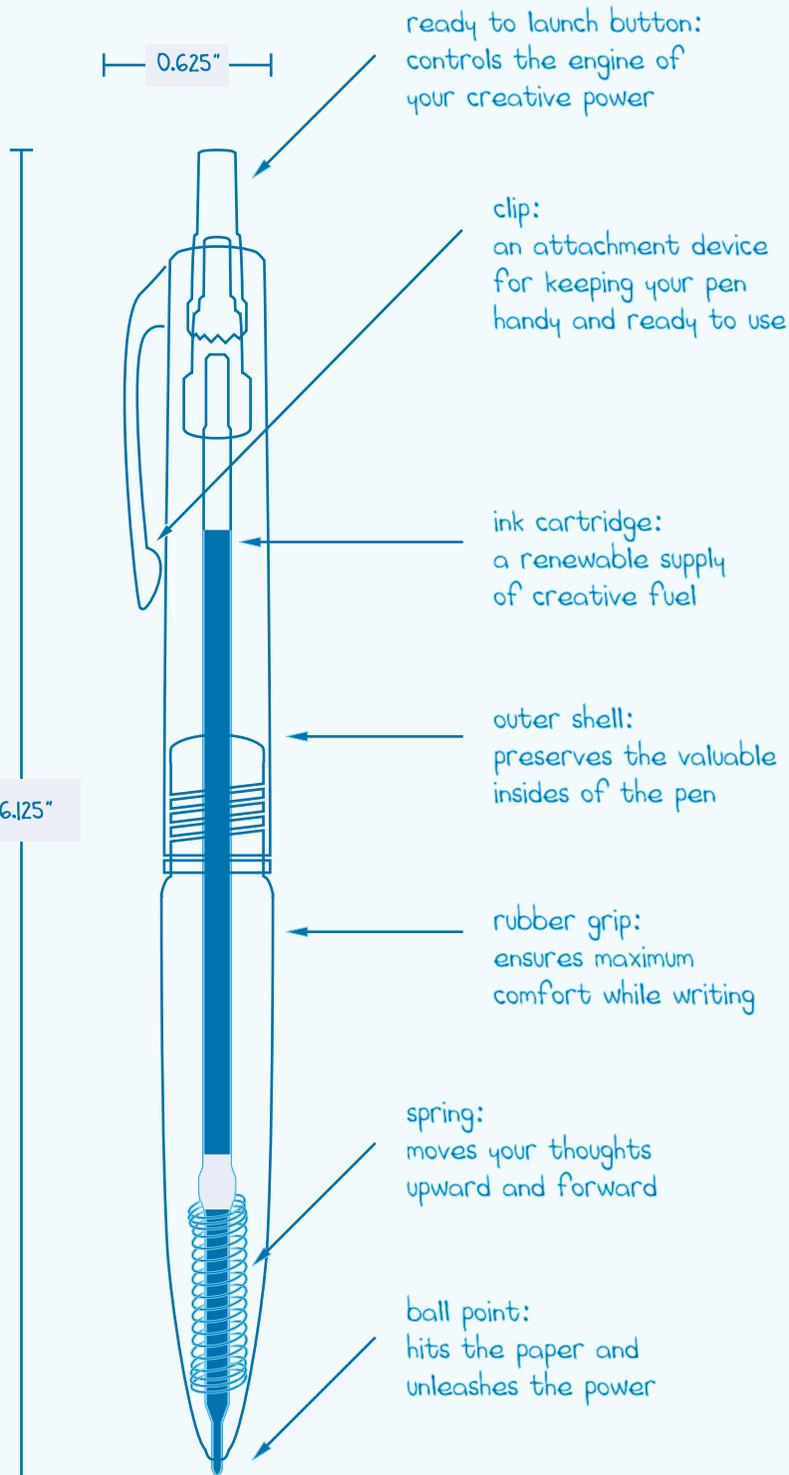


CITY TECH WRITER Vol. 5

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CITY TECH WRITER

Volume 5 2010

**Outstanding Student Writing
From All Disciplines**

Johannah Rodgers, Guest Editor

Cover: "The Blueprint" by Hang Cheng Zheng

Art Director: Lloyd Carr

New York City College of Technology

City University of New York

Preface

Lion dancing, sex tourism and healthcare reform are just a few of the wide range of fascinating topics covered by the writers whose work is included in Volume 5 of City Tech Writer. What all of the essays share, in addition to their unique attention to the written word, is a consideration of ways of seeing: seeing ourselves, seeing the city, seeing the vast differences and many surprising similarities among diverse cultures and societies, seeing things differently, seeing the same things in different ways, and seeing things that we don't necessarily want to see. What is it like to grow up barely having enough to eat (Seweryn)? Is the U.S. really a land of opportunity (Persaud)? How might a painting be a text and a text a painting (Chin; Pollack)? Whether reporting on what it is like to travel around the world (Kenigstein), or what mysteries exist below-ground in New York City (Ko), these essays are not only a delight to read, but may well change your perspectives and points of view as they allow you to consider whether Willet's Point is best described as an environmentally hazardous junkyard or a thriving business district (Mejia), just how many differences may exist between two interpretations of the same short story (St. Valliere; Williams), to what extent things have changed in the world or how much they have not (Hinojosa; Young), and the many facets of New York City through the lens of a Jackson Heights resident (Dobre), Holden Caulfield (Dominguez), and a famous hot dog eating contest (Hendrix).

I want to thank the faculty throughout the college who inspired such fine writing, and selected and submitted several hundred pieces of the best writing from their students. The sheer quantity of excellent writing submitted meant, unfortunately, that not everything that should be published could be published. I would also like to thank the Advertising Design and Graphics Arts Department without whom this publication would not be possible, particularly Professor Mary Ann Biehl for coordinating work on the project; Professor Anthony Accardo whose ADV 4700 students produced dozens of thoughtful and thought-provoking cover designs; Professor Lloyd Carr who, as before, coordinated the graphics, instructing and leading GRA 4732 students and GRA 3513 students respectively in formatting and printing the cover; and Prof. Steve Caputo and printers George Pompilio and Peter Pompilio, who approach the production of the journal with a commitment to excellence. I'm grateful to President Russell Hotzler, Provost Bonne August, and Dr. Stephen Soiffer for their invaluable support and encouragement from the top; and the President's Executive Assistant Marilyn Morrison for her help and thoughtfulness. In the English Department, I thank Professors Jennifer Sears, Rebecca Shapiro, Lubie Alatrisme, Kate Falvey, Reneta Lansiquot, Matthew Gold, Aaron Barlow, Jody Rosen, Camille Goodison, and Robert Ostrom for their invaluable proofreading assistance, as well as Professors Nina Bannett and Carole Harris for their gracious help in many

tangible and intangible ways, I also extend my gratitude to Donald Breckenridge, who has been, as always, greatly supportive throughout this project. Julia Jordan's quick thinking and overall adeptness saved the day in the cover stock ordering process, and Vincent de Fazio and Richard Arnonin made sure that the cover stock was procured in a timely fashion. English Department Office Assistants Lily Lam and Laura Kodet have been not only gracious and generous, but resourceful and wonderfully efficient.

Finally, I extend my special thanks to Jane Mushabac for giving me the opportunity to edit this volume and understand first-hand the joys and labor involved, the professors at City Tech who consistently craft such compelling writing assignments, and, most of all, the student writers whose work has been selected for publication in this volume. Their writing is at once original, surprising, informative, and engaging.

Johannah Rodgers, Guest Editor, Volume 5

TABLE OF CONTENTS

Each listing provides the title and author of a work, and the professor and course for which it was written

One Voice	1
Lewis Napolitano	
Professor Lansiquot, English 1101	
World Trade Center	3
Yakub Huda	
Professor Ostrom, English 1101	
The Death of Jimmy	5
Jovan David	
Professor Sears, English 1101	

Healthcare Reform	6
Vianney Mercado Mena	
Professor Berger, Speech 1320	
The Clergymens' Silence	9
Jamaai Young	
Professor C. Harris, English 1101	
My Nigerian Culture	12
Abimbola Ogundipe	
Professor Gold, English 1101	
Life, Liberty, and the Pursuit of Hospitality	14
Lyndsay Orton	
Professor O'Halloran, Hospitality Management 3502	
Orphan	16
Natalie Granados	
Professor Hammerman, English 1101	

Discussion with Pierre Bonnard's "Breakfast" 18

Jenny Chin

Professor Alvarez, Art and Advertising Design 100

A Study of Symbolism 20

Sarah Pollack

Professor Guida, English 2003

The Place Where I Grew Up 24

Ailan Huang

Professor Bear, English 092W

Jackson Heights Living 25

Lina Dobre

Professor Garcia, English 1101

Around the World in Ninety Days...On a Budget

Renata Kenigstein

Professor O'Halloran, Hospitality Management 3502

Feeling the Fear But Doing It Anyway 34

Jin Hee Ko

Professor Smolinsky, Speech 1320

The Way I Got Engaged and Married 37

R. K.

Professor Sears, English 1101

My Childhood 40

Edith S. Seweryn

Professor Alatraste, English ESOL 021W

Economic Change Requires an Increase in the Minimum Wage 41

Divas Persaud

Professor Berger, Speech 1320

A Caulfield Christmas	44
Manny Dominguez	
Professor Rosen, English 1101	
Nathan's Famous Hot Dog Eating Contest	47
Zachariah Hendrix	
Professor Harris, English 1101	
Fraunces Tavern	49
William Van Ormer	
Professor Dias, Hospitality Management 1101	
Unwrapping Gifts at Dinner Time	52
David Fiumano	
Professor Schaible, Hospitality Management 4967	
How to Quit Smoking	55
Stan Shur	
Professor Goodison, English 2000	

How to Master Lion Dancing	56
Raymond Luong	
Professor Sears, English 1101	
The Process of Writing and Developing Technical Information	58
Jersy Rodriguez	
Professor Hirsch, English 3773	
Architectural Letter	62
Nigel Emmanuel	
Professor Benardete, Architecture 1121	
Willets Point Redevelopment: A Euphemism for Eviction	63
Kelly Mejia	
Professor Gold, English 1101	
The Artificial Teacher	67
Frantz St. Valliere	
Professor C. Harris, English 3402	

Learning to Hate	71
George Williams Professor C. Harris, English 3402	
Digitization, Open Systems, Implants: Key Trends	76
Karen Hinojosa Professor Budny, Restorative Dentistry 1115	
<u>Washington Square vs. The Heiress</u>	78
Chris Carleo Professor Lerner, English 1121	
The Spectrum of Emotion in Virginia Woolf's <u>To the Lighthouse</u>	80
Michael Hollingsworth Professor Hellman, English 2000	
Edmond: A Dramaturgical Study	85
Andrew Puccio Professor Vey, Theater 2380	

Title IX

Diana Boodoo **87**

Professor Donsky, Law 4900

On Decriminalizing Prostitution **92**

Irina S. Nechaeva

Professor Berger, Speech 1320

Sex Tourism: Its Social Impact on Thailand **96**

Sze Ki Cheng

Professor Phillip

Professor Mehrotra, Hospitality Management 3502

One Voice

Lewis Napolitano

In "One Voice," Susan G. Madera writes of how she "knew two languages: English and neighborhood." The first was how she communicated through her writing, and the second was how the world saw her through her speech. I was immediately struck by this description because I have always felt that the way I write differs from the way I speak, not just in tone but also in terms of the comfort level that I seem to have when writing. As a naturally shy person, I find it difficult to convey my thoughts and feelings to people when I speak to them. But when writing, I can almost hide, allowing me a freedom that otherwise escapes me. Furthermore, in writing, I am able to convey thoughts and ideas that sometimes even surprise me. As Madera explains, "When I write, words come from deep inside of me, and spill out onto the page." I come up with words that feel right even though I am not totally sure of their meaning, and, as a result, I learn more about the person I really am.

When I speak, I do so timidly, but when I write, I articulate myself with a certain degree of confidence. This timidity about speaking is something Madera also felt, but for different reasons. Whereas I might be dealing with insecurities around people in general, she felt a similar ineptness, but only around people outside of her neighborhood. "More than anything else," she writes, "I wanted to speak like everyone else. I tried my best, but was unsuccessful. The only way I could stop speaking neighborhood was to take a knife and cut the tongue from my mouth!" For Madera, a high school English teacher who asked her not only to write for the school paper but also to edit it, put these insecurities on hold. Soon her peers let it be known that she did, indeed, have two voices because no one could believe that she had written the pieces with her name on them.

In my case, I always think back to a writing assignment in grade school for which the class had to write a certain number of words about a topic. I cannot remember the idea behind it, but I do remember going on and on about the movie King Kong. I started slowly, but at some point I remember counting that I had more than enough words and could bring the writing to an end, but simply could not stop writing. I was on a roll and wanted to get everything out. My experiences with writing are quite different from everything that I normally feel in school. My worst fear is that I will open up and show my teacher, professor, or fellow students just how little I know. This fear is the worst kind of punishment, a prison without parole. Yet, when I write, I have the freedom that I long for and, somehow, for whatever reason, everything seems easier. For the most part, I do not really need to think about the rules of writing or what mistakes I might be

making—it is all instinctive. I do not soar above the clouds, but above myself, and maybe in so doing, I am actually getting closer to who I really am.

Maybe the way I look at writing is different from how Madera describes her own writing. The way she looks at it, the writing is hidden behind her speech, and the way I am describing it I am the one who is hidden. I understand that most writers are private people. I have always looked at Stephen King as the typical writer: the man who, from the looks of him, was not invited to most parties while he was fighting off the ravages of puberty. Instead, he was at home reading and learning to write about incredible situations. I guess what I am trying to do is identify authors who appear to have experienced what I am experiencing so that I do not feel so different in the world.

The sense of well-being that Madera experienced as a result of working on her high school newspaper is later interrupted when, in college, she is belittled by a professor who demeans her, her background, and her education. This experience leaves her with a battle wound that remains for some time. She leaves school for the “working world” and begins a career as a typist. After years of proving herself to be a valued employee and moving up the career ladder, she leaves work to become a full-time mother. In the end, she returns to school, possibly to prove something to herself, or perhaps just for the love of learning. I think that, in the final comparison between Madera and me, she was handicapped by her speech while I am more handcuffed by my fears. Either way, we both have more than one voice.

World Trade Center

Yakub Huda

I am three years old. It is a soggy day as I go home with my mom after daycare. As we walk, we pass by the soaring towers of the World Trade Center. Clouds have engulfed the top of the building, wrapping the top floors in a fluffy grey coat of wetness. "The sky ate daddy," I say to her. My dad is an electrical engineer working high up on the seventy-fourth floor. Months later, the building's garage is bombed.

I am seven years old. My dad allows me to walk alone to school now, and I do so with my head held high. I am stopped by a policeman, who is dumbstruck by the sight before him. "You alone, son?" I shake my head no and point to a minuscule figure at the end of the block, who glances my way every so often. "You better hurry up kid," he says with a puzzled smile, and I am on my way.

I am eleven years old. It is a quiet day, and my only concerns are adjusting to middle school. The mood shifts, however, when my teachers return from lunch. "Does anyone have a parent who works at the World Trade Center?" A lone hand rises from the mass of kids, and their already flushed faces deepen. "Okay, Yakub, Mr. Affoumado is going to talk to you in the common room." We silently walk to the dimly lit room where kids go for help with their homework, but the whispers of our footsteps are interrupted by a girl wailing at her locker. Two kids come over to comfort her, and I register that something wrong has happened, but I cannot feel the fear I should. He sits me down and pulls up a chair across from me. Our knees are inches apart; his tremble slightly with fear, mine sit frozen in anticipation. Cataracts of confusion cloud his normally congenial eyes and secret stresses sanction new wrinkles across his aged forehead. "We don't know much," he begins, "but a plane has hit the building."

I see the plane. The pilot is lost and suddenly finds his small, propeller-powered bird is headed straight for the tallest building in Manhattan. The plane lurches into the building, its tail end jutting out, smoke wisping from the wreckage. I see all this and I see survival. Injuries are few and minor. I look back at Mr. Affoumado who searches me with his eyes for clues as to how to proceed. I don't understand his concern though. Accidents happen. Everything will be fine. "Now it's your...", he continues.

"My dad."

“Your dad works there. Uh, which building?”

“The first tower, on the seventy-fourth floor.” We observe a moment of silence as he tries to process this. Our eyes meet, but I can read his no longer. His emotions are deeper than the mere concern he shows on his face, but he has to be strong. I sense this much, but I still feel nothing.

We return to class, now full of kids playing board games and sitting around talking. As I open the door, 32 sets of eyes fix a solemn stare upon me, expecting tears and heartache. The 32 unblinking gazes follow me as I walk over to watch a game of Othello. Soon a fax comes, saying that I will be told once my family gets in touch with my father. I don't need a fax. I know he's fine.

Hours pass. The howls of grief and whimpers of shock can be heard in the halls. Another fax comes. “We spoke to him,” it reads. “He's fine and walking home now.” We all watch *E.T.* until we can leave. While we're watching, the co-directors of the school come to talk to us. “Is it true the roof collapsed?” one kid asks.

“Not just the roof. It's gone,” is the answer. I don't get it. How did the roof collapse? What does she mean by, “It's gone”? But I don't ask; after all, I haven't all day.

My uncle and cousin pick me up. Once home, I open the door to ever more emotional eyes. My entire family has come. They scan for a reaction, but I have none. Then a small woman emerges from the table, bearing the scars of hope and prayer. Beside her is a man, small in stature, but the sole focus of this day. I smile. He asks how I am, as if nothing out of the ordinary has happened, and then I see the t.v. screen.

It would take me years to comprehend the images I saw on that day, to realize what good fortune had come to me. But I still do not know why. Why I didn't feel the anxiety others did, why I couldn't fear the unknown, but knew I should, and why I didn't understand what was going on.

I was eleven years old. I was blessed to be naive.

The Death of Jimmy

Jovan David

In April 1993, on a windless and hot evening, Jimmy succumbed to his injuries. I remember Jimmy as a four year old, dark in complexion, and with long braided hair that reached his shoulders. He was always smiling and talking about his beloved uncle. It started when father had come from work; father had a passion in abusing me and Jimmy. He approached my brother with a long cutlass and lambasted his frail body with licks. I remember the song created by the cutlass as my dad vigorously executed the beating. The walls of the house echoed and cried out for my brother's mercy, but to no avail. Father continued. Jimmy's agony came to an end as sudden silence paraded through the house.

After the beating, I saw my father take my brother's lifeless body and place it in the backseat of his car. On my way to the desolate beach I asked, "Is Jimmy asleep?" Father replied, "I think so." I was fully aware of what father had done, but remained cunning because I did not want to suffer the same fate as my brother. When we got to the secluded beach, father took Jimmy's body from the car, and we journeyed on a narrow path which led to the beach. I stood ashore and watched father place my brother's body to rest in the large body of water. Suddenly, father shouted, "Jimmy is missing; go get the towel in the car." I frantically raced towards my father's car, grabbed the towel, and quickly headed back. My father hurriedly placed me on his shoulders as we both searched in vain for Jimmy. As evening drew to a close, the water became rough, so my father and I left without my brother's body.

Sixteen years have gone by since Jimmy passed away, and during those long years my life has drastically changed. I have wept uncontrollably at night thinking of Jimmy and the last time I saw him. I made avoiding the public eye one of my specialties. I remember distancing myself from school activities, such as physical education and sport day outings. I disliked having to attend family events. One would boldly say that I was anti-social or had mistrust for others, but I considered it to be an emotional issue. These experiences have left painful scars, which still exist in my everyday inner- life and take me down the path of remembrance of Jimmy's gruesome death.

The death of Jimmy has instilled the urge in me to carry on, no matter what comes my way. Although faced with devastating emotional issues, I continue to overcome obstacles and live my life as Jimmy would have wanted me to live it. I have learned to forgive myself and set aside the raging hate I have for my father. Sometimes, I believe that my father will suffer a terrible fate for what he has done to us. I also believe there is a spiritual order that judges over all of us accordingly to our deeds.

Healthcare Reform

Vianney Mercado Mena

Good evening ladies and gentlemen, let's begin by going back a few short years, to the year 2005. The economy is booming, there is money to be made, and the future is looking bright. I'm a representative of Citigroup, and I'm here to offer all of you jobs. Starting salary is \$100K, you get an expense account, a nice little office with a view, and full medical benefits for you and your family. Anyone interested? OK, you're all hired. Welcome to the team! Now let's fast-forward a bit to 2009. The sub-prime mortgage crisis has wrecked the economy, people are losing jobs left and right, and you come to work every day wondering if you're next. And I call a meeting with your department. We regret to inform all of you that due to recent events and rising costs, all of your jobs will be outsourced to India, effective June 1st. We thank you for your years of hard work and wish you luck in all of your future endeavors.

You have diabetes.

Your wife has breast cancer.

You are pregnant and expecting your first child any day now.

Your elderly, dependent, mother has Alzheimer's and has just been put into a nursing home.

Your six-year-old son has sickle cell anemia.

But the good news is, because congress passed the Consolidated Omnibus Budget Reconciliation Act health benefit provisions in 1986, otherwise known as COBRA, if you wish to extend your health insurance, you can do so.¹ The bad news is, you won't be able to afford the \$750 individual premium, or the \$1500 family premium on your unemployment benefits that max out at \$400/week, and COBRA benefits only last for a maximum of eighteen months,² after which you're on your own. So you can either keep a roof over your head

¹ "U.S. Department of Labor - Find It By Topic - Health Plans & Benefits - Continuation of Health Coverage COBRA." The U.S. Department of Labor Home Page. 24 Apr. 2009 <<http://www.dol.gov/dol/topic/health-plans/cobra.htm>>.

² "FAQs For Employees About COBRA Continuation Health Coverage." The U.S. Department of Labor Home Page. 24 Apr. 2009 <http://www.dol.gov/ebsa/faqs/faq_consumer_cobra.html>.

and feed your kids, or you can have health insurance. Good luck with that decision.

Like many people you opt to forgo the insurance and hope you don't get into a major accident or anything. You have been paying the \$100/week for your insulin out-of-pocket. Good news: you get lucky. You found another job, albeit for much less money, but now you have medical benefits again. Bad news: your diabetes medication and treatment won't be covered for another six-twelve months because you have a pre-existing condition. What you didn't know was that by having a lapse in medical insurance, your new company can deny all claims pertaining to medical conditions you have had treatment for in the past; if you had signed up for COBRA, you could have avoided all that.

A major problem is that private insurance companies exist for one reason only: to turn a profit. They are not in the business of providing healthcare, nor do they consider the implications of denying claims for necessary medical care and equipment. For example, a patient at an ophthalmology office where I work, Lisa, has keratoconus, a degenerative disease of progressively thinning corneas, which manifests itself as irregular astigmatism and is not correctable with glasses. Only a gas-permeable contact lens, which can actually slow the progression of the disease, can offer useful vision assistance. Eventually keratoconus patients will require a corneal transplant. The contact lenses she needs, which will cost her \$1250 because the doctor is only charging the patient cost, are not covered by her insurance policy because "they do not cover corrective lenses." Furthermore, she cannot have the corneal transplant because she has a pre-existing condition. She is practically blind and cannot afford the medical care she needs. She can't drive, she can't read, she can't leave her apartment without assistance. By denying coverage, her insurance company has denied her a decent quality of life.

In the United States, fifteen percent of the gross domestic product or GDP is spent on healthcare, compared with about nine percent in other industrialized nations.³ We spend \$220 billion on medical equipment, which accounts for thirty nine percent of the total global expenditure, and another \$745 billion on pharmaceuticals, which accounts for forty eight percent of the total global expenditure.⁴ Yet the World Health organization refers to "the persistent under-performance of the United States health sector across domains of health outcomes, quality, access, efficiency and equity."⁵ More than eighty percent of Americans are in favor of a national health insurance system,⁶ yet we continue to

³ Switzerland, World Health Organization, [The World Health Report 2008: Primary Health Care now more than ever \(World Health Report\)](#). (Geneva: World Health Organization, 2008) 82.

⁴ [World Health Report](#) 12.

⁵ [World Health Report](#) 82.

⁶ [World Health Report](#) 15.

delay the passing of such legislation. We cannot afford any more delays. Nearly one in six Americans did not have health insurance as of the 2007 Census.⁷ Furthermore, “in the last eight years, premiums have grown four times faster than wages, and an additional nine million Americans have joined the ranks of the uninsured. The cost of health care now causes a bankruptcy in America every thirty seconds. By the end of the year, it could cause 1.5 million Americans to lose their homes”⁸

To those of you who may be thinking that it is too costly to fix this now, I say it is far more costly not to. Our system doesn't work. The fact that most health coverage is tied to your job is ludicrous. Many small businesses can't insure their employees. People are dying because they cannot afford the healthcare they need. Hospitals are closing because private insurance companies reimburse too little, and the health of our society as a whole is suffering. We cannot go on like this any longer. We must band together and incite the change our country so desperately needs. Please voice your support for the President's healthcare plan at: <http://www.healthreform.gov/support> and.

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⁸ United States, White House, White House Forum on Health Reform. (Washington, D.C.: 2009) 1.

Addressing the Clergy Members' Silence

Jamaai Young

In "Letter from Birmingham City Jail," written in 1963, Martin Luther King, Jr. responds to criticism directed towards him and his leadership by a group of southern white pastors. Dr. King informs the clergy members about his actions and addresses their objections by subverting their language. Shifting the focus of their critique, he points out how it is the clergy members, not himself and other protesters, who have been "unwise" and "untimely" as a result of their "appalling silence" in the face of social injustice. Throughout the essay, Dr. King uses figurative language to persuade any audience, even the clergy members, that his position is the just one.

After being informed that his actions have been "untimely" and he and other protestors should "wait," King replies with conviction how timely he really is. In the following passage King reassures the clergy members that action is required immediately in order to bring about a change concerning segregation:

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have never yet engaged in a direct action movement that was "well timed," according to the timetable of those who have not suffered unduly from the disease of segregation. For years now I have heard the words "Wait!" It rings in the ear of every Negro with a piercing familiarity. This "Wait" has almost always meant "Never." It has been a tranquilizing thalidomide, relieving the emotional stress for a moment, only to give birth to an ill-formed infant of frustration. (292)

King is certain that freedom can only be attained through struggle. He defends himself against the accusation of being untimely and argues that unless the clergy members have been victims of segregation, their understanding of time is of no value. The clergy members choose to say "wait" instead of helping Dr. King improve the situation. Furthermore, he argues, this word "wait" has only become like a drug that temporarily creates mental relief, but that leads to devastating effects later on. King compares waiting to a "tranquilizing thalidomide," a drug mothers used that caused horrible side effects. This illustration is capable of moving the clergy members to reason with him.

King later expresses his understanding of what time is and with good motives what time can produce. In the following paragraph King redefines how

the clergy members ought to look at time, giving further reason why the time is right to bring about justice:

All that is said here grows out of a tragic misconception of time. It is the strangely irrational notion that there is something in the very flow of time that will inevitably cure all ills. Actually time is neutral. It can be used either destructively or constructively. I am coming to feel that the people of ill will have used time much more effectively than the people of good will. We will have to repent in this generation not merely for the vitriolic words and actions of the bad people, but for the appalling silence of the good people. (296)

In the passage, King constructively informs the clergy members of two ways that time can be used. Telling the clergy members that their view of time is not only wrong, but also tragic, he explains that it is foolish to believe that time will mysteriously remedy an unjust situation. He goes on to explain that time is “neutral,” meaning that, by itself, it possesses no influence. In other words, time has to be used constructively to make a difference. And, depending on how time is spent, it will bear a positive or negative effect. He then defines using one's time to bring about negative effects as being equal to those who do nothing to change the circumstances if they are in a position to do so.

Next addressing the issue of the clergymen's silence, King believes the silence of people of good will, the white moderates and the white pastors, promotes negative actions. The white moderates and the white pastors do not help change the situation and therefore should be held accountable. His entire line of reasoning proves action is required now. No wonder King expresses the importance of using time wisely and constructively. It is the only way true change can come about. He will finally make it clear that the clergy members themselves are guilty of being “unwise” and “untimely” because of their silence: King argues that they could have made a difference, but instead they chose to remain silent.

For Dr. King whenever time is being used constructively, that time is being used in the right way, demonstrating his actions are “wise” and “timely.” The clergy members’ accusations against King do not stop with being untimely. They also accuse him on matters such as creating tension. In the following paragraph Dr. King reasons why “nonviolent direct actions” were necessary to remove such tension.

Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open where it can be seen and dealt with. Like a boil that can never be cured as long as it is covered up but must be opened with all its pus-flowing ugliness to the natural medicines of air and light, injustice must likewise be exposed, with all of the tension its exposing creates, to the light of human conscience and the air of national opinion before it can be cured. (295)

Using “we” throughout this paragraph, Dr. King defends all participants involved in the movement. Dr. King explains that contrary to what the clergymen claim, tension is already there to begin with. It has been overlooked only to make matters worse. Dr. King goes on to further explain that by carrying out “nonviolent direct action” the result is completely opposite from what the clergy members presume. “Nonviolent direct action” brings relief to the tension. Dr. King illustrates this with a powerful simile: he likens injustice to a boil. With a boil covered, a cure is impossible. Such suppression causes more harm than good. Dr. King reasons that, just like the boil covered, injustice overlooked could only make matters worse. Injustice has to “opened” to be exposed to the light. This light illuminates all negativity being stored among the black and white people. It is the only way to remove such tension.

Bringing injustice to light allows all minds to examine the reality that injustice really produces: the hatred, self degradation, the restrictions placed limiting daily choices in life needed to reach the hearts and minds of the white society. This exposure could bring about justice by fair judicial ruling. Who really was in the best of position to aid this “nonviolent direct action,” King asks. None other than the clergy members. Again King implies that the “creators of tension” include the clergy members also. The illustration of the boil has the power to affect all. King really proves how nasty and devastating injustice is when he relates it to “pus-flowing ugliness.” Hearing this simile can only make his audience realize that injustice needs to be dealt with sooner rather than later. No doubt this left an impression on the minds of the clergy members.

King made a significant statement toward the clergy. He said, “In your statement you asserted that our actions, even though peaceful, must be condemned because they precipitate violence. But can this assertion be logically made? Isn't this like condemning the robbed man because his possession of money precipitated the evil act of robbery?” (295) Despite King's profound arguments and actions, today injustice continues. Especially in the black community, it is difficult to go a day without being affected by or hearing of an incident where injustice goes without correction. I myself was a victim of injustice not too long ago. Due to racial profiling, a cop held me in a precinct without giving me ample reason about the situation. All I was told was that I fit a profile and I was going to be held in jail until I confessed to the crime, a crime that involved a stabbing of two men. It was almost eighteen hours before I was released without even an apology. King would definitely say that this injustice that went unpunished is a crime against everyone and an injustice to people everywhere. He would also say that even though injustice is rampant worldwide, those who choose to remain silent should be held accountable.

My Nigerian Culture

Abimbola Ogundipe

As a young girl growing up in Nigeria, I played many roles at home. I had household chores and was responsible for taking care of my four younger siblings, all boys. My parents were strict and loved to discipline us; they believed in the saying “spare the rod and spoil the child.” Since I was a girl, whenever I greeted my parents or any of my elders I knelt down and said “good morning,” “good afternoon,” or “good evening.” My knees were always sore after I knelt down because of the particles on the floor. My brothers, on the other hand, prostrated instead of kneeling down. Prostrating is bending down and touching the floor with one’s right hand and with the left leg in the air.

One day after taking a shower I observed that my knees were much darker than other parts of my body, and also, that the surface of my knees appeared rough and bumpy. I decided to go ask my mother about this, but before I even got to her, I spotted her knees. They were even darker than mine. I then thought it was natural for the knees to be the darkest part of the body, for my mother’s knees were dark too.

Later that morning, as I wiped down our kerosene lanterns in preparation for the night, I saw one of my brothers coming out of his room; he looked clean and fresh; it was as if I could smell him from where I stood. His knees suddenly caught my attention: they were as shiny and smooth as the skin on his face. I called all my brothers over, lined them up and observed their knees. They were smooth and the same color as the rest of their bodies. I then knew my knees were dark and rough because I was always kneeling down.

Many questions ran through my head: “Why did females have to kneel down when greeting? Why did the males have to prostrate when greeting? What would happen if I prostrated instead? What would happen if I just greeted them standing up? Would they even notice?”

I decided to try greeting my parents standing up. As my parents came back from a village meeting that afternoon, I saw my brothers prostrating to them. I joined them in the living room and said good afternoon standing up. There was a sudden silence in the room; they both looked at me surprised. I felt a cold breeze on my neck. I thought to myself: “What am I doing?” I could hear my brothers behind me whispering in shock.

My father then explained to me that the Nigerian culture of having females kneel down and males prostrate while greeting an elderly person was done to show home training and respect. He said that both he and my mother felt disrespected and I should not repeat that kind of behavior again. I realized the

importance of the way we are supposed to greet our elders and I also explained to my brothers why they were supposed to prostrate.

Moving to America changed many things for us. Here, I have noticed that people greet each other by simply saying good morning or good afternoon with a hand shake. Some even peck each other on the cheek. While we have adapted to the American way of living in many ways, we have also brought much of our culture, like saying our prayers before eating, handing something to someone with the right hand and many more, to America. I must admit that I feel better, at least for now, not having to kneel down anymore. My knees are recovering from the bruises and the darkness is also fading away.

Life, Liberty, and The Pursuit of Hospitality

Lyndsay Orton

My story begins in Vidor, a rural town in Texas. The weather outside was cool and crisp, an unusual occurrence in Southeast Texas, even for the fall. I remember the way the dry leaves crunched beneath my feet as I ran up the walk to my grandmother's house. "Mamaw," as I called her, was inside waiting with a steaming bowl of chicken soup. She pulled me into her lap to reveal her illustrious creation. This potage was indeed a masterpiece, at least to me; after all, I was only eight at the time. Overwhelmed by the sense of warmth and comfort that had come over me, I sought to understand just how Mamaw had been able to accomplish this. She explained step-by-step the process that had produced this stunning success. As I began to appreciate her efforts, I vowed then that I would devote my life to sharing this same gift with others. Little did I realize then that much later, I would reach a turning point where my life was no longer just a story, but had instead become a journey: a journey in the pursuit of hospitality.

Culinary school happened for me promptly after high school graduation. I had little doubt what my major would be. From that moment on Mamaw's lap, I had begun vague, childish attempts at menu-making. Playtime had also consisted of making my mother dinner under the pretense of having my own restaurant. Therefore, when I received a letter acknowledging my acceptance to The Art Institute of Houston, my course was clear: I was going to become a chef. As I reminisce, I must make it a point to say that The Art Institute did an exceptional job preparing me for the difficult road that lay ahead, in the two years that ensued. While the array of courses ranging from Regional Culinary to Cost Control were undeniably essential, I find that even more often I refer back to my Dimensions of Culinary course, which studied and explored the ways in which the culinary arts are about so much more than just food. As part of the course, I was required to read a book entitled, *The Soul of a Chef: The Journey Toward Perfection*, by Michael Ruhlman. In this book, Ruhlman has outlined what makes a great chef:

[Chefs] either have it or they don't: ...What is that "it"? ... Perhaps "it" is...a passion for the work of cooking and a love of food enhanced and refined over many years, acted out daily, something that is almost outside oneself, certainly beyond one's control... Maybe *that*—soul— was the "it"...[and]...[t]he "it," the soul, was therefore, ... a standard. (321)

As I was embarking on my career, I was unaware if the “it” that Ruhlman referred to existed within me or not; hence, I began to question my motivation: “What am I going to do with this culinary degree once I’ve attained it,” I asked myself. And, “Is this really what I want to be doing?” As I continued to read, I came to the passage where Ruhlman writes that “a main reason, if not *the* reason,...[that many great chefs] cook... [is]...simple: to make people happy” (323). Almost instantly, my mind returned to that cold day of my childhood; the aromatic scent of the chicken soup seemed to tickle my nose as I remembered sitting on my grandmother’s lap. Yes, this is what I was meant to be doing.

Fresh out of school, armed with a culinary degree, I was ready to face the world, or so I thought. Despite my years of study, I had no work experience. And it was not until I landed my first job in a real restaurant that I realized that school and work were two entirely different playgrounds. Culinary degree or not, I had no clue as to what I was doing, and I was only the prep cook. Gradually, I grew more accustomed to the restaurant scene. I will not say here that “it became easier,” because the fact of the matter is that there is nothing easy about becoming a chef. The challenge, though, is what makes the work worthwhile.

As time passed, I eventually worked my way up to become a line cook and went to work at a resort on the coast of Texas, where I was placed into a position of supervisor. As far as business was concerned, I was successful: the customers kept coming back and costs were down. And yet, I was unable to give them what I so desired to give them: perfection. I internalized my disappointments and deemed myself a failure.

In an effort to succeed according to my own criteria, I turned to the American Culinary Federation and Texas Chefs’ Association for inspiration. However, before long, not even my social networking groups for “foodies” were enough for me. I had been an extremely active member of both chapters, and had even snagged an award for Junior Chef of 2007, but I was still falling short of my own expectations. For the sake of myself, as well as my vocation, I decided that it was time to become a student again.

I was accepted into the hospitality program at New York City College of Technology in August, 2007. Thus, I made the radical decision to move to the other side of the country, leaving behind everything and everyone I had ever known. It is quite difficult to sacrifice such immense amounts of time away from your loved ones, but dedication is the cornerstone for success in hospitality. And, as it has been often said “[the industry] gets in your blood— meaning we [as hospitality professionals] become one with...hospitality” (Walker 4). Moreover, the determination behind this commitment stems from what our professionals have acknowledged as the, “*hospitality spirit*, ...[or in other words, the]...passion to give pleasure to others” (4). This industry has flourished because of a philosophy that is so keen on the spirit of service. It is all of these factors, combined with my steady search for the perfect meal, that continue to motivate me in my study of hospitality and the culinary arts.

Orphan

Natalie Granados

I am pondering, as I stare into space, what course my life will take.

My parents died when I was very young. I was placed in an orphanage where I was brainwashed into thinking that my parents died because of me. There, they said that my parents despised me to the point that they decided to crash their car into a moving train on purpose as a way of getting out of having me as a child. At first, I was hesitant to believe what I was being told. I loved my parents very much. But I began to doubt the reciprocity of their love. As time passed, unfortunately, so did the memories, which were sent to a remote corner of my mind.

A few years later, still in the orphanage, I was made the assistant to the director of the orphanage. She was a kind and loving woman who always looked after the young ones. Her name was Ms. Amy. Her cruel sons were the ones who brainwashed me regarding my parents. She, however, had no clue of this until one unforgettable day when I was 14.

I got my period for the first time. I was shocked. As I looked down at my pants, I felt lost. I needed my mother. I got Ms. Amy instead. She loved my mother like a daughter so she took it upon herself to show me the ropes on womanly matters. While having a heart-felt conversation, I said to Ms. Amy, "I wish my parents would have loved me as much as you do in order to stay alive. My mom should have been here explaining all of these things to me. But, she obviously didn't want to." Ms. Amy was flabbergasted by this statement. She knew the story of my parents' love for each other and for me. Ms. Amy took me in her arms and began to rock me. As tears streamed down my face, she proceeded to tell me the story.

"Your mother was unwanted in her home...", Ms. Amy began. She was kicked out by her mother and father. Left alone in the street, she had no idea what to do next. Down the road, not so far away, was her best friend who was fixing a fallen bird's wing. She ran up to him in tears. He looked up and saw her coming towards him. That moment, they looked into each other's eyes and without so much as an exchange of words, he knew what had happened. He vowed to take care of her until the day he died. And so, he did.

They left the village never to return again. After finding a place to live in another remote village, the couple pretended to be married. This was no great feat for them since the love they shared was so deep and pure. The years passed and life was going smoothly. Your mother was blissfully pregnant. The couple rejoiced at the idea of having a child. Then, tragedy struck.

Blood and bodily fluids were all over the floor. The baby was gone. Their tears were unceasing. The household became filled with sadness, but the love lived on. This cycle repeated itself various times.

Their love, however, persevered. They tried and tried, wishing to make their dream come true. Finally, your mother was once again pregnant. This time, their happiness grew and grew for nine whole months and blossomed with the birth of their precious little girl.

Ms. Amy went on to tell me, "So you see, you were their greatest blessing. They loved you more than they loved each other. You were the one who brought joy back into their lives."

This was what I remembered as I sat in my living room, alone, husbandless, and pregnant.

Discussion with Pierre Bonnard's "Breakfast"

Jenny Chin

You are eating breakfast in a bright purple shirt. A vibrant, orange pitcher rests on the left corner of the tray, the color mirroring the contents inside. A shamrock-shaped leaf decorates the exterior of the pitcher in a lazy, nonchalant way. Below it, a glass cup lays on a dirty porcelain saucer. It needs to be cleaned, but your attention isn't there. Instead it's on your right hand, which is carefully spooning out some sugar for tea while your left hand is steadying the dark, burgundy cup. You hesitate after a few stirs. The tea is still too hot. But that's okay. You won't be drinking it anyway.

You are actually hanging on a wall. You are in a painting, attracting any willing and curious spectator in view. There is a balance of light and dark on you, as well as bold colors, with an emphasis on warm oranges on the left and cool blues on the right. There is no humor in you, despite the encouraging, rich chroma. You are very serious. Dusty brown hair covers your eyes. I can't fully see your expression, so I can only infer.

The table cloth beneath the tray is decorated with light lavender crosses on an orange tinted background. The tray has the same pattern, except it is made with languid white strokes. I almost thought the tray was part of the cloth but, alas, it was the work of careful repetition from the artist.

Your hair is almost swallowed up by the surrounding landscape. There are sneaky specks of orange and blue in the brown mass. I almost missed that on the first few cursory glances. To the left of your head, there are trees with intense flames of orange foliage that lick the horizon. Their only healing salve is the blue-green wave of tree trunks underneath, and the soothing pattern of white and blue spots on your right. Funny, there are complementary colors on the left and right sides of your head. Did you know that?

Did you know that even now I can barely see your right arm, a mysterious snaky-looking blob of reddish-purple with dark stripes? It has no outline like other shapes on you. It is merely there, masked as an illusion but somehow I know it's there. I can follow your purple shirt to make out your purple arm; such is the aptitude of our eyes.

There is an aura of mystery around you somehow. I'm always expecting you to do something else after that spoonful of sugar. You want to finish your narrative, don't you? So what will you do? Will you have to mop up the spill because you knocked your cup over? Or will you take care of that disturbing

bruise on the back of your left hand? Will you burn your tongue on the tea? Or will you find the juice in the pitcher a better choice instead?

http://www.metmuseum.org/special/bonnard_interiors/view_1.asp?item=3&view=1

A Study of Symbolism: Interpreting William Carlos Williams' "The Semblables"

Sarah Pollack

Mastering the subtleties of language and harnessing its ability to provoke thought are what define writing as an art form. In his poem "The Semblables," William Carlos Williams has done precisely that, creating a profound and intricate depiction of what a less discerning eye might see as a simple, quiet suburban landscape. Just as a painter might opt for muted, neutral hues to convey a sense of subdued emotion and passive restraint, Williams has chosen a scattering of key phrases throughout this piece that evoke the poem's dramatic and at times gloomy setting: "dust – hung acreage" (2-3), "empty tendrils" (31) and "unembellished windows" (22) are just a few. As a result, "The Semblables" elicits from the reader a sense of the oppressive emptiness of religion by comparing and contrasting its "sightless" faith to the by-products of modern urban development.

The speaker of the poem is presumably the author himself, sharing a multi-tiered critical perspective with whoever cares to listen. He exhibits no hesitancy in his derisive invocation of the many questions that may be raised regarding the efficacy and merits of the Christian seminary system. In the second stanza, the physical and concrete subject of the poem – a monastery – is situated against an "unfinished / and all but subterranean // munitions plant" (3-5). This could easily allude to Christianity being not unlike a vehicle of war, in both an actual sense and in a social or cultural sense. Later in line 15 of the poem, the setting is expanded to reveal a "polluted stream and dump / heap" – evidence of the many tithes exacted by the business of combat, and pertinent to both the maneuvers of nations and of organized religions.

These few lines could also be read without quite so much implied cynicism. An unfinished, subterranean "weapons plant" could simply be interpreted as a never-ending battle with evil or with temptation. The monastery is said to lie "uncomplaining" in the midst of the refuse and filth of industry, which in either case indicates a stoic acceptance of the present with all its imperfections and insufficiencies (15-16). So, by themselves, these phrases do not necessarily imply such a demeaning view of the establishment and its purpose; however, in the poem's opening stanzas, Williams's cutting remark about how "at Easter ... little orphans and bastards / in white gowns sing their

Latin / responses to the hoary ritual” is loaded with outright accusations of ineptitude (6-9). The clergymen he calls plainly illegitimate; their young disciples remain fatherless orphans despite the paternal iterations of the biblical scriptures in which they have immersed themselves. How appropriate, then, that the “hoary ritual”(9) is depicted at Easter: even for a holiday wherein hope, rebirth, and renewal are the critical elements, the ceremonies are grown old and stale, and, though perhaps revered in their ancient grandeur, lack any meaningful connection to the present situation. They have crafted “an enclosed sphere ... // of which they are the worm:” (12-13). The metaphor indicates a likeness to a self-sustaining and isolated system that recycles and rejuvenates itself with neither external input nor outward expansion. It is a case of cyclic redundancy.

A bit of etymology reveals a number of implications in the poem’s title. Most obviously, the word “semblables” is derived from the term “semblance” or “resemble.” Both stem from the Latin word “simulare,” which means literally “to assume the appearance of” or “simulate” (Skeat 539). Another definition of the word, from as far back as 1599, stresses its meaning as a “false, assumed, or deceiving appearance” (Harper). A French or Middle English root is indicated in the word “sembler,” to be like or seem (Harper). As a common word, “semblable” is used most frequently by the French and is rarely encountered in English usage.

Regardless of which precise meaning Williams chose to employ, it is clear that the title steers the reader to look for comparisons within the vivid imagery. For example, a “field / of upended stones with a photo / under glass” is silhouetted against the description of “unembellished windows piling // up” (16-17). The proximity of the images coerces the reader into seeing a resemblance between the church graveyard and the monk’s dormitory; the ubiquitous cross a “miracle that has burst sexless” rising from the inanimate stone complex (28). The tedium of self-deprivation and asceticism becomes analogous to a kind of death. The lifelessness of the scenario is further expounded upon as “Leafless white birches” (30) frame the grounds, along with a fence protecting not the residents but the “sacred statuary” (34).

As the poem draws to a close, a new image is presented to the reader that seems at first to attempt a shift in thought or direction. It begins on line 34 with the key word, “But ...” But, in spite of all these dull, lonely rituals that are kept, in spite of all the hypocrisy and tainted ideology, in spite even of the deadness of spirit that characterizes this church – “ranks / of brilliant car-tops row on row / give back in all his glory the / late November sun” (34-37). Suddenly, the landscape has become “brilliant;” it gives back; there is the presence of glory personified and even the glare of the sun! Though the image should not be overlooked; even it is not what it seems on the surface. It is nothing more than car-tops, a blatant symbol of American materialism and “religious” devotion to ownership and property. It is a symbol of dissatisfaction with the status quo, the perceived need to always be somewhere other than the present location, and the refusal to suffer through a long and arduous journey. It is America’s competitive edge and envious fanaticism. So again, the poem has

turned back to its original theme; the automobiles bask in the sun's glory while the priestly disciples are imprisoned inside the "sightless walls" (39); in the final line, Williams explicitly compares them to machines. The only signs of life are the pain of their discipline, the daily routine of repression (as evidenced by the "lonesome cop" of line 41), and a reflection of magnificence in the terrible creations of their shunned society. The "tumbled ground" and "shovelled entrances" (38-40) that describe a visitor's impression of the area as, perhaps, he steps out of his vehicle, imply a grudging acquiescence or even reluctance on the part of the monks to entertain their parishioners' needs for divine forgiveness and guidance. There are no well-manicured lawns, no meditative gardens or pools; the entryway is neither stately, awe-inspiring, nor inviting – it is simply, "shovelled." Where one might expect signs of stringent labor or, at least, meticulous upkeep, we have (again) "tumbled ground" behind a forbidding spiked fence. There is no sign of welcome from the "wrapt machines." The wordplay here is not to be missed – rather than the expected (Middle English) word "rapt," meaning enraptured or engrossed, Williams has employed a peculiar tense of common verb, wrapped – "wrapt," embodying the image of vestment robes or wrappings around a hypnotic, machine-like psyche (Merriam-Webster).

Williams relies mainly upon the vibrant use of image and metaphor to examine his topic. Although the work is written as free verse, with no particular rhyme scheme or standard form, the simplicity throughout the poem – in both language and verse structure – emphasizes and reinforces the theme at hand. Each verse, except for the last, is nearly equal in its length (both line and stanza) and each leads easily into the next thought or resemblance. The final phrase alone breaks out of this loose definition, leaving itself room to expand with indications of the predictability of endless repetition. It trails off, hopeless of finding any change within its subject, even as the change in line structure accentuates the effect of the image of "wrapt machines ...// praying . . ." (43-44).

Although its many implications may not be immediately apparent, "The Semblables" is neither vague nor difficult to grasp. Williams has, with a few bold strokes of the pen, given an open-minded reader an unabashed opinion to consider, provoking thought through the power of his images. The poem is a subtle and masterful critique of spiritual servitude.

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The Place Where I Grew Up

Ailan Huang

The place where I grew up is very beautiful every time I “see” it in my memory. When I open my eyes, a “pool” has appeared on the huge wooden bed. Peanut-like tears drop out from my eyes. Mom looks scary. She exchanges my wet pajamas with her rough hands. Then she stares at me, as if I might dare to pee on the bed again. I fall asleep very quickly. Although I have hardly opened my eyes, the sunlight has reached them. It is a beautiful morning, right? I wash my face from a water pump of unknown years; it has been here since I was born. Butterflies are swimming in the sunshine, dancing in the garden. Here come my friends. We bring several pails and slip away from our guardians to our secret “heaven.” Green silky farmlands appear in front of us. We hide beside a small river, and stare into the river like cats. A few brown-yellow fish with colorful tails are swimming free. It seems like they never know there are evil eyes upon them.

Jackson Heights Living

Lina Dobre

I moved to Jackson Heights three years ago, and I immediately fell in love with the feeling of this neighborhood. It is one of the most culturally diverse neighborhoods in New York City. Here, we have a wide variety of restaurants and supermarkets that offer the taste of places as far as India, Nepal and Tibet, countries I may never get to visit, but which I still have the opportunity to experience.

Walking around Jackson Heights is very exciting. As I walk on the streets, I listen to the languages spoken and observe the people that shape this community, and I feel proud to share with them this authentic, flavorful place. I love the Indian shops that display colorful handcrafted, elaborate gold jewelry and the latest Bollywood movies. I am even intrigued by a beggar in the Indian neighborhood who everybody seems to take care of. I have been seeing him for the past three years in the same spot, and I wonder if he is one of the wise gurus who gave up a material life and lives off people's mercy, or if he is just another unfortunate man who lost his mind and is not able to take care of himself.

The Indian community is not a majority in Jackson Heights. Actually, most of the population is, I think, from Latin America. Colombia is where I am from, and in Jackson Heights there are so many restaurants and shops displaying the Colombian flag, and so many people speaking with my accent and using the same expressions that sometimes it feels like "home." I have a favorite restaurant called Natives, which is decorated like a typical Colombian hacienda; there are large pictures of the Andes and the Amazon hanging on the walls. The restaurant plays my favorite music, "Vallenato," music typical of the Colombian Caribbean coast. Natives of Columbia also serve food like my mama does at home. The "sancocho de gallina," which means hen soup, is so delicious that it could bring people back from the dead. Whenever I am sick, I have one "sancocho," and the next day I am back on my feet.

Fortunately, the neighborhood is eager for social life. Less than a year ago, a small community-minded café opened. It has a couple of benches outside. All summer, the place was full and people were even standing on the sidewalk, talking to each other, and sharing thoughts about the neighborhood.

In the morning, the streets are flooded with children walking to school with their parents. Sometimes I can hear the parents talking to the children in broken English with a very heavy accent and getting corrected by their 4th grader. Children have no barriers to making friends, and I often see Indians and

Colombians, Mexicans and Russians or Polish and Koreans walking together. I admire how we all live together, even though we speak different languages and have different religions and customs.

Around the World in Ninety Days... On a Budget

Renata Kenigstein

Traveling around the world has always been considered a dream for many people and is often perceived to be synonymous with a luxurious lifestyle. In an attempt to dispel the notion that only the very wealthy can afford to take this kind of trip, I decided to research and prove how traveling around the world could be done on a modest budget.

Last summer, my husband and I were able to accomplish our goal of taking such a trip. Our budget was to spend from ten to fifteen thousand dollars per person for ninety days. We intended to visit eighteen countries and forty cities within Oceania, Asia, and Europe. Our main interests were interacting with locals, trying new and different foods, admiring the natural sights and man made wonders of the world, and learning about people's cultures.

Our trip was planned on a budget basis. Research sources included the internet, tips from friends and family, Lonely Planet travel guides, magazines, and newspapers. We kept track of expenses during the trip, and in the end each spent approximately \$14,150 which fell within our budget. We never felt as if we compromised doing the things we wanted to do and had the trip of a lifetime. The venture provided us with exceptional educational rewards, and while the trip was certainly not inexpensive, with good planning and budgeting, we proved that round the world travel need not cost a fortune. I highly encourage people to have such an experience in their lifetimes. It helped open our eyes even more to a wonderful world and its people.

Transportation

Transportation for our trip included airplanes, trains, buses, boats, cars, ferries and, most importantly, our feet. Depending on the costs and availability of public transportation, we alternated between these types of transport in the countries we traveled to.

For our flights, we chose to book around-the-world tickets, which had criteria and rules that differed by airline or airline network. We ultimately bought tickets with Star Alliance, which is an airline network of over thirty carriers established in 1997 as a global airline alliance to offer customers worldwide reach. The Star Alliance network offered more than 18,100 daily

flights to 975 destinations in 162 countries. They have several around-the-world flexible plans that allow travelers to book trips with a combination of a set number of destinations and total mileage. The plan we chose allowed us to book up to fifteen segments and fly up to 34,000 miles.

Star Alliance allowed us to plan our itinerary online with an easy-to-use tool which saved us a great deal of time (<http://www.staralliance.com/en/travellers/index.html>). Star Alliance's policy entailed that we would have to travel in one direction from continent to continent and could not go back to a continent once we had left it. We were permitted to fly within a continent as many times as our plan permitted. We estimated that by purchasing an around-the-world ticket as opposed to purchasing our flights separately, we were able to save at least fifty percent on airfare. The total cost for each ticket was five thousand and two hundred dollars.

To save costs on rail travel, we booked multi-day rail passes with unlimited travel options instead of purchasing single tickets. When booking ferries, there were reduced fares for slightly older ferries that may have arrived a short period of time later than their competitors.

Of all the methods of transportation, none was better than walking. We walked countless miles allowing us to get to know the places we visited. Walking also saved us the added costs of taxis and subways and gave us a great workout.

Accommodations

Our accommodations ranged from hostels, bed and breakfasts, high-end hotels, and homes of friends and family. We also had two very early morning flights and stayed overnight in the airport rather than spending a couple of hours at a hotel.

It is important to note that, as an employee of Intercontinental Hotels Group, I had the benefit of staying in our worldwide hotels for a reduced fee. For example, we paid EU34.00 per night in a luxurious hotel in Vienna where the normal rate was approximately EU250.00 per night. We were fortunate enough to stay in hotels while paying less than a hostel. Some hotels included breakfast.

When my hotel chain was not available, we were able to use credit card miles to book free nights. Another benefit was my student identification card which allowed me to receive discounts at hostels, hotels, sights and even for some transportation.

Visas, Vaccinations and Travel Insurance

We had to obtain visas to many of the countries we visited, which can sometimes be a difficult, costly and time-consuming process. There are services that can secure your visas for a higher price, but we decided to cut costs and do it ourselves. A helpful site to gather information from is the U.S. Department of State Web site (http://travel.state.gov/travel/travel_1744.html) which lists those

countries that require a visa for U.S. citizens. The site also lists other helpful information such as vaccinations required and where one can find consulates and embassies.

I would highly recommend that all travelers research what vaccinations and medications they would need for travel, particularly if going to developing nations and rural areas. Not doing so could cost any traveler their vacation if they come down with a severe illness, disease, or ailment.

It is an excellent idea to get travel insurance in the event of having to go to an emergency room, losing property or tickets, or being involved in an accident. There are numerous sites and companies devoted to providing such insurance, so it pays to shop around. Many people do not realize that their credit cards provide insurance. We used benefits available to us as American Express cardholders for insurance coverage.

In addition to health, safety was a major concern for us and one we researched in advance. Travel guides, magazines, newspapers, the State Department sites as well as other internet sites are an excellent source to obtain information. Crime, political instability, demonstrations, scams, and natural disasters are all issues to consider. Women must take extra precautions. There are sections in the travel guides instructing women on how to act and what to avoid. It is important for women to know cultural habits and norms in advance, and to dress appropriately. In India for example, women are expected to cover their legs and shoulders whenever in public.

Food

One of the major impacts to the overall cost of a trip is food and beverages. In order to save money in this area, we tried to self-cater whenever possible. Supermarkets are a great choice and one can learn about local eating habits. Other inexpensive alternatives are small restaurants and street vendors where one can order dishes that highlight the flavors of the region and products in season giving you a gastronomical tour to delight your palate. One must be careful when eating and drinking as poor hygiene and sanitation are risks faced in many places.

Summary Overview of Expenses

Cost of Expenses for Two :	\$17,900
Cost of Around-the-World Flight for Two People :	\$10,400
Total Cost for Two People:	\$28,300
Total Cost Per Person:	\$14,150

Table of Highlights and Costs

Country	Locations	Highlights
Australia	Sydney, Cairns, Port Douglas, Melbourne	Seeing native animals such as the koala, platypus, and kangaroo. Landscapes of the Great Barrier Reef, majestic Blue Mountains, the Sydney Opera House and Harbour Bridge.
Vietnam	Ho Chi Minh (Saigon), Da Lat	Boating in the Mekong Delta, motorcycling in the mountains of Dalat, crossing seas of motorbikes in Ho Chi Minh (without any real traffic lights), and crawling through Vietcong tunnels.
China	Hong Kong, Macau, Beijing, Xi'an, Hua Shan	The Great Wall of China, Beijing's Tiananmen Square, Wangfujing Snack Street, Forbidden City, and Summer Palace. The Terracotta Warriors near Xi'an, the magnificent skyline and harbor of Hong Kong. The old world Portuguese quarters and glitzy casinos of Macau.
India	New Delhi, Agra, Jaipur, Pushkar, Varanasi	Agra's Taj Majal, the pink city Jaipur, markets of Delhi, burning ghats (crematory temples) and Ganges river of Varanasi, and the holy city of Pushkar. Intertwined were countless roaming cows, monsoon rains which we waded through, and searing heat.
Austria	Vienna	Listening to Mozart in one of Vienna's concert halls, viewing the manicured gardens and parks of the Royal Palace and Stadpark, St. Stephen's Cathedral, the Danube river, and Prater amusement park.
Greece	Athens, Greek Isles of Paros, Anti-Paros and Santorini	Athens ancient sites of the Acropolis, Olympia, and Nafplio, the volcanic caldera, white and blue painted homes on the island of Santorini. The arid landscape with red, black, and white sand beaches of Greece contrast with the bluest skies and waters.
Switzerland	Zurich, Geneva, Montreux, Lucerne, Lausanne	The bridges and lake at Lucerne, Montreux's Jazz Festival, the fountain at Lake Geneva, and Olympic Museum of Lausanne. Pristine lakes, fields of flowers, and the mighty Alps frame these picturesque cities.
Italy	Venice, Napoli, Capri, Rome, Florence	Canals of Venice, Rome's Coliseum, the Vatican and Sistine Chapel, the Amalfi Coast with its abundant sunshine, the flower filled Isle of Capri, and the artistic treasures of Florence such as Michelangelo's David. Train rides offer a glimpse of the arid fields of grapes within wineries.
France	Paris, Versailles	The Louvre museum, Eiffel Tower, Arc de Triomphe, countless gardens, Cathedral of Notre Dame of Paris, and the awe inspiring palace of Versailles.

Country	Locations	Highlights
Holland	Amsterdam	Amsterdam's unique architecture, countless canals, Vondel Park, Heineken Brewery, red light district, and countryside windmills and tulips.
Belgium	Selange	Spending time in the quaint town of Selange in the Belgian countryside enjoying gourmet chocolates and beer.
Luxembourg	Lux. City	The country looks like a mini kingdom and is Europe's third smallest country. Filled with castles and old architecture.
Denmark	Copenhagen	Copenhagen's 'Little Mermaid' statue, Tivoli Gardens, and Nyhavn street, as well as the sandy beaches and medieval castles north of the capital.
Norway	Oslo	A country covered by icy mountains and blue glaciers, renowned for great hiking and skiing. Viking ships, medieval churches, and the Akershus Castle of Oslo.
Estonia	Tallinn	Medieval Tallinn's old city center, Russian Orthodox cathedrals, parks and beaches by the Baltic Sea, and the stately manors of the countryside.
Finland	Helsinki	Helsinki's Olympic Stadium and Temppeliaukio Kirkko (Rock Church). Located above the Arctic Circle with glacial lakes and many coastal inhabitants.
Latvia	Riga	Riga's medieval city center and waterfront, stunning mix of old and new architecture and delicious pastry shops.
Sweden	Stockholm	Stockholm's castles, waterfront filled with unique and old vessels, the Ice Hotel & Bar, and Gamla Stan (old centre). Stockholm also is part of an archipelago of islands.

Country	Days	Accommodation Type & Costs	Transport Type & Costs	Visa, Meal & Entertainment Costs	Total Costs (for Two)
Australia	8	Hotels - \$350 Family - \$0	Rental Car - \$370 Flights - \$1100	\$400	\$2,220
Vietnam	6	Hotels - \$340	Buses, Ferries, Taxis - \$200.00	\$350	\$890
China	12	Hotels - \$310	Trams, Buses, Taxis, Subways - \$250 Flights - \$1200	\$400	\$2,160
India	11	Hotels, Bed & Breakfasts - \$450	Rental Car, Taxis, Trains - \$650	\$400	\$1,500
Austria	2	Hotel - \$120	Subways - \$100	\$250	\$470
Greece	9	Hotels, Bed & Breakfast - \$420	Ferries, Subways - \$650	\$500	\$1,470
Switzerland	6	Hotels - \$400	Trains, Subways - \$700	\$500	\$1,600
Italy	11	Hotels, Bed & Breakfasts, Hostels - \$450	Trains, Ferries, Subway - \$400	\$550	\$1,400
France	4	Hotel - \$150	Trains, Subways, Buses - \$250	\$350	\$750
Holland	2	Hotel - \$80	Trains, Subways - \$200	\$200	\$480
Belgium	2	Friends - \$0	Trains - \$150	\$100	\$250
Luxembourg	1	None Required	Trains - \$180	\$50	\$230
Denmark	5	Friends - \$0	None Required	\$400	\$400
Norway	3	Hotel - \$400	Trains, Buses - \$250	\$300	\$950
Estonia	4	Hotel - \$450.00	None Required	\$350	\$900
Finland	1	None Required	Ferries - \$130	\$150	\$280
Latvia	3	Bed & Breakfas - \$250	Buses - \$150	\$300	\$700
Sweden	5	Hotel - \$550	Subways, Buses, Trains - \$300	\$400	\$1,250

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Feeling the Fear But Doing It Anyway

Jin Hee Ko

It was 8:30 a.m. on a winter morning and we were waiting at the underground subway station on 69th and 4th in Bay Ridge. We were cutting class, and figured riding public transportation for four hours was one way to pass the time and avoid the bullies in uniform, truancy officers. Normally we'd take the B1 bus to Kingsborough College and back to pass the time, but it seemed these friends of mine needed a change of scenery, or at least of transportation method. After seeing a few city officials who looked like officers but really weren't, my friend Joe didn't want to take the subway. He was afraid of the "undercover officers," and decided he'd feel more secure taking the bus. At that moment, I thought that he was probably the smartest one there.

Unfortunately, this suggestion seemed to spark an idea, or rather a bad idea with my other friend, Rob. He suggested jumping down where the train tracks were and traveling by foot, like an "adventure," he said. Joe agreed in an instant...obviously, I had been wrong; he wasn't the smartest one there. I tried to convince them that it was a bad idea, but the only thing that was on Rob's mind was jumping off the platform as soon as the next train left. After the train pulled out, as I continued to nag at them, we headed to the eastern section of the station near a tunnel. Rob was the first to jump down; Joe used the ladder. I figured that I might as well go with them for two reasons. The first was that I was worried about them (sigh), and the second was, based on the fact that someone was yelling at us from the other side of the station, I knew we were already in trouble.

Instead of hesitating and being caught like I normally would, I took two steps down the ladder and jumped off to the ground near the tracks. We ran about two blocks underground until we stopped to catch our breath. The area was dark with only blue and yellow lights attached to the tunnel walls to guide us. There was also a ledge under those lights, but we decided to walk on the track though because we didn't want incoming trains to spot us right by the window. I was surprised that there weren't any "interesting" scents in the area, such as those emanating from a dumpster or an area that's been used as a toilet one too many times. All of a sudden, we heard a train approaching. At first, we felt some rumbling. As the train got closer and closer, it started to sound more and more thunderous. Rob was obviously distraught; I've never heard so much cursing from someone in my entire life. We quickly looked around for a safe area. There was no way we would be able to stick against the walls so our only choice was to run to the central pillars between the two sets of subway tracks. As we carefully walked over the live rail to avoid electrocution (strangely, we were

smart enough to know about that), we were able to crouch against the dark pillars to avoid being detected. The roaring sound of the train prevented me from hearing Rob continue to curse.

As we continued our trek down the long, twisted subway tunnels, we came across something that spooked us. We saw a rat. Normally, rats aren't too scary compared to the size of trains, since rats grow pretty much to the size of a... rat. However, the rat we encountered was the size of a small dog. Rob came up with a plan that wasn't too surprising: "throw something at it," was what he said.

The ground was mostly made of rock and dirt, but, whether because we felt bad for the poor oversized rat, or were too lazy to pick up a rock, we decided to just kick some debris towards it. Our lazy approach worked. The rat walked away slowly. Then, we heard another train approach. At that moment, while we were running towards the usual pillars between the tracks, Rob's foot got caught under a track and he was unable to pull it out. With Rob immobilized, Joe and I frantically tried to help him pull his foot out; we even tried to just get his foot out of his shoe. It all proved useless, and the train was coming closer. At that moment, without thinking, I began digging under his foot. It didn't seem as if this was going to work, but after a while, a few rocks started nudging and moving. Miraculously, a few came away and his foot was freed. We ran to the pillars with about five seconds to spare.

As we continued along, we encountered a forked path. There was a tunnel to the left and a tunnel to the right, but no safe zone. With whichever tunnel we decided to go through, the "stand-by-the-pillars-between-the-two-sets-of-train-tracks-to-be-safe" tactic would be moot. Though both Joe and I wanted to go back, Rob decided that climbing up the ledge where the tunnel lights were would give us a safe spot and allow us to continue traveling. We certainly would be safe, but we'd also be right by the passenger windows if a train passed.

As we started getting tired from walking, we found a strange, home-like area in what was pretty much an indentation in the tunnel wall. There were bright light bulbs here and there, with a few, somewhat old-fashioned tables, chairs, and beds made of straw or newspaper. The place looked like a dollhouse with walls on one side and nothing on the other, which allowed people to see in. Or, perhaps it was more like a roller coaster in a house of horrors, with the subway as the roller coaster and the strange area as the indoor stages and props the viewers would briefly glimpse, even though much of the view would be shrouded in "subway darkness." Oddly, there were stairs in this area that went up, concrete ones like you'd expect to see coming out of an underground shed or basement. Walking up them, we saw more light bulbs and old-fashioned furniture. And, although we stopped to inspect one of these strange, somewhat cozy areas—my guess was it may have been a place for subway workers and inspectors to eat their lunch or to take a nap, or perhaps it may have been a safe haven for the homeless—we didn't stay long since we were pretty much freaked out already.

When we finally reached the top of the stairwell, we opened a very heavy, metallic ceiling door. I was never happier to see the snow... except... I ended up having to walk two miles back to my house, passing the same subway station I had started from to get there.

The Way I got Engaged and Married

R. K.

In Orthodox Jewish families, we all get married at a very young age. The age may vary from eighteen to about twenty two. As is the custom, when I was just about eighteen, I got married. I have to come forward and agree that it may be a very young age to decide such a life-long decision. But by approaching the decision with maturity and with the help of my mother, I was able to do it.

My best friend at that time was a girl named Sara. I used to spend lots of time at her house studying for high school exams or just chilling out. Her mother always used to watch us, and she liked me very much. She always used to tell me when I turned eighteen she would introduce me to someone nice. As time went by, I hit my eighteenth birthday and Sara's mother went through with her promise. She called my mother and told her she had a really nice boy she wanted me to meet.

I am my mother's oldest daughter and when she got that phone call, she told me she got chills running down her back. She couldn't believe I was at this point in my life. The truth is, I couldn't believe it either. My mother asked Sara's mother for more information about this nice young boy and then hung up the phone. For the next few days, my mom was busy calling friends, neighbors, cousins, his teacher, and his friends. She was asking everyone who this boy was, who his parents were, what he looked like, how his personality was, what kind of friends he had, and just basically what he was all about. She sat down with me every day telling me all that she had heard about him. Finally after two weeks or so, when we both felt the information was sufficient enough for us to go on, my mother asked me if I'd like to meet him. I said yes. She called Sara's mother to ask her if she would set the date up and she agreed.

A week after Passover was the first time I met my husband. That day was full of emotions. At times I felt excited and at times I also felt nervous. I went to do my hair and my nails. As the lady was doing my nails, I was thinking to myself, "What will I talk about to this stranger that I have never met?" Will this whole date go by with success? What will he think of me? Will I be able to recognize if this guy is actually for me? I just said my prayers and asked God to lead me in the right direction.

Sunday night at 7:30 p.m., the door bell rang, and my mother buzzed the door. In came this nice looking boy with his parents. They seemed very pleasant. My mother walked them in to our dining room where all of us sat around the table. We talked and introduced ourselves. We asked each other

about some family history, like where in Europe our grandparents came from and what their names were. We also mentioned the synagogue we attend to and the rabbi we generally keep in touch with. His parents seemed to me a bit older than my mom, but as we got a little more acquainted with each other, you could see the youth that emanated from their souls. They seemed so warm and welcoming to me and my family. His father also had a great sense of humor. It actually helped in breaking the ice of silence between this boy and me, which made the atmosphere a more comfortable one. After about a half hour they stood up to leave and go home. At this point, I think they were very excited about me and couldn't wait for their son to come home and let them know what he felt about his first date. My mother left the room too.

It was just this boy named Joseph and me sitting across from each other. He started talking about camp and his summer experiences and he asked me questions, and I added to the conversation about my summer experiences. It was a very casual conversation, which didn't make me feel too uncomfortable. At around 11:30, we ended the conversation. He went home and I went to sleep.

In the morning, my mother asked me how it went and if he interested me. I answered it was fine, but I was still not sure if I wanted to see him again. After thinking about it for many nights and discussing it with many of my elders, I decided to see Joseph again. On his end the same thing was going on with him, his parents, and his family. They all seemed to like me and felt their son should see me again.

The next time Joseph came was on a Sunday morning. He picked me up with his dad's car and we drove to Central Park in Manhattan. It was a beautiful day with a clear blue sky. People were strolling in the park either with their children or their dogs. The trees in the park were so nice and green that they made the whole atmosphere calm. This date lasted for almost a full day. It was great. We spoke about all sorts of things. We laughed at each other's jokes too. At the end of this date, I just wanted to see him more and more.

Another of my wonderful dates that I had took place at the South Street Sea Port in Manhattan. Although there, there is a bustling sound of people chatting, laughing and yelling, we did not seem to hear any of it, nor did it disturb our conversation. We ordered two drinks and sat down. It was a beautiful night. The moon was shining right above us. The sound of the waves and the feel of the fresh breeze surrounded us. On this date, we spoke of more serious things, like our future jobs, the children we'd like to have and the goals in life we would want to achieve. I really saw him as the perfect mate for me. Joseph was young and energetic. He was full of life and willing to hustle in order to build a nice and warm household. The more I spoke to him, the more I realized that God was handing me the perfect gift right in my arms. It was like a dream come true. He, on the other hand, felt that I was a very nice and intelligent young lady, but, also, a bit too shy. He tried to make me feel more comfortable by joking around and just being very open with me about everything. It took me some time but I eventually crawled out of my shyness. This was an amazing date

that will never leave our memory. We really got to know each other. When I hit my pillow that night, I thought to myself that I might be in love.

After the tenth date, he told his mother that he was totally in love. He asked her to call my mother and discuss an engagement. When my mother told me she got that phone call, I was ecstatic, but on the other hand I wasn't sure I was old enough to take upon myself this commitment. I knew I liked him very much, but my fears overtook me. My mother was of great help. She told me that when one gets married and gives of oneself to another, you share a beautiful bond together. She also told me that marriage is work. The more both of you put into it, the more satisfaction you'll get out of it.

About a week after my mother-in-law had called my mother, I got engaged. Joseph came over to my house with his parents and sister. My siblings were all home at that time too. My mother had prepared a beautiful table full of cakes, fruit and wine. My father in law poured himself and for everyone else a glass of wine. We each held up our glasses with big smiles on our face and said "Lchaim" which means "To life", then my husband took out the box from his pocket and handed it to me and told me, "Mazol Tov!" which means congratulations. The diamond ring was gorgeous. It sparkled like the happiness I saw in his eyes.

Three and a half months later, we got married at the Eden Palace in Brooklyn. The wedding was awesome. It was my best day of my life.

My Childhood

Edith S. Seweryn

When I now look back at my childhood, trying to recall it, I cannot deny that countless memories come back. I come from a large family of three sisters and two brothers, and we had a lot of mutual love for each other. We also respected and unconditionally loved our parents. This was a very important factor which united us all inseparably, and which helped us on various occasions to overcome some miserable, painful moments in our lives. I come from a very poor family. We were suffering because of poverty. At a very young age, I knew how difficult our life was.

I went to school with no shoes, poorly dressed and sometimes had no breakfast. Compared to other children, my siblings and I were doing household errands instead of playing. My two older brothers and I had to walk very far to fetch water. Our parents always said that only boys were to carry the heaviest containers. I envied those kids who were running, yelling, and shouting on the streets playing with other kids. I didn't have a life as good as other children had.

During the harvest season for sugar cane, we were on the farm. My parents and two brothers were working, and I was left at home preparing food for them and taking care of my younger sisters. I knew how to cook rice in a pot which was made from clay. We usually prepared our food on a fire made from wood. We were very happy and contented if we saw rice on the table every day.

When harvest season was over, we went to the sea to catch some fish. We would dig in the sand to get clams and if we had more than we could eat, we would sell them to have money so that we could buy rice.

I must admit that I didn't enjoy my childhood days. Sometimes I ask myself why I was born poor. The world is so unfair. But I will always remember what is really important: the very high morals and principles which our parents instilled in us at an early age.

Economic Change Requires An Increase in the Minimum Wage

Divas Persaud

It is no longer a theory floating in the air: As of December, 2008 The National Bureau of Economic Research declared that the U.S. has been in a recession since December, 2007. An economic recession is defined as two consecutive quarters of negative economic growth. It seems as the economy is going down, the prices for everything else are going up. I'm sure you've all heard the MTA wants to raise the fare from \$2 to \$3.

Inflation is all around us as goods and services are costing more and more. But look at what is not changing at the same rate. Minimum wage was at \$5.15 in 1997. After 10 years it was increased to \$5.85 in 2007, and it became \$6.55 as of July 2008. (5). Comparing the rate of inflation to the increase of minimum wage during the past decade, the minimum wage cannot support the cost of living for most Americans. For those who cannot afford the living situation, poverty is the next step. We must increase the minimum wage in order to prevent poverty!

The U.S. Department of Agriculture recently released its annual "food security" study which documents the extent to which households faced difficulties affording food in 2006. The Census Bureau asks survey respondents a series of questions to determine whether all members of the household had access to sufficient food throughout the past year. (These data likely understate food insecurity because they do not include homeless individuals or families.)

The study found that 12.6 million households that include 35.5 million people were food-insecure at some point during 2006. Some 4.6 million of these households, including 11.1 million people, were found to have "very low food security" at some point during 2006. According to the USDA, this designation means that "the food intake of household members was reduced and their normal eating patterns were disrupted because the household lacked money and other resources for food." 95 percent of those with very low food security "reported that an adult had cut the size of meals or skipped meals because there was not enough money for food," and 85 percent of these households reported this happened in at least three of the last 12 months.

Some 6.2 million households with children were food insecure at some point in 2006. Typically, when a household with children faces difficulty affording food, the adults go without meals before they withhold food from a child. Still, some 430,000 children were found to experience very low food

security, which means these children were forced to skip meals or change their eating patterns due to a lack of resources.

In 2005, some 10.7 million poor households — more than three quarters of all poor households, had housing costs that were “unaffordable.” The federal government defines housing as affordable if it consumes no more than 30 percent of a family’s income. Some 8.3 million poor households —62 percent of all poor households in the nation — paid more than 50 percent of their income for housing in 2005. These families are considered by the U.S. Department of Housing and Urban Development to have “severe” housing affordability problems (4).

A living wage is defined as the minimum hourly wage necessary for a person to afford food, housing, utilities, transportation, healthcare, and recreation (1). Our government is the one that implements minimum wage and defines certain matters like “poverty threshold” and collects information on current situations. Yet they are not doing anything to help these matters knowing that they exist in many homes.

Ayanna Williams provides child care at an hourly rate of \$7. She stated, “I live paycheck to paycheck and care for my mom. It’s killing me. With a better wage, I’d put down something for savings. I want to go to school. To have a better wage, it would open the door for me to better myself.”(8)

Dianne Guidon is a child care worker as well who used to earn \$9.25 an hour, and with living wage legislation and a raise now makes \$12.25 an hour, which is almost twice that of Ayanna Williams. She stated, “The living wage means I can do this job that I love. Instead of working 8 hours a day and getting exhausted, I work four and a half hours a day. It allows me to work in a field that is my first choice, and employers get quality employees.”(8)

Look how well these small increments made a difference in one individual’s life, allowing her to move ahead in her dreams, creating a more productive member of society. It’s obvious to see that a rise in wage is allowing Dianne Guidon to move ahead with her life. On the other hand Ayanna Williams cannot concentrate on her future, as she is barely making ends meet.

Poverty is an epidemic in the United States. Thirty seven million Americans live below the official poverty line—12.6 percent of the total population. That is, one in eight Americans, and there are still millions more struggling to get by (6). \$500 billion is the estimated annual cost of child poverty as a result of lost adult productivity and wages, increased crime, and higher health expenditures(6). Poverty is also a devastating cycle; forty-two percent of children born in the bottom income quintile will remain in that quintile as adults.

Poverty is not something that comes to a standstill. Poverty doesn’t just affect those who are unfortunately in that condition; it affects society as a whole. Poverty brings about social problems. Philadelphia’s poverty rate is the highest of any major U.S. city. The murder rate in Philadelphia right now is higher than New York City, higher than Los Angeles, higher than Chicago.

If, as a resident of New York City, you work forty hours a week at the current minimum, which is \$7.15, your gross pay will total \$286 weekly, or

\$14,872 a year excluding taxes. The poverty threshold for a single individual is \$10,787 (7). How long do you think you can survive on that kind of salary? America is known as the “Land of Opportunity,” but how far can you really move ahead with your life if you’re worried more about feeding yourself each day than you are about your future? Money makes the world go round. For those who don’t have money, the world is at a standstill, wouldn’t you say?

Kebede Woldesenbet is a 72-year-old parking attendant in Alexandria, Virginia. He used to earn \$6.50. Now it’s more than \$10. “The living here is very tough, I tell you. The prices, even food, are getting higher, but wages aren’t increasing at all. I can’t tell you how much we were suffering, and now, we’re getting,” he states, as a living-wage is lifting him out of poverty.

We hear every day about the conditions that third world countries face, but yet we don’t take the time to look in the mirror and see the conditions that exist right here. Data released from the government include only those that are within their guidelines, but what about those still struggling to get by, (who are not within these guidelines) which include millions more.

Many state that increasing the minimum wage will cause businesses to go down and stop investment. In 1970, a CEO’s average pay was \$1.3 million per year, 40 times that of the average worker. In 2000 CEOs were making \$37.5 million per year, which is now 1000 times that of the average worker(1). If we were to redistribute income to pay for an increase in minimum wage, the wealthiest 20 percent would see an income decline of only 6.7 percent (2).

Across the globe, America has been known as “the land of opportunity” where anything is possible, and equal opportunity allows everyone to create a better life. Has that changed? Are the “poor” only getting “poorer”?

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A Caulfield Christmas

Manny Dominguez

New York City is visited and admired by millions of visitors every day. Its busy streets, flashy lights, and subtle secrets have captured the hearts of many people around the world. There are countless ways of trying to experience the core of this apple, but I decided to try a novel one. J.D. Salinger's Catcher in the Rye has been renowned as one of the most popular novels since it was first published in 1951. Its young protagonist, Holden Caulfield, does not fall short of fame, and is one of the most loved fictional characters of all time. When we first meet Holden, he is flunking prep school and, after fighting with his roommate, decides to take a train back to his hometown of New York City. But rather than going home, for fear of being scolded by his parents, he decides to stay in a hotel in the heart of the city for a few days—all during the Christmas season. Every one of the stops on this walking (and the occasional short subway ride) tour are taken directly from events and places Holden visits or mentions in Catcher in the Rye. What better way to explore the city than by following smart-mouthed Holden's lead?

Our tour begins at the Rockefeller Center Ice Skating Rink, which is located just off Fifth Avenue between 49th and 50th Streets. Crowded with cold-nipped faces, wobbly-kneed skaters, and one overzealous jerk showing off, the Rockefeller Ice Rink has been a big hit since it opened on Christmas Day in 1936. The ice rink was actually never part of the original plan, but was rather born through a failure in commercial planning. Originally, there were high-end shops that hugged the sunken plaza's north and south walls, but these shops, which were doing very poorly, eventually closed down. Two restaurants opened in their place and, as a result, closed off two entrances into the lower plaza. Left pondering what to do with the now seemingly useless space, the Rockefeller Center management was approached by a man named M.C. Carpenter who had just invented an artificial ice skating rink and was hoping to test it. The ice rink was installed in 1939 to an overwhelming response and became a permanent fixture (Karp 31-32).

An important fixture at the Rockefeller Center Ice Rink is the bronze sculpture of Prometheus, which was sculpted by Paul Manship and unveiled in 1934. Manship's sculpture is inspired by a Greek play, Aeschylus's Prometheus Bound in which Prometheus is depicted delivering stolen fire to mankind as a ring representing the zodiac encircles him. Holden takes his date Sally to the ice rink and, near the statue tells her that he hates everything and that he would like to run away to the woods with her and start a new life, only to have his dreams

rejected. After calling her a pain in the ass, he leaves without her, lonely and somewhat regretful.

One of the most humorous parts of Catcher in the Rye relates to the next stop on our tour, the lagoon located near Central Park South. Twice in the book, while taking a cab, Holden decides to make small talk with the taxi drivers. Strangely he asks, “You know those ducks in the lagoon right near Central Park South? That little lake? By any chance, do you happen to know where they go, the ducks, when it all gets frozen over?” (Salinger 60). The first cabbie is short with him, but the second answers the questions with a gruff, old-school New York City attitude. The cabbie explains that the “goddamn ducks” have it easy and that the “goddamn fish” have the real trouble, “being frozen in place and all for Chrissake” (Salinger 81). The pond, which is located near Central Park South, offers a unique view of the city. Tall buildings peer over the trees and a beautiful stone bridge also resides there. It was installed in 1896 and replaced another bridge that had been designed by architects Jacob Wrey Mould and Calvert Vaux.

Continuing into the park, we head towards the Central Park Carousel located at 830 Fifth Avenue. The Central Park Carousel was built in 1871 and was originally propelled by a horse and a blind mule. The mule and horse were located on the bottom floor and were instructed to start and stop by the operator stomping on the floor above. At the time, admission to the carousel was about ten cents and is now two dollars (Rosenzweig and Blackmar 315). By the 1900's, the Carousel was operated by a steam power engine that, unfortunately, burned down in 1924. The current one was built in 1951 and has been renovated since (centralpark.com). This Carousel is the setting for the somber ending of *Catcher in the Rye*. Holden meets with his sister, Phoebe, with whom he has been fighting because he has announced that he is leaving for California. After making up, he buys her a ride and is touched by how innocent and kind she is to him. While watching her ride the Carousel, he sits crying on a bench just as it begins to rain. Recounting the scene, he writes, “It was just the way she kept going around and around, in her blue coat and all. God, I wish you could've been there” (Salinger 213). I'm sure the Carousel has been the setting for many emotional happenings in New York City.

The American Museum of Natural History is the second-to-last stop on our tour. The original museum actually resided within Central Park and was designed by Jacob Wrey Mould and Calvert Vaux. Founded in 1869, the museum opened in Manhattan Square in 1877 and was a red-brick Victorian Gothic structure. In 1889, a Romanesque style building, designed by J. Cleaveland Cady, was opened on West 77th Street and became the museum we know today (Rosenzweig and Blackmar 351-357; Wikipedia). Holden shares a great love and appreciation for this museum, mostly out of nostalgia. On Sunday, Caulfield tries to meet up with his sister, Phoebe, whom he finds out may be at the museum through one of her friends. This part of the novel is particularly funny because her friend doesn't know what the name of the museum is, leading Holden to ask, “the one where the pictures are, or the one where the

Indians are?" (Salinger 119). Even more amusing is that when he arrives at the museum, he loses all interest in going and, in his words, "I wouldn't have gone inside for a million bucks" (Salinger 122).

The final stop on our tour is across the park at the Metropolitan Museum of Art, located at Fifth Avenue and 82nd Street. Holden goes to the museum to kill time while waiting for his sister and runs into two little boys who came to see the mummies. The two refer to themselves as "bruddas." Amused, Holden leads them to the mummies, but they run off shortly after as the little brother grows scared. This is when Holden notices that someone has scribbled "Fuck you" beneath the glass exhibit. This is as devastating to Holden as it is intriguing to the reader. Prior to coming to the museum, he left a note at Phoebe's school and noticed that someone had scribbled "Fuck you" on a wall. He vents, "That's the whole trouble. You can't ever find a place that's nice and peaceful, because there isn't any. You may think there is, but once you get there, when you're not looking, somebody'll sneak up and write 'Fuck you' right under your nose" (Catcher in the Rye 204). He even swears that someone will write it on his tombstone one day. Like the American Museum of Natural History, the Metropolitan Museum of Art was first designed by Vaux and Mould. But with the Victorian Gothic design going out of style and becoming very unpopular by the late 19th century, Richard Morris Hunt was commissioned to design the Met's Fifth Avenue wing in 1895, which set the motion for the museum to change its architectural style to its current Beaux-Arts influenced one (Rosenzweig and Blackmar 364-366).

I hope that you've enjoyed seeing the city through J.D. Salinger's most famous character, Holden Caulfield's eyes. These locations can be seen as very touristy, but are also important landmarks to native New Yorkers, no matter how hard they try to deny it.

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A Foot Long Tradition

Zachariah Hendrix

Stuff your face, split your guts, chug a soda and find room for another “HDB,” or hot dog and bun, as they call it, its time for the Nathan’s Famous hot dog eating contest! There are few things more American than the Fourth of July celebration that takes place at the corner of Stillwell and Surf Avenue every year in Brooklyn's very own Coney Island. Hosted by Nathan’s Famous, this nationally recognized eating competition has become a cornerstone in the history and over-the-top spectacles of Coney Island. The neighborhood agrees that the contest, as well as Nathan’s, is a huge part of the allure that brings people back to Coney Island again and again.

Hailed as the birthplace of the hot dog and the roller coaster, Coney Island has been a place for family fun and classic American entertainment for a very long time. Coney Island is a neighborhood that has been reshaped and taken on many different faces over the years, but one thing has always remained the same: Coney Island is a place for fun, excitement, and the weirdly incredible. Originally financed by railroad men and entrepreneurs who wished to exploit the increasing interest the public showed in ocean bathing, Coney Island began to take its shape in the 1880’s. It wasn’t long before the island was overtaken by technological advances in machinery and soon became a laboratory of amusement. Many high-end pleasure resorts and amusement parks were spawned on the Island. Great fires that mark the history of Coney Island burned entire resorts and parks to the ground. Sigmund Freud once visited the United States and reported, “The only thing about America that interests me is Coney Island.”

“Last stop... Coney Island.” As soon as you get off the train there it is, Nathan’s Famous. I spend as much time as I can at Coney Island in the summer. At the drop of a hat I will be off and running to get a chance to kick off my shoes and walk on the boardwalk in the sun or in the sand by the ocean. Though much has changed over the years, people still can't get enough of this anti-Disneyland get away. You can ask anybody around—and I did just that—and they will tell you Nathan’s is a staple of the neighborhood and the culture that surrounds Coney Island. Though at the little satellite Nathan’s on the boardwalk, customers line up thirty people deep, the real site is just around the corner. Wind your way through the kids lapping away at their cotton candy and begging their parents for more quarters, and just off the board walk you’ll find the flagship Nathan’s Famous. Here, under the forty-foot by thirty-foot billboard-tribute to the world's most legendary eating contest, you’ll find the happy and hungry masses that hope

to get their little taste of history. You can't go to Coney Island and not stop at Nathan's. I am a vegetarian and even I know that!

In 1916, Nathan's Famous opened and offered what at the time were then called tube steaks for half the price of nearby competitors. Nathan Handwerker, that's right, "Nathan," offered his hot dogs for 5 cents. To make sure the public would trust in his 5-cent dogs, he hired local bums and dressed them in lab coats and stethoscopes to attest to the fact that, "Of course Nathan's hot dogs are healthy... look how many doctors eat them." His plan worked marvelously, and Nathan's became the place to be during Coney Island's golden age, attracting many famous visitors including such luminaries as Princess Grace and Buddy Hackett.

According to local legend, in 1916, the first year Nathan's opened, four immigrants decided to settle an argument over who was more patriotic by having a hot dog eating contest at Nathan's. With very few exceptions, the contest has been held every year since with very few exceptions. In 1941 the contest was canceled to protest the war in Europe, and in 1971 as a protest to civil unrest and the reign of free love. Founded to express patriotism and love for the American way, it continues in the same tradition. With thousands of people crowding the single intersection at Surf and Stillwell Avenue, the contest has become an American pastime that draws in large crowds and lots of money for the neighborhood. While speaking with a representative from Nathan's Famous, I was informed that the contest brings not only a sense of nostalgia and pride to the surrounding neighborhood but also makes a donation of 100,000 hot dogs on the day of the contest to Food Bank For New York, a hunger relief charity.

The prize to be won is a mustard yellow jewel-encrusted belt of undisclosed worth that resembles a heavyweight championship-title belt. Until recently, the belt resided in the reigning 6-year champion's, Takreu Kobayoshi, homeland of Japan. However, in 2007 it was time to bring it back home, as Joey "JAWS" Chestnut gorged his way into the record books by beating Kobayoshi. As the now defending champion took on Kobayoshi and other pro-eaters in 2008, the contest again proved to have enormous crowd appeal; over 45,000 spectators were in attendance and another 1.6 million tuned in from home to watch the fourth of July spectacle as it was televised on ESPN.

Nathan's contribution to Coney Island is not one easily measured in numbers. Nelson Rockefeller once said "no one can be elected in New York without being photographed eating a hot dog at Nathan's Famous" and, ever since, candidates from every borough of New York City make Coney Island one of the mandatory stops in their campaigns. Although Coney Island has been around a long time and owes its popularity to many things, Nathan's Fourth Of July Hot Dog Eating Contest is certainly near the top of the list. With its rich and interesting history, the contest has found itself right at home in the slightly off-color history of Coney Island.

Industry Profile: Fraunces Tavern

William Van Ormer

Sometimes, one must peel back the layers of sky-scrapers in New York City to uncover the history that lies within. Nestled in Wall Street, one of the busiest financial districts of the world, lies a seemingly out of place, quaint, little building. Small in stature compared to its surrounding structures, this tavern has housed more historic events than any other of its kind. Originally built and intended to be a mansion by Etienne De Lancey in 1719, it was sold to Samuel Fraunces in 1761. To this day, the establishment bears that man's very same name, and is still called "Fraunces Tavern."

To catalog the events that took place in Fraunces Tavern in their entirety would take a great many words. The tavern was host not only to great Generals, like George Washington, but also to the common citizens of lower Manhattan. Aptly nicknamed, "The Queen's Head" during the pre-Revolutionary period, the tavern was a networking center for the city's politically inclined. When the city was captured, the tavern was used as a barracks for the highest ranking officers in the British army. Interestingly, Samuel Fraunces remained the proprietor under the employ of the newly arrived British Generals. Nevertheless, during this occupation, he served the revolution as an American spy against the Royal Army from year 1776 to 1783.

When the continental army finally drove out the British forces in New York, it was to the former "Queens Head" that Washington called his trusted officers together, only to resign his commission in a stroke of modesty. He was quoted as saying "With a heart full of love and gratitude I now take leave of you. I most devoutly wish that your latter days may be as prosperous and happy as your former ones have been glorious and honorable." This pious gesture went down in history as the one time that a great leader would forfeit absolute power and set the stage for the forming of national democratic government. It is for these reasons, that Secretary of State Colin Powell chose this location to have the G-8 Ministerial Working Dinner in 2004.

After the Declaration of Independence was signed, Fraunces Tavern was used as an office for governmental branches such as the Department of Foreign Affairs and the Department of War and the Treasury. Later, in 1788 it returned to being a tavern, hosting lectures, dances, dining events and even a polling station. As New York City flourished into the 1800s, the Tavern met the growing housing demand by providing room and board to transients. At the turn of the next century, in year 1906, the tavern was renovated to look as it had in the

18th century when Washington had been there. The landmark's new purpose was to be a museum with a small restaurant. Officially, it was designated a New York City landmark in 1965. It is owned and operated by "The Sons of the Revolution in the State of New York, Inc."

Today, the restaurant of the tavern is considerably upscale. While they do not enforce a dress code, the financial workers of the area that frequent the establishment lend a formal atmosphere with their business attire. The tables are adorned with plain, white table cloths and napkins. Each table, with settings, is accompanied by one lit candle. While these candles are real, the walls are affixed with electric, faux candles, which have replaced those lit with gas, and before that, actual wax candles. Framed along the walls, are countless documents, weathered and aged. They appear to be very old legal or military documents, and if not for the explanation on plaques next to them, would be indecipherable. A mural of New York's harbor in 1717 covers the southern wall of one of the dining rooms. The food is fine and well prepared and the service is attentive. The bar of the tavern, though not as stately or as charming as the dining room, contains more recent historical artifacts such as commemorative plaques to presidents or war campaigns from the last hundred years.

The museum contains a wealth of revolutionary era paraphernalia, including muskets and swords, busts of Benjamin Franklin, and correspondence between famous Generals throughout history. A copy of the United States Constitution is also on display in the middle of the gallery, with its history explained. In addition to the gallery, "The Long Room" is also on display and set to look as it might have when George Washington addressed his officers in 1783.

In December, 2009, the "Magna Carta" was on display in the Fraunces Tavern Museum. The 13th century English document was an influential framework for the Founding Fathers when they wrote the U.S. Constitution and Bill of Rights. The Latin words "Magna Carta" translates to "Great Charter," and this document is most notably known for its pronouncement that no man should be considered above the law. Written by English Barons, it was drawn up to forcibly limit King John's power in 1215 A.D. This parchment copy is one of four extant and is normally kept at Lincoln Cathedral in England. According to an article in *The New York Times*, "the historical document is insured for about \$30,000,000" for its trip to the United States.

Whether for a casual pint of ale after work, or a whole day of historic immersion, Fraunces Tavern has provided a gathering place for all classes of people throughout history and continues to do so today.

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Unwrapping Gifts at Dinnertime

David A. Fiumano

I remember when I was a little boy my mother would sometimes make meatloaf on the weekends. I always enjoyed it because I found it interesting how meat can look like a loaf of bread. One evening at dinnertime I was surprised to find that there was something special about that night's meatloaf. It had hard cooked eggs hidden in the middle! My mother called it meatloaf surprise. At such a young age, I was mystified as to how the eggs got into the middle of the meatloaf. It felt like Christmas when you are opening a gift and you can't wait for the surprise inside. I have always wanted to make meatloaf like that but was never sure how to do it or where the idea came from.

After some research, I found that in the 1940's people would buy ground beef because, during war times, it was cheaper than other types of meat. A favorite way of serving the ground beef was as meatloaf. It was often served in two popular forms, stuffed meatloaf, with a line of hard-boiled eggs baked into the middle or frosted meatloaf that was covered in mashed potatoes. Regarding the stuffed version, which I remember from my childhood, I decided to ask the source of this food memory, my mother, how she made it. To my surprise, it was quite simple; "It's really easy, all I use is ground beef, salt, pepper, egg, and bread crumbs" (I. Fiumano, personal interview, April 18, 2009). There were no other components to it. What I have added to my mother's original recipe are some different flavor components such as onion, garlic, a glaze, herbs and spices. I have seen some recipes that call for the addition of diced carrots and bell peppers; however I have preferred to keep the meatloaf recipe fairly simple.

My expectations of the dish were somewhat high. I always enjoyed it as a child and I was pleased with my results. Before making the dish, I couldn't help but worry that the eggs would be overdone from being cooked again in the oven, but, in the end, they came out just fine. The other concern was the layering of the meat and hard cooked eggs. I didn't want the layers to come apart easily after the loaf was finished cooking. By compressing each, the layers stayed in one piece without crushing the hard cooked eggs. As for actually cooking the meatloaf, I used a loaf pan as a mold, then turned the meatloaf out and cooked it on a sheet pan. After a few tests and some minor adjustments, it came out great.

Fiumano Meatloaf Recipe

Ingredients

6 ounces croutons
1/2 teaspoon ground black pepper
1/2 teaspoon cayenne pepper
1 teaspoon chili powder
1 teaspoon dried thyme
1/2 onion, roughly chopped
3 whole cloves garlic
2 pounds ground beef
1 1/2 teaspoon kosher salt
1 egg
Hard cooked eggs

Directions

Heat oven to 325 degrees F.

In a food processor bowl, combine croutons, black pepper, cayenne pepper, chili powder, and thyme. Pulse until the mixture is of a fine texture. Place this mixture into a large bowl. Combine the onion and garlic in the food processor bowl. Pulse until the mixture is finely chopped, but not pureed. Combine the vegetable mixture and ground beef with the bread crumb mixture. Season the meat mixture with the kosher salt. Add the egg and combine thoroughly, but avoid squeezing the meat.

Pack half this mixture into a 10-inch loaf pan to mold the shape of the meatloaf. Line the hard cooked eggs on the mixture and pack on the rest of the meat. On a parchment paper-lined baking sheet, turn the meatloaf out of the pan onto the center of the tray. Insert a temperature probe at a 45 degree angle into the top of the meatloaf. Avoid touching the bottom of the tray with the probe. Set the probe for 155 degrees.

Combine the catsup, cumin, Worcestershire sauce, hot pepper sauce and honey. Brush the glaze onto the meatloaf after it has been cooking for about 10 minutes.

For the glaze:

1/2 cup ketchup
1 teaspoon ground cumin
1 teaspoon Worcestershire sauce
1 teaspoon hot pepper sauce
1 tablespoon honey

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How to Quit Smoking

Stan Shur

Start smoking. In the beginning, smoke only on occasion, at parties or when you're out with friends. If anyone asks, your official position is that you're a non-smoker, on account of your infrequent smoking. If your parents confront you about smoking, deny everything. Tell them that the stench emanating from your mouth really belongs to your friend Jimmy who, unlike you, does happen to be a smoker. Tactfully explain the physics by which the smoke inhaled by Jimmy ended up invading your lungs. Call it second-hand smoke.

When you turn eighteen, smoke whenever you feel stressed out or something bothers you; a pack a day should do it. It's no longer necessary to hide the pack from your parents. They've known for years and have become quite complacent. Occasionally, they'll buy you a nicotine patch to wear, or some gum to chew, which you try but soon give up because neither matches the calm and alert state of mind engendered by your Parliaments. Neither looks half as slick either.

At a lounge in the city, strike up a conversation with a blonde named Stephanie, whose smile will warm your heart and whose body will melt your balls. Stephanie is the quintessential female, if such a thing exists. What you find most irresistible about Stephanie is the way she cracks up when you say something funny, then smacks your shoulder and says, "Oh stop." The more you talk to her, the better you feel about yourself. When she finishes her drink, ask her to step outside with you. She will. When you're out in the fresh air, ask Stephanie for her number as you remove the Parliaments from your jacket pocket and notice the supercilious look on her face when you bring a cigarette to your mouth.

"Sorry, but I don't date guys who smoke," she will say.

Determine that this is a no brainer. Toss the cigarettes into the receptacle beside you and say, "Do you date guys who just quit?"

How to Master Lion Dancing

Raymond Luong

Lion Dancing is a Chinese tradition that is used to mark new beginnings, such as weddings and grand openings of stores or restaurants, as well as to drive evil spirits away. Lion dancing is also a very big attraction on Chinese New Year. In addition to the somewhat expensive equipment required for lion dancing, a teacher and instrument players are also necessary. It is best to find these at a Lion Dance or Kung Fu Club.

First, of course, you need the lion. It consists of the head, tail and pants for the performers. Then, you have to get a gong, a drum and cymbals. It is very hard to find these instruments in New York. You need the best quality. These are made in China, made mostly by masters or old villagers. These items can be ordered online and shipped to you. The interior of the lion head is made of wood and some aluminum. There are four strings that connect together. When you pull on them, it makes the eyes blink and the ears move. There are also two handlebars, so you can hold the head up.

Next you need a place to practice and people to help. That's where the joining of a Lion Dance or Kung Fu club comes into play. The Sifu or Master will teach you the basics of lion dancing, the steps. There are two people inside each lion. After you have practiced at least two months, you can perform for people that hire you. At first you start off as the tail. As the tail, you follow the footsteps of the person that is playing the head. As you progress to be the head, you follow the sound of the music, the drums. The drummer plays different beats, and every beat is a different move. In some cases, the drummer will follow you. You have to get familiar with the music. All it takes is a lot of practice. You also have to be creative. If you mess up, just play it off, move around and be playful.

There are many styles of lion dancing. There are Traditional, Malaysian and Macau styles. Each style utilizes different stances and strengths. Malaysian is faster and swift, Traditional is fiercer and stronger, and the Macau is slow and smooth. As you practice more, you can stand on people's shoulders or sit on their heads while lion dancing.

Once you think you've mastered lion dancing, you can then learn to play the music. The music team consists of the gong, cymbals, and drum. The drum is the leader. The gong and cymbals follow the drums, but the cymbals also follow the gong at times. Each instrument plays a different beat. Usually the team consists of at least six people: one drummer, one gong player, and four cymbal players. Everyone is in uniform. You have to play very loud. There are also many styles to play the instruments: Traditional, Macau, and Malaysian.

Performing for weddings, grand openings and Chinese New Year puts a lot of pressure on you. You get very nervous and mess up sometimes. You want everything to go perfectly, but they're always some bad mess-ups. But don't worry about it. Practice makes perfect. When you do perform, the first steps are bowing three times to show respect. After that, you can play around with the audience. After playing around, you go get the lettuce. The lettuce represents good luck. It is usually being held by either the store-owner or the bride and groom. When you get it, make it look like as if the lion is eating it. Be creative! Once you've got it, break it apart. Throw some lettuce out of the mouth to the left, right and then up in the air in the middle.

As you follow all these steps, you will gain lots of confidence and you will experience the adrenaline rush that comes with performing. You will also gain the respect of those that you've performed for. Lion Dancing is a big part of the Chinese culture. Many people adore the performances and are very happy to have had you perform for them. What really matters is that you have fun and feel good inside. Good luck!

The Process of Writing and Delivering Technical Information

Jersy Rodriguez

Introduction

Since writing is a process that requires a great deal of time and effort, writers must write, read, rewrite and reread until they feel that what they have produced will be pleasurable and clear to the intended readers. This report will demonstrate the steps involved in writing several different types of deliverables that students can use to express technical information, as well as analyze each deliverable in order for students to understand the components that make each one unique.

After evaluation of this report, students will be able to decide which deliverable is appropriate for conveying the technical information that they wish to present. Although each deliverable has some general guidelines that should be followed, these should not take away from the creativity of each individual's approach and writing process. This report will focus on the following deliverables used to present technical information:

- Technical reports
- Business plans
- Proposals
- Progress reports
- User guides

Technical Reports

As one of the longest reports students may write during their college careers, a technical report is a document that presents facts about scientific and technical information. The information for writing the technical report may come from various sources such as the library, but it can also come from non-library sources such as interviews, videos, and lab or field experiments. The first step is to plan your report. This step involves deciding the subject matter, defining the audience, defining the purpose, and deciding the appropriate type of technical report. Some of the types of technical reports are technical background reports which provide background on a topic and is also the most commonly written. Other types of technical reports are instructions, and primary research reports. A critical step in this process is defining the audience. Writers must always ask

themselves two questions: why does the audience need this information, and how will they access the information? Outline the technical report as suggested:

Plan your report:

- Decide the subject matter
- Define the audience
- Define the purpose

Decide the type of technical report

- Technical background report
- Primary research report
- Instructions

Ask yourself

- Why does the audience need the information you are providing?
- How will the information be accessed?

Include the following contents

- Historical background
- Definitions and descriptions
- Comparisons
- Problems and solutions

Business Plans

If you are an entrepreneur then I am pretty sure you have heard of a business plan. A business plan is just that, a plan for starting a new business or getting funding for a current business. Many people think that a business plan is just for starting a new business but that is not always the case. Business plans are also used when a business needs loans or investments to help them continue to grow. When it comes to technical writing courses, creating a business plan is a good option for the technical report. As previously mentioned a business plan is a type of technical report. Remember that whether or not you are actually or fictitiously starting a business you want to be serious, realistic, and factual. Your business plan should be well researched and well thought out. A business plan may include the following components;

- Company description
- Product/service description
- Market analysis
- Financial analysis

Some helpful resources for developing business plans are business plan archives, bplan.com, business plan software, and a business plan guide. Outline the business plan as suggested:

1. Describe the company
2. Start up plan
3. Background
4. Describe the product or service of the company
5. Analyze the market
6. Who are the intended customers?
7. How will the company reach those potential customers?
8. Market and Sales Projections
9. Profits and losses
10. Cash flow

Proposals

A deliverable similar to the business plan is the proposal. It seems every time you watch the news there is some talk about a proposal being made. So what exactly is a proposal? A proposal is essentially an offer to do a certain project for someone. Proposals are especially important for consultants and entrepreneurs. There are four types of proposals:

- Internal
- External
- Solicited
- Unsolicited

Internal proposals are written to someone within your organization and external proposals are written to someone outside your organization. Outline the proposal as follows:

1. Introduce the proposal
2. Present background
3. State what your purpose is
4. Discuss the benefits
5. Describe what the project would look like after completion
6. Provide a schedule
7. List your qualifications briefly
8. Lists the cost of the entire project as well as what resources will be needed
9. Review of the benefits and insist on the acceptance of your proposal

Remember that when it comes to proposals being persuasive is the name of the game so try to sound as persuasive as possible.

Progress Reports

In the professional world there usually comes a time where a progress report has to be written. A progress report informs a supervisor or client about the progress

that is being made on a project or something of that sort. Progress reports would most likely include how much of the work is complete, what is currently in progress, and what work remains to be done. Progress reports can be written in three different forms;

- Memo
- Letter
- Formal report

The writer can decide which form is appropriate for the situation. Provide as much detail as possible since supervisors and clients want to know pretty much everything that is going on with a project. Progress reports can be analyzed to determine whether or not things are going as planned and people are doing their jobs correctly. Be sure to include the following components:

- Purpose of the project
- Project objectives
- Timeline, including project beginning and end dates
- Names and titles of individuals working on the project
- Key project phases

User Guides

Everyone in the world has looked at user guides at some point, whether to figure out how to assemble something or to learn how to operate a piece of machinery. User guides contain instructions and can be the size of a book. User guides instruct users how to use a certain product and they usually come with the purchase of a new product, such as a car, television, or computers. User guides have many components such as front and back covers, title pages, trademarks, warranties, and appendices. User guides can provide operating instructions on nearly anything. User guides should include the following:

1. Front cover
2. Title page
3. Copyright notice (if any)
4. Table of contents
5. Instructions
6. Glossary defining all key words and acronyms
7. Index
8. Back cover

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Architectural Letter

Nigel Emmanuel

Dear Emma;

I am writing you to let you know about my visit to Saint Madeleine basilica in Vezelay, France. Saint Madeleine, known as a pilgrimage church, was built from 1089-1206. It is the largest Romanesque church in France and guards the relics of St. Mary Magdalen. My first view of the church from afar is of an overwhelmingly large stone structure with arch windows. As I approach the front (west), I see a combination of Romanesque and Gothic architectural styles. There are three main doorways to enter the church; above each door is a semicircular tympanum. The central tympanum has carved stonework depicting the Last Judgment; above it is a gothic gable, to the north, a gallery, and to the south, a tower. As I enter into the narthex, there are richly carved sculptured internal tympanums. The central narthex tympanum depicts the Pentecost, the north tympanum depicts the Ascension, and the south tympanum depicts scenes from the Nativity. As I walk into the 200 foot long nave, the space is adorned by sunlight emanating through the clearstory and aisle windows. The nave is separated from the aisles by engaged columns and arches made of pink and grey stones, which divide each groin vault above. The sculpted capitals depict Biblical stories, ancient legends, and mythological creatures, which are nestled within delicately carved foliage. In the Gothic choir and apse, white stonework is used for the walls and columns and arches support an upper gallery. Above this are clearstory arch windows that give the space a sense of airiness and lightness. Beyond the Gothic choir there are five chevets with large arch windows. I even had a chance to enter the crypt, which has a groin vaulted ceiling resting on circular columns, where the relics of St. Mary Magdalen are kept.

So my friend, this was my fascinating visit to this magnificent church, which left me amazed by the skillful craftsmanship and many architectural features, especially the stone carvings. I will write again soon, probably about another historic building.

Yours truly,

Nigel Emmanuel

Willets Point Redevelopment: A Euphemism For Eviction

Kelly Mejia

Willets Point, an area in the New York City borough of Queens, has been a topic of debate for many decades. This area, also known as the "iron triangle," is a very unattractive but renowned destination for people who are looking to get their cars fixed up. It is home to around 250 auto shops and 1,300 workers (www.nycedu.com). Redevelopment for Willets Point has always been a complex problem and has often been delayed. Even now with a new official plan for a renovated Willets Point, the controversy continues. For, although a redeveloped Willets Point will improve the neighborhood's appearance and safety conditions, current workers will lose their jobs and businesses after having invested years of hard work in them.

For many years, the people of Willets Points have been trying to improve the area. Julia Vitullo-Martin is a journalist who wrote an article on her views on the redevelopment plan. In Vitullo-Martin's article "Yes! Redevelop Willets Point," Vitullo discusses the area's conditions and how the government has ignored them for so long. The streets of Willets Point are filled with huge potholes that flood when it rains. There are no sidewalks or sewer systems. There is a complete lack of sanitation or any care for what Vitullo-Martin calls "probably the most polluted 60 acres in New York" (www.manhattan-institutue.org). In the past, the government has chosen to overlook the problems with Willets Point, but now the government has decided to improve the area.

In John Lauinger's article, "Willets Pt. Called Blight On City," Lauinger describes the negative aspects of Willets Point as including both crime and pollution. A blight is a neglected or rundown urban area. This is what Willets Point has become due to the government's unwillingness to take care of the area's basic needs, many illegal issues and unsanitary conditions occur. (Daily News. www.lexisnexis.com)

To rid the city of this blight, the New York City Council has approved the latest redevelopment plan for Willets Point. Mayor Michael Bloomberg and his administration have negotiated long and hard to acquire property for the \$3 billion plan, explains Michael Frazier's article "Council backs Queens Plan." The entire redevelopment plan consists of incorporating sewer systems, affordable housing, hotels, the relocation of all the current businesses in Willets Point (worth \$3 million), and job training for all of the approximately 1,300 workers who are affected by the redevelopment. And, ridding the city of this blight isn't

all that Mayor Bloomberg says the plan is good for. In Matthew Shaer's article, "Going 'green' has Willets Point seeing red," Shaer mentions that Mayor Bloomberg claims the plan will also create a new "'green" Willets Point and will help the environment, but Shaer disagrees. The new Willets Point might be the first 'green' neighborhood, but getting rid of the junkyard in Queens will only make people go elsewhere to get their cars destroyed. As Shaer says, "We won't eliminate toxic runoff, the problem would only shift" (www.features.esmonitor.com).

For supporters of the most recent plan, there appear to be many benefits to the redevelopment of Willets Point.^{9*} The corporation in charge of the redevelopment for Willets Point anticipates that construction will begin very soon. The New York City Economic Development Corporation has even created a website with an estimated timeline of when major advancements will be made. They expect to create more than 5,300 permanent jobs and 18,000 construction jobs from the redevelopment plan. The NYCEDC is very optimistic about the outcome. They know Willets Point has a lot of potential and have included renderings of what the area will look like in the future. During the year 2009, the corporation will finalize all negotiations and site acquisitions. By 2010, they expect to begin construction. (www.nycedc.com)

Despite the possible benefits of the redevelopment, the question remains what will happen to the approximate 1,300 workers who have dedicated their lives to their businesses. Willets Point is the destination for a large amount of people who need to get their cars looked at. It is home to about 250 auto shops and the largest distributor of Indian food in the nation. All of this is mentioned in a video, provided by You Tube. This is a video of some of the council members and business owners that are opposed to the redevelopment shows all the negative aspects of the plan. On April 9, 2008, a lawsuit was filed against the City of New York. (www.youtube.com) Various representatives gathered in City Hall and explained the unfair use of eminent domain, as well as the injustice towards all the workers who now have to be relocated, instead of having their businesses helped. Council members Hiram Monserrate, Helen Sears, Eric Gioia, Tony Avella, Leroy G. Comrie Jr., Diana Reyna, David I. Weprin, James Sanders Jr., attorney Michael Gerrard, and several of the business owners of Willets Point all defended their rights as citizens of the city and the injustice that was being made. They believe that instead of taking over their land, the city should have just given them an infrastructure to begin with. As tax payers of the city, they deserve to

* Although this was the first plan to be seriously considered and accepted for redeveloping Willets Point, many other plans have been proposed. The closest plan to the NYCEDC's plan was one proposed in May 1993 by Claire Shulman, the president of the borough of Queens at the time. The book Willets Point: A New Direction lays out the entire plan, including the letter of proposal written by Shulman.

have their businesses helped, not destroyed. There is no one to blame for the conditions of Willets Point but the city, for its neglect. The unfair use of eminent domain was discussed as well. Council Member Eric Gioia said, "The government said 'We'll only use eminent domain if we're forced to use eminent domain.' That's like walking to a negotiation, putting a gun on the table and saying 'I'd like to strike a fair deal, I'll only use the gun if I have to.'" (www.youtube.com) The government using eminent domain whether or not the business owners agree to the conditions and compensations does not really give the business owners much of a choice. They are left either with monetary compensation or simply empty-handed.

Currently, the plan for redeveloping Willets Points remains the same. According to NYCEDC, "design work is underway for off-site infrastructure improvements which will be necessary to support the redevelopment." The redevelopment may appear well planned out and thought through, but it is also unfair to the workers of Willets Point who know nothing outside of what they already do for a living. Almost all of the 1,300 workers are immigrant mechanics. They have done nothing more than dedicate their life to running their businesses. The fact that the government says they will get relocated and job training, won't give them decades back of hard work in an area that didn't even have an infrastructure. Willets Point definitely has potential, but the government may be going about redeveloping the area the wrong way. The business owners of Willets Point deserve to have a chance at owning well developed businesses in a livable area. And instead of spending so much money during these financially unstable times, the government could spend less simply trying to improve what is already there, which might be a junkyard but is also a piece of Queens history.

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The Artificial Teacher

Frantz St. Valliere

In Flannery O'Connor's "The Artificial Nigger," from the short story collection [A Good Man is Hard to Find](#) (1955), the white grandfather, Mr. Head, takes his eleven-year-old grandson, Nelson, on a day trip to Atlanta. The reason for this trip is not only to tour the city, but for Mr. Head to prove a point. It will be the first time that Nelson will see a black person. Once they get to the city, they get lost, and Mr. Head, who is supposed to be responsible for Nelson, proves his own ignorance by deserting him in the street as part of a mindless prank. When he can't find his grandfather, Nelson, in a state of panic, accidentally knocks down a woman, who then threatens to call the police and stirs up a crowd of people. When asked if he is related to Nelson, Mr. Head denies even knowing him, saying he has never seen the boy. Their relationship drifts apart after this incident. But after a few miles walking far apart from each other, they strangely come together when they happen upon a piece of racist lawn furniture that Mr. Head refers to as an "artificial nigger." This lawn piece is about Nelson's height. It holds a watermelon in its hand and is smiling. The figure's eyes are chipped and it looks miserable. Nevertheless, both Nelson and his grandfather experience a sense of "terrible excitement" (257) as they look at it and this feeling of racial supremacy reunites grandfather and grandson. Why is this lawn piece very special to them, why did it bring them together, and what is the "terrible excitement" that they both share?

To understand this feeling, the reader needs to study their earlier interactions on the train to Atlanta. At one point, Mr. Head talks to a nearby white passenger about his objectives. He wants to make sure that Nelson can recognize a Negro when he sees one. Most of the train ride, it seems Nelson has slowly pushed himself away from Mr. Head, but their relationship changes when Mr. Head takes Nelson on a tour of the train. First they visit the dining car where Mr. Head points out a black passenger eating a meal: "'They rope them off,' Mr. Head explained. Then he said, 'Let's go see the kitchen,' and they walked the length of the diner but the black waiter was coming fast behind them" (256). This scene begins with a very questionable statement. Mr. Head says, "They rope them off." It seems like Mr. Head believes that Negroes are like animals. It may also have been his first time seeing a Negro working to earn money. The scene continues when one of the black waiters intervenes and shouts at Mr. Head:

"Passengers are not allowed in the kitchen!" he said in a haughty voice.
"Passengers are NOT allowed in the kitchen!"

Mr. Head stopped where he was and turned. "And there's good reason for that," he shouted into the Negro's chest, "because the cockroaches would run the passengers out!" (257)

Mr. Head first states that Negroes have been "roped off." Now, he says that Negro people are "cockroaches" or pests. The scene continues with the narrator reporting on the crowd's reaction to Mr. Head's "joke":

All the travelers laughed and Mr. Head and Nelson walked out, grinning. Mr. Head was known at home for his quick wit and Nelson felt a sudden keen pride in him. He realized the old man would be his only support in the strange place they were approaching. He would be entirely alone in the world if he were ever lost from his grandfather. A terrible excitement shook him and he wanted to take hold of Mr. Head's coat and hold on like a child (257).

Nelson understands what has happened in this scene, and he is able to share this feeling with Mr. Head. The "teacher," as fellow student Philippe Balan described Mr. Head, demonstrates to the "student" what racial supremacy is and how it can overpower people of the non-color race. Nelson notices that Mr. Head's quick-witted response is what made them powerful in this scene. Nelson feels that his grandfather's "quick wit" is his protection in the world. He feels like he needs to learn more about the world and Mr. Head would be the best source for learning. Without Mr. Head, he feels he would be powerless.

Nelson will experience this feeling of powerlessness later in the story when Mr. Head abandons him in public. After touring the city all day, Mr. Nelson and Nelson are tired, and Nelson falls asleep by the curbside. Mr. Nelson decides to play a game and hide from Nelson. When Nelson wakes up and does not see his grandfather anywhere, he panics and accidentally knocks down an old lady. When Mr. Nelson reappears and sees a gathering crowd, he, too, panics and denies that he knows his grandson. The bond between grandfather and grandson is shattered.

The mystery of this story revolves around the relationship between two people and an object. For the bond between Nelson and Mr. Head is restored after they stumble upon a piece of racist lawn furniture displayed in the yard of a white homeowner. In the following passage, the narrator describes the exchange between Nelson and Mr. Head and how their communication begins to be strengthened through their encounter with the lawn piece:

He had not walked five hundred yards down the road when he saw, within reach of him, the plaster figure of a Negro sitting bent over on a low yellow brick fence that curved around a wide lawn. The Negro was about Nelson's size and he was pitched forward at an unsteady angle because the putty that held him to the wall had cracked. One of his eyes was entirely white and he held a piece of brown watermelon.

Mr. Head stood looking at him silently until Nelson stopped at a little distance. Then as the two of them stood there, Mr. Head breathed, "An artificial nigger!"

It was not possible to tell if the artificial Negro were meant to be young or old; he looked too miserable to be either. He was meant to look happy because his mouth was stretched up at the corners but the chipped eye and the angle he was cocked at gave him a wild look of misery instead.

"An artificial nigger!" Nelson repeated in Mr. Head's exact tone.

The two of them stood there with their necks forward at almost the same angle and their shoulders curved in almost exactly the same way and their hands trembling identically in their pockets. (268)

Both have a strange and scary reaction when they set eyes on this lawn piece for the first time. It is as if they had never seen something as beautiful or as special. For the reader the problem is trying to understand what makes the lawn piece so special that it makes them exclaim "artificial nigger." What is more confusing is the continuation of this scene:

Mr. Head looked like an ancient child and Nelson like a miniature old man. They stood gazing at the artificial Negro as if they were faced with some great mystery, some monument to another's victory that brought them together in their common defeat. They could both feel it dissolving their differences like an action of mercy. Mr. Head had never known before what mercy felt like because he had been too good to deserve any, but he felt he knew now. He looked at Nelson and understood that he must say something to the child to show that he was still wise and in the look the boy returned he saw a hungry need for that assurance. Nelson's eyes seemed to implore him to explain once and for all the mystery of existence.

Mr. Head opened his lips to make a lofty statement and heard himself say, "They ain't got enough real ones here. They got to have an artificial one" (269).

In this scene the narrator illustrates that the roles of teacher and student have switched. He states, "Mr. Head looked like an ancient child and Nelson like a miniature old man" (269).

As both of them stare at the artificial Negro, Mr. Head feels as if he should apologize for his actions earlier in his adventure with Nelson; however, he feels he is too good to apologize. Mr. Head's pride is eating him alive. Normally when a person is to blame for a situation he caused, that person has a sense of guilt and would apologize. That did not happen in this scene. Instead, Mr. Head says, "They ain't got enough real ones here. They got to have an artificial one," and Nelson agrees. These words brought about a feeling of

“terrible excitement” for both grandfather and grandson, just as the grandfather’s joke did in the previous scene when they travelled on the train.

Why did the artificial Negro bring them together? After Mr. Head deserts his grandson in order to avoid trouble with the law, this lawn piece creates this renewed connection between them. How can something so absurd repair a broken relationship between people? It turns out the only time they can come together is when they share the same thought about black people. Especially when they stare at the artificial Negro, they have that same feeling. Their wavelengths are in sync only when they judge people of a different color. Mr. Head does not need to apologize to his grandson; as long as they can judge people of a different race, they can come together.

Mr. Head is indeed racist; however, his main problem is his fear of losing his grandson. Nelson believes he can handle things on his own. Mr. Head needed material to keep Nelson by his side. What better way to do it but the thought of whites being on the top and blacks being on the bottom of the racial triangle? He knows that beliefs about racial supremacy are what brings them together.

Even though the situation with the artificial Negro may appear too odd to bring people together in real life, the situation in the story is almost the same as everyday life. One prime example is when my mother used to tell me something I didn’t want to hear. On a few occasions when she was wrong, she never apologized because she has a huge sense of pride. Instead most times, she would do something special for me as a way to apologize and I would forgive her. The choreographer Bill T. Jones choreographed a dance performance based on this story, and in it a flying chair in the background represented the Artificial Nigger. The metaphor presents a great way to sense Mr. Head and Nelson’s feeling for the lawn piece. If a person were to see a flying chair with no strings attached, they would react to it.

Learning to Hate

George Williams

In “The Artificial Nigger,” from the collection of short stories entitled A Good Man is Hard to Find (1955), American author Flannery O’Connor tells the story of a racist southern grandfather who takes his naïve grandson on a day trip to Atlanta to teach him a lesson about life. During the course of this outing, they learn more about each other than they would have liked, or had planned. The grandfather has prepped Nelson for the trip by lecturing him about the dangers of the big city and warns him that it is overrun with “niggers.” Nelson is still excited about going to visit the place of his birth, and he has not formed any opinions of his own about Negroes.

Mr. Head insists that the boy accept his beliefs and not question his authority. Nelson challenges his grandfather constantly and tries to prove how much smarter he is than his grandfather. The grandfather is not smart enough to win any debate with the boy, so whenever Nelson gets the best of him, Mr. Head changes the subject to Negroes; he does this so he can direct Nelson’s attention away from his own inadequacies. He uses this strategy to dissuade Nelson from leaving him and the small community they live in and from moving to the big city.

Mr. Head camouflages his fear of Nelson leaving him by expressing racist behaviors and attitudes. He can only prove his nobility by belittling others. Mr. Head’s intention is to pass his small minded racist views onto Nelson so that he does not leave him, but remains in their small rural community.

His beliefs are so strong that he is convinced that he is on a moral mission to save Nelson. Mr. Head intends to teach Nelson a lesson, or lessons, to make the boy feel afraid of being in the city, and afraid of the people who live there. Mr. Head uses a series of encounters with strangers and objects that are unfamiliar to the boy to teach his lessons. He seeks to invalidate the unfamiliar to convince Nelson that what is familiar is safe. In the process, the grandfather succeeds by the end of the story in proving that racism is a learned behavior passed from generation to generation.

On their train ride to Atlanta, Mr. Head unexpectedly sees a Negro man pass through their car. He uses this Negro stranger to teach Nelson what a “nigger” is:

“What was that?” he asked.

“A man,” the boy said and gave him an indignant look as if he were tired of having his intelligence insulted.

“What kind of a man?” Mr. Head persisted, his voice expressionless.

“A fat man,” Nelson said. He was beginning to feel that he had better be cautious.

“You don’t know what kind?” Mr. Head said in a final tone.

“An old man,” the boy said and had a sudden foreboding that he was not going to enjoy the day.

“That was a nigger,” Mr. Head said and sat back. (255)

This is Nelson’s first experience actually trying to distinguish a difference between Blacks and Whites, and the language that Mr. Head uses in teaching Nelson this lesson is very important. “What is that?” Mr. Head asks Nelson when he points out a Black stranger. The way Mr. Head phrases the question gives Nelson the message that the Black man is an object rather than a person. This language is deliberate and intended to teach Nelson to objectify Negroes. When the boy answers the question by saying that it’s “a man,” that answer is not what Mr. Head wants. Mr. Head keeps questioning Nelson and refuses to accept any answer that identifies the Black man as a person. When Nelson finally becomes frustrated by and suspicious of his grandfather’s motives, Mr. Head supplies him with his racist label for the Black man. After evoking an emotional response from his grandson, the grandfather is able to link the anger and frustration that Nelson is feeling to the Black man. The narrator reports about Nelson, “He felt that the Negro had deliberately walked down the aisle in order to make a fool of him and he hated him with a fierce raw fresh hate; and also, he understood now why his grandfather disliked them” (255-256).

Mr. Head continues the lesson by using a White passenger seated nearby. He creates an alliance with the White stranger to embarrass Nelson: “‘That’s his first nigger,’ he said to the man across the aisle” (255). The White passenger is not interested in Mr. Head or Nelson, but how the grandfather uses him as a witness to the lesson is important to the lesson. The grandfather moves closer to the White man to give Nelson the impression that all Whites are in agreement with his views and by not thinking the way they do, he is not as smart as he should be. The grandfather’s criticism that he “doesn’t know a nigger when he sees one” shames Nelson in front of the stranger. When Nelson connects the Negro to his embarrassment, he then forms a dislike and hatred toward not just the Negro man on the train but all Negroes. In this lesson, Mr. Head succeeds in teaching Nelson who to direct racism to.

Mr. Head next uses a situation to demonstrate how to rob an individual, in this case, Nelson, of their humanity. After spending the day touring the city, the grandfather plays a trick on Nelson and makes him think he is alone in the city. He hides from him when Nelson falls asleep on the curbside. When Nelson wakes up from his nap and cannot find his grandfather anywhere, Nelson panics and causes an accident where a White woman is injured. As a result of the accident an angry group of Whites who threaten him with police action confronts Mr. Head. To avoid having to explain his actions to the police, and for fear of being humiliated in front of his grandson, Mr. Head decides to deny knowing Nelson and walks away, leaving Nelson to face the mob alone.

Only when the grandfather can control the details of the lesson is he successful. He fails in the following lesson because of outside interference:

The women all turned on Mr. Head. The injured one sat up and shouted, "You sir! You'll pay every penny of my doctor's bill that your boy has caused. He's a juve-nile delinquent! Where is an officer? Somebody take this man's name and address!"

Mr. Head was trying to detach Nelson's fingers from the flesh in the back of his legs. The old man's head had lowered itself into his collar like a turtle's; his eyes were glazed with fear and caution.

"Your boy has broken my ankle!" the old woman shouted. "Police!"

Mr. Head sensed the approach of the policeman from behind. He stared straight ahead at the women who were massed in their fury like a solid wall to block his escape, "This is not my boy," he said. "I never seen him before."

He felt Nelson's fingers fall out of his flesh.

The women dropped back, staring at him with horror, as if they were so repulsed by a man who would deny his own image and likeness that they could not bear to lay hands on him. Mr. Head walked on, through a space they silently cleared, and left Nelson behind. Ahead of him he saw nothing but a hollow tunnel that had once been the street. (265)

This scene is another demonstration of the lengths the grandfather will go to fulfill his mission. It shows his poor judgment and lack of character. His decision to hide from Nelson was desperate and reckless. Mr. Head's lesson is to prove to Nelson how dependent he is. Even though Mr. Head hides in a place where he can see Nelson, his determination to break Nelson's independent will is more important to him than Nelson's safety. When Nelson wakes from his nap and realizes he is alone, he panics and searches for his grandfather. The grandfather would have been satisfied with making the boy feel alone, but Nelson's unexpected flight creates a more complicated situation for the grandfather.

When the grandfather catches up to Nelson and is confronted by the crowd of Whites, what he does next could be motivated by his fear or his need to complete his mission no matter what. We know he is intimidated of city people because he is ignorant of their way of life. He also feels inferior to educated Whites because he is deficient in his own education. However, the grandfather may have just seized another opportunity to teach Nelson an even harsher lesson.

Because Mr. Head is Nelson's only kin, when the grandfather denies him he is taking away his identity and in part his humanity. The act of denial by the grandfather is so harsh that it desensitizes Nelson completely. Nelson is so offended by his grandfather it paralyzes him. The grandfather is Nelson's only connection to his humanity and self-worth. In spite of the dynamics of their relationship, it's Nelson's most important, if not only, relationship. The grandfather severs the connection between them by denying Nelson. He leaves Nelson feeling obliterated and overwhelmed with hate and hopelessness. This lesson might be considered a failure in one aspect, but the grandfather may have inadvertently laid the groundwork for the success of his greater mission.

Toward the end of the story, Mr. Head uses an object to teach Nelson how to view Negroes as objects. As they are wandering through a white neighborhood, the Heads discover a foreign object. The state of mind they were in just prior to seeing the object was so intense that they might have remained estranged forever. The grandfather was in a state of Hell because of his shame at what he had done to Nelson. Any hope he had of Nelson respecting him and accepting his views was gone. Nelson had only contempt for the old man and thought only of rejecting him and everything he stood for. The narrator describes the scene:

Mr. Head stood looking at him silently until Nelson stopped at a little distance. Then as the two of them stood there, Mr. Head breathed, "An artificial nigger!"

It was not possible to tell if the artificial Negro were meant to be young or old; he looked too miserable to be either. He was meant to look happy because his mouth was stretched up at the corners but the chipped eye and the angle he was cocked at gave him a wild look of misery instead.

"An artificial nigger!" Nelson repeated in Mr. Head's exact tone. (268)

The site of this "Artificial Nigger" is so confounding to the two of them that it forces them to unite as one just to process what they are seeing. Finding this object validates the beliefs of the grandfather by presenting a Negro as an actual inanimate object. Because they have never before seen anything like it, they both can accept that it is supposed to be a replacement for a real person. They choose to believe this so order can be restored in their world.

When they find the object, there is no one there but Mr. Head to explain to the boy what it is and what it really represents, so the grandfather can present it to Nelson in a way that fits in with his objective. He has to keep Nelson

ignorant of the opinions of others to control his thinking. The grandfather explains to Nelson that the decorative object is a Negro. He uses the object to teach Nelson that Negroes are not human like them, but objects that can be manufactured.

After their day in Atlanta, the Heads have had a wide range of experiences with Negroes and Whites. The world outside of their community is so foreign to them that they have no desire to be a part of it. Mr. Head's experience in the past and on this trip confirms his mistrust for people who are not like him. By the end of the day, Nelson, with all the curiosity and innocence drained from him, is resigned to his grandfather's way of life.

“Digitization, Open Systems, Implants: Key Trends At 2009 IDS”

Karen Hinojosa

Despite the recent global economic crisis that took hold on the global scale in 2008, the growth of dental technology does not seem to be affected. Reporting on the 2009 International Dental Show (IDS) at Cologne, Germany, Kim Molinaro, managing editor of the magazine LMT Lab Management Today, discusses exhibits from over one hundred and seventy companies currently working with CAD/CAM systems, a technology that was once deemed a futuristic approach in the creation of dental prostheses.

In her article “Digitization, Open Systems, Implants: Key Trends at 2009 IDS,” Molinaro profiles the latest impression scanner, the D700, which scans an impression of a patient’s mouth and allows the technician to create a digital model instead of a physical model. Running forty percent faster than the older D640 scanner, the D700 contains a two camera system and utilizes a three axis system that retrieves a finely detailed digital positive reproduction. The file is then transferred onto a model-making machine where a tangible model is built. This enables a company to produce many more restorations than would be possible through manually pouring a model. Thus the quantity of dental restorations completed increases as well as the number of clients served per month.

The face scanner offered by the companies 3 Shape and Pritidenta allows the machine to take three scans of a patient’s facial and tooth anatomy and makes a three dimensional image of before and after photos of how teeth will appear after a restoration is complete. This technology also helps a dentist prepare the tooth in order to get the desired result. Pritidenta’s 3-D Face Scanner uses a selection of standardized crowns that are added to the facial image.

Competition is growing in the booming implant industry. According to Molinaro (2009), “Just as in 2007, implant companies had a huge presence in our show...[but now] there’s a lot more price competition than there used to be” (16). In the United States, zirconia implants are only offered by the company Z-Systems AG, which has launched a new product. The Z-Look3 creates an implant without a visible metal shade at the gingival third of the tooth. Furthermore, another company, Straumann, is currently bringing out a new product called Roxolid, which produces a gray colored implant made out of titanium and zirconium that is both practical and aesthetically pleasing.

There seems to be a sense of relief that there is an industry in the market that appears to be growing in our “recovering” economy. Technological advancements in the dental field only encourage the further growth of companies and the continued circulation of capital, research, and economic wealth.

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Washington Square vs. The Heiress

Chris Carleo

William Wyler's 1949 film, The Heiress, is based on the 1880 Henry James novel, Washington Square. The movie delivers the same basic theme of the novel, but contains many differences not described in the book. There are vivid dissimilarities between the way the main characters develop and carry themselves throughout the movie, specifically Dr. Austin Sloper and Catherine Sloper. For example, Dr. Sloper seems regretful towards the end of the movie while in the novel he does not. Catherine Sloper ends up living a somewhat fulfilling life by the end of the novel, whereas in The Heiress, she becomes vengeful and untrusting.

It is evident in both the novel and the movie that Dr. Austin Sloper has high hopes for his daughter, particularly since she is the offspring of his departed wife, whom he still keeps on a high pedestal. However, James' novel never has Dr. Sloper verbally express his disappointment to Catherine as a result of her inability to attain his hopes for her, whereas in Wyler's film adaptation his feelings surface early on. The reader knows of the doctor's disappointments in his daughter through veiled sarcasm expressed later in the novel, but in the movie he makes outright statements expressing his disappointment. This is evidenced in the scene in which Catherine wears a cherry red dress to please her father, which is the color her mother often wore. In the film, he voices his poor opinion of her when comments, "But Catherine your mother was fair - she dominated the color." Perhaps due to the nature of cinematography his feelings need to be verbally expressed to be made known, whereas in print characters' thoughts are often shared directly with the reader. Immediately we see how Dr. Sloper looks down on his daughter with disappointment and we receive further proof of this when he states that her only attractive asset to suitors is the money she will be left when he passes away.

Another important difference between the novel and the film relates to the representation of Dr. Sloper's character. In the novel, Dr. Sloper remains obstinate and does not alter his desire for compliance and submission, whereas in the movie, Dr. Sloper undergoes a character change towards the end when he starts to feel ill and realizes he is dying. Instead of leaving his fortune to the clinic as he does in the novel, he seems to feel disappointment in himself and, in the film, bequeaths it to Catherine after all. The movie furthers his character change when we see him call for Catherine on his death bed. This could have led

to an apology for all the wrongs he has committed, but Catherine never gives him the chance and tells the servant that his wishes are “a little too late.”

The movie, like the book, establishes Catherine Sloper’s character as a shy, naive girl who acts awkward around others, just as in the novel. She appears not sure how to behave and does only what she believes will make her father proud. However, the movie steers away from the book when Morris Townsend appears during an engagement party. While she instantly falls for Morris’s charm and good looks in both versions, her feelings are more obvious to everyone in the film. Blinded by happiness, she seems livelier than in the book, which is noticeable by how she does not hide the fact that she adores Morris. In the novel, Catherine is a little more subdued and pretends not even to remember Morris’s name in fear she may seem too desperate.

The main difference between the two versions is how Catherine handles herself after being let down by the only two men in her life. The novel has her going on to lead a fulfilling existence in which she does not let her disappointments destroy her. She even shows great strength and compassion by caring for her father everyday while he is dying. When Morris Townsend appears several years later, trying to weasel his way back into her life again, Catherine politely denies his advances. The movie, on the other hand, has her leading a resentful and cynical life, where she does not take care of her dying father and begins to distrust everyone. She even goes as far as taking revenge on Mr. Townsend by making him think she stills wants to marry him, only to leave him banging on her door in the cold, implying that figuratively, he is shut out from her heart as well.

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The Spectrum of Emotion in Virginia Woolf's To the Lighthouse

Michael Hollingsworth

"I shall take a knife and strike him to the heart," thinks James Ramsay about his father in To the Lighthouse (184), a novel in which Virginia Woolf explores the complexity of human relationships through characterization and the spectrum of emotions. Ultimately, she argues that interpersonal relationships evolve, devolve, and evolve once more over time. Through these explorations, a deeper understanding of each character is achieved, not only by the reader but also by the characters towards one another.

Hatred is displayed early in the text and has implications from the beginning. As a child, James Ramsay has thoughts of killing his father; these thoughts stay with him until he is depicted as a teenager who still has the same thoughts. The most visible example of such thinking is James Ramsay's desire at the age of six to kill his father by stabbing him through his chest for dashing his hopes of going to the Lighthouse. James' hatred is detailed as his father interrupts his mother's storytelling. Woolf writes:

He hated him for coming up to them, for stopping and looking down on them; he hated him for interrupting them; he hated him for the exaltation and sublimity of his gestures; for the magnificence of his head; for his exactingness and egotism (for there he stood, commanding them to attend to him); but most of all he hated the twang and twitter of his father's emotion which, vibrating round them, disturbed the perfect simplicity and good sense of his relations with his mother. (36, 37)

This quote shows that at an early age James already understands and hates his father's domineering ways, in particular the way they affect his relationship with his mother. Some readers might theorize that because James is the youngest he has become accustomed to his mother's attention and does not want to share that affection with anyone else. Woolf further validates James' resistance to being used as a "measuring block" (Woolf 26) for the lighthouse keeper's son as Mrs. Ramsay attempts to alter the stocking. This hatred runs throughout the majority of the text until a teenaged James is finally praised by his father towards the end of the text: "Well done!" (206). This praise by Mr. Ramsay for successfully guiding them to the Lighthouse appears to end the hatred that lasted a decade.

Woolf's simple use of two words wipes away one emotion and replaces it with another, which in itself is a testament to the complexity of interpersonal relationships. Some readers might posit that James never really hates his father at all, but rather looks for some form of affection from him, perhaps the type he has often received from his mother. This theory is also supported by the fact that James' hatred is always directed at his father's chest and heart, which could have a deeper symbolic meaning. One can argue that James wants to get to his father's heart emotionally and have Mr. Ramsay show him that he loves him.

Contempt is displayed during scenes in which characters are in conflict with one another. Contempt is detailed during the walk taken by Lily Briscoe and William Bankes as they discuss Mr. Ramsay in an unfavorable way. Mr. Ramsay, overhearing this conversation, is humiliated that his friends would disparage him. Woolf writes:

His eyes, glazed with emotion, defiant with tragic intensity, met theirs for a second, and trembled on the verge of recognition; but then raising his hand, halfway to his face as if to avert, to brush off, in an agony of peevish shame, their normal gaze, as if he begged them to withhold for a moment what he knew to be inevitable, as if he impressed upon them his own child-like resentment of interruption, yet even in the moment of discovery was not to be routed utterly, but was determined to hold fast to something of this delicious emotion, this impure rhapsody of which he was ashamed, but in which he reveled—he turned abruptly, slammed his private door on them. (25)

This quote shows that even though he is hurt by this betrayal, Mr. Ramsay will not give Lily and William the satisfaction of seeing how much their words affect him. The turning of his back is a sign of disrespect towards them; as professor and philosopher Nussbaum observes, "covering one's true weakness and vulnerability is one way people have of trying to exert influence over others" (731). Humiliated and with his pride shattered he will seek out Mrs. Ramsay for validation of his greatness. "He shivered; he quivered. All his vanity, all his satisfaction in his own splendor, riding fell as thunderbolt, fierce as a hawk at the head of his men through the valley of death, had been shattered, destroyed." (Woolf 30). This quote shows how fragile Mr. Ramsay's psyche is. One can assume that even though Mr. Ramsay carries himself with great pride, that pride is dependent on what others think of him more so than his own beliefs. This example shows that Woolf has a fundamental understanding of interpersonal relationships as it relates to conflicts.

Compassion is an emotion displayed in the text most often but not exclusively by the women. Lily Briscoe shows compassion towards Charles Tansley after she humiliates him at the dinner party. Charles Tansley is depicted as paying for his sister's education. Paul Rayley shows compassion and consoles Minta Doyle after she loses her Brooch on the beach. However, the character that shows the most compassion is Mrs. Ramsay. Mrs. Ramsay's compassion is

detailed through her providing of lodging in her own home for young men who cannot afford shelter of their own. Compassion is also shown in her constant offering to buy cigarettes and stamps for Augustus Carmichael whenever she goes into town. In addition, her knitting of a red stocking for the Lighthouse keeper's son is further proof of her compassionate ways. Woolf writes "it was to be given to the Lighthouse keeper for his little boy, who was threatened with a tuberculous hip" (5). This quote shows that Mrs. Ramsay is always thinking of others and how she can help them. One can argue through her actions that Mrs. Ramsay wants and enjoys nothing more than seeing other people happy and that quite possibly she receives her happiness from them in turn.

Envy and Jealousy are displayed by Lily Briscoe and William Bankes, as at times they cannot mask their true feelings for the Ramsays. Lily Briscoe is envious of the Ramsay family: "I'm in love with this all, waving her hand at the hedge, at the house, at the children." (Woolf 19). Some readers might theorize that Lily longs to belong to the Ramsay family. William Bankes also envies Mr. Ramsay. Woolf writes: "he weighed Ramsay's case, commiserated him, envied him" (Woolf 22). This quote shows us that William Bankes, a longtime friend of Mr. Ramsay and an accomplished scholar in his own right, is jealous of Mr. Ramsay's family and in particular envious of the fact that Mr. Ramsay has children and he does not. These feelings are amplified by the fact that they both began out on similar paths, but end up in different destinations.

Undoubtedly the strongest emotion in the text is love, whether it is between friends, a husband and wife, or mother and children. Love is depicted between the friends Lily Briscoe and William Bankes, and Lily for the Ramsay family. Love is also depicted between Mr. and Mrs. Ramsay, though never verbally. Instead, Woolf chooses to use actions, for example, Mrs. Ramsay agreeing with her husband at the end of the first chapter and Mr. Ramsay kissing his wife's hand as they walk through her garden. Love is also depicted between Mrs. Ramsay and her children. The most prominent example is after the dinner party when Mrs. Ramsay discovers that Cam and James are unable to sleep because of a frightening pig's skull hanging on the wall. Mrs. Ramsay improvises: "she quickly took her own shawl off and wound it round the skull, round and round and round, and then she came back to Cam and laid her head almost flat on the pillow beside Cam's and said how lovely it looked now" (Woolf 114,115). Some readers might posit that no other character could have settled the fears of these two children with such balance as Mrs. Ramsay does. It can also be argued that the shawl still hanging from the skull later in the text after Mrs. Ramsay's passing is meant to symbolize her everlasting love and protection for her children. Woolf's choice to reference the shawl later is a realistic reminder that the meaningful interactions between people can at times outlast outlive them.

Another emotion that plays a role in the dynamics of the Ramsay family is awe. Prue is in awe of her mother as Mrs. Ramsay descends the stairs from James and Cam's room. James is in awe of his mother when in comparison to his

father. Mrs. Ramsay displays awe for her husband. Woolf writes, “for then people said he depended on her, when they must know that of the two he was infinitely the more important, and what she gave the world, in comparison with what he gave, negligible” (Woolf 39). This quote illustrates Mrs. Ramsay’s reverence for her husband. At that at times, Mrs. Ramsay feels that she is not worthy of her husband.

From her introduction in the text Lily Briscoe’s character displays a desire to belong to the Ramsay family, supported by the fact that she is the only family friend to return for the final chapter of the narrative. Of the emotion desire Woolf writes:

for it was not knowledge but unity that she desired, not inscriptions on tablets, nothing that could be written in any language known to men, but intimacy itself, which is knowledge, she had thought, leaning her head on Mrs. Ramsay’s knee. (Woolf 51)

Lily Briscoe, a young woman with not much worldly experience, believes that by getting physically close to Mrs. Ramsay hopes that her life experiences will be passed on to her. Lily, after watching Mrs. Ramsay with James at her knee, desires a mother daughter connection with Mrs. Ramsay. “It is certainly enticing to perceive of Lily as Mrs. Ramsay’s artistic, surrogate daughter” (Forbes 3). In the final chapter, Lily struggles with her desire to be her own woman and out of the shadow of Mrs. Ramsay.

Through these explorations of emotions and interactions, Woolf creates a believable and diverse set of characters as well as a compelling story. By putting these characters in the situations that she does Woolf ensures that on some level an emotional connection is formed with the readers. For example, Mrs. Ramsay’s parental love for Cam and James can be related to by most readers. Unspoken love, displayed between Mr. and Mrs. Ramsay can be found in many real life relationships. The evolution — and then, over time, devolution — of the Ramseys’ relationship is a common occurrence today. Mrs. Ramsay’s love for her husband is so great that it morphs into awe, a feeling many readers experience as it relates to a loved one. The spectrum of emotion represented by each character elicits a parallel and no less intense spectrum of emotion and experience for the reader.

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Edmond: A Dramaturgical Report

Andrew Puccio

Edmond by David Mamet is a play about a man, any man, who has grown weary of his safe monotonous existence. Edmond, after taking the advice of a fortuneteller who says to him “you are not where you belong” embarks on an evening of deviant self-destruction. Naive about the parts of the world he is about to come into contact with, Edmond is taken advantage of time and time again. His adventures eventually land him in jail. He eventually will find comfort in the things he thought he once feared: prison, criminals, homosexuals and African Americans. It is a bleak and informative vision of the modern man and his struggle.

While there is little information available about the world premier of Edmond, which took place at the Goodman Theater, Chicago, Illinois on June 4th, 1982” (Mamet 215), just four months later the show was imported to New York City and there is more documentation about those productions. Edmond opened in New York City at the Provincetown Playhouse on October 27th, 1982. Most of the articles about the New York City productions described in detail the reviewers likes and dislikes about the play’s text and dialog but held little information in terms of the technical and visual aesthetics of the productions. One exception to this was Don Shewey's article in the New York Times, which quotes Mamet from an interview as saying, “A plot has to have a plot as some sort of spine, but the spine can be very simple: two guys waiting for Godot to show up”.

The play was revived again in 1996 by the Atlantic Theater Company. In a small, but tantalizing statement in a 1996 article by Greg Woodruff there is some evidence about how lighting was used in that production. Woodruff writes, “David Rasche looks for a considerable time at the audience out of the imagined window, skillfully ‘created’ by lighting engineer Howard Werner. As if in a two-way mirror”. A 2008 article about a production of Edmond by the Second Thought Theatre written by Jerome Weeks has the clearest description of the aesthetic chosen by a director for this play. Weeks begins by describing the look and style as “Noir-ish,” which is exactly the type of shadowy, overly exaggerated, monochromatic feel we are going for in our production. He goes on to describe the set in more detail: “the starkly modern set design, but it’s one of the sharpest aspects of the show: simple, all black-and-white and moodily lit by a bank of overhead pendant lamps.”

Another production done by Boston University is described in an article by Carl A. Rossi, who reports on the space used and a few scenic elements of the

production, all of which are minimalist. The production took place, Rossi explains,

[in a] large rehearsal room in Boston University's College of Fine Arts. If you are/were a college actor, you know those kinds of rooms: old linoleum; industrial lights; exposed pipes; etc. Rather than spruce it all up, Mr. Hopper (the director) took full advantage of the shabbiness...rather than hide his actors behind screens, Mr. Hopper had them sitting along the walls like Furies, each one coming forward to push Edmond another step closer to his destiny. Paradoxically, the more artificial Mr. Hopper made his environment, the more real Edmond's world became: when an entrance to a mission was required, the Preacher simply opened a door in the corner, revealing dusty black curtains within. The Peep-Show girl stood behind a scratched-up pane of glass, exposed by the harsh overhead lighting like a specimen in a jar. The Pimp, with his sly promises of procurement, walked Edmond around in a circle that closed on the point of Edmond's knife — and so on. At the end, when Edmond and his prison husband drifted off to sleep in their cell, the ensemble rose and exited by twos through that corner door and into the darkness; their work, done.

It is clear from all of these descriptions that the play is not to be over dressed. That is to say that it is minimalist in its language and emotion and the setting and lighting should reflect that.

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Title IX (9): Sexual Discrimination Against High School and College Students in Athletic Programs in New York State

Diana Boodoo

What is Title IX? “Title IX is a Federal United States law enacted on June 23, 1972 that states, no person in the United States shall on the basis of sex, be denied the benefits of, or be subjected to discrimination under any educational program or activity receiving federal financial assistance.” In other words, Title IX requires high schools and colleges that receive federal funding to provide equal athletic opportunities for both male and female students. If, for any reason a student does not receive equal athletic opportunity as the opposite sex by an institution that is in receipt of federal funding, the institution will be in violation of Title IX.

According to 34 C.F.R. section 106.41 (C), “A recipient which operates or sponsors interscholastic, intercollegiate, club or intramural athletic shall provide equal athletic opportunity for members of both sexes.” In addition, this section also states, “in determining whether equal opportunities are available the Director will consider, among other factors -:

Whether the selection and level of competition effectively accommodate the interest and abilities of members of both sexes;

- The provision of equipment and supplies;
- Scheduling of games and practice time;
- Travel and per diem allowance;
- Opportunity to receive coaching and academic tutoring;
- Assignment and compensation of coaches and tutors;
- Provision of locker room, practice and competitive facilities;
- Provision of medical and training facilities and services;
- Provision of housing and dining facilities and services;
- Publicity

In McCormick v. School District of Mamaroneck, 370 F.3d 275 (2nd Cir. 2004), the court was asked to determine whether the School District violated Title IX by scheduling the girls high school soccer in the spring and the boys

high school soccer in the fall, which deprived girls but not boys of the opportunity to compete in New York Regional and State Championship in Soccer?

The plaintiffs in question were Barry McCormick on behalf of his daughter, Katherine, of the School District of Mamaroneck and Josef Geldwert, on behalf of his daughter, Emily, of the School District of Pelham, who assert that the schools did not provide equal opportunity to girls and boys under factor three, above, which is “scheduling of games and practice times.” 34 C.F.R. section 106.41 (C). Further, the plaintiff stated that the high schools scheduled the girls soccer team to play in the spring and the boys soccer team to play in the fall. The girls would have played soccer if soccer was offered to them in the fall. The courts held that the district schools violated Title IX because the schools arranged their soccer programs in a manner to exclude the girls team but not the boys team an opportunity to participate in regional and state championship games. The court found that “The District Schools have failed to show the disadvantage the girls face is offset by any comparable advantage to girls in their athletics program and because they have not adequately justified their denial of opportunity to girls by nondiscriminatory factors.” *Id* at 6. The court ordered the district schools to put forward compliance plans.

Similarly in Cook v. Colgate University, 802 F.Supp.737 (N.D.N.Y 1992), the court was asked to determine whether Colgate University was in violation of Title IX by not providing equal athletic opportunity to its women ice hockey players? Under Title IX, the law demands “equivalent benefits and opportunities must be provided” to both men and women. 44 Fed. Reg.71421 (1979). In this case, a men’s varsity ice hockey team existed, which was provided with basic equipment, coaching, facilities, scheduling, travel and other accommodations. On the other hand, the women ice hockey team continued as a club sports with no such benefits as the men’s team. Former female students alleged that they applied for varsity status four times and were denied. The athletics department at Colgate was subject to the provision of Title IX because they are a recipient of federal funding. The question was “whether the selection of sports and levels of competition effectively accommodated the intent and abilities of members of the both sexes”? *Id* at 7.

According to 802 F. Supp. at 7, Colgate University denied varsity status to the womens ice hockey team for the following reasons: that womens ice hockey is rarely played on the secondary level, that the womens championship is not sponsored by the NCAA at any intercollegiate level, that the game is only played at approximately 15 colleges in the east, that hockey is expensive to fund and that there was a lack of student interest and ability to play on a varsity team.

The court found that all of the above allegations made by Colgate University denying women’s ice hockey team were not “legitimate but a pretext,” in that, there are sufficient amount of women who participate in women’s ice hockey nationally. According to Mr. Gray, one of the coordinators of womens ice hockey USA, who testified in this case, there are 125 to 200 women ice

hockey teams and between 6000 and 6500 women participating in USA hockey programs.

Further, the court found that Colgate's second argument, that the NCAA (National Collegiate Athletic Association), does not recognize women's ice hockey and it would be impractical for Colgate to sponsor a women's varsity team, is not legitimate but pretextual since the EEAC (Eastern Collegiate Athletic Conference) offers women's ice hockey championship to its' member colleges. Colgate is a member of the EEAC (Eastern Collegiate Athletic Conference) and the men's ice hockey team competes in the championship each year, so why deprive women? Also, if Colgate is following the policies of the NCAA (National Collegiate Athletic Association) they can also follow the policies of EEAC (Eastern Collegiate Athletic Conference) which they are members off.

In addition, the court found that it is not a legitimate reason to deny varsity status for womens ice hockey for the reason that the game is only played at 15 colleges in the east. The court also found that there were sufficient women students interested in the sport. Furthermore, the women's persistence in making four applications and commencing this law suit certainly shows interest. Also the "interests of women are on the rise, for instance from 13 women in 1982 increased to 29 in 1988." Id. at 12.

Furthermore, Colgate University contends that the womens club does not "possess the ability to be a varsity team." Id.at 13. The court contends that this is also a pretext and not a legitimate reason for denial. According to the Director of Athletic and the present Assistant Director of Athletics, both testified that since the club team had never been funded nor recruited a varsity team, it would be difficult for the girls to actually show their ability. A varsity team with student coaches, no budget and very limited financial support would impair the ability of the women on the team to achieve varsity status. It takes a few years after varsity status is granted before the team can be considered for competition. In addition, "a woman member of the committee, who turned the female students down in 1987, never saw the girls play." Id. at 13. "This was mere bias." Id. at 13. Therefore the court held that all of the above reasons are not legitimate to deny equality, but are considered a pretext for discrimination in violation of Title IX.

Keep in mind, Title IX does not only protect the student victims of discrimination but also protects institutions that have been accused of discrimination once they are in compliance with Title IX. According to the U.S. Department of Health, Education and Welfare, the schools can prove they are in compliance with Title IX by showing that they have complied with any one of the following "three prongs":

- Provide athletic opportunities that are substantially proportionate to the student's enrollment.
- Demonstrate a continual expansion of athletic opportunities for the unrepresented sex or
- Full and effective accommodation of the interest and ability of the underrepresented sex.

In simple terms, Prong One merely states that a college may be in

compliance with Title IX if it provides athletic opportunities equally among both male and female students . Prong Two requires, for example, that if there is a boys soccer team then the school should expand to have a girls soccer team as well. Prong Three states that the colleges must be open to accommodate students of the underrepresented sex who are interested and who have the ability to play.

In Mularadelis v. Haldane Central School Board, 74 A.D. 2d 248, 427 N.Y.S. 2d 458 (**Dep't 1980**), the court was asked to determine “whether the students petitioner should have been afforded the opportunity to become a member of the girls tennis team at the high school”? Id. at 3. The petitioner Christopher Mularadelis, a tenth year student at the Haldane Central School was a member of the girls tennis team. After numerous attempts by the school’s administrator to encourage a sufficient amount of male students to participate in tennis and to form a boys tennis team, they were unsuccessful. Due to the school’s new athletic policy, which states, “since the opportunities for girls to participate were more limited than for boys, the school district shall prohibit the participation of boys on teams and in leagues organized to provide competition among girls.” Id. at 4.

The Petitioner, Chris Mularadelis, argued that females have not been discriminated against in the past since there were over “11 male and 6 female teams at the subject school.” Id. at 7. The court held that such “argument had no merit”. Id. at 7. “Title IX and its regulations do not require school authorities to prove discrimination against females prior to excluding participation by a male on a particular female team.” Id. at 7. The regulation, however, “permits exclusion of a person because of sex where overall athletic opportunities in the past for members of that person’s sex have not been limited.” Id. at 7. In this case, males were not limited in the past, therefore the petitioner could be excluded under the regulations of Title IX.

The petitioners argued that the exclusion of Chris Mularadelis violated the equal protection clause of the 14th Amendment. The court disagreed and stated in that “the overall athletic opportunity standard, which is the one envisioned under the Title IX regulations, permits school authorities to preclude males from participating in a particular sport in a given situation.” *Id.* at 7. “It does not present an absolute bar to males where members of that sex have had, and continue to have greater overall athletic opportunities.” Id. at 7.

Haldane Central School was in compliance with Prong 2 of Title IX. The school accommodated and expanded athletic opportunity for males in the past. Since the school can show they are in compliance with Title IX, they would not be held liable for the exclusion of the petitioner.

Similarly, in Boucher v. Syracuse, 164 F.3d 113 (2nd Cir. 1999), the court was asked to determine whether or not female students were discriminated against in the university’s allocation of participation opportunities and whether or not they received unequal benefits compared to those received by male athletes. Students of Syracuse University filed suit against the University alleging violations of Title IX. They alleged that the school discriminated against women in unequally allocating opportunities for women to participate in varsity athletic

programs and in providing unequal benefits and scholarship funding to varsity female athletes.

Syracuse University had 681 varsity student athletes, of which 217 were women and 464 were men. Between 1990 and 1995, when the suit was filed, the percentage of varsity female athletes increased from 19% to 22%. “At the time this suit had begun in May 1995, the University funded 11 mens varsity teams and 9 womens varsity teams.” Id. at 5. The school planned to bring on 2 more womens varsity teams just before this case was filed. “These teams played in 1996-1997 and 1997-1998.” Id. at 5

The court held that “although opportunities to participate in varsity athletic at Syracuse University were not allocated equally between the sexes, the university met the requirements of the Second Prong test because it had continued a practice of program expansion which is responsive to the abilities and interest of its student’s body.” Id. at 9.

A school which is a recipient of Federal Funding is required by Title IX regulations to provide equal opportunity for males and females in athletic programs. Although it is common for students to bring discrimination suits against schools for unequal treatment, schools can also be protected by Title IX if they comply with the three prong test as mentioned earlier, also called the “safe harbor rules”. As we have seen earlier, in Cook v. Colgate University, 802 F.Supp.737 (N.D.N.Y 1992) and McCormick v. School District of Mamaroneck, 370 F.3d 275 (2nd Cir. 2004), students brought suit against the University for unequal treatment and the university failed to show compliance with the three prong test. As a result the students won these cases. In Mularadelis v. Haldane Central School Board, 74 A.D. 2d 248, 427 N.Y.S. 2d 458 and Boucher v. Syracuse, 164 F.3d 113 (2nd Cir. 1999), students also brought suit against the schools for unequal treatment and discrimination, but since the schools were in compliance with the three prong test, the schools won. Title IX protects both students against discrimination and schools who have been accused of discrimination once they are in compliance with the three prong test.

On Decriminalizing Prostitution

Irina S. Nechaeva

One of the earliest documented types of sex work goes back to 2400 B.C. In ancient Babylon and Sumer civilizations sacred or temple prostitutes would have sex with someone other than a spouse for religious purposes. In Greece the *hetaerae* [Gr.= companions or associates] were women of high social status, while in Rome the *meretrices* held special social status. Prostitution flourished in the Middle Ages and licensed brothels were a source of revenue to municipalities (Lerner 238).

In more modern times, attitudes towards prostitution have changed; it is no longer perceived to be a celebrated necessity, but a socio-cultural evil. As a result, "ladies of the night" are punished for their conduct, and this punishment may vary from fines, exile, and public labor, to scourging, whipping, flogging, branding, burdening with large stones to carry around the city, or even having bitumen [asphalt or tar like substance] poured on their prostitutes' heads, cutting off their noses, shaving off both hair and ears, and being put to death. In certain times it was the pimps and madams, or the people involved in selling, procuring, exploiting, and benefiting from the sale of sex who were punished. Very rarely did authorities punish the clients (ProCon).

Throughout the last two centuries, prostitutes have been most often treated as immoral and detestable individuals. Different countries have enacted different types of legislation regarding prostitution varying from its legalization to decriminalization to complete intolerance resulting in criminal prosecution. Extremity is rarely the way to go; the golden middle, which in this case actually involves decriminalizing prostitution, seems the right step to take on the way to possibly ridding society of prostitution.

In 1949, the United Nations adopted a resolution in favor of the decriminalization of prostitution for individual prostitutes. The resolution has been ratified by fifty countries but not by the United States (Lazaruk 5). Even today, the U.S. still treats prostitutes as criminals.

It is difficult to estimate the number of persons who are involved in prostitution in the United States for many reasons, one of which being the fact that prostitution is illegal. According to the National Task Force on Prostitution over one million people in the US have worked or currently work as prostitutes in the United States, or about 1% of American women. Violence and sexual abuse are two of the major problems for prostitutes (Alexander and Delacost).

The research conducted by Melissa Farley on the effects of prostitution "found that prostitution was multitraumatic. Seventy one percent of prostitutes

were physically assaulted; 63% were raped; 89% wanted to escape prostitution, but didn't have other options for survival. A total of 75% had been homeless at some point in their lives; 68% met criteria for PTSD (post-traumatic stress disorder)" (Farley 34). In fact, an overwhelming majority of women in all forms of prostitution have been sexually abused as children (Silbert and Pines, 1982a; Nadon et al., 1998). Some estimates are as high as 90%. As one woman explained, "Through childhood sexual abuse, many prostituted women have become conditioned into thinking that this [prostitution] is their choice... It normalises this kind of behavior and causes many to enter into the trade" (Aumord, 2009).

Those numbers are common across the United States, Canada, and most of the European Union, both in countries where prostitution is legalized and where it is illegal. In the Netherlands, Amsterdam's infamous Red Light District is a top tourist destination with its legalized brothels and prostitution window displays. Although legal, persons in prostitution in Amsterdam suffer from the same brutal abuse as anywhere else and are threatened, raped, and beaten on a regular basis by pimps and customers with the police practically doing nothing (De Wallen).

In the United States, prostitutes are harassed not only by pimps, madams and johns, but also by the police. A study conducted by the Sex Workers Project, an initiative of the Urban Justice Center in New York City followed female, male and transgender street sex workers in New York City, and analyzed specifically how they have been affected by the city's Zero Tolerance approach to prostitution. "The sample consisted of 30 street-based prostitutes. Interview sites in Brooklyn, Manhattan, and the Bronx were chosen with cooperating organizations that directed researchers to currently active prostitution areas. Nine respondents (30 percent) told researchers that they had been threatened with violence by police officers. 8 reported experiencing violence at the hands of police. Five respondents (17 percent) described sexual harassment by police. One respondent reported being raped by a police officer. Another respondent described extreme incidents of sexual harassment. Sexual harassment included officers intimating that they would give arrested women cigarettes in exchange for sex" (Thukral and Ditmore 5, 7).

Let us also not forget about the amount of tax-payers' money wasted in the revolving door process of catching and releasing prostitutes. "Every prostitution arrest, not including jail or court expenses, costs between \$2,000 to \$2500 and requires at least two or three officers. Most girls are fined \$200 and released from an already crowded jail. It makes you wonder how the city is protected while the police chase street workers. As a matter of fact, average arrest, court and incarceration costs amount to nearly \$2,000.00 per arrest. Cities spend an average of 7.5 million dollars on prostitution control every year, ranging from 1 million dollars (Memphis) to 23 million dollars (New York)" (ProCon).

While prostitution often appears to be a constant socio-cultural phenomenon, a recent initiative in Sweden, known as the Swedish Model, shows

that it need not be. According to this model, it is legal to sell sex services, but it is illegal to pay for sex; in other words, the client commits a crime, but not the prostitute. Sweden considers prostitution a form of violence against women. And, according to this theory, most women who are prostitutes are forced to practice this occupation because of extreme poverty or desperation and many of them come from very troubled backgrounds. Sweden's "Sex Purchase Law" was adopted in 1999 and was supported by over 80% of voters. The law, which is aimed at helping women to get out of the trade by punishing their clients who prevent them from quitting this occupation, is gender neutral, making it equally forbidden to buy sexual services from male prostitutes as from female prostitutes and regardless of the gender of the buyer.

Since the ratification of this law, Sweden has dramatically reduced the number of its women in prostitution. In the capital city of Stockholm, the number of women working in street prostitution has been reduced by 40%, and the number of johns has been reduced by 80%. There are other major Swedish cities where street prostitution has all but disappeared. In addition, the number of foreign women now being trafficked into Sweden for sex has gone down too. It is estimated that only 200 to 400 women and girls have been annually sex trafficked into Sweden. This figure is significantly lower than the 15,000 to 17,000 women/girls annually sex trafficked into neighboring Finland.

No other country's legislation, nor any other social experiment, has come anywhere near Sweden's results. In Sweden the government followed through with social services to help those prostitutes who wanted to get out. Sixty percent of the prostitutes in Sweden took advantage of the well funded programs and succeeded in exiting prostitution. What determined the success of the Swedish approach? "According to a study in California, most men who bought sex were deterred by the risk of public exposure. For example, 79% said that they would be deterred if there was a chance that their families would be notified. And a whopping 87% said that they would be deterred by the threat that the police might publish their photographs or names in the local newspaper" (Mees).

Countries with legalized/decriminalized prostitution are on the verge of making the move towards adopting the Swedish Model (ProCon). On January 1, 2009 Norway banned the Purchase of Sex. In England, Scotland and Finland the law is being debated in the legal system. The Netherlands is about to pass the law. It seems that it is time for the U.S. to finally deal with the issue of prostitution in an truly effective way by, first, decriminalizing it and, second, by adopting the Swedish Model.

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Sex Tourism: Its Social Impact on Thailand

Sze Ki Cheng

Statement of Intent

Thailand is one of the most famous global tourist destinations in the world. In addition to attracting tourists interested in its natural and cultural treasures, Thailand's thriving sex tourism industry attracts thousands of sex tourists from different corners of the world. Knowing that prostitution is definitely not an ideal occupation, I was curious to know why Thai women are willing to sell their bodies to serve sex tourists. I also wanted to know why sex tourists see Thailand as their sex paradise and study the attitude of the Thai government towards sex tourism. Key questions that I hoped to shed light on included: why sex tourism prevails in Thailand, how it contributes to social problems in the Thai society and what the possible effects of sex tourism on Thailand's tourism industry are.

Introduction

Thailand, officially the Kingdom of Thailand, is located in Southeast Asia (Tourism Authority of Thailand [TAT], 2007). It is a developing country, a land of rich and diverse cultures, beautiful white sand beaches, remarkable historical sites, and friendly people. These characteristics have attracted millions of international tourists to Thailand annually and have helped to make it one of the most famous international tourist destinations in the world (Koasa-ard, 1994). Tourism is a major foreign currency earner for Thailand. In 2007, the country attracted over 14 million international visitors and earned an estimated US\$16,003 million (TAT, 2007). Part of the revenue generated by tourism in Thailand is from sex tourism. The nation earned nearly US\$26.2 billion in 1996 from five million international sex tourists, or "thirteen times more than Thailand earned by building and exporting computers" (Leuchtag, 2003). However, Thailand pays a high price for its booming sex tourism industry, which contributes to numerous social problems such as AIDS and criminal activity. And, unlike the economic impact of sex tourism in Thailand, which can be more easily calculated, the social impact is immense, complex, has a number of far reaching consequences.

History of prostitution in Thailand

Though not an official part of Thailand's tourism sector, Thailand's thriving tourism industry includes tourism-orientated prostitution (Prideaux, Agrusa, Donlon, Curran, 2004). Citing the World Tourism Organization's definition, Answers.com defines sex tourism as "trips organized from within the tourism sector, or from outside this sector but using its structures and networks, with the primary purpose of effecting a commercial sexual relationship by the tourist with residents at the destination" (<http://www.answers.com>).

To understand sex tourism in Thailand, one first has to know about its history. Mettarikanond found that prostitution was lawful and taxed from 1350 to 1767 (cited in Lim, 1998, p. 130). Skinner noted that prostitution thrived with the influx of male Chinese migrants to Thailand from 1782 to 1809. The establishments were mainly located in Sampeng, a Chinese neighborhood in Bangkok. Sampeng remained the most famous location for prostitution in Thailand from 1852 to 1868 (cited in Lim, 1998, p. 130). Mettarikanond has also argued that during Thai economy boom from 1868 to 1910, prostitution expanded and operated in many provinces (cited in Lim, 1998, 130). Lim (1998) described "the development of prostitution during the nineteenth and early twentieth centuries in Thailand was linked to the large-scale immigration of Chinese workers and to the institution of slavery" (131).

The development of prostitution in Thailand since 1960s has been related to the Vietnam War and two acts: the Prostitution Suppression Act of 1960, which made prostitution illegal, and the Entertainment Places Act of 1996, which regulated all entertainment establishments "which have women to attend male customers" (Seabrook, 2001, p. 7). During the Vietnam War, the Thai government and the United States reached an agreement making Thailand the rest and recreation (R&R) center for the US military. By 1970, the US soldiers spent over US\$20 million in Thailand (Seabrook, 2001, 7). Prideaux et al., (2004) have found that after the Vietnam War, Thailand's sex tourism expanded to other markets, for instance, the Europe and Japan. Although prostitution in Thailand has been technically illegal since 1960, it did not prevent Bangkok and Pattaya from becoming sex tourists' paradises (Women's International Network News, 2003).

Why sex tourism flourishes in Thailand

A number of scholars and researchers (Prideaux et al., 2004, Seabrook, 2001, Lim, 1998, Skrobaneck et al., 1997) have studied the factors that have contributed to the Thailand's flourishing sex tourism. Sex tourism in Thailand has strong social and economic bases. Social factors include social structure, gender roles, the social construction of sexual behavior, and poverty. Economic factors include the economic development and growth in Thailand over the last three decades, as well as the fact of increasing demand from Thai men and international sex tourists. Corruption and support from government and

politicians, as well as Thailand's thriving tourism industry have also contributed to the growth of sex tourism.

Social structure and gender roles

In Thailand, many daughters are brought up to believe that they are obligated to provide money to their families and to repay their parents. Potter observed that women from the lower socio-economic classes, particularly those in rural areas, have always taken up a supportive role in relation to their families financially. Many Thai societies are matrilineal, especially in the North, with the youngest daughter inheriting the family's assets (cited in Lim, 1998, 132). Despite this, Thai women have extremely low social status. Seabrook (2001) found that "women's status in Thailand has been traditionally low. Until this century, men could legally give away or sell their wives and daughters" (79).

Unlike their lower-class counterparts, women from the upper-class do not have obligations to support their families economically, but are focused on pleasing their husbands (see Santasombat). In addition, polygamy is common for upper-class Thai men (Lim, 1998, 132). All of this means that upper-class Thai men are economically independent and expect to be served by women.

Social construction of sexual behavior between two genders

Social expectations for sexual behavior between men and women has been documented in many studies. Havanon et al., have argued that "the view that men are sexual predators, and that their sexual appetites must be satisfied if the virtue of 'good' women is to be protected, is also common in Thai society" (cited in Lim, 1998, p. 133). Seabrook (2001) also supported this argument and described "Thai society believ[ing] that boys are mischievous, [and] men naturally promiscuous. Men need sex, but good women (this usually means the well-to-do) are expected to remain virgins until marriage. Prostitution is the only mechanism that can satisfy these asymmetrical arrangements" (79).

As a result of such social constructions, prostitution is accepted socially in Thailand. Rattanawannathip explained that many teachers in Thailand, women in particular, believe that prostitution is essential, since prostitution provides men a way for sexual relief, thereby protecting women from being raped (Lim, 1998, 12).

Poverty

Without a doubt, the majority of women who enter the sex industry in Thailand, especially those from rural areas, do so because of economic necessity. Thailand's gross national income (GNI) per capita was only US\$2,750 in 2006 (<http://news.bbc.co.uk>). The income gap between urban and rural residents is also large. According to Hutaserani, the rural to urban poverty ratio was 5:1 in the 1980s compared to 3:1 in the 1970s (Lim, 1998, 134). However, the ratio has

been related to the Thailand's economic reforms of the last three decades, which shifted the economy from agricultural to industrial.

Leuchtag (2003) has reported that a Thai girl in a rural area has been sold into prostitution for as much as US\$2,000, an amount that is at least an annual income for a family. In a report by *Marie Claire* magazine (2005), Kenneth Franzblau, a consultant on trafficking and sex-tourism issues for the human rights group Equality pointed out, "to some of the prostitutes, having sex for money seems better than what they'd be doing in their villages – such as working 15-hour factory shifts for an unliveable \$5 per day." Although prostitution is not an ideal occupation, financial hardship and limited career choices for women force many to become prostitutes.

Economic development

Pongsapich noted that Thailand's economy has been transformed from agricultural to industrial in the last 30 years because of its National Social and Economic Development Plans. As a result, priority has been given to the industrial sector, particularly those industrial export-oriented businesses (Skrobanek, Boonpakdi, Janthakeero, 1997, 22-3). Heyzer has argued that the development priorities have negatively impacted people from agricultural sector. Consequently, many of them, including women, have migrated to big cities to earn a better living (Skrobanek et al., 1997, 23). And, due to a lack of education and skills, women from rural areas can often only obtain low-paying jobs that barely cover the high living expenses in cities (Lim, 1998, 135).

Studies have shown that women make more money in the sex industry compared to other forms of unskilled labor. Meyer (2006) interviewed two sex workers in Bangkok. A 42-year-old masseuse, who worked in a four-star hotel, revealed that "sex is a means of survival in Bangkok." She earns only US\$2.5 for a massage. However, if she has sex with customers, she could earn up to US\$160 per session. The other female, a 20-year-old who has worked six years in a bar and sends most of her monthly salary of US\$200 to her parents, reported she could make US\$200 a night if she finds a "date."

Demand from Thai men and international sex tourists

Since the social construction of sexual behavior in Thailand does not condemn prostitution, it is understandable that "a majority of the clients of prostitutes are Thai men" (Seabrook, 2001, 79). Polygamy is widely practiced by the upper-class Thai men; however, Lim (1998) observed that having a *mia noi* (mistress) also prevails for some middle-class men, particularly in urban areas. These men often spend money on prostitution. A report indicated that even in poor areas, men never stop purchasing prostitutes regularly (ILO, 1998).

The majority of international tourists in Thailand are men from developed countries. According to Oppermann (1998), men were dominant in visitor statistics of 1993, which showed that "64% of the 5,760,537 tourist

arrivals were male; 46% were repeaters” (p. 60). In 1996, close to 5 million sex tourists traveled in Thailand from Western Europe, the United States, Australia and Japan (Leuchtag, 2003).

Why is there an influx of sex tourists in Thailand? Several different reasons explain this phenomenon. First, sex tourists are magnetized by Thailand’s image as an erotic destination promoted by Internet travel agencies, as well as by its image as an exotic and culturally rich destination promoted by Thai tourism officials (Prideaux et al., 2004). Secondly, Thailand provides cheap prostitution, which costs from US\$4 (Leuchtag, 2003) to US\$15 (*Marie Claire Magazine*, 2005). Sex tourists are also able to choose different types of prostitutes by gender—female, male, transsexual, as well as by age—adults, teenagers, children—in different types of establishments—bars, nightclubs, brothels, massage parlors, hotels, escort agencies, etc (O’Connell Davidson and Sanchez Taylor, 1996).

More importantly, many sex tourists believe that compared to their western counterparts, Thai prostitutes are tender and more willing to accommodate their clients. “Men feel particularly cherished by what they experience as the compliance, eagerness to please and considerateness of Thai woman” (Seabrook, 2001, 3). In contrast, prostitutes from the West “are viewed as more mechanistic and functional” (Singh and Hart, 2007).

Corruption and support from government and politicians

Thai government officials and politicians are also an integral part of Thailand’s thriving sex industry. Many government bureaucrats, local politicians, business and professional men are members or owners of sex establishments. Also, many policemen are customers and protectors of brothels. Police, therefore, get a certain percentage of profits from sex establishments (Leuchtag, 2003). The profits from the sex industry motivate the Thai government and politicians to support this sector. Tunsarawuth reported that a study conducted by Chulalongkorn University’s Political Economy Centre on the illegal economy in Thailand from 1993 to 1995 has estimated that the annual income from prostitution was between US\$22.5 to 27 billion or “about 10 to 14 percent of the GDP” (Lim, 1998, 1).

According to Prideaux et al., (2004), many researchers such as “del Rosario 1994, Lee, 1991; Richter, 1989 have observed that political leaders have supported tourism-oriented prostitution” for its range of economic benefits. Politicians and government officials not only receive illegal bribes and kickbacks from the sex industry, but the government also earns taxes and licensing fees from different sex establishments (ILO, 1998).

What are the social consequences

Sex tourism brings revenue to the Thai economy but, at the same time, the Thai government pays a high price for the sex trade as it contributes to

numerous social problems, including the exploitation and sexual abuse of women and children, the spread of sexually transmitted diseases and HIV/AIDS, the illegal trafficking of women and children, and the discrimination against and abuse of sex workers.

Exploitation and sexual abuse of women and children

Although statistics related to the number of sex workers in Thailand varies widely, it is clear that exploitation of women and children in the sex industry is a serious problem in Thailand. A 1997 study by the Ministry of Public Health of Thailand estimated that there were 64,886 sex workers in 7,759 sex establishments (ILO, 1998). Leuchtag (2003) estimated that there were 500,000 to one million prostitutes in Thailand. Baldwin (2004) projected that there were up to 200,000 child prostitutes in Thailand. Many sex workers work in degraded conditions. Pusurinkham (n.d.) described that sex tourists from developed countries pay only US\$4-5 to the children for sex; however, they were left with a very small amount of money after the pimp took his share. She also indicated that “girls as young as 10-12 years old service men in the sex industry. Many of the girls typically have sex with ten to fifteen men every day, and sometimes as many as 20 to 30” (Pusurinkham, n.d.).

Women who work in open brothels are entitled to certain freedoms, such as being able to shop alone. The owners provide food and accommodation, but their earnings are taken away by the owners. Open brothels also sell women’s virginity to customers, and in certain cases will take commissions up to 60% (Skrobanek et al., 1997, 58).

Sexual abuse of women and children has been documented. Skrobanek et al., (1997) found that “some brothels prefer to buy very young women and wait a few years before introducing them to prostitution. The girl may be raped by the owner or sold to a customer for 5,000-8,000 baht (US\$208-330)” (pp. 57-8). Leuchtag (2003) found that a girl was raped by her pimp before being sold to a customer.

The Spread of Sexual transmitted diseases and HIV/AIDS

Thailand has a reputation for having a high rate of AIDS (Koasa-ard, 1994). However, the Thai government does not want to admit it. Prideaux et al., (2004) have pointed out that customers are at high risk of being infected with the sexually transmitted diseases (STD) and HIV/AIDS due to the uncontrolled sex industry in Thailand. A report by UNAIDS (2008), the Joint United Nations Program on HIV/AIDS, estimated that 610,000 of Thailand’s 63.8 million population were infected with HIV at the end of 2007. The same report estimated that adult HIV prevalence was 1.4% and estimated AIDS deaths in 2007 was 31,000.

AIDS infection is a serious issue in Thailand. According to AVERT (2008), an international HIV and AIDS charity based in the UK, AIDS has

become the main cause of death in Thailand. Studies supported that HIV prevalence in sex workers areas is increasing in areas such as Chang Mai and the north. Consequently, sex workers spread HIV/AIDS to their clients, spouses and children (AVERT, 2008). AVERT also reported that approximately 80% of HIV infections are from heterosexual sex.

Crime and violence: trafficking in women and children

As a money making industry, sex tourism attracts criminal groups such as drug dealers, gangsters and organized crime networks, all of which are involved in the trafficking of women and children (Lim, 1998, 20). There are two types of trafficking in Thailand: one-step trafficking in which women and children go directly from their villages to overseas destinations, and two-step trafficking in which women and children move from their villages to cities and then to foreign countries (Skrobanek et al., 1997, 29). Trafficking involves agencies and intermediaries. While some women and children are sold by their parents or families, others are lured by well-paying jobs, and some are kidnapped and forced to work in sex establishments (UNIFEM, 1996).

Although there is no current data of trafficked women and children into prostitution in Thailand, according to the Guide of New UN Trafficking Protocol in 2001, projected that “four million persons are moved illegally from one country to another and within countries each year, a large proportion of them women and girls being trafficked into prostitution” (Leuchtag, 2003). The sex industry is raising concern about morality and human rights in Thai society. People are questioning if parents have the rights to sell their children, and how they could sell their children for material possessions such as television sets (Singh and Hart, 2007).

Discrimination of sex workers

Ironically, sex workers are targets of discrimination even though they sell their bodies to support their families. They are often blamed for the spread of STD and HIV/AIDS, rising crime and setting a bad model for peers and the youths. Skrobanek et al., (1997) interviewed a sex worker in Rim Mon village, who reported:

I feel inferior. I'm afraid friends will hate me for what I'm doing. My friends talk to me all right, but we are no longer as close as before. I'm different from them. I'm no longer a virgin. I'm afraid their parents will say things about me behind my back. They may think I'm trying to lead their daughters astray. Some of my friends invite me to their houses. I don't want to go. (70)

Many prostitutes also confront a lack of sympathy and hostility when they return home because of sickness, particularly if people in their villages suspect that they are infected with AIDS. A teacher in Chiang Rai revealed that when prostitutes send money home, they are welcomed; however, when they are

sick or have AIDS, they are dumped by their parents (Skrobanek et al., 1997, 70-1).

The possible effects of sex tourism on Thailand's tourism industry

While it is indeed the case that sex tourism generates significant revenue for Thailand, its social impact could threaten Thailand's entire tourism industry as a result of HIV/AIDS and crime. Although no statistics are available to show that HIV/AIDS directly causes a decline in international tourism, studies have linked HIV/AIDS to a decrease in the number of visitors. Da Silva (2002) suggested that a strong drop of tourists in 1987 in Thailand was probably due to an AIDS outbreak. Other researchers have also warned that reports of AIDS in Thailand could negatively affect the tourism industry. Prideaux et al., (2004) explained that HIV/AIDS and STDs discourage tourists from traveling to Thailand, especially the family segment. He also revealed that "in a worse-case scenario, Thailand may be given an adverse Travel Advisory notice, as occurred during the SARS scare in 2003" (Prideaux et al., 2004).

While there are few statistics linking a decrease in tourism with a higher incidence of HIV/AIDS, there is no doubt that crime discourages tourists from visiting a destination. In a BBC report, the Thai government noted a significant rise in violent crime, especially, sex crimes, including rape, which increased by 16% and gang rape, which increased by 70% in 2003 compared to 2002. As a result, the government introduced a bar curfew plan in March 2003 in order to reduce crime and prevent possible harm to the tourism industry (<http://news.bbc.co.uk>). Lim (1998) documented another BBC program that acknowledged Thailand as one of the most dangerous tourist destinations due to violence and the risk of contracting AIDS. To save its national reputation and to prevent any loss from tourism investment, the Thai government protested the BBC program (SOURCE? 137)..

Conclusion

Sex tourism in Thailand is a lucrative business and a by-product of the tourism industry. Rapid industrialization and urbanization in Thailand have led to economic hardship on people from rural and agricultural areas. As a result, it has led to a mass migration from rural to urban areas as people seek economic improvement. A large number of these migrants are young, uneducated and unskilled women and many of them are lured into prostitution. In addition, few job alternatives and social pressure from families also force young women to continue this occupation.

There has been increasing international pressure on Thailand to take steps to eliminate sex tourism. Organizations such as the United Nations Development Fund for Women (UNIFEM) and End Child Prostitution Pornography and Trafficking (ECPAT) have helped to raise awareness of the problem and put pressure on those engaged in prostitution and sex trafficking. However, the existing laws in Thailand are only intermitantly enforced since the

Thai government appears to have a “wink-and-smirk” attitude towards its sex tourism because of the economic benefits it provides. Sex tourism accounts for five percent GDP in Thailand (Boje, 2002) in comparison to mainstream tourism’s 14 percent (<http://news.bbc.co.uk>). If Thailand does not take steps to clean up its image as a sex tourism capital, it risks losing mainstream tourists who spend more money in the destination than sex tourists. More importantly, refusing to act will continue the devastating social consequences caused by sex tourism.

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