very strongly by my cousin, who was afflicted with a great and powerful conviction that most male gamers feel today. This belief is that female video gamers do not exist, yet he had just willingly forced his much younger female cousin into a world from which there was no turning back. And does she regret it? Hell no!

Video games have had a big impact on my life. To be honest, I would have been quite different had I never touched nor laid eyes on that TV screen that day. I would have never found the escape I sorely needed during my childhood years, and never discovered the basis of my own creativity without that gentle push. Yet, every good has a bad as well.

Thus the topic of video gaming violence is introduced. As a child, I did not understand the concept of murder, nor did I comprehend the reasons for animated green droplets flying from the monsters I battled in the imaginary worlds where I reigned supreme. It’s not only I that feel this way, but many children across the world as well. Video games in general have become a very popular pastime with the new generations.

This popularity could probably be used to fuel the arguments about an “epidemic in youth violence” that the media has claimed is occurring in recent

years. Could it be that the violence found in this new area of media is causing violence in the youth of the nation? Is it really possible that the animated simulations of violence can profoundly affect and drive our youth to violence?

I must say, the evidence suggests otherwise. According to a U.S. Department of Justice report, “ the violent crime rates have declined since 1994, reaching the lowest level ever recorded” in 2004. Wait a minute. If there’s an “epidemic,” then how is it possible that we have reached the lowest levels ever recorded? The answer is... there isn’t.

Video games have increasingly become the scapegoat in our times; video games, rather than real events, are blamed for inappropriate behaviors among children. Many even go so far as to claim that the current rating system, which is really quite accurate in my opinion, is under par and needs to be strengthened. Video games are the reason for violence in our children!

Too bad those claims are mere nonsense spewed by the media. Supporting my point, some studies suggest that the release of the video game consoles may actually be involved in producing the most non-violent generation ever. In an analysis done by the United States Surgeon General regarding youth violence, it is reported that exposure to violent media is rather low on the “risk factors” list. Many of the factors listed before violent media include: male gender status, academic failure, and poor social ties. Shall we start labeling every male born as a potentially hazardous violent psychopath, bent on destruction, pain, and all other such pleasantries? No? I don’t think so either.

Video games have had a profound effect on me and my life style. But I highly doubt that violent tendencies would be the effect. I would suggest, rather, that it’s the other way around. It is due to my interest in violence and violent personalities that I would be, and am, attracted to violent games (as well as movies and other media).

I have had such a powerful beginning in the world of games, yet I have not reached for a rifle and shot my classmates. I’ve played every mature game released that is rated for violence, and have only felt my urge to harm people *decrease* over time, rather than increase. Perhaps this could mean something, or perhaps not. The reality of the situation, according to statistics, is that violence among youth has dropped dramatically since the release of the first consoles in the late 80s and early 90s. Could this be a coincidence? I doubt it.

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Relativity of Motion

Gilberto Valle

A few weeks ago I was in the Voorhees building at City Tech, making my way to the elevator to go to my evening class in kinematics. On the wall is a picture of a man every body knows very well. His face reminds us of a sensational achievement in science. The man is Albert Einstein, who explored the great problem of space, time, and motion. Under his picture appears his famous equation $E = mc^2$. The problem of space, time, and motion is not new. Men have been forming ideas about space, time, and motion for centuries. Nicholas Copernicus was a Polish astronomer well known for his theory of heliocentricity—the Copernican system—in which the sun is the center of the universe and the earth and other planets revolve around it. Johann Kepler was a German astronomer who discovered the law of planetary motion known as Kepler's Law, which describes the revolutions of the planets around the sun. Galileo Galilei was an Italian astronomer, physicist, and mathematician who established the law of falling objects, the law of acceleration, and the law of motion. Isaac Newton was an English mathematician, natural philosopher, and physicist who discovered the law of gravity and the laws of motion that explain how objects move on earth as well as through the heavens. Newton's mathematical wisdom also led him to develop calculus. Ernst Mach was an Austrian physicist who started exploring the idea of relativity. His finding would help Einstein to formulate his theory of relativity. Albert Einstein was a German-American scientist of the twentieth century well known for his special and general relativity theories.

Understanding the complex relationship between time, space, and motion has been a long process. As noted, it began with Copernicus. His theory of heliocentricity was a turning point in physical science, the beginning of a great meaningful concept of motion and gravity. Kepler established his three laws of planetary motion, and Galileo contributed greatly to the formulation of the concept of inertia. Another turning point in the history of modern science was initiated by Newton, but still a unifying concept about time, space and motion was yet to come with Einstein.

Newton supported the idea of absolute motion, while another philosopher, Gottfried Leibniz, defended the relativity of motion. Leibniz stated that it can't be known which body is in motion. He explained his concept of relativity with the famous principle of the "identity of the indiscernible." But his contribution was limited. He did not really undermine Newton's concept of absolute motion. Newton said that relativity of motion can only be attainable kinematically, with a change in place. With active forces of motion, everything changes. Newton explained the difference between uniform and accelerated motion. A body in an empty space will not change its motion; it will move at an even speed in a straight line. Also, according to the law of inertia, there is a force responsible for every change in motion. The presence of forces creates an accelerated motion. The rotary motion, for instance, is considered an accelerated motion because its velocity remains the same in magnitude, but continuously changes in direction; therefore, it can't be classified as a uniform motion.

Rotary motion offers a good example of Newton's absolute motion. Take, for instance, a merry-go-round surrounded by buildings. Because the buildings appear to move around, how can we know whether it is the merry-go-round or buildings that move? This is very simple to determine due to the outward pull known as centrifugal force. Newton continues and adds a smaller merry-go-round approximately on the center of the larger one. He says that if the centrifugal force is stronger on the small one, the direction is the same but the rotation is faster. But if the centrifugal force is weaker, then the small merry-go-round rotates in the opposite direction of the larger one. To better understand this, it is important to understand exactly the difference between relative and absolute motion. As Newton wrote, "The effects which distinguish absolute from relative motion are the forces of receding from the axis of circular motion. For there are no such forces in circular motion purely relative, but in a true and absolute circular motion they are greater or less, according to the quantity of the motion." Basically Newton stated that the circular motion is absolute, not relative, based on the axis of circular motion.

A counter to Newton's argument appeared two hundred years later when Ernst Mach criticized Newton's work. Mach went back to the merry-go-round example and said that Newton had failed to take into account the surroundings of the buildings: the earth and the whole universe. Mach continued, the merry-go-round does not only revolve with regard to the buildings alone, but also with regard to the earth and the universe. Moreover, Mach said that the outward push or centrifugal force should be understood as an effect of the revolving mass of the earth. The person on the merry-go-round experiences the centrifugal forces because of the moving masses. These masses form a field of radially divergent forces. His new interpretation does not differ too much from Newton's, but what is different is what can be observed by the senses. With Mach's concept of relativization of force, the relativity of motion is not only justified kinematically, but dynamically as well.

Einstein's idea of relativity is the biggest turning point in modern physical science. To have a better understanding of Einstein's theory, we must

examine the problem of relativity of motion. If two bodies in empty space, a large and a small one, move toward each other, can we say that the large one is standing still and the small one is moving? Of course there is no way of determining which one is moving, so size is irrelevant. From the example, it is clear even if they were the same size, we couldn't determine which body is at rest. If bodies A and B were moving toward each other, the movement could be recognized by the decrease in distance between the two of them. Now let's say B is at rest and A is moving. We still see the decrease in distance between them; it can be concluded that there is no "true" movement but only relative movement.

Albert Einstein in the twentieth century found a comprehensive theory of gravitation and brought the problem of relativity of motion to its conclusion. Einstein discarded the concept of absolute motion and instead deals only with relative motion, that is motion between two systems or frames of reference. As a result, space and time are no longer viewed as separate, but rather are seen to form a four-dimensional continuum known as space-time. Einstein's general and special theories have been established and accepted into physics. Thanks to the great and hard work of Einstein, the debate of relativity of motion has been brought to an end.

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The Anchor Effect Discussed in *A Mathematician Plays the Stock Market*

Moulay Driss Aqil

The amount of information and the complexity of our social systems are too much to keep track of. As a result, we occasionally exhibit really odd behaviors and biases.

Numbers are used regularly to estimate earnings, polls, and other factors in our daily lives. Sometimes these numbers can cause an anchoring effect. We know that the range of options people are offered in a poll affects how they ultimately choose an answer.

In addition, a set of numbers on one subject can affect how people think about another subject entirely. A television show that supports the idea of privatization of social security under the current administration is a perfect example of the use of an anchoring effect. The show's host's main role is to sell the idea of privatization of social security to his audience. Instead of addressing the core of the subject, he first shows job approval ratings of the current administration when they are at their peak. He follows that by stating that the administration is very successful in creating jobs, and then asks his guest's opinion on the idea of privatizing social security. Showing a job approval poll while it is at its peak is a tactic to sell the privatization of social security to the audience. Although the job approval rating and the privatization of social security are two unrelated issues, showing a promising job approval rating might cause people to agree to privatization of social security.

Another example of the anchoring effect is when businesses use an inflated initial price of a product for sale as an anchor, and the conversation is focused on that price. For example, businesses often proclaim that consumers will not have to pay \$200 (anchor price), \$140, or \$100, but rather only \$69.99 (aimed price) for a particular item. This is a very common tactic in sales and negotiations. Consumers are anchored with an inflated price. Lowering the price after establishing a high anchor price has a tendency to increase consumers' willingness to buy the product, believing they are getting a bargain.

The anchoring effect is a powerful tool that consumer marketing professionals use to convince and persuade unsuspecting consumers. Marketing professionals are methodical, and are always working on finding new hypotheses and gimmicks to further their business objectives. This does not mean that there are no bargains out there, but that consumers should know how to calculate costs realistically.

Businesses manipulate numbers to increase their revenues. Educated people think twice before believing these numbers, but average people are affected in a great many ways. Sometimes, however, even the most highly educated people have a propensity to be swayed by the anchor effect.

My First Job

Yong Ih Kim

I had my first job when I was a freshman in college in Korea. After an exciting but tough first semester, I went home to Osaka, Japan, to visit my parents for summer vacation. My college friends in Korea were working and making money for their college lives. They were spending purposeful vacations while I was spending lazy days in Japan. So I bought a magazine and skimmed the short-term job section of the classified pages.

“Take advantage of your talent!” “Work with nice people at a cool karaoke place.” “Have fun and make money at a beach house.” They all sounded interesting to me, but there was an ad that grabbed my attention right away. One of the biggest delivery companies in Japan was looking for people for its night shift, which was from 11:00 PM to 6:30 AM. The pay was about eighteen dollars an hour, which was six times higher than you could make in Korea and also still twice as high as the average pay in Japan. The ad showed a picture of people smiling and carrying small boxes, and it said “Easy sorting work.”

I had an interview, but actually, it was more like just a registration. The interviewer, a middle-aged man wearing a loose helmet and smelly T-shirt, looked at my resume for five seconds and asked me how many days I could work. I said I’d like to work five days a week. He told me to come the following night, which meant I was hired. There were also about another thirty male college students who just finished the shortest interview in the world and got hired.

On the first night, an instructor came into the waiting room and gave us some brief information about the work. He also handed each of us a helmet, heavy gloves and a pair of hard boots. “Why do we need them for ‘Easy sorting work’?” I wondered. But soon after that, the wondering became understanding. The job was to look at the addresses on the packages coming on the conveyer belt and pick up the ones that I was in charge of. To figure out which was mine was very easy. Yes, that was an *easy* sorting task as the ad said. However, to pick up the packages and put them in carts was very painful. The packages came continuously and very fast, and most of them were very heavy. Some of them were huge wooden boxes, and some were hard metal boxes. I understood why I needed those protectors.

Fifteen pick-up people were standing along the conveyer belt, and each of them had a partner. But no one seemed friendly. Machinery noise and hundreds of packages coming without mercy hardly allowed for social activities.

The reason the company needed help was because it was the summer-gift season. In Japan, it is the custom to send gifts of many kinds to the people whom you respect or want to thank, such as teachers and bosses. The season runs from the beginning of July to Japanese Thanksgiving Day, which is the fifteenth of

August. Usually the givers send something good for summer, such as bottled juice, beer, watermelons, or soumen noodles in wooden giftboxes. Of course those items are not that heavy individually, but in huge packages they're really heavy. And I had to pick them up and put them away on and on for three hours till break time. Also, it was very humid and hot because the work place was just a titanic storage room with no air conditioner. I've never sweated that much in my life. Every night, my T-shirt and pants were totally wet and sticking to my body. I could see my nipples through my T-shirt and other guys' nipples too.

The work place was located in a storage area. There were no high buildings around there. At night, all I could see was a highway stretching from far away and passing the side of the storage places. During the break, I would go out to get some fresh air. And I used to sit down and drink canned soda, watching the lights on the highway. It was my precious fifteen-minute comfort in the chaos. The job was really tough, but I wouldn't quit right away. The pay was very good, and I thought other jobs would be very tough too and different from their ads' descriptions.

I had never liked dawn, but as I worked at the job for one month, I began eagerly looking forward to it. And I couldn't wait for the next shift team's arrival at 6:30 AM. I've never welcomed people as much in my life. To my eyes, they looked like messiahs coming to rescue me with the sunrise behind them.

I finished the job as the gift season ended. I was exhausted but filled with a great sense of accomplishment, and with big money: twenty-five hundred dollars in my hands. I saved half of the money for college and spent the other half on fancy clothes to show off in Korea. Since that summer, when it's a muggy night or I see lights on a highway, I sometimes remember that job and wonder if the chaos I experienced is still going on.

Building Metamorphosis

Sheldon D. Lewis

Buildings undergo changes. These changes are dependent upon function, extra space needed, and current architectural fashions. Some clients may prefer a new building to an existing structure, while some may prefer to modify the interior and maintain the existing facade. The Jewish Museum located at the northeast corner of Fifth Avenue at 92nd Street is a prime example of building metamorphosis. The beauty of this building's significant change is that the architect designed the structure to replicate the past. If you were not familiar with the Warburgs' original structure, you would think the new expansion was, like the rest, constructed in 1908.

The Jewish Museum was originally the Felix and Frieda Warburg Mansion. It was designed by C.P.H. Gilbert in a French Renaissance Chateau style. Felix and Frieda Warburg occupied the mansion for thirty-five years. In 1944, several years after the death of her husband, Mrs. Warburg donated the mansion to the Jewish Theological Seminary so that the museum would have its own building. The museum opened at this location in 1947.

In 1993 a proposal for a new expansion to the Jewish Museum was sought. Architects were invited to submit their ideas on how to develop the mansion. After a number of architects were interviewed, Kevin Roche John Dinkeloo and Associates of New Haven, Connecticut, was awarded the contract. One of the main reasons for the expansion was the need for space. Staff members had to share quarters and office space on a rotating schedule in order to fulfill their duties. Due to the lack of space, the museum had plans of relocating to a different site for the new design expansion. However, after evaluating a number

of sites, both the architect and the museum recognized the importance of the mansion and chose not to relocate. (Barreneche, 1993).

Members of the Municipal Art Society had mixed feelings about the contract being awarded to Roche because he was known for his innovative modern designs rather than preservation. (Donhauser, 1989). People made negative comments about Roche's ability to add to or redesign an existing structure which was one of New York City's landmarks. Due to the constant bashing Roche received from critics, he was determined to prove them wrong with a design that would include imitating the original facade of the Warburg mansion. (Stephens, 1998).

As a result of the overall design of the 1908 mansion, and the fact that the building was now landmarked, Roche decided to implement design strategies as if he had designed the existing Warburg mansion. The new 30,000 square foot infill structure occupies the former sculpture court to the north of the mansion. Moreover, the new addition was structurally connected to the load-bearing masonry of the Warburg mansion (Barreneche, 1993). The facade was enveloped in a continuous volume to bring about the illusion that this was one building, inside and out. James Owens, the project architect, said, "We wanted to design the new structure as an extension of the existing building, not just of the facade." Despite Roche's efforts to replicate the existing building in his new design, critics said that the two new bays added to the west side and facing Fifth Avenue disrupted the original building's overall symmetry.

People failed to acknowledge that Roche implemented the exact architectural elements from window moldings, crockets, and spires. Also, a large dormer and fragments of a cornice were removed from the mansion's formally freestanding north facade to be used on the new building. An agreement with the New York City Landmarks Preservation Commission mandated that details removed from the Warburg's facades during construction of the new addition be incorporated wherever possible in the new building. (Barreneche, 1993). In addition, the building's new limestone facade was chiseled to imitate the effects of weathering. It took stone carvers a great amount of labor to achieve Roche's standard, which was to make the stone look exactly like the existing stonework. As a result of the stone work, the Gothic-inspired building has a seamless continuation where differences between new and old would be difficult to distinguish if one were not familiar with the original structure. Kevin Roche surprised his critics by delivering such effective designs in terms of replicating the detailed stone work, Gothic Revival spires, and gargoyles. As a matter of fact, Roche received great reviews after the construction of the new expansion from people who criticized him from the beginning. Roche Dinkeloo & Associates' design was considered a significant accomplishment, offering an inspiring reinvention of a centuries-old craft. (Barreneche, 1993).

I think that the idea to preserve and replicate the Warburg mansion was thoughtful. My foremost reason for this is that many architects and designers are concerned with leaving their mark as they design, rather than designing the new to complement the old or vice versa. Roche evaluated the task and executed it

well. He could have simply designed a modern building with curves and a glass curtain wall. Or, he could be extreme like Norman Foster with his addition for the Hearst Magazine building. Instead, he decided to approach the project as if he were the architect that initially designed the Warburg mansion. I think that Roche has great respect for the past, present, and future. In addition, the thought that went into replicating the Warburg mansion proves that design is not really for an era, but an ongoing process with influences from the past. Even though Roche designed a new structure to add to the Warburg mansion, I'm not sure if that is considered metamorphosis because the new design is a reflection of the existing building. Usually the building's new addition takes on a totally different identity but still has some sort of relation to the existing building. What if we use the word metamorphosis differently in terms of new expansions and renovations? Should we try to preserve what we have even though that seems like a step backwards, or should we design according to our imaginative ability to evolve as designers? Rarely have we seen architects design with the thought of mimicking an existing structure the way Roche did. I think C.P.H. Gilbert would have been proud to witness another architect's passion and respect for his work.

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Stepfather

Scarle Perez

Protective, caring, generous, good provider and teacher are just some of the words that can be used to describe my stepfather. These words that I should use to describe my biological father I use to describe him instead. His name was Louis Seixas, but we all called him Lucho. He was from Ecuador and although he was proud of his Ecuadorian and German descent, he had been living in New York for so long that he felt American. Lucho fought in the Korean War and was a proud Marine. Had he been alive today, he would have wanted to reenlist and defend his own country until the end. He learned to speak English on his own and spoke it very well. He used to tell us that when he first joined the Marines, he had to communicate with people using signs and drawings on the floor; but then, he was also very artistic. He used to draw and make statues.

Lucho came into my life when he went to the Dominican Republic as a tourist. He wanted to see the land where his father was born. He didn't know that this trip would completely change not only his life, but also the lives of my mother and me. A friend of my mother introduced them. This part of the story is short. They fell in love and after a brief long distance relationship of expensive phone calls, flowers, and letters that my mother still keeps, they got married. I was totally unaware of the changes to come. My mother came to live in New York, and I followed about three years later. By then I already had a two-year-old brother. We are ten years apart.

I came here to live with my mother, my brother and Lucho, and even though I knew him and had spent time with him, he was still a stranger to me. Although he was always very loving and respectful towards me, at the beginning I had my reservations. I had been taught never to trust male strangers and that was what he was to me. Little by little, Louis gained my love and respect. He gave me what my real father never did. My stepfather gave me not only the material things I thought I deserved, but also fatherly love. He brought me to this country, which has opened up my possibilities—and I learned a new language here—but most important I never felt deprived of paternal love. From the very beginning he assumed his fatherly role. Always overprotective of me because I

was a girl, he didn't let me go anywhere alone and insisted on knowing all my friends. He was very gentle with me. He treated my brother a little bit more harshly because he wanted to make sure my brother was a real "man." According to Louis, my brother had to be taught by a man how to be a man.

My stepfather was very conservative, an old-fashioned man of the house. He paid all the bills. But he also had a sweet side. Sometimes he would come home with a bunch of flowers for my mother; he almost always had a little something for my brother and me. Many afternoons we would meet him in the park and after staying for a while we would go home together. We would always eat dinner together. Saturdays we would go out somewhere like a museum, the zoo, the Intrepid, or a restaurant for dinner. Most Sundays we would go out for brunch after church. There was a sense of order when he was around. But all that changed little by little after he died, to the point that now we only have dinner together on Thanksgiving and Christmas. Lucho died July 14, 1989, of a stroke. Police found him on the street. After three days in a coma, he passed away into what I would like to think a better life.

A lot of times, too many times, people approach me and ask me what I am waiting for to get married and start a family; I usually answer that I don't know, but the right person hasn't come along. But the reality is that unconsciously I have been waiting for someone with similar qualities to those I saw in my stepfather. It seems that there aren't enough of these men to go around.

Justice, Not This

Dee Mike

It hurts my brain to write this
It bleeds my heart to write this
It rapes my soul to write this
Because I don't know how to fight this

Can't sit back and take this
No one can explain this
Can't imagine this pain this
Verdict must have caused. This

Senseless act of fear, this
Murder in cold blood, this
Travesty of justice, this
Slap in the face of all this

Country supposedly stands for. This
Cannot be excused and this
Guilt can't be refused. This
Family only wanted this

Act to be acknowledged, this
Murder to be admitted this
Pain to be honored this
Wound to be healed. This

Wasn't too much to ask, this
Shouldn't have been too hard, this
Simple family request—this
Was for justice, not this.

Physician-Assisted Suicide Should Not Be Legalized

Shanyong Lin

Physician-Assisted Suicide (PAS) is one of the most controversial, vigorously debated, and at times, confusing issues in contemporary society. So far, Oregon is the only state in America that currently has legalized PAS (Hawkins, 2002). However, according to some statistics, the number of people supporting assisted suicide seems to be increasing in the United States. I think it's time for each of us to consider carefully what consequences the legalization of PAS would bring to our country, our society, and to each one of us as an individual. Personally, I feel that making PAS legal will do more harm than good.

In the article "The Kevorkian Epidemic," Paul R. McHugh takes the psychiatric approach to explain why the practice of physician-assisted suicide is wrong. He argues that those pain-ridden patients who choose to end their lives by means of PAS are "mad by definition"; in other words, they are all "suicidally depressed and demoralized" (McHugh, 2003, p. 269). According to McHugh, there are two types of depression in this case: *symptomatic depression* which exists as a characteristic feature of a particular disease, and *demoralization* which can be experienced when people are facing discouraging circumstances. Both forms of depression, if not adequately confronted, can lead a patient to commit suicide. However, McHugh says that both types of mental disease are actually just as treatable as other effects of illness, and skilled psychiatrists are able to help patients by providing them with the necessary information, guidance, and support all the way along (McHugh, 2003, pp. 269-271).

According to McHugh, the emergency of the "local epidemic of premature death" in Michigan is due to the deadly convergence of three "disordered" groups:

1. Vulnerable pain-ridden patients who are incapable of positive thinking and ask doctors for help in dying rather than help in living.
2. "Certifiably insane" suicide-assisting physicians such as Dr. Kevorkian, who has "murdered" a lot of depressive patients as the expression of his "overvalued idea."

3. The relatively uninformed citizens who suffer anxieties and confusions about medical practice and death, and who are often misled by the media to form very negative attitudes toward medicine and false ideas about death (McHugh, 2003, pp. 271-274).

In order to control this local epidemic and keep it from spreading to other regions of the United States, McHugh says that suicidal patients should be treated for their depressive vulnerabilities by qualified doctors, dangerous men like Dr. Kevorkian must be stopped and punished by our government, and the people of Michigan should be given more knowledge about the capabilities of modern medicine (McHugh, 2003, pp. 275).

In my view, McHugh provides illuminating explanations of the mental disorders from which many terminally ill patients suffer, such as *symptomatic depression* and *demoralization*. I learned a great deal about how depression can lead to suicide. However, I feel that some of his opinions may not be true. For instance, he maintains that it is the “synergistic interactions” among the three “disordered parties” (patients, doctors and people in Michigan) that caused the “Kevorkian Epidemic” to emerge, and to him “it looks like madness from every quarter” (p. 269). In my opinion, people (not including the patients) who approve of physician-assisted suicide are not necessarily mad or insane, and the author does not provide much empirical evidence and data to demonstrate these people have been so, either. Instead, I think it may be out of compassion or empathy that some people reluctantly choose to support PAS. For example, we may think of the households of the terminally ill, who are actually often caught in a dilemma of whether or not they should continue to see their loved ones suffer tremendously. Simply describing these people as “mad” or “insane” is a narrow opinion.

If I were the author and had written the article, I would not have labeled others as “insane” or “mad” at my will. Instead, I would have made the following arguments against PAS.

“The Potential for Abuse”: Certain groups of people, particularly the vulnerable populations such as the elderly, poor and disabled, lacking access to care and support, may be pushed into assisted death. According to Marilyn Golden, the cost of lethal medication used for assisted suicide is about 35 to 50 dollars, which is far cheaper than hospitalizations, life support, surgeries, or other treatment often associated with most long-term medical conditions. Some profit-driven health maintenance organizations (HMOs) are already trying to save money by denying patients treatment. If PAS is legalized, the danger of medical abuse will be even greater (Golden, 2004, p. 1).

At the same time, if assisted suicide becomes available, it will be too easy for some people, for instance, persons with disabilities, to give up their lives. There are already a lot of people who view the lives of the disabled as somehow second-class. When faced with “a non-stop drumbeat of messages from society that their life is not worth living,” it would be too easy for a handicapped person to say, “I can't get better and I may as well stop being a burden. Please give me assisted suicide” (Hendin, 2004, p. 4).

PAS also has very negative effects on the professional integrity of medicine. “The act of physician-assisted suicide is fundamentally incompatible with the physician’s role as a healer,” and wide-spread legalization of it would have “devastating effects on medical practice and research” (Marzilli, 2004, p.54). Many physicians and others are concerned that legalization of PAS poses a great threat that suicide will be viewed as an acceptable substitute for treatment, and it will reduce public support for medical research on cures for serious illness. What is even worse, if PAS becomes commonplace, the integrity of the medical profession will be severely compromised and people will lose their faith in doctors (Marzilli, 2004, pp. 54-56).

In conclusion, acceptance of physician-assisted suicide profoundly compromises our society and the medical profession, and puts the depressed, the elderly, the poor and the disabled in a more disadvantaged position than ever before by jeopardizing their lives. Under no circumstances should our government legalize assisted suicide.

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Third World Immigration Debate

Johanna Karkkola

Patrick Buchanan's "Shields Up!" and Ben Wattenberg's "Immigration Is Good" weigh the effects of third world immigration on American society. Buchanan and Wattenberg examine the cultural and economic aspects of this immigration. Buchanan sees it as a threat to the way of life in the United States, whereas Wattenberg says it helps the country flourish.

Immigrants from third world countries mostly move to the United States for economic reasons. They have few or no economic opportunities in their home countries, and therefore are forced to leave their homes in hopes of a better future. Buchanan states that third world immigrants are a valuable source of labor for the large American corporations, but at the same time he argues that the employees of these companies suffer because of the increase in the labor force. With a vast pool of workers to choose from, they are tempted to hire the one who works for the lowest salary. New immigrants are often eager to take a job even with low pay just to get started in the new country. Therefore, according to Buchanan, hiring immigrants depresses wages for everybody, and makes it harder for citizens to make a decent living. Furthermore, Buchanan argues that the costs of this mass migration falls on the shoulders of taxpayers. According to the National Bureau of Economic Research, the cost of immigration in 1995 added up to \$80 billion, because of the cost of schooling, health care, welfare and

prisons which all together exceeded the taxes that immigrants paid (Buchanan, 2005, p. 47).

Wattenberg, on the other hand, thinks that third world immigration makes a contribution to the American economy. He argues that as the population increases so does the use of goods and services. As a result immigration is beneficial for the companies who manufacture these goods and services and their employees. Whereas Buchanan sees immigration as costly for the American taxpayer, Wattenberg sees it as an important spur for economic growth.

Assimilating to a new culture, language, history, traditions and even literature can be overwhelming as well as exciting to newcomers. Buchanan states that immigrants don't show interest in adopting the dominant culture as their new way of life. He especially singles out Mexican-Americans who enter the country illegally. Buchanan says that they do not come to America with the intention of making a new home; they come here simply to make money. Additionally, Buchanan cites the Mexicans' lack of interest in learning English or becoming citizens of the United States as evidence of their resistance to American culture.

Wattenberg, on the other hand, thinks that over time the new immigrants will assimilate. He says that assimilation takes time and cannot be expected to happen overnight. Mexican immigrants and other third world immigrant groups do not assimilate more slowly than European immigrants did a hundred years ago. Wattenberg points out that many second- or third- generation Mexican-Americans do not even speak Spanish any longer. In addition, he states that Latino parents encourage their children to learn English and stress the importance of speaking English fluently.

Buchanan and Wattenberg argue on whether continuous immigration will divide or unite the country. Buchanan questions the effect of multiculturalism on American society. He states that in order for a society to function smoothly, people have to share a common language, as well as common values, beliefs and traditions. Buchanan believes that people should care about political events and what happens in this country. People should accept the responsibilities that come with citizenship and should vote and know the names of the country's leaders.

Wattenberg thinks that in fact immigration helps the U.S. become a stronger nation. Immigration helps the United States avoid the low birth rates and graying of the population that are weakening other Western countries. More people equal more global power and influence, which could keep the Western alliance strong. Wattenberg estimates that if immigrants continue to be admitted into the United States at the current rate, by 2050 there will be almost 400 million Americans (Wattenberg, 2005, p. 54). According to him, one of the best ways to spread Western values is through immigrants, who visit their homes and in some instances return home for good. If they decide to return home permanently, they can help to promote Western values, like democracy, to the rest of the world. In short, Buchanan fears that immigration may cause America to fall apart, whereas Wattenberg thinks that immigration will help the U.S. be a super-power nation leading the world.

I looked at Buchanan and Wattenberg's essays from three different viewpoints, economically, culturally, and socially. Generally Wattenberg's arguments were more convincing than Buchanan's. Wattenberg's argument that third world immigration is beneficial to the American economy and culture was more convincing to me. However, Buchanan made a good argument for establishing English as an official language of the United States.

In my opinion, third world immigration benefits the economy in four ways. First, a larger population demands more goods and services. It benefits the corporations that provide these goods and services as well as the employees whom these companies hire. Second, many immigrants open their own small businesses, like restaurants, dry cleaners, and bodegas. Therefore they do not take jobs away from American-born citizens, but actually create more jobs. Third, immigrants contribute to our economic welfare by providing their cultural knowledge. Uses of remedies, like Chinese acupuncture or Feng Shui, have become popular among overstressed, workaholic Americans. Last but definitely not least, immigrants do not depress the wages for everyone. When immigrants first arrive here, they take the jobs that they are offered for basic survival reasons. Once they become acquainted with minimum wage laws, unions, benefits and so on, they fight for their rights.

For example, when I first came to this country, it took me a while to get to know the system and to understand how it works. After my arrival in America, I was hired by American-born citizens to work sixty-hour weeks with roughly the minimum pay and no benefits. For my survival, I had to take what I was offered. I knew there were plenty of other immigrants who were waiting for an opportunity. The one time that I asked for a raise, I was threatened. I was forced to swallow the lump in my throat and bury the tempting thoughts of returning to Finland. Over time, through experience, I stopped letting them take advantage of me. Since then I have learned that I can still be replaced, no matter what I do for a living, but I've also learned that I have rights and that I am entitled to benefits. I see many American employers using third world immigrants as cheap labor. It is obvious that the fault of low wages lies with corporate America.

Assimilating to a new culture is a time-consuming, life-long process. Learning to live, interact, and communicate with different ethnicities can be challenging at times. One of Buchanan's viewpoints—making English the official language of the United States— gets my support. I think a common language is needed within a pluralist nation in order to avoid unnecessary conflicts that language barriers can create. Everyone should still speak their native languages so that they won't be forgotten, but at the same time, taking the extra step to learn the new common language shows respect and willingness to work with others. The assimilation process does not end with learning the country's language. With Wattenberg, I think that time and legal immigration status aid full integration. Even illegal immigrants, like some Mexicans whom Buchanan despises, come here to make a living for themselves and their families. Without legal status, one's rights are minimized and fear of deportation is a constant reality. Keeping that in mind, the only things that these immigrants have

to hold onto are their culture and traditions—two things that cannot be taken away from them. Trying to live their lives in the way they always have, they set up TV stations and newspapers to keep their memories of home alive. Some of them will reach a day when they realize that this country has become their new home, and thoughts like “but this is not the way we do things back home” have started to vanish. One can fully assimilate to a new culture over time, but there is never a reason powerful enough to let the new culture overrun one’s origin.

America is a pluralistic society with its numerous ethnicities, cultures, traditions, and races. Acceptance of multiculturalism is the only way for people to live in agreement with each other here today. High rates of intermarriage are a proof of growing cultural tolerance. According to Wattenberg, 64 percent of Asian Americans and 37 percent of Hispanics married outside their heritage in 1990 (Wattenberg, 2005, p. 52). Since the population of other Western countries is steadily decreasing, immigrants are needed to help keep the Western allies strong and influential. Immigrants work as cultural ambassadors by spreading Western values to the rest of the world. With the help of immigrants, issues like open government and economic efficiency can be accepted by their fellow countrymen, and because of that, slowly but surely, Western values will be acknowledged and accepted as a new way of thinking in other parts of the world. Therefore, the United States should continue to welcome third world immigrants, and cherish the diversity that multiculturalism creates.

Third world immigration is beneficial because its economic, cultural and global effects positively contribute to American society and the rest of the world. Furthermore, cultural tolerance is essential in today’s world. The United States as a melting pot is a proud example of cultural pluralism for the rest of the world.

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Stitches

Carmel Sheehan

Setting:

A typical daycare center in an Oklahoma City suburb in 1977. Placed at an angle to the audience is a seemingly spacious room with indoor play gym and other toys for two-year-olds. A parking lot can be seen through a large window stage left. The entrance is down right.

Scene 1

A soft spotlight slowly fades up on mid- to -downstage center to reveal Carmel Then, who is sitting in an oversized wooden highchair playing with her tray of finger foods and singing a tune to herself. She is lost in her own world with her feet dangling over the side. She is wearing a poofy-like babydoll dress with ruffled socks and black Susie Q shoes. She is played by an actress in her mid-20s.

Carmel Now: *(In the dark, narrator, a woman in her mid-20s who speaks in a matter-of-fact tone and somewhat resembles Carmel Then) I was just sitting there (a spotlight fades up on Carmel Now standing in the downstage left corner) when a young woman, a giant to me (Daycare Intern enters from stage right, walking in long slow strides, and stopping right in front of Carmel) began to take my tray of food away. (Daycare Intern grabs the tray and she and Carmel have an exaggerated struggle swinging their heads side to side in opposing directions.)*

Carmel: Well, I would have none of that! I held onto my tray in retaliation. Then...

Daycare Intern and Carmel: *(as the highchair falls stage right in slow motion)*
WHooooooooo!!!

Carmel: I, of course, had to begin screaming at the top of my lungs. *(crying loud like a baby)* Waaa... Waaaaa...waaaaaa

Entering downstage right comes Daddy. Posing like a superhero, he gives a big flashy smile to the audience.

Carmel: Finally.... *(Daddy follows along while the Daycare Intern assists Carmel and Daddy and follows them both offstage right) My father.... My hero....swooped me up into his arms (as the characters exit, a scrim with an Oklahoma City avenue comes down in front of the over-sized highchair) and ran by foot to the hospital while I screamed and screamed.*

Daddy with Carmel in his arms runs across the stage from right to left in leaps and bounds in front of the scrim.

Scene 2

Carmel: What you have witnessed occurred when I was around a year and a half to two years old. Now that you have seen the story of my first stitches from my perspective as a toddler, let's see how everyone else saw it. *(She goes back to the downstage left corner.)*

The curtain opens, the scrim is up and the oversized highchair is gone. The whole stage is lit up and the sunlight is coming through the window. Three highchairs stand near the window, one empty and one with a doll that looks like a two-year-old sitting in it. The third chair also has a doll, one that is wearing exactly the same thing as Carmel. Three other dolls are lying down in the corner for nap time.

The Daycare Attendant is taking the doll that is not Carmel from the highchair to the corner while the Daycare Intern is entering from downstage right.

Daycare Attendant: Will you get Carmel ready for naptime?

Daycare Intern: Sure, no problem. *(Daycare Intern almost skips over to Carmel the doll and goes for the tray of finger foods.)*

Carmel: All I wanted was my food. She was tryin' to take my food from me. *(The struggle for the food ensues as in Scene 1; Daycare Intern pretends the doll is fighting back and then the highchair falls over in regular time)*

Carmel: She was just trying to clean me up, but I had to fight back. So, there went the chair. And...there went my crying. *(crying as in Scene 1 is heard again)*

Daycare Attendant: I'll call her daddy. He works cross the way. Grab that towel and put pressure on her head.

Daycare Intern grabs a towel from her back pocket. Daddy is seen crossing the window from stage left to stage right. Daycare Attendant and Daddy enter the room and head straight for the Carmel doll.

Daddy: *(as he picks up Carmel doll)* What should I do?

Daycare Attendant: *(excitedly)* The hospital is right down the street. Just walk! It will be faster than an ambulance.

The crying fades out as DADDY frantically exits the room via downstage right while DAYCARE ATTENDANT goes to stand by the window stage left and DAYCARE INTERN is still trying to wipe up the blood on the floor without actually touching it.

Daycare Intern: *(disgusted)* I can't believe it can be this messy.

The lights in the room dim, and Daddy, doll in hand, is starting to pass the window from stage right to stage left. After Daddy goes part way he realizes that he is going the wrong way and turns around to exit stage right. The window

lights dim as the scrim comes down. Daddy (doll in hand) crosses the front of the scrim as though he is in a rush but keeps hitting a red light. When he is about half way...

Carmel: Hey! Hey! I wasn't supposed to stop crying! *(the crying starts up again)*

Daddy followed by Doctor with Carmel doll on a rolling mini hospital bed enters from downstage left.

Doctor: *(they stop)* How did it happen?

Daddy: She wouldn't let go of the food and the chair fell over. *(The crying slowly fades out. Doctor begins the process of using a local anesthetic and sewing stitches into the upstage side of the doll's head while he keeps up the conversation.)*

Carmel: *(with some humor)* That's right. It was my fault. That Intern had nothing to do with it. My dad didn't stand up for me until later in life.

Doctor: *(having finished, he is sitting the doll up while holding a mirror in front of her face)* Okay. You need to make an appointment for three weeks from now to take out the stitches.

Carmel: I remember the prickly feeling of the stitches. Touching them was like touching a cactus or prickly pear.

Daddy: *(reaches for the doll)* Thank you very much.

The light dims and the curtain closes while Carmel walks toward center stage.

Carmel: Well, there you have it, "How I got my first stitches." Most of my friends say that it explains a lot about me (ya know, bonking my head and all). But all I really want to say is, "Thank you, Goodnight, and Goodbye."

Carmel gives a little bow and exits stage left.

What I Left Back Home

Tobore Ufuah

After spending the last eight years adjusting to the New York way of life, I look back longingly at the rustic, earthy, and happy life I left behind. The life in my Nigerian village of Okhadua is so closely tied to nature that it is simply beautiful. On a typical day from dawn to dusk, I am guided by some natural signal. For example, I am wakened by the loud crowing of the rooster perched on a branch of the mango tree just outside my bedroom window. This crowing will go on disturbing the early morning calm until I get out of bed and shoo the rooster from his branch. Now, fully alert, I can smell the sharp tangy scent and see the hungry yellow flames of the burning mango wood my mother is using to prepare breakfast. A typical breakfast will consist of Odoro (it's a combination of palm oil, native salt, ground bonger fish, and pepper) and plantain or yam.

The scene of my mother preparing breakfast is my signal to grab two earthen pots and hurry off to fetch water from the river to aid in the preparation of the family breakfast. Water flows with a rushing sound from the rocks into the river. I fill my pots with the water from the rocks before it reaches the river because the whole village uses the river for washing and bathing. Armed with my filled pots, I dare not linger on my way back home, so the beauty of the riverside scene is lost to me. Breakfast is the most important meal in my family. Traditionally we eat it with our fingers as we sit in a family circle on the earthen floor of our house. Since my family consists of twenty-one people, the circle is a very big one.

After the breakfast, the whole village suddenly springs to life. I can hear the rumbling of people's movements and voices as they get ready for market or as they get ready to go to the river to wash their clothes and have a bath. The scene at the market is a kaleidoscope of colors together with a concoction of aromas. The bright yellow mangoes and bananas are struggling with the signal red berries to grab your attention as you move from stall to stall. Also the aroma of guava, curry plant, fresh ogbolor, ogiri, and others all blended together is overpowering—it leaves you weak in the knees. My entire day is spent in the market. As dusk approaches, my friend the rooster begins his ritual all over again.

Now, sitting here in my New York apartment, it seems like life back home but in an artificial sort of way. For example, the rooster is replaced by my alarm clock. The bowl of artificial fruit on the kitchen table replaces the mangoes, bananas, and berries. Although I have the alarm clock, I miss the family gathering for breakfast, the mixture of colors, and the concoction of aromas at the market place. The river can't be replaced with the sink tap water because chatting with my friends as we walk to the river is not there. I miss my friends.

Illusions as Emotional Support

Elena Pokouchalova

In two plays by Tennessee Williams, *The Lady of Larkspur Lotion* and *Talk to Me Like the Rain*, the characters live in a private world of illusions by making up lies in order to avoid a harsh social reality. However, these lies are created not just for the outside world, but also for themselves, for emotional and spiritual support. In *Larkspur*, the author introduces Mrs. Hardwicke-Moore, a prostitute who pretends to be a real lady, a well-behaved woman, in order to be accepted by society. We also meet the Writer, who wants to be seen as a famous playwright; he is living someone else's life. In *Talk*, the other play, the characters create their inner world of illusions for a different reason, to distance themselves deliberately from society. The Man finds a method to escape by "drowning" in alcohol, and the Woman draws a mental picture of the way she wishes to live for the rest of her life. The Man and the Woman in *Talk* avoid interaction with the outside world. They create illusions to forget reality and to find emotional satisfaction. Each in their own way, the characters in these two plays have almost replaced reality with imagination, and now they can hardly draw the line between real life and delusion.

Williams's character Mrs. Hardwicke-Moore is "a dyed-blond woman of forty" who lives "in the French Quarter of New Orleans" (*Larkspur* 329) and works as a prostitute. She lives in a poor furnished room, and doesn't have enough money to pay her rent in full. Nevertheless, when her landlady, Mrs. Wire, comes by to pick up the rest of the rent payment, Mrs. Hardwicke-Moore plays the role of a well-mannered and considerate woman with high standards of proper behavior, and immediately starts complaining about the cockroaches in her apartment. Speaking to her landlady in a sharp, affected tone, Mrs. Hardwicke-Moore creates a false impression of a woman who has never come across cockroaches in her life and who is extremely disgusted to have them in her room: "If I woke up in the night and found one in my bed, I'd have a convulsion, I swear to goodness I'd simply die of convulsions!" (330). However, playing the role of a lady, complaining about the cockroaches that seem to be roommates to every inhabitant of the French Quarter, is one of Mrs. Hardwicke-Moore's methods to put off discussion of her rent. Aware of why the landlady visited her, she attacks Mrs. Wire by interrupting her and showering her with numerous complaints about the roaches. Mrs. Wire knows perfectly well that Mrs. Hardwicke-Moore is not the lady that she pretends to be, but handles the situation pretty well; she patiently explains to Mrs. Hardwicke-Moore that nothing can be done about the roaches, and tries to switch back to the money issue. Aware of Mrs. Hardwicke-Moore's real identity, Mrs. Wire nevertheless

pretends to forget about it at first. Mrs. Hardwicke-Moore, in turn, plays her role so well, that she herself comes to believe that she is a lady. Because others allow her fantasy to persist, she continues to live in the world of illusion where she is a respectable member of society.

People create illusions because of their dissatisfaction with their status in society. Mrs. Hardwicke-Moore obviously doesn't want to be a prostitute, thus she is embarrassed and does everything to hide it. She definitely wants to be a lady: this is her dream, and strong desire. When an individual can't be the person they wish to be in reality, they are forced to choose either to give up their dream, experiencing emotional stress and disappointment, or to live in a false reality of their own creation and lies. The latter is the easiest choice, and therefore a lot of people live in a world of illusions. Despite the negative connotation of the illusion, Williams emphasizes that it is not always a bad thing. When Mrs. Wire attacks her tenant and confronts her with the fact that she is a prostitute, the Writer enters the scene. "Is she to be blamed because it is necessary for her to compensate for the cruel deficiencies of reality by the exercise of a little—what shall I say?—God-given—imagination?" (333). The false feeling that Mrs. Hardwicke-Moore is somebody she wants to be balances her emotional condition and makes her life much easier.

Like his neighbor, the Writer also created his own world in which he is a famous playwright trying to finish his 780-page masterpiece. Because the community where he wants to belong does not accept him the way he is, "stumbling from bar to bar, from drink to drink" (334), he mentally misrepresents the outer world, which he accepts as reality. Similar to Mrs. Hardwicke-Moore, this misrepresentation gives him a feeling which comforts him and helps him to go on with his life. The Writer explains why people tend to escape reality: "There are no lies but the lies that are stuffed in the mouth by the hard-knuckled hand of need, the cold iron of necessity" (334). Nonetheless, although the characters discover excuses, or even the advantages of producing false impressions, most of the time they can't separate reality from their imagination.

In *Talk* the playwright demonstrates how the Man and the Woman, like the characters in *Larskspur*, prefer illusions to reality. Williams intentionally leaves the characters without names to emphasize the loss of their identities in the created world of illusions. Like Mrs. Hardwicke-Moore and the Writer, the Man is obviously not satisfied with his emotional condition, and he suggests the solution to his problem when he tells the Woman where and how he spent the previous night. It is clear that alcohol plays a significant role in his life: "bottles and bottles and bottles of all kinds of liquors that hadn't even been opened and buckets of ice-cubes melting..." (*Talk* 853). Analyzing the couple's behavior, it is pretty obvious that there is no passionate love or any other exciting feelings that connect the Man and the Woman, except the slight tenderness left after many years spent together. It is the Man who wants to improve their relationship: "It's been so long since we have been together except like a couple of strangers living together. Let's find each other and maybe we won't be lost" (854). However, they both realize that there is probably not much that can be changed. Whether

the issue has to do with family or something else, the Man compensates for his emotional dissatisfaction with alcohol. Being drunk most of the time, he finds comfort and relief in his private world which he accepts as reality. It is most likely that he needs a woman's attention only in the moments when he is sober. He insists on her talking to him, and even indicates what he wants to hear: "Well, talk to me like the rain and—let me listen, let me lie here and—listen..." (854). To fill out the empty space in his mind in the moments when it can't be done with alcohol, the Man uses the Woman's soothing and comforting story of her dream.

The Woman, as much as the Man, is unhappy with their relationship, and therefore she is looking for some emotion that will make her forget about it for a time. It is well known that both partners in a relationship should cooperate with each other in order to overcome their difficulties. Trying to solve the problem separately will not bring any results; moreover, it can make the situation even more complicated. Williams's characters serve as an excellent example of the above dilemma. Instead of facing reality and trying to resolve the problem, the Man turns to alcohol and, realizing that she can't handle the situation by herself, the Woman tries to escape by creating her own illusion. She tells the Man: "I want to go away" (854). She is not dreaming about a luxury resort; all she wants is to live in a little hotel where she would be able to avoid anything that causes trouble, and where the "anxiety will – pass – over" (854). By giving us a detailed description of the Woman's dream, the author expresses her emotional state and highlights how much she wants to find peace. Her fantasy is interrupted by the Man: "Come back to bed" (857). The Woman finally understands that nothing can be changed with her imagination, and returns to reality. For how long? Until the next day or two...

Even though all the characters try to escape reality through illusions, these illusions are not quite the same. Mrs. Hardwicke-Moore's strong desire to be a lady almost turned into delusion, and now it's hard for her to admit her real identity. The Writer also wears the mask of a different person, but at least doesn't lie to himself: "I live in this world of pitiful fiction!" (334). However, both characters create illusions because of their desire to connect to society. The Man and the Woman, in contrast, both want to escape from society, either through alcohol or imagination, but both realize the difference between reality and its misinterpretation. Some of Williams's characters want to live in an illusion when having difficulties in their lives, while the others deceive themselves and the outer world in advance in order to avoid difficulties.

After reading these two plays, I came up with a question that I never bothered to ask before: do we ever lie to ourselves? I believe the answer is yes, we do it all the time, either intentionally or subconsciously. We do it when trying to look a little bit better than we really are to attract someone's attention. We do it when producing a false impression to avoid someone's judgment. We do it when reading an exciting book or watching our favorite movie, trying to imagine that we possess the same qualities the characters do. We do it when we want to

forget our real identities. Because the human mind is too weak to accept reality, most people create different kinds of illusions in order to cope with everyday life.

Philosophy Journal

Hubert Salmon

Aristotle, *Nicomachean Ethics*

Aristotle's philosophy is that virtue is of two types, "intellectual" and "ethical." Intellectual virtue grows through teaching and therefore needs experience and time while ethical virtue we gain from habit. He also states that ethical virtues are not natural to us. However, we are naturally equipped to attain them, and it is by habit that we fully develop them. Habit can't change the nature of things; you can't train a rock to defy gravity nor can you train fire to flow downwards but habits can change.

Aristotle argues that virtues or morals are developed or destroyed the way people learn the arts. It is by playing guitar that a person becomes good or bad at the guitar, or by painting, a good or bad artist, etc. Similarly, it is by behaving in a certain fashion toward our fellow men that we become just or unjust. In other words, if you indulge in certain activities, you will develop a corresponding temperament. If your activities are murder and mayhem, you will develop a wicked temperament. If you practice peace and goodwill, you will develop a pleasant temperament. Because of this, he says that early childhood training and habits are of optimum importance. We are creatures of our environment.

In comparison to Spinoza, Aristotle believes that the virtuous life is one of moderate desires, neither excessive nor deficient, while Spinoza believes all desires, all emotions, should be avoided completely. Spinoza says passion is dangerous and should be avoided, but Aristotle says a little is ok but neither too much nor too little, and each person must be his or her own judge. Aristotle believes that morals do not come about by nature, while Spinoza says that "virtue is nothing else than acting from the laws of our nature."

On the whole, Aristotle's argument seems very logical. It's like the old adage, "Practice makes perfect." If you want to be the best basketball player or illustrator, you must train harder and longer than your competitors. If you want to be kinder, more honest, more trustworthy, you must exercise these activities on a regular basis. At the same time, I believe that virtue and ethics are a part of our nature. Continuous action or activity is required because it is only by doing just deeds that you can be called "just," only by continually showing kindness that

you can be called “kind,” or only by constantly being cruel and dishonest that you will be deemed unjust.

Plato, *Republic*

Plato asks us to imagine two separate worlds, the visible world and the intellectual world. To get this across, he used two similar analogies, the divided line and the allegory of the cave, which I would like to discuss.

In the divided line, a vertical geometric line is divided into two unequal parts and then again in the same proportion. The upper half is the intellectual world and the lower half the visible world. The bottom section of the visible world consists of shadows and reflections while the top section consists of physical objects. The shadows and reflections are resemblances of the physical objects but have a lesser degree of truth. In the lower section of the intellectual world, the mind uses the physical objects of the visible world as images and reasons about them as mathematical objects using hypotheses. In the upper section, however, the mind goes beyond hypotheses to a first principle and operates in and through the ideas themselves. For example, in the visible world you have a triangle, but in the intellectual world, the image of the triangle is used as a mathematical object to which you can apply hypotheses like the Pythagorean theorem and reason about triangles in general. In the highest section, we go beyond that and into ideas about triangularity itself. Each successively higher section has a greater degree of truth.

In the allegory of the cave, the prisoners are chained in a cave and restrained in such a way that they can only look forward. There is a fire behind them and a wall between them and the fire. People are passing to and fro behind the wall, holding up images above the wall while talking. The fire casts the reflections of the images on the wall opposite the prisoners. Now, these prisoners have been chained since childhood and after a while believe the shadows to be real. They are later released and after much discomfort, caused by the light, they can see the real physical objects which, for a time, do not seem as real as the shadows. Eventually, the prisoner ascends into the sunlight and there he sees shadows, then reflections, then physical objects, then the moon, the stars, then ultimately the sun.

In the allegory of the cave, the sun is the brightest light, the highest level of perception, analogous to the ideas in the highest segment of the divided line. As you ascend out of the cave into sunlight you become more enlightened, just as clarity begins when you leave the physical world and cross into the intellectual world.

Plato points out that perhaps our reality is just an illusion; maybe we are looking at shadows and not real objects. Maybe we are chained by tradition or society to see things one way without reaching for the sun in and through ideas to reality.

The narrator in this excerpt from Plato's *Republic* is Glaucon. The characters in the dialogue are Socrates, Glaucon, and Glaucon's brother, Adeimantus. The Author is Plato.

Glaucon contends that according to most people, to do injustice is good and to suffer injustice is evil. They say, "to do injustice and not be punished is the best of all...and the worst of all is to suffer injustice without the power of retaliation." Most people believe that injustice is much more profitable than justice, and that the unjust have the advantage of using their illegal gains to buy the favors of men and the gods, thereby enjoying life both now and in the hereafter.

Now, having both done and suffered injustice, and having determined from experience that the evil (to suffer injustice) is greater than the good (to do injustice) and also realizing that things will not always be in their favor, men agree to make laws and covenants and to obey them. This is the origin of justice.

Laws become necessary because, given a fair chance, without fear of punishment, embarrassment, or reprisal of some sort, man will be unjust because "to do injustice is by nature good." Justice then is a compromise, the middle point between the good, to do injustice, and the evil, to suffer injustice. Justice is tolerated, not because it is good to be just, but because it is the best option available.

It appears to me that Glaucon has a very low opinion of mankind. To attribute these sentiments to "most people" is wrong. I will agree that there are some people who may enjoy hurting others and living off others' misfortunes, but this is not true of most people. In fact, to show our contempt for antisocial behavior, society has a list of derogatory names for these types of people. How can Glaucon or the masses explain conscience and guilt after committing an injustice, or the great feeling that being a good Samaritan brings? Given enough time, that drug dealer on the block whom everyone envies will end up in jail or dead if he doesn't wise up. Injustice does not pay. It cannot buy you peace of mind.

Philosophy Journal

John Zembrycki

Plato, *Republic*

When the prisoner is set free from the chains of the cave, Plato describes a scene of unbearable discomfort. In place of the protection which the cave once provided, confusion now exists. What Plato means by this is that when a person is confronted with the truth, which is different than that which he believed to be true, the same feeling of confusion occurs in him as well. It is sometimes difficult for human beings to accept reality because it brings about thoughts to which we are not accustomed. Therefore, at times when reality is not recognized, it is either because we are not able to recognize it, or simply because we choose not to. We do not easily accept change because it usually takes us emotionally to a place where we have never been. We need the time to confront reality. However, with time and study, a situation that once seemed unbearable is no longer so. Only after we are open to the truth are we able to understand that what we once thought to be true may not be true.

I agree with Plato when he describes human beings as prisoners living in a cave. We, as individuals, have our own thoughts as to what is the truth and what is not the truth, what is right and what is not right. Those thoughts come about as a result of what each of us has been exposed to. Difficulty arises in accepting ideas different from those to which we are accustomed. I think it is true that the thought of something being different from the way one has always perceived it to be can have a crippling effect on the mind. However, when we live with such closed-mindedness, we are creating for ourselves a lost opportunity for an increase in knowledge.

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Socrates believes that justice is to be placed in the “highest class” of goods. Those are the goods which we desire not only for their sake, but also for the results which follow. We value the process as well as the product. For example, we value a good education for the knowledge we attain from it as well as the prospect that it might afford us a rewarding job. Glaucon is of the same

belief as Socrates, and places justice in this category too. However, Glaucon feels that the majority of people place justice in the class of goods desired not for their sake, but solely for the results that follow, such as rewards or reputation. The main challenge that Glaucon is addressing is the question: “what motive do I have to be moral?” He argues that the majority of people feel they are just because they are forced to be, or because of the rewards that might be gained by seeming so. If given the chance to be unjust, and the assurance of not being caught, all people will choose injustice. He says man’s belief is that “injustice is far more profitable to the individual than justice.” Therefore, with thoughts such as these, the motive for being moral is only for the advantages it brings to the individual, and not for what it brings to society as a whole.

What Plato is saying in this excerpt of the *Republic* is that individuals who are self-serving are truly unhappy people. They do not realize that their actions affect society, and therefore affect their own lives. I agree with this to the point that when we see people acting in this way, we criticize them, and refer to them as miserable on the inside and out. However, we are sometimes envious of people who have acquired wealth through means which are not always moral, and wish it was “us” instead of “them” who could be wealthy. In such instances we are blind to the unhappiness of those people. Even though we live a life of morality, it does not follow that we are inherently moral.

Aristotle, *Nicomachean Ethics*

According to Aristotle, we are born neither moral nor immoral. The potential for either is in us naturally, but through our actions, we become one or the other. We each create who we are and therefore how we are known. The habits we form at an early age matter. Moral activities will cause us to have the correct feelings at the proper times. For example, the feeling of anger might be justified in the correct situation. However, a person going into a rage because someone stepped on his or her shoe shows that the correct moral behavior has not been developed.

For Aristotle, “happiness is the supreme good.” I think if you were to ask anyone what they thought the “supreme good” was, they too would agree that it is happiness. We all strive to be happy, but somehow we are never happy enough. If I only had money, I’d be happy. If I had a new car, I’d be happy. If I felt well, I’d be happy. If only I were married, I’d be happy. As Aristotle explains, if it is reason that brings happiness, we would see by reason that these things do not always promote happiness, and we would end up more content. Reason does not bring us happiness. After reading Spinoza, I agree with his belief that reason helps to bring about understanding. It is only when we truly understand something that we are then able to see that we deserve the good as well as the not so good things that happen to us. When we don’t understand, we are filled with emotions that are harmful to ourselves and others.

Aristotle, *Nicomachean Ethics*; Spinoza, *Ethics*

The balance between excess and deficiency is what Aristotle is referring to by his doctrine of “the mean.” For objects, it is equidistant from these extremes and is the same for all. For people, the mean is not excessive or deficient; however, it is not the same for all because then it may be too much for some and too little for others. Therefore, each person must avoid excess and deficiency and seek what is best for him or herself. Aristotle believes ethical virtue comes about by habit. It is by doing moral acts that we become moral, and by acting in a way which is immoral that one becomes immoral. As a result, our dispositions or our reactions to different situations, result from our actions. Aristotle believes virtues are dispositions and always seek the mean. So, being virtuous allows us to have feelings which are neither excessive nor deficient at the correct time and place. Only then are we able to achieve happiness, the “supreme good” according to Aristotle.

Spinoza believes we are all born moral and by acting from our own nature we are virtuous. With the goal of every human to preserve his or her existence, a person who seeks what is beneficial to himself or herself is precisely doing so. Passions, or events out of our control, operate contrary to our nature because they do not help us to preserve our existence. Acting from the laws of a nature other than our own, we are overcome by the passions, leading to internal discord and external conflict. Spinoza thinks it is necessary to act according to the laws of human nature so we will not be overcome by the confused thoughts of our emotions. Only then will we understand, through reason, that all things are necessary and, as a result, we will be more able to control our passions. Happiness, for Spinoza, is man’s ability to preserve his or her existence. However, understanding is the ultimate good for man.

Philosophy Journal

Alexandra Cubi

Aristotle, "The Ethics of Virtue"

Aristotle gives us ideas to understand virtue. He sees virtue in two ways, intellectual and ethical. Let me start by defining some useful words from Aristotle's point of view. "Virtue" is excellence in fulfillment of a particular function. Perhaps we may ask ourselves: how does a person develop virtues? Well, through learning and practice. Aristotle explains that a person can improve his or her character by practicing self-discipline, while a good character can be corrupted by repeated self-indulgence. Just as the ability to run a marathon develops through much training and practice, so too does our capacity to be fair, to be courageous, or to be compassionate. Virtues are habits; once they are obtained they become characteristics of a person.

The center of Aristotle's explanation of moral virtue is his "doctrine of the mean." According to this doctrine, moral virtues regulate character traits, which are at a mean between more extreme character traits or vices. For example, in response to the natural emotion of fear, we should develop the virtuous character trait of courage. If we develop an excessive character trait by decreasing fear too much, then we are said to be rash, which is a vice. If, at the other extreme, we develop a deficient character trait by increasing fear too much, we are said to be cowardly, which is also a vice. The virtue of courage then lies at the mean between the excessive extreme of rashness, and the deficient extreme of cowardice. As I see it, Aristotle works out an entire system of ethics based on the mean to serve as a guideline to human behavior.

Plato, *Republic*

Suppose that there is a group of human beings who have lived their entire lives trapped in an underground place lit by a large fire behind them. Chained in place, these persons can see nothing but the shadows of their images projected on a flat wall in front of them. The cleverer among them will become highly skilled observers of the patterns that most regularly occur. In both cases, however, they cannot truly comprehend what they see, since they are prevented from grasping their true source and nature. Now, let's suppose that one of these human beings manages to break the chains and escape the cave. Once he is up there, he will be blind because of the bright sunlight. He will slowly come to appreciate the full variety of the newly discovered world, looking at trees, mountains, and even the sun itself. Then this escapee returns to the cave and tries to persuade its inhabitants that there is another, better, and more real world than the one they've known all this time. All the other prisoners will see him differently. They will think he is crazy. Plato seriously intended this allegory as a representation of the state of ordinary human existence. We, like the people raised in the cave, are trapped in a world of impermanence, the realm of sensible objects. Entranced by the particular and immediate experiences these things provide, we don't appreciate the declarations of philosophers, just a few among us, like the escapee who has made the effort to achieve eternal knowledge of the permanent forms. But it would be a good idea if we were to follow this guidance and discipline our minds.