DISTINCTIONS

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Lots of Guns

As this issue of *Distinctions* goes to press, the United States Congress is finally considering national gun control legislation.

In *Grief Lessons*, poet Anne Carson asks, "Why does tragedy exist? Because you are full of rage. Why are you full of rage? Because you are full of grief." This set of relationships—between tragedy, rage, and grief—applies to the issue of guns in America in many ways. We see tragic violence perpetrated by those who are enraged and grief-stricken. We see those who are affected by that violence full of grief and rage. We see multifarious emotions and ideologies among those advocate for gun control laws that are stricter and among those who feel they should be less so, among those who emphasize self-protection and the issue of mental illness and those who emphasize keeping our schools safe.

It is my own view that the spirit of the First Amendment belongs to a period of our history that passed long ago. I come from a family of hunters, but all in my family would agree with me that no one should have access to assault weapons unless they are in the military. But this column is not the place for us to have such a debate. It is a place to celebrate the good work that our students do and to emphasize the humanity that is expressed and protected through it.

This issue of *Distinctions* is dedicated to all those who have been killed my gun violence in this country and to their families.

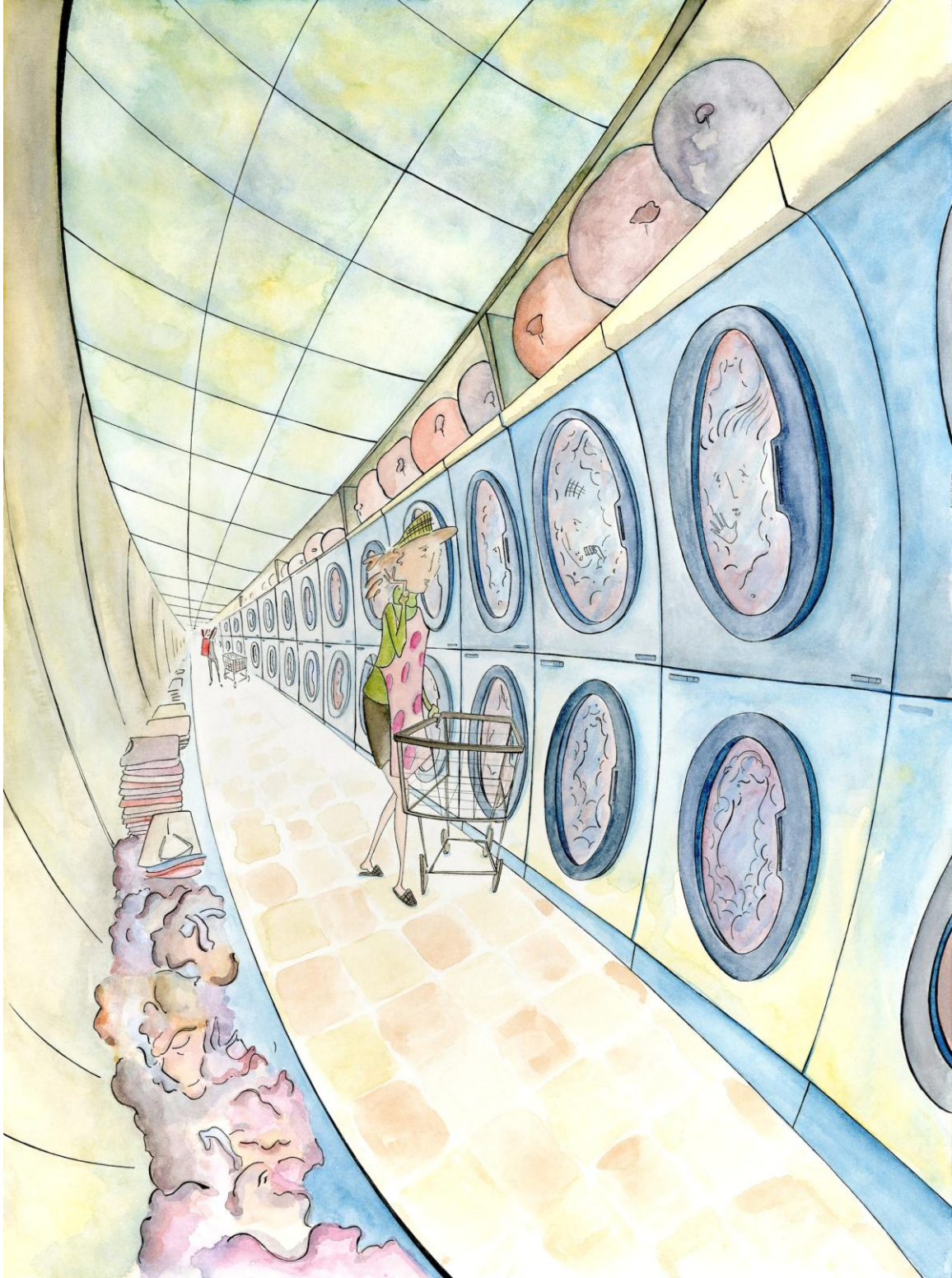**Robert Cowan, Ph.D.**
Associate Professor, Department of English

IVAN ALKHOVSKIY

Sketchbook Selections[1]

JENNIFER BERKOWITZ

Oppositional Defiant Disorder[1]

This paper will focus on the conduct disorder Oppositional Defiant Disorder. Here in the overview I will summarize the disorder and discuss some of the limitations and problems it causes for both people with ODD, their families, and every day authoritative figures they come in contact with each day. A day with a child with ODD is a series of battles in an undeclared war. Kids with ODD lose their temper quickly and often. They blame everyone else for their difficulties and make excuses for their inability to handle problems. Free time that is not structured is a breeding ground for aggressive behavior.

As a parent, you can not satisfy a child with ODD, since their thinking is irrational. They beg for your attention and then get upset and tell you to leave them alone. Parents often get blamed for their child's behavior and tend to blame themselves even more. This I can tell you from personal experience is true, as my son was recently diagnosed with ODD. For years I had everyone telling me I wasn't strict enough with my son. People told me that I was too easy on him, and that is why he pushes his limits because I let him. After hearing this so many times and seeing that my son was not improving as he got older, I had hoped it was just that he was young and was trying to find his space in the world. However, each year his behavior became more and more violent to a point this year that it became a danger to the other students. I started to believe I was doing something wrong, I hadn't raised him properly and now he was lost and I couldn't help him find his way back.

Once I was able to accept that something far beyond my ability was going on with my son, only then was I able to bring to a therapist and seek a true diagnoses and seek proper treatment for him. Now we are beginning that chapter of our lives and will see where it takes us.

Causes
The exact cause of ODD is not known, but it is believed that a combination of biological, genetic, and environmental factors may contribute to the condition. Here I will list each and give a brief summary regarding each.

<u>Biological</u>: Some studies suggest that defects in or injuries to certain areas of the brain can lead to serious behavioral problems in children. In addition, ODD has been linked to abnormal amounts of certain types of brain chemicals, or neurotransmitters. Neurotransmitters help nerve cells in the brain communicate with each other. If these chemicals are out of balance or not working properly, messages may not make it through the brain correctly, leading to symptoms of ODD, and other mental illnesses. Further, many children and teens with ODD also have other mental illnesses, such as ADHD, learning disorders, depression, or an anxiety disorder, which may contribute to their behavior problems.

<u>Genetics</u>: Many children and teens with ODD have close family members with mental

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[1] Completed under the mentorship of Prof. Toni Seddio for *PSY 24: Psychological Disorders in Young Children*.

illnesses, including mood disorders, anxiety disorders, and personality disorders. This suggests that a vulnerability to develop ODD may be inherited.

Environmental: Factors such as a dysfunctional family life, a family history of mental illnesses and/or substance abuse, and inconsistent discipline by parents may contribute to the development of behavior disorders.

Estimates suggest that 2%-16% of children and teens have ODD. In younger children, ODD is more common in boys. In older children, it occurs about equally in boys and in girls. It typically begins by age 8(Goldberg, 2012).

Diagnostic Criteria

According to the DSM-IV-TR the description and criteria for ODD is as follows:

1) ODD is a pattern of negative, hostile, and defiant behavior lasting six months or more.

2) In males, the disorder has been shown to be more prevalent among those who, in the preschool years, have problematic temperaments. ODD usually becomes evident before age eight years and usually not later than in early adolescence.

3) The oppositional symptoms often emerge in the home setting but over time may appear in other settings too. Onset is typically gradual, usually occurring over the course of months or years. The child often loses his temper, argues with adults, actively defies or refuses to comply with adults' requests or rules; moreover, the child often deliberately annoys people, often blames others for his or her mistakes or misbehaviors, is often touchy or easily annoyed by others, is often angry and resentful, and is often spiteful or vindictive. (DSM-IV-TR, 2000)

As with adults, mental illnesses in children are diagnosed based on signs and symptoms that suggest a particular illness like ODD. If symptoms are present, the doctor will begin an evaluation by performing a complete medical history and physical exam. Although there are no lab tests to specifically diagnose ODD, the doctor may sometimes use tests such as neuroimaging studies or blood tests if they suspect that there may be a medical explanation for the behavior problems that occur. The doctor also will look for signs of other conditions that often occur along with ODD, such as ADHD and depression.

If the doctor cannot find a physical cause for the symptoms, he or she will likely refer the child to a child and adolescent psychiatrist or psychologist, mental health professionals who are specially trained to diagnose and treat mental illnesses in children and teens. Psychiatrists and psychologists use specially designed interview and assessment tools to evaluate a child for a mental illness. The doctor bases his or her diagnosis on reports of the child's symptoms and his or her observation of the child's attitude and behavior. The doctor often must rely on reports from the child's parents, teachers, and other adults because children often have trouble explaining their problems or understanding their symptoms.

Treatments

Treatment for ODD is determined based on many factors, including the child's age, the severity of symptoms, and the child's ability to participate in and tolerate specific therapies. Treatment usually consists of a combination of the following:

Psychotherapy: Psychotherapy (a type of counseling) is aimed at helping the child develop more effective coping and problem-solving skills, and ways to express and control anger. A type of therapy called cognitive-behavioral therapy aims to reshape the child's thinking (cognition) to improve behavior. Family therapy may be used to help improve family interactions and communication among family members. A specialized therapy technique called parent management training (PMT) teaches parents ways to positively alter their child's behavior. Behavior management plans also often involve developing contracts between parent and child that identify rewards for positive behaviors and consequences (punishments) for negative

behaviors.

Medication: While there is no medication formally approved to treat ODD, various drugs may be used to treat some of its distressing symptoms, as well as any other mental illnesses that may be present, such as ADHD or depression.

Personal Reflection

When I choose this disorder to write about in the beginning of the semester, it had been floating around from a few different people regarding my son. Through doing the research for my paper and the immense amount of research I did for my own knowledge for my son, I can honestly say I understand ODD so much more now. However, this does not help me to make the hardest decision I have ever had to make, should I allow them to place my son on medication?

I do not believe there is a right answer to this question because, there is no way to know if it is what he needs without at least trying it out. In just about every article or journal I have read, it states that there is no proof that medication helps with ODD because it is a cognitive problem. With my situation my back is against a wall. My son's behaviors have escalated to a point that he has become a very serious threat and danger to the other children in his class. Because of this I am left feeling I have to try medication to see if it will calm him down enough to function in school at least.

I have found many suggestions to help a child with ODD, but there are so many; where do you begin? I have the therapist telling me one thing, the school psychologist telling me another; the principle telling me yet another, and his teacher telling me something else. So what is really going on with my son? I wish someone could just give me a final and definitive answer so we can then decide the correct course of action and treatment.

I have tried creating a chore chart for him, one in which he actively checked off each and every chore he did; however, that didn't help. I have tried to enforce a much more structured home, where I make the rules and if he breaks one the same consequence will follow each time he breaks that rule; that also didn't work. I honestly feel my battle is twice as hard because my son's father and I are not together and I cannot, no matter what I do or say or how many different people tell him that we have to be on the same page and have to have the same rules and consequences at both our houses. He continues to do whatever he pleases and allows my son almost complete freedom to do as he wishes when my son is with him.

I am now attempting to not feed into my son's negative energy when he acts out and instead of yelling like I used to, I try and calmly ask him what is wrong with his actions, and how can we approach and handle the situation better and more respectfully. So far it seems to be getting through to him at least a little, it is not so much of an argument when I do this as it was when I began. Instead he is starting to recognize his own actions, sometimes independently, sometimes with a reminder from me, but then he self corrects his actions. I am giving him the control he needs to remain calm but having him use that control to redirect himself and correct himself so I am no longer the one saying, 'stop' and 'no' and 'thats bad'. So in turn he is beginning to see me as something other than the enemy.

I can only pray this continues to work and he begins to improve. One of his biggest triggers to an outburst is any kind of major change in his life, which I have not been able to avoid in recent months, as we lost our home in Hurricane Sandy. All we can do is take one day at a time. Going through all this alone makes me wonder if there are support groups for the parents of children with ODD. There certainly should be.

So in conclusion, researching and experiencing ODD first hand has taught me a few things. First, it is an extremely hard disorder to have and deal with for all people involved. Two, there are many treatments out there but no one that is said to be the best and most effective. And finally a child with ODD needs structure and limits, but the most important thing they need is love and understanding.

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MOHIMANUL BHUIYA

The Global Boardroom: A Comparative Analysis of Business Etiquette and Communication between China and Russia[1]

Abstract
In an era of rapid globalization, more people from different cultures interact every day. This makes cross cultural or intercultural communication important, especially in the world of business. There are research points that involve the empirical study of International Business Communications, which I find would be great research for practical and useful business know-how. The following are various points of interest in Communication and involved in the process of communication. They are the subject matter of this project and will demonstrate research and understanding by contrasting them in different cultures around the globe. The various topics include: Individual vs. Collectivism, Power Distance Index, Masculinity & Femininity, Uncertainty Avoidance Index, Long Term vs. Short Term Orientation & Languages, Non-verbal Communication & Etiquette

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Introduction
In an era of globalization, the world's workforce is increasingly being required to meet the needs of business associates all around the world. With the need to adapt to time zones, expand business beyond borders, traverse many thousands of miles within hours, and simply needing to act a certain way, there are many unwritten rules that must be followed. The North American and European nations, historical leaders in business and finance, have set a standard that precedes today's diverse standards of the international community. However, it is obligatory to examine and understand the cultures of the many trading nations around the globe simply because respect is a universal value. In this aspect, it is essential to understand the standards of certain nations that are immediately important and powerful in international business. In the business world, China and Russia, being two of the largest superpowers in the world, are influential nations that both demand certain standards of communication. As countries bordering one another for over two millennia, Chinese and Russian cultures and communication ideals differ immensely.[2] The following research information compares and contrasts the main differences and similarities in regard to behavioral interactions, social structures, and social dynamics. This research aims to

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[1] Completed under the mentorship of Prof. Audrey Cohen for *BA 33: Business Communications*.
[2] Heuer.

raise business communication understanding in an age of vast diversity in a rapidly shrinking world.

Behavioral Interactions

Greetings

In comparing the differences in greeting and acknowledgement of one another, Russians prefer being called by their first names if not their entire names. The Chinese, however, find it only appropriate to refer to one another by last names with acceptable or otherwise honorable titles. Salutations in Russia are only acceptable on a spectrum between joyous and serious. Timidity, or simply the appearance of it, is seen as a sign of weakness and low prowess. This makes it typical to possess a solid, "bone-crushing," handshake with "direct eye to eye contact" in saying hello.[3] In China, politeness and niceties are essential. As greetings are always formal, greeting the oldest person first is custom. Many Chinese look toward the ground while greeting. As personal body contact is strongly avoided, especially in the case of men and women, handshakes are only appropriate if it is offered first by the Chinese. In any event, the Chinese become comfortable and at ease as long as one starts off a meeting in good etiquette and smoothness. Given the "terrific sense of humor" possessed by the Chinese, meetings can go fondly depending on one's ability to follow such rules.[4] In comparison, the Chinese follow a procedural standard in meeting with people, especially when one is new or foreign, while the Russians, though valuing personal gravitas, are more improvisational than standardized in meeting one another.

Appearance & Interpersonal Values

Dress etiquette in Russia is exactly similar to most western norms, although acceptance for casual wear is less. Also, women are likely to wear less flashy attire. China is the same for the most part except it is not at all acceptable to be dressed in business casual unless the event in question specifically calls for it. Both are particular for conservative wear and dark colored suits. In behavior, Russians are inimitably serious in various matters. Among the many Russian values, one of highest concern is patience. It is an "extremely important virtue." Russians are capable of demonstrating remarkable patience and are famous for being able to sit in silence and simply listen for hours on end. However, given the patience, lateness on a foreigner's part is greatly frowned upon—as is the same for the Chinese. However, uniquely, Russians can be late to meetings themselves in a test of your patience, and without apology. In conversation, loud speech or laughter in public is rude and acceptable topics include peace, economics, and other relatable and appropriate interests. [5]

The Chinese universally follow rules that are customary in the light of Confucianism. An ancient embodying tradition of the Chinese culture, Confucianism stresses "duty, sincerity, loyalty, honor, and piety," making the number one concern social harmony. Firstly, punctuality is virtuous as it is custom for hosts to be in position to welcome your arrival, entailing great disrespect if one is tardy. In speaking, the Chinese do not appreciate the use of body language, such as large hand movements, as it is distracting. Pointing with a finger and tics such as scratching or any touching of the face can also become detrimental. An open palm to point and a calm demeanor simply amounts to a consideration for one's audience. All in all, though the

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[3] Payne.

[4] Morrison and Conaway.

[5] Payne.

Russians can be more casual, solidarity and respect are two shared common values in communication between these two nations' cultures.[6]

Dining Etiquette

In Russia, dining over business negotiations is not unseen, but is not as likely as an invitation to dine while discussing business, which is a sign of honor and respect. The rules that follow are fairly similar to the rules of the western world with only certain additions. Arriving in office wear and casual table manners are all appropriate. Russian culture dictates that one begin eating when the host invites the table to begin the meal Also, one does not start eating until all the guests are served as show of respects of one's fellow guests. Finishing most of the meal and leaving only a little indicates the plentiful service of the host. It is appropriate to oblige a gracious host when being served second helpings as the same goes for drinking, though it is not frowned upon to turn down a drink. In any case, invitations for such occasions are usually for dining in the homes of business associates. Upon invitation, it is customary to bring a gift such as desert, flowers, or wine. [7]

In the Chinese culture, politeness and formality are leading points of all table manners. As opposed to the Russians, the Chinese prefer to eat in public settings. Though eating in a social setting allows for a wider assortment of topics for discussion it is still appropriate, at the least, to remain formal in table side manners until important matters are agreed upon beforehand. Furthermore, it is not appropriate to discuss business until the meal is finished. As a cultural courtesy, it shows respect and interest to sample all dishes. However, to finish a meal entirely leaves the impression that you were not sufficiently served, even if there is a little left on the plate. Also, it is important that one learns to use chopsticks as it shows value for the culture, and diminishes any negative impressions that can stem from the use of a fork which, can appear out of place. Moreover, there are a few specific rules to follow that signify protection from bad omens and other particular cultural superstitions and symbolisms. It is never appropriate to place chopsticks straight up into a bowl as it is a bad omen that invites death to the host. Ordering an even number of dishes, which will often result in an extra dish, is not uncommon as odd numbers culturally signify death as well. This leaves the only time to order an odd number of dishes to be at a funeral. The numbered order of dishes is only followed in the first round of ordering. In most cases, particularities are not paid attention to in informal settings with sociable associates.[8]

Ultimately, in sharing a meal, eastern cultures are generally quite particular about many little things. In the case of Russia and China, the differences and the similarities vary widely. There are certain states within China that specifically follow one rule as opposed to another, whilst a neighboring state may follow another. The same can be found in Russia in the differences between southern warmer regions and other icier areas. However, for Russians, dining etiquette, though valued, is not as strictly adhered to as in China. With many rules, superstitions, and chopstick etiquettes, China can be a minefield for an unprepared individual. Conversely, an unprepared individual in Russia may not need to worry as failure to adhere to certain social rules may not prove as costly.[9]

Negotiations

Russians view their interactions in business primarily to be "transactional" and they find no need to establish strong ties before or even after they do business. However, it is still important to have trust in the business. "It is extremely difficult to do business in Russia without

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[6] Morrison and Conaway.
[7] Morrison and Conaway.
[8] Payne.
[9] Morrison and Conaway.

the help of a local," or without someone who possesses "svyasi," or connections and "friends in high places." Also, to build trust, it is pertinent to possess a personality outside of your business, as being "all business" is seen as sign of deceitfulness. [10] In negotiations, it is important to request meetings at the earliest date possible, though it is not disrespectable to cancel a meeting in short notice. First meetings are usually to establish one another's credibility and to get to know one another. Another thing to remember is that compromise signifies weakness, even to the point of it being considered bad business. As solutions come at a slow rate, not giving notice of your own time deadlines can be destructive as time delays are common in negotiations. In Russia, a final offer is not necessarily the end of negotiations and sometimes is just an effort to hold out for a more beneficial offer. The same is applicable to finalized contracts that get edited simply to suit their own purposes.

In China, negotiations do not possess as much seriousness as the Russian traditions for negotiations, but that is not to say they lack much either. It is very common in China to view business negotiations as war. It is traditional to refer to ancient books such as *The Art of War* and *36 Stratagems* to solve problems that are difficult and to seek advice in troubling situations. As many negotiations for business deals can become tricky and complex, the boardroom can become a metaphorical war room. Making touch decisions, agreeing on differentials, and figuring out plans can raise good cause for a tactical outlook. Most of the strategies that the Chinese use in negotiations can be summed up in three concepts. Firstly, it is important to not let competitors get an idea of your plans, and there is rarely an occasion that would warrant giving such information. In contrast, there can always be good reasons to misdirect a party as to what your plans may be. Secondly, it is immensely important to not play into a competitor's hand. Maintaining observation of your competitors allows this to happen and more importantly leads to clues and information that allows your party to "attack" where they are weak. Finally, it is obligatory to "determine the competitors tactics." Friendliness can sometimes lead to a reason to distrust the intentions of the competitor and can always conceal "ulterior motives."[11]

In negotiations, the Chinese and Russians both take their businesses very seriously and possess certain skills in achieving their goals. The Russians are absolute and rock-solid about their goals. Negotiations could sometimes seem to be at an extensively long stalemate to a westerner, while in Russia it is simply a norm. On the other hand, the Chinese are methodically strategic in negotiations and really as a whole in every aspect of their businesses. As negotiations are vital, any confusion in understanding the strategies of the Russians and the Chinese must be unacceptable. To not know certain cultural functions, as in Russia where one can be plummeted into agreement, and in China where one can be out-witted into agreement, can prove to be fatally costly.

Social Structures & Dynamics

Individualism vs. Collectivism (IDV)
In the category of IDV, there are two sections of any society that is divided by the individualist type and the collectivist type. Individualist types of people are those that look after their own, meaning themselves and close relatives. Conversely, collectivist types are people who prefer to work in groups and find a belonging that necessitates cooperation, loyalty, and taking care of one another. One a scale of 1- 100, usually grouped simply as high, moderate, or low, any society can be rated between these numbers—this scale, as well as the following scales, follow the same method. [12]

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[10] Von Senger.
[11] Von Senger.
[12] Hofstede 3.

Addressing this by a "degree of interdependence a society maintains among its members," the self-image that is present in Russia is evident through the use of language. Primarily collectivist, it is in Russian vernacular to state such things as literally "we with friends" instead of "my friends and I." In working for success in one's life, it is generally understood as crucial to use relationships for "information, introductions, and successful negotiations." In terms of Individuality, Russia has a score of 39 on the IDV scale. China is even more collectivist, with a score of 20, as is evident in the presently enforced harmony laws that restrict any disruption of peace. Consideration for the group takes precedent over any other competing concerns. Employees are expected to possess tremendous loyalty for both their organizations, and relationships with peers are functionally mutual.[13]

Power Distance Index (PDI)

Power distance is defined as, "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally." Gaining a high rank in China, with a score of 80, power distance is very much a non-issue. Culturally, it is widely accepted and is regarded as necessary to the success of an organization. People hold good faith toward leadership and are usually restrained structurally from defending against abuse from superiors. Russia scores even higher at 93, making them "among the top 10% of the most power distant societies in the world." The vast differentiation between subordinate and superior leads Russia's society to have high value for status and recognition. This value also reflects on an individual's professionalism in behavior and negotiations. In effect, the Chinese and Russians both possess a formidable work ethic.[14]

Masculinity vs. Femininity (MAS)

"The masculinity side of this dimension represents a preference in society for achievement, heroism, assertiveness and material reward for success. Its opposite, femininity, stands for a preference for cooperation, modesty, caring for the weak and quality of life." In regards to the scale, a high score, being masculine, is indicative of a culture motivated in contest, whilst a lower score, femininity, is indicative of the quality of life.

Surprisingly, Russia possesses a low score of 36 in regards to their high value for status and recognition. However, their difference from China is not that society is not in competition of achievement, but in the respect for achievement. Dictatorial behavior is only acceptable by superiors and highly disliked from equals. Russians generally do not possess any braggadocio, are humble in self-recognition, and they generally live a modest life—even those that are successful in their careers. One's need to be successful is not regarded as an ambition, but really regarded as a necessity for everyone in society. [15]

Conversely, China scores almost double that Russia with a rating of 66. China possesses a masculine society that is highly motivated to achieve success and gain recognition. As honor has long been valued in China's history, there is no doubt that the Chinese are highly ambitious people. It is quite evident in many examples. One such example is a work ethic that precedes any industry or environment from the office of a CEO to the plains of a rice farmer. The Chinese can commonly sacrifice family events and close ties, though of course temporarily, in order to get work done. Even service laborers, from janitors to cab drivers, all work many hours in the day and until late at night. This makes dedication a prime factor to be encountered when meeting with Chinese businessmen. Late hours of work and exhaustive dedication can frequently lead to work

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[13] Hofstede 2-3.
[14] Ibid.
[15] Ibid. 1, 3.

getting done quicker by the Chinese, leaving a foreigner to potentially look incompetent or incapable. [16]

Uncertainty Avoidance Index (UAI)
      This dimension indicates the societal idea of risk and control of future events. Indicated by anxiety over problematic and unpredictable situations, the UAI score helps in determining the method to which we present research projects, negotiate contracts, and do other future related tasks. In this category, there is a stark difference between the two countries. The Chinese tend to have an optimistic and pragmatic approach to uncertainty and ambiguity, and are far more comfortable in dealing unique with situations than their Russian counterparts. This makes the Chinese very "adaptable and entrepreneurial." The Russian culture is drastically different as they score at 95, as opposed to the Chinese score of 30. Russians can feel vulnerable and unsafe in situations where they do not have control—making control a high priority in business practices in their culture. Russians generally lack any ambiguous corporate structure and chains of command are extremely well organized. This is likely the cause for their domineering negotiation tactics and also why why they are meticulous in their preparation, planning, and briefing. [17]

Conclusion
      These differences between the Chinese and Russians are unique to their own cultures. The prime differences between the Russians and the Chinese add up to a point of requiring a labyrinthine understanding of just these two cultures. For example, it is important to understand that both the Chinese and the Russians value success deeply. However, Russians believe that it is impossible without "friends in high places," whereas the Chinese believe that achievement and success originates from individual endeavor. However, one must also understand that the Chinese are ironically very group-oriented and work for the success of one another. The Russians, though also group oriented, are twice as less than the Chinese. Moreover, it is interesting to note that China and Russia both possess remarkably power distant societies. This implies that though these nations both value achievement very intensely, unequal distribution of position in corporations is widely acceptable.
      In education, it is arguably more beneficial for a student to first learn the purpose of a topic, then the uses of it, and then finally the structure of it.

      "This is the world's simplest idea. This little idea explains why some organizations and some people are able to do what they do...The way we think, the way we act, the way we communicate is from the outside in, the clearest to the fuzziest. But the inspired leaders and inspired organizations all think, act, and communicate from the inside out."—Simon Sinek,[18] (Referring to Figure 1[19])

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[16] Ibid. 4.
[17] Ibid. 1, 4.
[18] Sinek
[19] Diagram by author.

This idea is extremely crucial to understanding how to navigate a globalizing world. In the very near future, it will be vital for business students everywhere to understand how to communicate with the rest of the world. Globalizing markets will not benefit from inept communicators. With only two nations compared in this examination, the understanding became very complex. Thus, it is appropriate to ask, what would be a business student's situation in a decade from today? What would the world's most popular language be? Which nation will be the super power of the 21st century? These are questions that are not justified with simple answers. These questions require the education of future generations. The given diagram proposes only a single method out of hundreds that work to find a faster way to teach students as well as a fast way to understand new information. It is undeniable that globalization is quickly becoming an important part of the lives of really everyone on the planet. Thus, it is vital for educational institutions to implement methods to teach students changing communication standards. Rapidly growing markets favor those that are most attuned to the communication standards of a market's country, culture, and people.
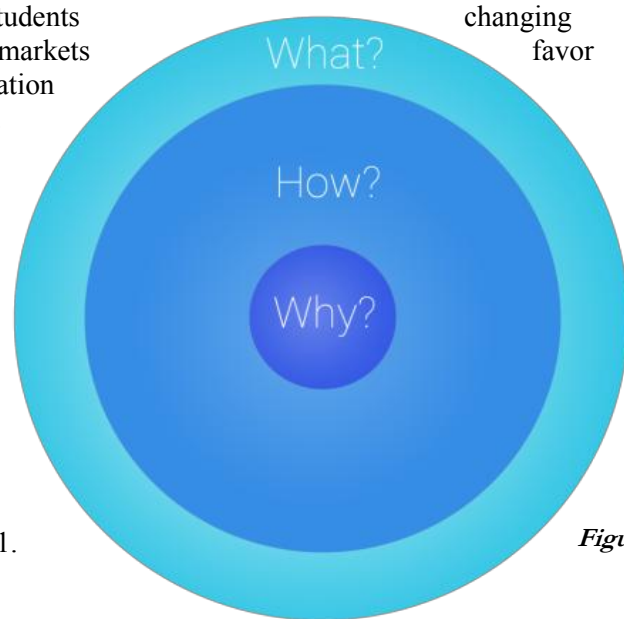

Figure 1

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PEISHAN CHEN

Organic Synthesis of Flavylium Salts with Aldol Condensation Reaction[1]

Abstract
Recent reports show that anthocyanins found in plants are beneficial to human health. Anthocyanidins are the 3-deoxy analogs of anthocyanins. Herein, a scheme for synthesizing anthocyanidins is shown. The total synthesis of flavylium salts was performed through a one-step reaction—an aldol condensation reaction between an acetophenone derivative and a salicylaldehyde derivative in good yields. Thirty-one substituted flavylium salts were confirmed by 400 MHz [1]H Nuclear Magnetic Resonance (NMR) analyses. The percent yields of products were higher than usual, maybe due to the inorganic salts that could not be isolated from flavylium salts; [or?] the hydrophilic properties of flavylium salts that absorb water from the air. The solvents that were used for trituration showed peaks on ^{1}H NMR spectrum. (This sentence, I want to point out the unsual high percent yields are due to 1.inorganic salts; 2.water that absorb from the air; 3.the solvent I used for trituration.)

Keywords: anthocyanin; anthocyanidin; flavylium salts; total synthesis; aldol condensation reaction; [1]H Nuclear Magnetic Resonance

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Introduction
In nature, flowers and food plants come in a variety of colors, partly because of the presence of anthocyanin dyes. The anthocyanins have a skeleton structure of flavylium salts (2-phenylbenzopyrilium) with glucosides at carbon-3 position. Synthetic flavylium salts,[1] anthocyanins[2,3] and natural flavylium compounds[4,5] have 2-phenyl-1-benzopyrylium chromophore in common. Flavonoids are polyphenols that contribute to the color and flavor of fruits and vegetables, such as eggplants, tomatoes and bilberries. Recent studies of flavonoids have attracted attention because of new evidence of their antioxidant properties for human health benefits.[6] Condensed tannins, oligomers of flavonoids, are beneficial for grazing animals.[7] Anthocyanins are flavonoids that contribute to the red, violet or blue pigment for seeds and flowers. BANYULS is an anthocyanidin reductase and is required for the biosynthesis of condensed tannins. Loss of enzyme BANYULS function increases the amount of red pigment, which illustrates that the BANYULS protein may be a negative regulator of pigment production, which operates at the branch-point enzyme between the anthocyanin and condensed tannin.[8] The

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effects of condensed tannins on human health illustrated that the modification of BANYULS in food products consumed by humans may become desirable and beneficial.
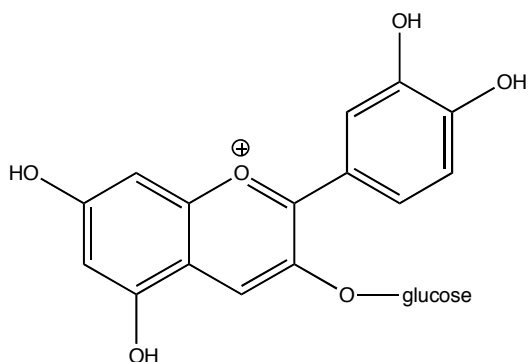

Figure 1

   In tropical [do you mean South America?] America (Can say yes but can say no, since the reference I found is talking about the tropical America. The author didn't specify the area, I am not sure if I can put it as South America.), related 3-desoxyanthocyanidins have recently been isolated from Arrabidaeachica and used as an herbal remedy.[9] It has recently been demonstrated that the red sorghum bran anthocyanins have induced significant antiproliferative activity on breast cancer cell lines (MCF-7).[20] Moreover, red orange (Citrus sinensis varieties: Moro, Tarocco, Sanguinello) complex (ROC) is characterized by high levels of anthocyanins, flavones. Notably, the results in Cardile, et al.'s research, illustrated that ROC is able to decrease the expression of membrane molecules (ICAM-1) and the release of inflammatory soluble factors (MCP-1 and IL-8) that are induced by interferon-gamma (IFN-γ) and histamine in normal human keratinocyte cell line NCTC 2544. This demonstrated anti-inflammatory activity on a keratinocyte cell model.[21] Due to the significant data about anthocyanidins' and anthocyanins' beneficial effect on human health, the schemes for synthesis of flavylium salts will have an important influence in the medical field.
   In previous studies,[10-12] the natural 3-O-glucosylated flavylium salts (the monoglucosylated anthocyanins from Vitisvinifera grapes) were found to have DNA triplex stabilizing properties, which are useful in the potentially therapeutic antigene strategy [can you explain what this it?]. (DNA triplex stabilizing anthocyanin is like with the three anthocyanin bondings, DNA is denatured but still stable and useful for the antigene scheme.)The limitations were suitable to the weak stability of the triplex formed between a target duplex and a synthetic oligonucleotide; the approach consisted of the regulation of gene expression by nucleic acid.[10,11,13] Taking into account the monoglucosylated flavylium salts' stabilizing properties, another study has demonstrated that the efficient interaction with the triplex and activity limitation could be precluded by the sugar moiety at its 3 position. Thus, they [what does "they" refer to?] (The researchers who published the paper, should I include their names? The reference is at the end.) built up a total synthesis of non-glucosylated derivatives such as apigeninidin (Figure 1) and luteolinidin (Figure 2) chlorides.
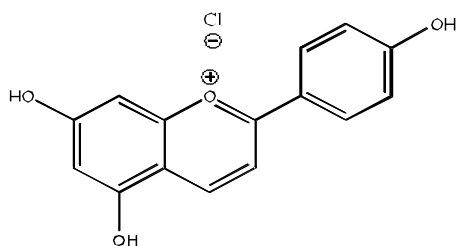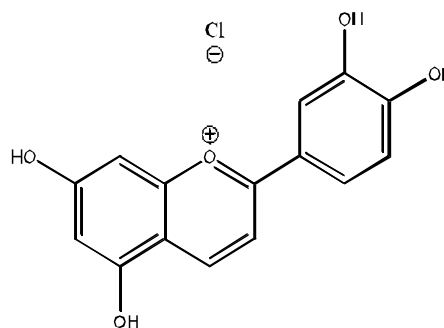
Figure 2

Figure 3

In 1925, Robinson, et al. first realized the synthesis of apigeninidin and luteolinidin chlorides by condensation between an acetophenone and a protected phloroglucinaldehyde.[14] However, the yield was no more than 30 percent. In 1982, the total synthesis was carried out by Sweeny and Iacobucci, and the best yield was no more than 40% after 4 steps.[15, 16] In 2003, an alternative synthesis, and the best yielded up to 84%. However, the optimized procedure employed an anhydrous methanolic solution of 2,4,6-triacetoxybenzaldehyde added dropwise to an anhydrous hydrogen chloride methanolic solution of the acetophenone in excess at 0 °C, which is difficult to control. Hydrochloric acid is volatile, and the low temperature reaction restricts [what do you mean it "restricts" it?] (Since such a low temperature environment requires large amount of money to set up a lab, also human beings would not feel comfortable to work in such an environment. Then better lab would require, which leads to the higher cost of money.) the lab environment.[17] In another study, researchers used aldehyde derivatives and ketone derivatives in different conditions, including $SnCl_4$ in CH_2Cl_2 at -78 °C, which was highly toxic, and difficult to control [in what way?] (the extreme low temperature). Even though the highest yield was 81% under neat $BF_3 \bullet Et_2O$, this is impractical to perform for larger scale products [why?].(Larger scale product needs larger scale starting material. Thus, the larger amount of tin 5 chloride would be difficult to handle. For example, it may cause severe burns on the skins or even eyes. Moreover, this is a very harmful chemical to aquatic life.) [18]

In this project, the main goal is to find a better method [fro what?] (to synthesis the flavylium salts, since this paper is to focus on a synthesis of flavylium salts) so that the experiements can be performed in easier and safer ways, as well as obtaining a good percent yield.

Results and Discussion

Synthetic Flavylium Salts				
Ketones / Aldehydes	O-Vanillin		2,4-Dihydroxybenzaldehyde	
Acetophenone	W/O Counter-Cations	Compound 1	W/O Counter-Cations	Compound 5
	KI	Compound 2	KI	Compound 6
	KBr	Compound 3	KBr	Compound 7
	BF$_4$Na	Compound 4	BF$_4$Na	Compound 8
3′-methoxyacetophenone, 97%	W/O Counter-Cations	Compound 9	W/O Counter-Cations	Compound 13
	KI	Compound 10	KI	Compound 14
	KBr	Compound	KBr	Compound

		11		15
	BF_4Na	Compound 12	BF_4Na	Compound 16
4′-methoxyacetophenone, 98%	W/O Counter-Cations	Compound 17	W/O Counter-Cations	Compound 21
	KI	Compound 18	KI	Compound 22
	KBr	Compound 19	KBr	Compound 23
	BF_4Na	Compound 20	BF_4Na	Compound 24
4′-hydroxyacetophenone, 98%	W/O Counter-Cations	Compound 25	W/O Counter-Cations	Compound 29
	KI	Compound 26	KI	Compound 30
	KBr	Compound 27	KBr	N/A
	BF_4Na	Compound 28	BF_4Na	Compound 32

Table 1: Synthetic Flayvlium Salts

Compound 1 was synthesized by Method A and trituration by T4. Since the solution turned to green when triturated, compound 1 was decomposed. Compound 2 was synthesized by Method A and trituration by T1. Percent Yield: 140%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 6.81$ (multiplet, alkene). Because the alkene shift appeared, compound 2 decomposed. Compound 3 was synthesized by Method A and trituration by T1. Percent Yield: 143%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 4.28$ (singlet, 3H, OCH3); $\delta = 7.93$ (multiplet, 6H, AR-H); $\delta = 8.65$ (doublet, $J = 7.60Hz$, 2H, AR-H); $\delta = 9.03$ (doublet, $J = 8.72Hz$, 1H, AR-H); $\delta = 9.77$ (doublet, $J = 8.76Hz$, 1H, AR-H). Compound 4 was synthesized by Method A and trituration by T4 and T1. Since the solution turned to green when triturated, compound 4 decomposed.

Compound 5 was synthesized by Method A and trituration by T4. Percent Yield: 67.7%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 7.61$ (multiplet, 1H, AR-H); $\delta = 7.80$ (multiplet, 4H, AR-H); $\delta = 8.33$ (doublet, $J = 9.00Hz$, 1H, AR-H); $\delta = 8.50$ (multiplet, 3H, AR-H); $\delta = 9.42$ (doublet, $J = 8.64Hz$, 1H, AR-H). Compound 6 was synthesized by Method A and trituration by T4. Percent Yield: 83.7%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 7.61$ (multiplet, 1H, AR-H); $\delta = 7.75$ (multiplet, 3H, AR-H); $\delta = 7.87$ (multiplet, 1H, AR-H); $\delta = 8.34$ (doublet, $J = 9.16Hz$, 1H, AR-H); $\delta = 8.51$ (multiplet, 3H, AR-H); $\delta = 9.42$ (doublet, $J = 8.44Hz$, 1H, AR-H). Compound 7 was synthesized by Method A and trituration by T1. Percent Yield: 129%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 7.60$ (multiplet, 1H, AR-H); $\delta = 7.74$ (multiplet, 3H, AR-H); $\delta = 7.85$ (multiplet, 1H, AR-H); $\delta = 8.36$ (doublet, $J = 9.04Hz$, 1H, AR-H); $\delta = 8.50$ (multiplet, 3H, AR-H); $\delta = 9.39$ (doublet, $J = 8.44Hz$, 1H, AR-H). Compound 8 was synthesized by Method A and trituration by T1. Percent Yield: 124%. 1H NMR [400 MHz, CD_3COOD]: $\delta = 7.62$ (multiplet, $J = 8.48Hz$, 1H, AR-H); $\delta = 7.75$ (multiplet, 3H, AR-H); $\delta = 7.85$ (multiplet, 1H, AR-H); $\delta = 8.34$ (doublet, $J = 8.96Hz$, 1H, AR-H); $\delta = 8.51$ (multiplet, 3H, AR-H); $\delta = 9.42$ (multiplet, 1H, AR-H).

Compound 9 was synthesized by Method A and trituration by T1. Percent Yield: 93.7%. 1H NMR [400 MHz, D_2O]: $\delta = 2.03$ (singlet, 1H); $\delta = 3.84$ (singlet, 3H, OCH3); $\delta = 7.24$ (multiplet, 1H, AR-H); $\delta = 7.41$ (multiplet, 1H, AR-H); $\delta = 7.50$ (multiplet, 1H, AR-H); $\delta = 7.64$ (singlet,

1H, AR-H); δ = 7.82 (doublet, *J* = 8.04Hz, 1H, AR-H); δ = 8.07 (doublet, *J* = 9.40Hz, 1H, AR-H); δ = 8.21 (doublet, *J* = 8.48Hz, 1H, AR-H); δ = 9.06 (doublet, *J* = 8.48Hz, 1H, AR-H). Compound 10 was synthesized by Method A and trituration by T1. Percent Yield: 145%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 4.00 (singlet, 3H, OCH3); δ = 4.26 (singlet, 3H, OCH3); δ = 7.50 (multiplet, 1H, AR-H); δ = 7.73 (multiplet, 1H, AR-H); δ = 7.89 (multiplet, 1H, AR-H); δ = 7.99 (multiplet, 2H, AR-H); δ = 8.09 (multiplet, 1H, AR-H); δ = 8.23 (multiplet, 1H, AR-H) ;δ = 9.02 (doublet, *J* = 9.00Hz, 1H, AR-H); δ = 9.74 (doublet, *J* = 9.00Hz, 1H, AR-H).Compound 11 was synthesized by Method A and trituration by T1. Percent Yield: 153%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 4.00 (singlet, 3H, OCH3); δ = 4.26 (singlet, 3H, OCH3); δ = 7.50 (multiplet, 1H, AR-H); δ = 7.72 (multiplet, 1H, AR-H); δ = 7.89 (multiplet, 1H, AR-H); δ = 7.99 (multiplet, 2H, AR-H); δ = 8.09 (multiplet, 1H, AR-H); δ = 8.23 (multiplet, 1H, AR-H); δ = 9.03 (doublet, *J* = 8.96Hz, 1H, AR-H); δ = 9.74 (doublet, *J* = 8.92Hz, 1H, AR-H).Compound 12 was synthesized by Method A and trituration by T4. It decomposed when triturated; the solution turned green.

Compound 13 was synthesized by Method A and trituration by T4. Percent Yield: 57.2%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 3.99 (multiplet, 3H, OCH3); δ = 7.43 (multiplet, 1H, AR-H); δ = 7.66 (multiplet, 3H, AR-H); δ = 7.98 (multiplet, 1H, AR-H); δ = 8.08 (doublet, *J* = 9.00Hz, 1H, AR-H); δ = 8.34 (doublet, *J* = 9.00Hz, 1H, AR-H); δ = 8.54 (doublet, *J* = 8.52Hz, 1H, AR-H); δ = 9.41 (doublet, *J* = 8.56Hz, 1H, AR-H). Compound 14 was synthesized by Method A and trituration by T1. Percent Yield: 143%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 3.97 (multiplet, 3H, OCH3); δ = 7.39 (multiplet, 1H, AR-H); δ = 7.60 (multiplet, 1H, AR-H); δ = 7.65 (multiplet, 1H, AR-H); δ = 7.72 (multiplet, 1H, AR-H); δ = 7.95 (multiplet, 1H, AR-H); δ = 8.07 (multiplet, 1H, AR-H); δ = 8.32 (doublet, *J* = 9.04Hz, 1H, AR-H); δ = 8.52 (doublet, *J* = 8.52Hz, 1H, AR-H); δ = 9.40 (doublet, *J* = 8.56Hz, 1H, AR-H). Compound 15 was synthesized by Method A and trituration by T1. Percent Yield: 151%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 3.98 (multiplet, 3H, OCH3); δ = 7.39 (multiplet, 1H, AR-H); δ = 7.60 (multiplet, 1H, AR-H); δ = 7.65 (multiplet, 1H, AR-H); δ = 7.72 (multiplet, 1H, AR-H); δ = 7.97 (multiplet, 1H, AR-H); δ = 8.07 (multiplet, 1H, AR-H); δ = 8.31 (doublet, *J* = 9.04Hz, 1H, AR-H); δ = 8.52 (doublet, *J* = 8.40Hz, 1H, AR-H); δ = 9.37 (multiplet, 1H, AR-H). Compound 16 was synthesized by Method A and trituration by T2. Percent Yield: 132%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 3.99 (multiplet, 3H, OCH3); δ = 7.42 (multiplet, 1H, AR-H); δ = 7.66 (multiplet, 3H, AR-H); δ = 8.01 (multiplet, 2H, AR-H); δ = 8.33 (doublet, *J* = 9.00Hz, 1H, AR-H); δ = 8.53 (doublet, *J* = 8.48Hz, 1H, AR-H); δ = 9.41 (multiplet, 1H, AR-H).

Compound 17 was synthesized by Method A and trituration by T1. Percent Yield: 113%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 4.05 (singlet, 3H, OCH3); δ = 4.22 (singlet, 3H, OCH3); δ = 7.33 (doublet, *J* = 9.08Hz, 2H, AR-H); δ = 7.78 (multiplet, 1H, AR-H); δ = 7.86 (multiplet, 2H, AR-H); δ = 8.63 (doublet, *J* = 9.12Hz, 2H, AR-H); δ = 8.81 (doublet, *J* = 9.16Hz, 1H, AR-H); δ = 9.42 (doublet, *J* = 9.16Hz, 1H, AR-H). Compound 18 was synthesized by Method A and trituration by T1. Percent Yield: 153%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 4.06 (singlet, 3H, OCH3); δ = 4.22 (singlet, 3H, OCH3); δ = 7.33 (doublet, *J* = 9.16Hz, 2H, AR-H); δ = 7.78 (multiplet, 1H, AR-H); δ = 7.86 (multiplet, 2H, AR-H); δ = 8.64 (doublet, *J* = 9.16Hz, 2H, AR-H); δ = 8.81 (doublet, *J* = 9.12Hz, 1H, AR-H); δ = 9.42 (doublet, *J* = 9.16Hz, 1H, AR-H). Compound 19 was synthesized by Method A and trituration by T1. Percent Yield: 303%. 1H NMR [400 MHz, CD$_3$COOD]: δ = 4.06 (singlet, 3H, OCH3); δ = 4.22 (singlet, 3H, OCH3); δ = 7.33 (doublet, *J* = 9.00Hz, 2H, AR-H); δ = 7.78 (multiplet, 1H, AR-H); δ = 7.87 (multiplet, 2H, AR-H); δ = 8.63 (doublet, *J*=9.08Hz, 2H, AR-H); δ = 8.84 (multiplet, 1H, AR-H); δ = 9.42 (multiplet, 1H, AR-H). Compound 20 was synthesized by Method A and trituration by T4. Percent Yield: 140%. 1H NMR [400 MHz, D$_2$O]: δ = 4.00 (singlet, 3H, OCH3); δ = 4.19 (singlet,

3H, OCH3); δ = 7.20 (doublet, *J*= 7.36Hz, 2H, AR-H); δ = 7.77 (multiplet, 3H, AR-H); δ = 8.45 (multiplet, 3H, AR-H); δ = 9.12 (doublet, *J* = 9.64Hz, 1H, AR-H).

Compound 21 was synthesized by Method A and trituration by T1. Percent Yield: 97.6%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.00 (multiplet, 3H, OCH3); δ = 4.27 (multiplet, 2H, AR-H); δ = 7.50 (doublet, *J* = 2.2Hz, 1.84Hz, 1H, AR-H); δ = 7.64 (multiplet, 1H, AR-H); δ = 8.20 (doublet, *J* = 8.92Hz, 1H, AR-H); δ = 8.37 (doublet, *J* = 8.88Hz, 1H, AR-H); δ = 8.49 (multiplet, 2H, AR-H); δ = 9.18 (doublet, *J* = 8.48Hz, 1H, AR-H). Compound 22 was synthesized by Method A and trituration by T1. Percent Yield: 119%. 1H NMR [400 MHz, D₂O]: δ = 3.99 (multiplet, 3H, OCH3); δ = 7.10 (doublet, *J* = 9.12Hz, 1H, AR-H); δ = 7.36 (multiplet, 1H, AR-H); δ = 8.02 (doublet, *J* = 9.56Hz, 1H, AR-H); δ = 8.10 (multiplet, 1H, AR-H); δ = 8.23 (doublet, *J* = 9.04Hz, 2H, AR-H); δ = 8.94 (doublet, *J* = 8.68Hz, 1H, AR-H). Compound 23 was synthesized by Method A and trituration by T1. Percent Yield: 132%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.01 (doublet, *J* = 2.48Hz, 3H, OCH3); δ = 7.27 (multiplet, 3H, AR-H); δ = 7.50 (multiplet, *J* = 2.12Hz, 2.12Hz, 1H, AR-H); δ = 7.64 (multiplet, 1H, AR-H); δ = 8.20 (doublet, *J* = 8.92Hz, 1H, AR-H); δ = 8.38 (multiplet, 1H, AR-H); δ = 8.50 (multiplet, 3H, AR-H); δ = 9.18 (multiplet, 1H, AR-H). There are 11 hydrogen [atoms?] (Yes.) around the aromatic shift. Compound 23 may either decompose or become impure. Compound 24 was synthesized by Method A and trituration by T4. Percent Yield: 117%. 1H NMR [400 MHz, D₂O]: δ = 3.97 (singlet, 3H, OCH₃); δ = 7.17 (multiplet, 2H, AR-H); δ = 7.41 (multiplet, 2H, AR-H); δ = 8.06 (multiplet, 1H, AR-H); δ = 8.17 (multiplet, 1H, AR-H); δ = 8.29 (multiplet, 2H, AR-H); δ = 8.99 (multiplet, 1H, AR-H).

Compound 25 was synthesized by Method A and trituration by T4. Percent Yield: 106%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.23 (singlet, 3H, OCH₃); δ = 7.23 (doublet, *J* = 8.96Hz, 2H, AR-H); δ = 7.75 (multiplet, 1H, AR-H); δ = 7.83 (multiplet, 2H, AR-H); δ = 8.55 (doublet, *J* = 9.00Hz, 2H, AR-H); δ = 8.73 (doublet, *J* = 9.20Hz, 1H, AR-H); δ = 9.32 (doublet, *J* = 9.16Hz, 1H, AR-H). Compound 26 was synthesized by Method A and trituration by T4. Percent Yield: 134%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.23 (singlet, 3H, OCH₃); δ = 7.25 (doublet, *J* = 9.00Hz, 2H, AR-H); δ = 7.76 (multiplet, 1H, AR-H); δ = 7.84 (multiplet, 1H, AR-H); δ = 8.56 (doublet, *J* = 9.04Hz, 2H, AR-H); δ = 8.73 (doublet, *J* = 9.20Hz, 1H, AR-H); δ = 9.32 (doublet, *J* = 9.20Hz, 1H, AR-H). Compound 27 was synthesized by Method A and trituration by T1. Percent Yield: 215%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.22 (singlet, 3H, OCH₃); δ = 7.25 (doublet, *J* = 8.80Hz, 2H, AR-H); δ = 7.82 (multiplet, 3H, AR-H); δ = 8.56 (doublet, *J* = 8.88Hz, 2H, AR-H); δ = 8.75 (doublet, *J* = 9.08Hz, 1H, AR-H); δ = 9.32 (doublet, *J* = 9.08Hz, 1H, AR-H). Compound 28 was synthesized by Method A and trituration by T3. Percent Yield: 131%. 1H NMR [400 MHz, CD₃COOD]: δ = 4.21 (singlet, 3H, OCH₃); δ= 7.23 (doublet, *J* = 8.92Hz, 2H, AR-H); δ = 7.75 (multiplet, 1H, AR-H); δ = 7.84 (multiplet, 2H, AR-H); δ = 8.55 (doublet, *J* = 8.96Hz, 2H, AR-H); δ = 8.73 (doublet, *J* = 9.20Hz, 1H, AR-H); δ = 9.33 (doublet, *J* = 9.16Hz, 1H, AR-H).

Compound 29 was synthesized by Method A and trituration by T4. Percent Yield: 91.0%. 1H NMR [400 MHz, CD₃COOD].Spectra does not show any peaks around 6.5 to 9. This may be due to the fact that the concentration is not high enough to be detected by NMR . Compound 30 was synthesized by Method A and trituration by T4. Percent Yield: 107%. 1H NMR [400 MHz, CD₃COOD]: δ = 7.21 (multiplet, 2H, AR-H); δ = 7.50 (multiplet, 1H, AR-H); δ = 7.64 (multiplet, 1H, AR-H); δ = 8.19 (multiplet, 1H, AR-H); δ = 8.33 (doublet, *J* = 9.08Hz, 1H, AR-H); δ = 8.43 (multiplet, 2H, AR-H); δ = 9.14 (doublet, *J* = 8.48Hz, 1H, AR-H). Compound 32 was synthesized by Method A and trituration by T4. Percent Yield: 124%. 1H NMR [400 MHz, CD₃COOD]: δ = 7.21 (multiplet, 2H, AR-H); δ = 7.50 (multiplet, 1H, AR-H); δ = 7.63 (multiplet, 1H, AR-H); δ = 8.18 (multiplet, 1H, AR-H); δ = 8.32 (multiplet, 1H, AR-H); δ = 8.43 (multiplet, 2H, AR-H); δ = 9.13 (multiplet, 1H, AR-H).

Experimental Chemicals
    <u>Aldehyde Derivatives</u> (A): O-vanillin;
2,4-dihydroxybenzaldehyde
<u>Ketone Derivatives</u> (K): acetophenone;
2′-methoxyacetophenone, 99%;
3′-methoxyacetophenone, 97%;
4′-methoxyacetophenone, 98%;
2′-hydroxyacetophenone, 99%;
4′-hydroxyacetophenone, 98%

    <u>Counter-Cations</u> (C):
Potassium bromide (KBr);
Potassium iodide (KI);
Sodium tetrafluoroborate ($NaBF_4$)
Acid Catalysts:
Glacial hydrochloric acid (HOAc); Sulfuric acid (H_2SO_4)

    <u>Solvent for Trituration</u>:
Diethyl ether (Et_2O);
Tetrahydrofuran (THF);
Ethyl acetate (EtAc)

Synthesis of Flavylium Salts General Procedure without Counter-Cations (Method A)
        Added 3-mmol of A,C, and K to a 25-mL round bottom flask (RBF). Added 1-mL of HOAc and H_2SO_4 to the RBF. Placed the RBF in a hot water bath for one-hour. After the reaction, cooled the mixture to room temperature. Synthesis between aldehyde derivatives and ketone derivatives are shown below (Table 2).

Trituration of Flavylium Salts Methods
    Titration Method 1 (T1): 2-mL of Et_2O was added to RBF and stirred vigorously. Added 2-mL of Et_2O 4 more times and stirred after each addition. Decanted. 2-mL of HOAc was added to RBF, stirred vigorously, followed by 10-mL of Et_2O. Decanted. Repeated the procedure until solids came out. Purified the products with 10-mL of Et_2O 5 more times. Vacuumed filtration.
    Trituration Method 2 (T2): 2-mL of Et_2O was added to RBF and stirred vigorously. Added 2-mL of Et_2O 4 more times and stirred after each addition. Decanted. 2-mL of HOAc was added to RBF, stirred vigorously, followed by 10-mL of THF. 10-mL of Et_2O was added to RBF. Decanted. Repeated the procedure until solids came out. Purified the products with 10-mL of Et_2O 5 more times. Vacuumed filtration.
    Trituration Method (T3):2-mL of EtAc was added to RBF and stirred vigorously. Added 2-mL of EtAc 4 more times and stirred after each addition. Decanted. Transferred the mixture to a 100-mL beaker equipped with a stir bar and placed on a stir plate. Added 20-mL of EtAc and stirred for 5 minutes. Decanted. Repeated the procedure until the color of solution became much lighter than in the beginning. Purified the products with 10-mL of EtAc 5 more times. Vacuumed filtration.
    Trituration Method (T4): 2-mL of EtAc was added to RBF and was stirred vigorously. Added 2-mL of EtAc 4 more times and stirred after each addition. Decanted. 2-mL of HOAc was added to RBF, stirred vigorously, followed by 10-mL of EtAc. Decanted. Repeated the procedure until solids came out. Purified the products with 10-mL of EtAc 5 more times. Vacuumed filtration.
    After filtration, the product was stored in a weighed vial and dried in a vacuum environment for 2 days. The mass of product and percent yield were obtained after a 2-day vacuum dry. 400

MHz ^{1}H NMR was performed in order to confirm the structure and purity of the synthesized derivatives.

The scheme for synthesis of flavylium salts is shown below (Figure 3).

Ketone \ Aldehyde		O-Vanillin	2,4-dihydroxybenzaldehyde
Acetophenone		AR-8	AR-7
3′-methoxyacetophenone, 97%	AR-3′		
4′-methoxyacetophenone, 98%	AR-4′		
4′-hydroxyacetophenone, 98%	AR-4′		

Table 2: Contributions of ketone derivatives and aldehyde derivatives for Flavylium salts (AR stands for Aromatic Groups)
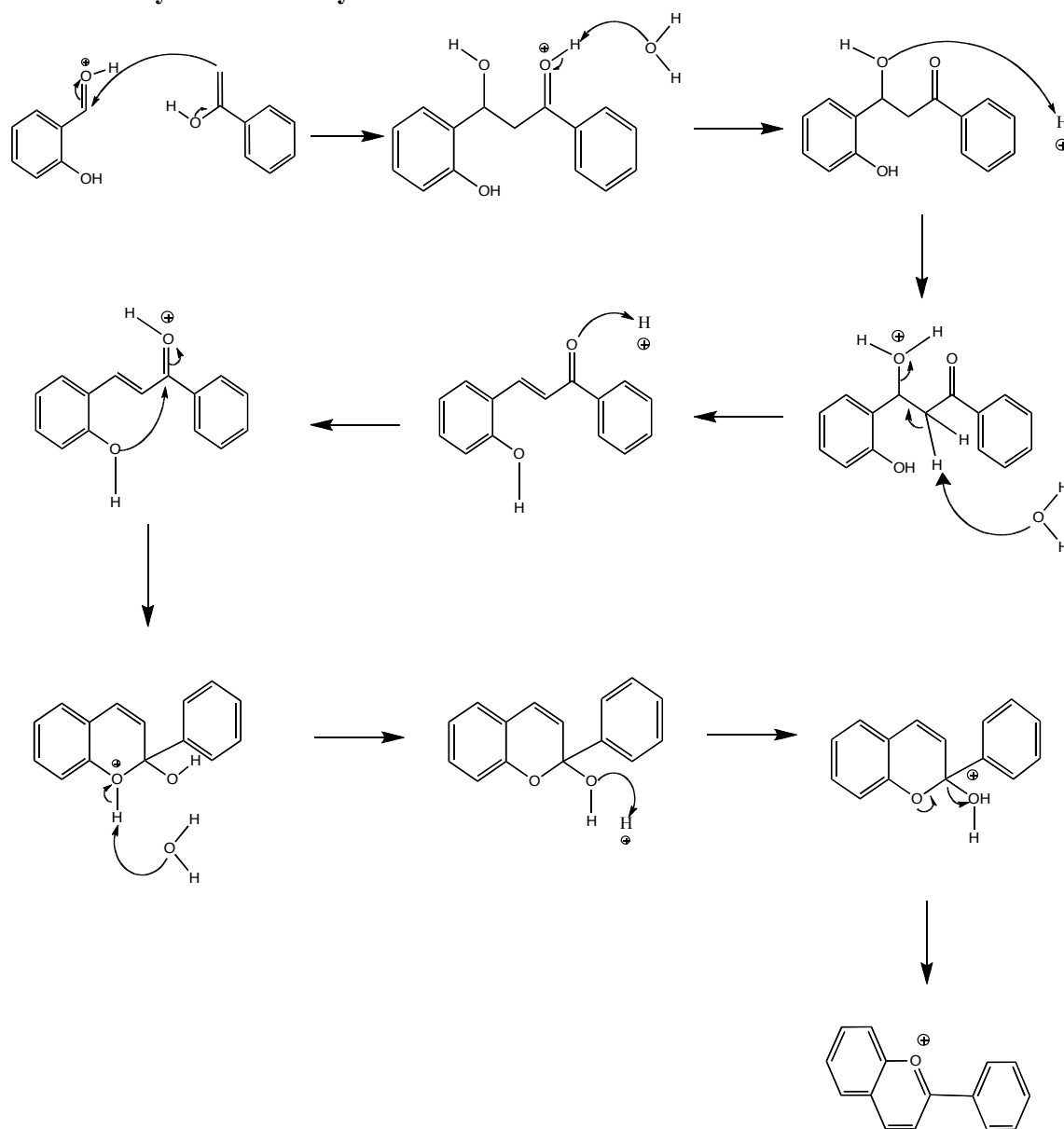
Scheme for Synthesis of Flavylium Salts

Figure 4

Conclusion

According to the ^{1}H NMR spectrum, the one-step reaction aldol condensation gave the exact product as the hypothesis. However, the impurities of the products gave an unusually high percent yield. Impurities included possible inorganic [do you mean that the salts are possibly inorganic, or that these salts were possibly what resulted in the impurities?] (I mean the inorganic salt was added before the reaction, and it's difficult to separate form my organic salts, thus the residue of inorganic salts may cause the impurities and high percent yileds.) salts like potassium bromide, potassium iodide, and sodium tetrafluoroborate; additionally, solvents used for trituration were detectable by ^{1}H NMR, which led to the impurities. Moreover, because of the hydrophilic properties of the flavylium salts, flavylium salts can easily absorb water from the air , which can

result an unusually high percent yield. In a further study, it will be necessary to find a method that can isolate the inorganic salts from the products, and a better method to purify the products.

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SHAWNA CORNETTE

Music and Autism: The Influence of Music on Autistic Youth and Children in Inclusion Settings[1]

Abstract
Music can be used as pedagogy. It can help to facilitate certain skills in individuals; most common are communication and social skills. The benefits and long lasting effects of music have been proven over time in the lives students with autism.

Introduction

Music has it own unique influence on individuals, some may conclude that music can be therapeutic and can be used as a form of comfort and relaxation. For others music is a life line that develops their communication and social skills, which enable them to function more effectively in society. As I researched the use of music's influence as it pertained to the lives of young children and adults with autism, I sought to find out how influential music is in the lives of children? Music can positively influence a child with a learning or behavioral disability. It can help develop tolerance and social skills. The influence of music does make the different in the lives that it touches.

Field Data

Over the course of this semester, my exposure to the classroom has yielded many questions and answers. Many have concluded the influences of music as it directly relates to young children and special needs, and how it strengthens to the general classroom. Does music assist a child in how they process the classroom rules and information? Is it possible that music does not influence as much as we would like to say it does? Can children with special need value from this form of intervention?

The data was collected from two different sites, Helen Owen Carey Child Development Center located in Park slope and Sanctuary Family Daycare located on New York Avenue. "Jayden and Timmy" are two young children that I had the

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[1] Completed under the mentorship of Prof. Susan Carpenter for *EDC 23: Movement and Music Workshop in Education.*

opportunity to observe over a combination of more than seventy hours of observation, small group activities and three singing assignments.

Helen Owen Carey Child Development Center is a daycare center that has occupancy of 147 students on a daily basis. Class Z was my assigned classroom this semester, there is a total of 18 students which included 7 boys and 11 girls ages ranged from 4years to 5 years old. The data was collected over the course of three months, from September 17 to December 10, 2012. The children have a daily schedule that is observed throughout the day. From 09:30-09:50 the children participated in music and movement activities. The head teacher led this activity with the use of a Compact disc player, or the use of instruments as the children sing along with her. There are at least three students that are being evaluated with either learning or behavioral disability. As the class moved to the music and movement area, the children are excited to listen and follow the directions of the person singing the songs. The data below shows the use of music in the classroom and the results it yielded over time.

Observations

September 18, 2012: This was my first time observing this child during this activity. Jayden was a 4years 8 months old when I began my observation. In my opinion of his behavior on most occasions he seemed a quiet and watchful child. As the class participated with the movement, as the singer directed, he stood back and watched. The teacher would hold out her hands to encourage him to participate, however he would shake his head as he continued to stand and watch the other children. He never made an attempt to enter the group.

October 09.2012: I have been observing this child now twice a week for the last three weeks, today I assisted the head teacher with the music and movement activity. I pressed compact disc player, and the other children begin to dance to the music, and followed along with the singer as directions are given. Jayden walked with the group the music and movement; however he stood at the back of the group rocking his body side to side, with a solemn look on his face, he watched the other children. I walked over to him with my hands held outstretched, not to intimidate but to gently ask, will you dance with me. He shook his hand and withdrew further from the group until his back touched the shelves of blocks. As the group continued to dance and laughter filled the area, he continued to watch without any body movement.

November 19, 2012: The class was preparing for lunch and the head teacher asked me to sing a few songs with the children as the lunch tables were being set. Over the course of my semester I have learned many songs from my music and movement professor, and this helped me to engage the children in another small group activity. The one I chose for this day is called *bow wow bow, whose dog art thou?* I asked each child to choose a partner to sing along with and the class began to play the game. The children have to point to each other and sing the song, and then they have to thread their arms together to dance in a circle, stop and turn to the child on their left. Jayden decided that he wanted to play and sing today. He chose a partner and began to sing the song, however before the third verse was sang, he walked to the corner, his partner tried to encourage him to continued but he shook his head and watch on from the side lines.

Jayden is still being evaluated by a psychologist to understand and diagnose the symptoms, however his teachers and parents are working together to help and assist him in all the area that will give him a sense of worth and self confident. Music's influence did not change Jayden's behavior over my course of observation. It can be concluded that even though music can help children with a learning disability, for Jayden it made no difference.

At Sanctuary Family Daycare, the setting is smaller than that of Helen Owen Carey Child Development Center. There are six children in the group and their ages ranged from 2 years to 5 years old. In this group I had the opportunity to observed Timmy, a 2 years 4 months old boy. Based on my observation Timmy generally had a cheerful smile on his face as he greeted the teacher and the other children, however Timmy was not speaking. Babbling was the sounds that Timmy made over the one hour session for twelve weeks. I learned in psychology as we develop through our life span, the stages from infancy to childhood, the child learns to form words between the ages of 12 to 18 months. At the end of my observations with Timmy, he was about 2years and 6 months old.

Observations

September 26, 2012: In this observation, Timmy was excited. He did not want to sit in the chair or follow the instruction for any of the songs. He preferred to run and pull the toys off of the shelves or slide his body over the surface on one of the classroom's tables. This was my third week observing Timmy and in this observation, I found Timmy not difficult to manage, but for this day he wanted to play and not sing.

October 24, 2012: As the children gathered in the music and movement area for circle time, Timmy sat calmly and quietly in a blue chair. In this session I planned to teach the children a new greeting song. The "*Hello*" song required the children to shake my hand as I sang their names and say their name at the ending of the last verse. Each child participated during this activity, even Timmy. As the children sang Timmy's name and I shook his hand; Timmy burst out with a loud and joyous laughter. He then started to bunch in his chair as the song came to an end. He had not learned as yet to say his name, however he replies when you call him by his name. He would look at you when you call or he would run towards the person that called him. Timmy participated with enthusiasm during this session.

November 28, 2012: Today was my last session with this group and Timmy had improved over the twelve sessions of my observation. For this session we were just going to sing as many songs as possible and have some fun. Timmy came towards me and hugged me tightly. I had to drop to my knees to have a better look at him because I wanted to experience the emotion that he felt as he hugged me. Then he sat in his blue chair. As I sang the final song, which was the "*goodbye*" song, Timmy shook my hands and then waved goodbye. Based on my observation of Timmy in this last session he understood that I was about the leave and he waved goodbye.

Over my twelve one hour sessions at Sanctuary, Timmy's mother had him evaluated for learning and behavioral disabilities. He now has a speech therapist that comes to the daycare once a week for an hour and another therapist that helps with his

social and emotional development. Timmy enlightened me as a teacher, that he the greatest responsibility that was entrusted to me by his parent or caregiver. I must always aim to develop and enhance my plan to meet the needs of every child in the group, regardless of whether or not they have a learning or behavioral disability. Timmy benefited from music's intervention in his life as he learned to communicate and social with his peers.

Communication and Social Skills

Communication and social skills can develop through the influence of music education. For instance, the art of speaking starts to develop from the birth of a child; the child first learns to make sounds, which are called babbling; in order for the child to communicate to their caretakers. As the child develops their speech, the stages that are common are, babbling to telegraphic speech and finally formation of sentences. This is not the case for most children diagnosed with asperger's syndrome (autism spectrum disorder that is characterized by significant difficulties in social interaction, alongside restricted and repetitive patterns of behavior and interests). Language impairment is one of the significant characteristic of childhood autism (Eikeseth, Hayward. 2009). It has proven to be difficult to teach a child with this disability verbal communication; however it is not impossible for such a child to learn how to communicate in their environment. Through the vehicle music, an autistic child can be transported from a world of isolation because of the severity of this disability, to a level of communication that gives that child the opportunity to connect to the world.

Autism affects the brain's normal progress in regards to social and communication skills, and although many have researched this unique disability, the cause and number of cases remain unknown (Yanks. October, 2012). For example, Kevin was a 31 years old man that was diagnosed with autism and mental retardation as a child. Throughout Kevin's childhood he could not speak and found it hard to socialize with others. After being enrolled in the music and outreach programs at the Institution for Music and Health, which was directed by Peter Muir, Kevin has benefited enormously. He came to the Institution of Music and Health as a young adult; it showed that over a number of years Kevin benefited from this form of intervention. His father believed that with music played an influence that helped his son develop social skills, as he has learned to relate to others. "If you can enjoy a social life, it brings you more deeply into human life, into community. Music has been Kevin's path to communication, and therefore his path to life" (Yanks, 2012). For Kevin, music became the essential vehicle that transported him from a world in which he had no means of communicating and socializing with others, to a position of being able communicate and socialize in his society.

Inclusion Classroom

An inclusion classroom has no formal definition; however this classroom allows students with disabilities to be placed in a chronological age- appropriate general education classroom. Each child receives the specialize instruction that is delineated by their individualized education programs (IEPs) within the context of the core curriculum and general class activities. Students with learning disabilities sometimes are at a major disadvantage in an inclusion classroom, for many it is frustrating and they may cause disruptions to the routine of the classroom. The Department of Education has created

these classrooms to assist the disabled child in their physical, intellectual, social and emotional development. Is it beneficial to the whole class, especially to the special needs students? And if yes; to what extent are influences?

> In today's school, with inclusion being the norm, the challenge is even greater. Inclusion students, those with learning disabilities who are place in regular education classroom, frequently have processing problems which will add to their learning difficulties and cause additional stress for both teacher and students (Singer. June, 2008).

In my spring semester, I had the opportunity to observe an inclusion classroom at PS 115 the Daniel Mucatel School, for my social science class. I spent 24 hours over 12 weeks observing and completing small group reading with follow-up activities. Over the course of the twelve weeks, I encountered at least four students in the classroom with some form of a leaning disability. The classroom had a ratio 1:5; one head teacher, one assistant, and two paraprofessionals. There were two severe cases that each had as assigned paraprofessional. As the children participated in music education, the music teacher made adjustments to her lesson plan, although at some points of teaching the material she found the method frustrating and had to make additional adjustments. For example, one of her methods was to give the special needs child the opportunity to assist her as she played an instrument or sing a song. The paraprofessionals were allowed to stay with other students during this period, and therefore one on one is established without the influence of their peers.

Another influence to the inclusion classroom is that it develops tolerance and understanding that even though we are different from each other, we are all important parts of our society and world. Each child has a purpose, especially the children that have a learning disability.

> The teachers reported that students without disabilities were more understanding, and accepting of the differences of others. Disadvantages listed by the participants were the discrepancy between the musical skills of the students with and without disabilities and resentment by typically developing students toward the slower progress and behavior problems associated with inclusion (Gadberry, 2009).

Music Outreach

Although, the influence of music has been proven to be effective in an inclusion classroom, the music outreach program has benefitted not only young children but also young adults. Music outreach can be defined as a means of reaching out to others through music – using music as a gift to others. It is a new form of music education. The term "at risk" for most children that have a developmental, emotional or physical disability can seem degrading and undignified; in most cases these children require the caregiver or teacher to give them the means to be somewhat independent and develop a sense of pride. Music education permits and develops a child's need of self importance, many of the programs developed and implemented over the years such as *Hand-in-Hand* proved to be successful in this regard. This program was developed by Susan West at the Australian National University to demonstrate that young children, as well as adolescences with

special needs can function and, be able to reach out to others in an environment outside of the academic domain, without the need to constantly manage and control their behavior. Garber commented on the reaction of the teachers and assistants. Some were skeptical, and others found the exercise unbelievable. However, the students flourished in the program.

As an early childhood teacher, the child is the most important part of your classroom, in most cases a child that has a learning disability can be disruptive and difficult to manage. It is important for educators to have a vision for the student, not neglecting the facts that the child does have some form difficulties, however the methods that are introduced to educate them should emphases their positive role to society. The *Hand-in-Hand* program did just that and made accommodations for children that most considered being "at risk" or difficult. Through this form of education the child developed the necessary skills which enabled them to socialize and function effectively within an environment of caregivers that were trained to manage and control their behavior.

Outreach programs are empowering avenues that can enhance and utilize children's need to give back to their communities. Dr Carpenter documented the Lavelle School Blind students and their outreaches to the Bronxwood Retirement home. This outreach program enabled not only the students but also the staff and teachers to develop communication and social skills through the therapeutic use of music education. Over the course of one year Dr Carpenter studied a group of six students that had some form of a learning disability. Another group of younger and lower performance students were added to the group once established. The students were taught through this outreach that music-making was not only to entertain the residents at the retirement; but through music the children began to develop self-confidence, as well as social skills through their interaction with the seniors. It also educated them about the many different stages of life from an elderly person perspective thus teaching them the everyday is precious. There is a saying in my country of birth, "To live, is to die." And although the elderly are viewed as aged they are experienced; and through the program their insight was well documented.

As the students interacted with the seniors it was clearly noted that relationships and special connections were created. The main philosophy of the program surpassed what the staff had expected; the need to create music with the foresight that allowed students to benefits others as well as themselves. Relationships between teacher and student deepened as they sung the songs to the senior, as well as empowering the students to take a broad view of their music experiences across every area of their lives. (Carpenter, pg, 7)

Conclusion

In essence music's influence has proven to be influential to both young children and adults. In contrast, Timmy and Jayden exposure to music education yield different results. Timmy excelled through the intervention, in the case of Jayden, he yielded no change as to how he related to his classmates with music's influence. Kevin also flourished under the influence of the Music and Health Institution, where he developed the appropriated skills to communicate and socialize with other. In the case of Lavelle music outreach program, the students developed and were influenced by music as they

learned another aspect of music influences. The children learned that music was not only for entertainment but also a way giving back to their community.

All things considered, music education has proven to positively influence the lives of both young children and adults in the way that they communicate and socialize with others. With reference to the Institute of Music and Health's particular approach, Kevin improved; he developed communication and socialization skills. However, the evidence proved how powerful it is, but not why it is so powerful. We can see clearly the convincing results of this form of intervention with autism. The young child or adult's behavior changes, but it is not clearly stated how and why music's influence changes the behavior. I came to a revelation over the course of writing this paper, that revelation is that music can be evaluated from a spiritual perspective. When we look at all the other forms of influences that our era is exposed to, none has such great effect as music. Based on my research and observations, I can conclude that music has a strong connection to our spiritual being, and that effect causes the many changes in the behavior of both young children and adults with autism.

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HERU CRAIG

Can There Be Justice in Violence?[1]

Abstract

In the project I explore the idea of justice and its relationship with violence. In particular, I focus on conventional thinking in regard to criminal justice and find that there is no basis in logic or reason for the use of violence in the pursuit of justice. My research centers on *Violence: Reflections on a National Epidemic*, by James Gilligan, M.D. although I rely heavily upon other sources to provide support for the arguments below—from other non-fiction works to classic fiction and documentary sources.

Introduction

It is undeniable that, as human beings and citizens of the world, we are bearers of a history rife with violence. Whether discussing the actions of nation-states or of common individuals, we need not search far back in time for evidence in support of this fact. And yet, whether its name is invoked or the connection is purely implicit, many of the greatest acts of violence are committed for the sake of justice.

Nowhere is this more readily apparent than in the two forms of violence that have the longest standing social tenure: war and punitive criminal justice. While there may not be an intuitive connection between these two, they have much in common. They do not happen by default or inaction; rather, they require a participant's action. They are highly systematic, largely governed by romanticized archaic cultural beliefs and artifacts. And, finally, they both create many victims and—whether directly or indirectly—many victimizers.

There is, however, one key thing that separates the two. War, in a traditional sense, means violence is perpetrated upon *others*—be they people of another nation-state or citizens of the same nation who live by differing ideals or motives. Whereas punitive criminal justice can be said to represent violence that we collectively submit *ourselves* to. For this reason, our attitudes (which can arguably be surmised through the nation's existing policies) towards the Criminal Justice System are an even clearer representation of what we believe to be just.

Unfortunately, our current system is fundamentally flawed. The bedrock of the current criminal justice is the threat, and the perpetration, of violence. Whether it is corporal punishment or having one's freedoms taken away for arbitrarily determined lengths of time as a form of retribution, imprisonment is currently synonymous with violence. If the aim of the criminal justice system is to rehabilitate—or educate individuals in a way that equips them to be contributive members of society—and violence is simply a means to that end, then it has a frightfully unsuccessful track record. On the other hand, if violence is, in and of itself, the *end* that is sought after, then the current system is stellar—and violence is a truly justifiable means.

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[1] Completed under the mentorship of Prof. Nino Gulli for *ENG 24: Freshman Composition II*.

Violence has no place in our world, least of all in a system with the expressed purpose of deterring and eradicating violence. As our world grows more closely linked, we must examine the traditional constructs that we live with or we run the risk of slaving under ideas that undermine our collective goals as human beings. We must move from glorifying violence and cherishing punishment to understanding the causes of violence and treating those who resort to it. Violence is a scourge upon a world aiming to glorify human rights. There can be no justice in violence.

What is Violence?

Before it can be possible to have an effective conversation about violence—whether in support or opposition—we must first define it. In a *World Report on Violence and Health*, written in 2002 by the World Health Organization, we are warned that there are dangers in coming to a consensus on the definition of violence. One such danger is the rapidly changing and widely variant culture regarding when violence is appropriate. Another is a definition must also fit the *purpose* it is meant to serve; "A definition for the purposes of arrest and conviction, for example, will be different from one for social service interventions" (*World Report on Violence and Health*). And another is the danger of confining the definition too narrowly or stretching it too broadly for practical application. Nevertheless, I find their definition to be quite comprehensive and practical. They state that violence is "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment or deprivation" (*World Report on Violence and Health*).

While this definition is broad enough to fit the general purpose of a discussion about violence, I find it too narrow in one respect. We must not confine violence to detrimental actions based on *intentionality*. First, with the complexities of social interactions and cultural beliefs, it is possible that people may not have the full knowledge of the consequences that their actions will present to the recipients. In fact, it is entirely possible that the actors may believe that they are working in the best interest of the recipient or society at large. Another important issue that this constriction wouldn't give justice to is the possibility that there is a moral dilemma inherent in the situation—when one believes there is no viable alternative to violence. To give an example, I turn to a National Geographic documentary. In *Science of Evil*, the concept of evil is explored by people of differing disciplines, from behavioral scientists to humanitarian social workers. A group of neurologists studying the sources of morality in the brain pit a volunteer for their study up against this difficult hypothetical situation:

> Enemy soldiers have taken over your village. They have orders to kill all remaining civilians. You and some of your townspeople have sought refuge in a house. Outside you hear the voices of soldiers who've come to search the house for valuables. Your baby begins to cry loudly. You cover her mouth to block the sound. If you remove your hand from her mouth, her crying will summon the attention of the soldiers who will kill you, your child, and the others hiding out in the house. To save yourself and the others, you must smother your child to death. Is it appropriate for you to smother your child in order to save yourself and the other townspeople? (*Science of Evil*)

If our concern is with who should be punished, then yes, the *intentionality* of the act is a vital concern. But if we make understanding and repairing the causes of the situation our goal, then the question of whether or not a person intended to commit a violent act loses its place of paramount importance.

Human Agency

In *Violence: Reflections on a National Epidemic*, James Gilligan, M.D., draws on his firsthand experience as a prison psychiatrist. Having worked with and successfully rehabilitated extremely violent individuals, he distilled his methods and his findings in his book. Gilligan's

compelling hypothesis is that overwhelming shame is the root cause of violent behavior. He goes further to explain that violence is a "bio-psycho-social" disease—of which shame is the pathogen and violence is a symptom, and the very disease itself (Gilligan 99). With this in mind, he categorized types of violence in the broadest terms that would still be useful in the attempt to understand the phenomenon on a whole. He divides violence into *pathos*, *tragedy*, and *morality plays*.

Pathos is the easiest to distinguish of the three categories. It refers to "natural disasters or 'acts of Nature'—sometimes called 'acts of God'...circumstances which [victims] did not cause, could not have foreseen or prevented, and cannot by any reasonable criterion be held responsible for" (Gilligan 6 - 7). The difference between Pathos and the other two categories is clear: human agency—or lack thereof. Still, pathos is no less important than its counterparts. Gilligan says that "the language and lessons of pathos have their place in our lives" (Gilligan 7). Events such as the Indian Ocean earthquake and tsunamis which occurred in December of 2004 display nature's immense and uncontrollable shifts and movements. Gilligan explains that one key aspect is the question of how one can manifest and maintain the courage to continue leading productive lives in the wake of such events. But there's also value from a scientific perspective. Putting aside for a moment the role of religion in making sense of and/or interpreting natural disasters, there is essentially nothing we can do as human beings to prevent or change them. This is a fundamental difference, and is a cornerstone of his entire book. Going back to his purpose in writing, Gilligan seeks to elucidate the logic behind violence in efforts to prevent it in the future. If there is no ability, in a literal sense, to prevent something, then there is just as little use in studying it for the purposes of prevention.

Conversely, any violence that does have human agency is, in effect, preventable. Therefore, any violence that occurs as a result of human actions, even in the case of "the wholly innocent victim—cannot be reduced to pathos" (Gilligan 7). This is the realm of tragedy. The criteria are simple; there must be a victim and a victimizer.

It is important to make a distinction here between those who become criminally violent due to overwhelming shame and those who have a true psychological detachment from empathy, or psychopaths. Even in the etymology of this word we find that it applies to those who truly have no control over their minds. The two Greek words *psyche*—meaning mind—and *pathos*, or suffering, are the elements of the word psychopath. One might also note that *path*ology is the study of disease.

Morality plays, Gilligan explains, are an over-simplification of human behavior into appealing polarized categories, such as: *good* and *evil*, *good people* and *bad people*, and *right* and *wrong*. When defining morality plays, Gilligan touches on territory that Amartya Sen, a Nobel Prize recipient and world-renown voice in social welfare, delves more deeply into. In *Identity and Violence: The Illusion of Destiny*, Sen explains that an important underlying factor in violence on a societal level is the construction of an identity that supersedes, and thereby denies, all others. In doing so, one is left only with room for *self* and *other*. By potentially severing our connection as fellow human beings, morality plays cause and embody tragedy.

It is admittedly difficult to think of "preventing" morality plays, but an awareness of their role in our lives is essential. Especially in the case of the criminal justice system, one might even say that morality plays represent tragic violence inflicted on many individuals by society, government, and other individuals—all in one. Rather than use an example from contemporary history, an example from literature underscores the relationship between tragedy, morality play, and punitive judicial systems where the death penalty is enforced. In Albert Camus' existentialist classic, *The Stranger*, his protagonist, Muersault, comes off as emotionally or morally dead throughout much of the beginning of the book. He later even mentions to the reader that he used to have ambitions and desires for his life but "learned very quickly that none of it really mattered" (Camus 41). Through a series of unfortunate events, he ends up killing a man in self-defense. As a reader, we may not have liked Muersault much up until this point, but we saw first-hand that he

was innocent of murder in this case. And yet he is eventually convicted and sentenced to death. The jury is not without the facts of the story, but the facts become less relevant as he is painted in the light of a deviant for his indifference at the death of his mother, which opens the book. It reaches the point where his defense lawyer begs of the jury, "Is my client on trial for burying his mother or for killing a man?" (Camus 96) When it came down to it, a *good person* couldn't possibly fail to cry at his mother's wake. And if someone isn't a good person, it's easy to assume they're not an *innocent* one. Muersault is sentenced to death by guillotine. This may be fiction, but I believe it paints a clear picture of the potential effect of morality plays.

Attempt to Achieve Justice

There is one more thing of import that Gilligan would share as part of a comprehensive explanation of the nature of violence. He uses an anecdote from his own family history to illustrate. He tells the story of a half-Native American young woman who is married off by her family to a frontiersman because she is unwanted in every other community they have encountered. She was forced to look on on many occasions as her husband would mercilessly beat their child. This naturally was deeply painful and offensive to her, especially given the strong culture among Native Americans that physical discipline had no place in child-rearing. The story culminates in the death of the child, presumably at the hands of the mother who was nowhere to be found at that point. It is possible to understand that the mother, in her emotional distress, saw her options as being severely limited. She effectively had to choose one form of violence, murdering her child, in order to prevent another—the merciless (and repeated) beating of her child, which Gilligan aptly terms "soul murder." He goes on to explain that "the attempt to achieve and maintain justice, or to undo or prevent justice, is the one and only universal cause of violence" (Gilligan 12).

What is Justice?

As individuals we have an intrinsic drive to reconcile what we experience of the world with the logic of our inner world. This is what makes up, or defines, our personal senses of *justice*—although we may not consciously label it such. The two first definitions of justice in Merriam-Webster's dictionary include the root-word "just," which it, in turn, defines as "acting in conformity with what is morally upright or good" and "being what is merited."Justice is "the maintenance or administration of what is just especially by the impartial adjustment of conflicting claims or the assignment of merited rewards or punishments." Implicit, then, in the very definition of justice is the concept of impartiality, implying fairness or *equity*, with regard to actions taken and rewards or punishments meted out. One is reminded, and almost intentionally so, of the accountant's ledger. Conversely, logic asserts that no punishment— corporal, capital or otherwise—is justifiable. Not only does punishment constitute a perpetuation of a cycle of violence (beginning with the violence of the "criminal" and followed-up by the violence of the court), but its natural effect is to *encourage* more and greater acts of violence. It is only by laboring within a framework of *magical thinking* that violence can be equal to justice in any situation.

This paradoxical reality stands in stark contrast to the widely accepted view that punitive criminal justice is effective when the punishment "matches" the crime—"an eye for an eye; a tooth for a tooth." Gilligan explains that the contemporary idea of judicial equity, which deep and widespread roots in religion and mythology, is a form of *magical thinking*; somehow, one must believe that a new violence inflicted upon the person who has affronted him or her negates the original. While, in reality, instead of negating the first act of violence—thus reaching a "zero-balance" of sorts—there now exist two crimes. In many peoples' minds, punishment has "the effect of symbolically restoring the honor of the violated, through the psychological logic of what Freud called primary process or "magical" thinking" (Gilligan 144). In essence, the courtroom becomes a mystical place imbued with the power to transform a victim's shame into honor. The court cannot undo the act of rape or bring back a family member who has been killed, but it can

restore "honor" to the victims of violence both in their own eyes and the eyes of society by making them the aggressor in a new violence. Unfortunately, this comes at the expense of the accused. For the ceremony to have any effect, the accused *must* be punished; for the former victim to truly become the aggressor, the accused *must* become a *victim*—they must suffer.

Punitive Criminal Justice

Returning to the idea of justice: In a report by the President's Commission on Law Enforcement and Administration of Justice from 1967, titled *The Challenge of Crime in a Free Society*, the goals of our criminal justice system are defined comprehensively by those who have a significant amount of control over it. The commission states,

> The action taken against lawbreakers is designed to serve three purposes beyond the immediately punitive one. It removes dangerous people from the community; it deters others from criminal behavior; and it gives society an opportunity to attempt to transform lawbreakers into law-abiding citizens.

At first blush, this statement rings with reason and logic; however, on closer inspection, these lines explain that the first—not only chronologically, but in importance—"designed purpose" of the contemporary American criminal justice system is "punitive"—to *punish*. While this is widely accepted and an altogether dominant outlook on the purpose of our courts and law enforcement, we must ask ourselves whether this cultural artifact is worthy of our acceptance and promotion or whether it is simply vestigial. I think it is important here to remember that apparently small vestiges can have devastating effects on the larger organism. The deadly nature of appendicitis is a reminder of this principle. In a society that purports to respect the rights of its members, not only is it outmoded and backward to place punishment in a position of supreme importance, doing so undermines the three other stated goals of the criminal justice system.

Understood in this light, the criminal justice system's focus on *punishment* doesn't hold water. Under no circumstances can punishment have any grounding in reason or any justification. To be clear, I feel it necessary to share my definition of punishment. Gilligan takes the words right out of my mouth when he says that punishment is "the gratuitous infliction of pain or deprivation above and beyond whatever is unavoidably inherent in the act of restraining the violent" (150). Neither he nor I can reasonably assert that it is never necessary to separate violent individuals from the public for the sake of the public's—and their own—safety. The real issue is that punishment, as defined here, is incongruous with rehabilitation—which is one of the stated goals of the justice system. Remember that Gilligan's compelling hypothesis is that overwhelming shame is the root cause of violent behavior. But what does shame have to do with a convicted prisoner? From the very moment of conviction, the accused becomes the object or recipient of shame; "for it is shameful to suffer violence (regardless of whether it is called crime or punishment), just as it is a source of pride and honor to be the one who dispenses violence to others" (185). Prisoners are, as an inherent part of the system of correctional facilities, subjected to both overt and subversive forms of violence and punishment on their persons and minds. Considering that the stated reason the accused is put in prison is to "correct" their violent behavior, can it possibly make sense to subject someone who has already exceeded the limit of the shame they can handle to even more and more frequent transgressions?

The same reasoning can be applied to intentional corporal punishment, be it torture or the death penalty. Cases such as these reflect even more clearly the magical thinking that relates the pain of the first victim with the pain of the perceived transgressor (who can also call the second victim). To believe that torture is justice, one must take very literally the idea that causing pain is a cure for a pain suffered. But, interestingly enough, the death penalty stands apart from other forms of punishment in that it has become a sterilized, relatively pain-less, somber punishment. It is almost as if even those proponents of the death penalty are appalled by it and only use it as if *justice* is twisting their arm—or so to speak. So, even if their crimes are heinous and

incomprehensible, why kill prisoners at all if it is appalling? What makes this an adequate form of punishment? Michel Foucault, explores this ceremony among others in his book *Discipline and Punish: The Birth of the Prison*. Speaking of the guillotine (the most painless method of execution centuries ago), he says: "[it] takes life almost without touching the body, just as prison deprives liberty or a fine reduces wealth. It is intended to apply the law not so much to a real body capable of feeling pain as to a juridicial subject, the possessor, among other rights, of the right to exist" (13). The underlying claim of the death penalty is that some crimes, by their very nature and our inability to comprehend the reasoning behind them, demand that a person has thus abdicated their right to exist.

In order to progress as a global society, we must reject the notion that violence is incomprehensible or that, by seeking to understand it, we somehow justify it, and begin to re-evaluate our customs and modes of thinking. To envision a society without punishment is, without question, idealistic. While it will be a difficult and daunting task, I don't believe it is impossible. As a first step towards this and as a cornerstone of the society we will build, I believe it is necessary for us to dare to doubt. Amartya Sen writes at length about the dire need our society has for the ability to act based on reason rather than one over-arching identity we either have chosen for ourselves or have thrust upon us. Responding to Francis Bacon's work, *The Advancement of Learning*, Sen states:

> The registering and proposing of doubts have a *double* use.' One use is straightforward: it guards us 'against errors.' The second use, Bacon argued, involved the role of doubts in initiating and furthering a process of inquiry, which can have the effect of enriching our understanding (122).

We must always be free to doubt without the stigma of our inquiries supporting the perceived opposition. I believe our strongest opposition in this struggle today is, ironically, the right to free speech—or at least the manipulation of this important right and its bastardization by mass media. The media, video games, sports, and pop culture on the whole flood our minds with the idea that violence is justifiable. Not specifically referring to media, Sen writes, "The martial art of fostering violence draws on some basic instincts and uses them to crowd out the freedom to think and the possibility of composed reasoning" (176).

Violence, Endemic in Our Culture

Violence and, to be more specific, violent retribution holds a place of distinct honor in our culture. Here in the United States, it is common enough to label world-renown peace-makers terrorists (as with Nelson Mandela), while at the same time our warriors are stylized as heroes and near-celebrities. Given the heralded position it holds from our popular sports to our most popular video games, is it any wonder that we, as a nation, often treat violence and murder as a first-resort rather than a last? And, more recently, this pre-disposition towards violence has infiltrated our attitudes surrounding war.

Glorified Violent Retribution: Osama Bin Laden

These attitudes have given rise to the world's most famous case of violent retribution: the murder of Osama Bin Laden. Though controversial, I maintain my view that the extra-judicial killing of Osama Bin Laden represented the summit of violence as tragedy. First, this case easily meets the criteria for tragedy as defined by Gilligan. We have both a victim—Bin Laden—and victimizer(s). In this case, I believe there is shared responsibility between President Barack Obama, former President George W. Bush, and many other parties including contemporary American society as a whole. In the post-9/11 world, associations were quickly made between terrorism—a doctrine of using fear to control—and Islam, and then between Islam and the Arab nations from which we perceived a threat. Our nation then declared war; a war on an ephemeral yet unexpectedly readily definable enemy, "terror." In fabricating this war, Bush created an

enemy in our minds. It was no longer about ensuring that an isolated incident was responded to in a meaningful and effective way, it became "kill or be killed," as the saying goes. In essence, we were taught a new "good and evil." We, as "Americans," became good, and the Islamic Middle East—with little distinction between nations and religious fundamentalist terrorist groups—became evil. Sen describes the dangers of subscribing to a singular identity: "...Removal is challenging enough, but not less radical is the surgical implantation of a 'real me' by others who are determined to make us different from what we think we are. Oragnaized attribution can prepare the ground for persecution and burial" (8).

In essence Bush and other supporters of this viewpoint became the indirect victimizers of Osama Bin Laden by fomenting the strife and single-minded hatred that led to his murder. I hold Obama responsible in his capacity as Commander-in-chief and his role in the decision to strike Osama's hiding place. I don't think it's a stretch to think that, in an America that for the most part wanted Bin Laden dead, a President hoping for re-election would make the call to kill him. While I in no way condone Bin Laden's actions, I don't believe that his death was necessary or even warranted. His capture could have been much more fruitful. But it's here that things become interesting. Our society as a whole then played indirect role in Bin Laden's killing. Being so one-sidedly in favor of his death, it was then an elementary decision for our President from the perspective of currying our favor. And yet, it was our original subjection to the morality plays and surgically implanted identities of the Bush era that gave rise to this way of thinking. The American people are simultaneously the victim and the victimizer.

I believe it is important to bring up the argument that Osama Bin Laden somehow *deserved* death for his hand in the destruction of the World Trade Center and his relation to other attacks on September 11, 2001. Beyond the magical thinking that it would require for us to believe that somehow his death (rather than his capture) would improve things, there is an inherent flaw in this argument that can truly be called fatal in every sense of the word. If we say that being responsible for the deaths of 2,996 people is enough to warrant the death of the perpetrator and wars that are largely indiscriminate in their destruction, then we in effect are *justifying* further violence directed towards us. This is for the simple fact that, as Iraqi-British hip-hop artist Lowkey puts it in his song "Obama Nation," "America has inflicted a million ground-zero's." He is expressing the fact that the United States has participated in many acts of violence worldwide, especially since its rise as a world power after World War II. In other words, if Osama Bin Laden's actions were enough to earn him death then many of our own Presidents and public officials should deserve the same treatment. What makes it just to execute one man and not another for the same crime? There is no way to justify violence against others without at the same time justifying violence against ourselves.

Where Do We Go From Here?

Gilligan states: "It is difficult for many of us to abandon our moral and legal way of thinking about violence, to abandon our habit of assuming that the most important question worth asking about violence is whether or not it was justified—in other words, whether the 'cause' was of sufficient magnitude to excuse, or at least mitigate, the person's moral/legal guilt" (134). I find myself surprisingly prone to this very same failing. At the same time, I believe that the "habit" Gilligan refers to here is in itself a far more "criminal" than many of the acts that our society condemns. Underlying the myopia of this habit and viewpoint on justice is a stark lack of regard for the individual's—the "criminal's"—life. By looking for a single cause to *weigh* against the outcome of a person's actions, we deny the value—be it positive or negative—of the person's experiences leading up to that point. In effect, we minimize a person to the event that will inevitably force a new definition upon their identity. They lose value as a human being and become a "criminal," "convict," "sex offender," or "murderer."

It is our responsibility to examine the thought processes lying beneath our system of meting out "justice" if we are to move forward as a society. But there exists a great Catch-22 in

our current paradigm of using punishment to achieve justice. We can never achieve the three above stated goals of the criminal justice system on a societal scale while practicing a philosophy that treats violence as justice; and yet, we are compelled to sanctify violence when we believe it is in our best interests. How can we overcome this paradoxical gap in the structure of our culture? Gilligan has shared what can be called a true first step. He "would agree...that...psychopaths are 'lacking in empathy' for other people, but [he] would also want to observe that that is no reason for us to lack empathy for them. A lack of empathy sets anyone on the path to violence" (183). We must cultivate our ability to empathize with others, our fellow citizens of the same nation, and beyond that, our fellow citizens of the world and fellow living beings.

We are not without examples of change that can inspire in us hope for the future, such as Palestine's entry into the United Nations as a non-member observer state or the growing movement for more strict gun-laws in the United States. And I believe that it is hope itself that will be the major determining factor in the eradication of major global issues such as poverty. Without hope, the choice to live a conscientious lifestyle is essentially a condemnation to a life of depression, fear, and perceived powerlessness. I'm not advocating a blind optimism built on naïveté, rather I feel that the struggle against injustice requires us to act based on the belief that things can change and that we have the power to influence that change as individuals.

We must give ourselves room to doubt and then scrutinize the moral and philosophical constructs that we inherit from, are taught by, or have thrust upon us by society. Rise Against, a rock band that writes songs about social responsibility, takes a shot at the justifications often put forth by authority with their song "Disparity by Design." The refrain of their song is: "And like a single domino/ That falls while the rest stay vertical/ Will you fear these empty fairy-tales/ Or will you believe them?" Their question is directed at the listener. We, as individuals, have the choice to either labor under the paradigms that are handed to us or to question and decide for ourselves. We can each decide to be the domino that falls and collectively set off a chain-reaction of change.

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DMYTRO MOYSEYEV

1969 Dodge Challenger 3D Model[1]

I recently became interested in 3D modeling and I decided that I should try to learn some concepts. The reason why I choose Blender graphics software is very simple- the product is free. But what is more important, is that Blender is a dominant open-source product with a range of features comparable to mid- to high-range commercial, proprietary software and also some of its advantages make it as good as other industry preferred products.

I created a Dodge Challenger 1969 because I think that this car even now looks aesthetically beautiful in comparison with modern cars of different brands. I started from scratch and began to rig the body of the car. I did not have any blueprints of the actual car so all dimensions, sizes and angles I made as precise as I could using a lot reference images.

To make my work much simpler I used a couple of modifiers. First I used a mirror modifier because the car is symmetric. I was doing only half of the car and other half was being done by the program accordingly. Also I was using a smooth modifier to make curves much smoother and realistic. I was creating only one section of the wheel and then I combined array and curve modifiers to complete the whole wheel.

The wheel in edit mode:
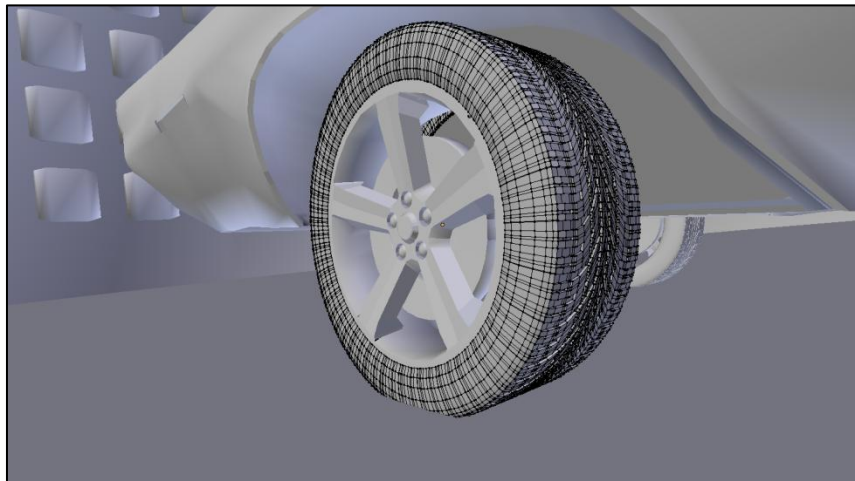
In the beginning I set up my work space into three views: front, side and top. In each view I set up a background image with an appropriate view on the car. So that way I was able to work in three dimensions at the same time, what made rigging process faster and more precise. I started to do the hood of the car first creating a simple plane. Throughout the whole process of

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[1] Completed under the mentorship of Prof. John Mikalopas for *EGR 21: Engineering Design*.

rigging I was doing different operations like creating loop cuts, extruding and moving vertices around. When the front was done I started to move to the back of the car. After I was done I started to separate the main body into different parts like headlights, glass pieces, windows, chrome pieces and etc. The wheels, and rims I did separately.

The car without a texture:
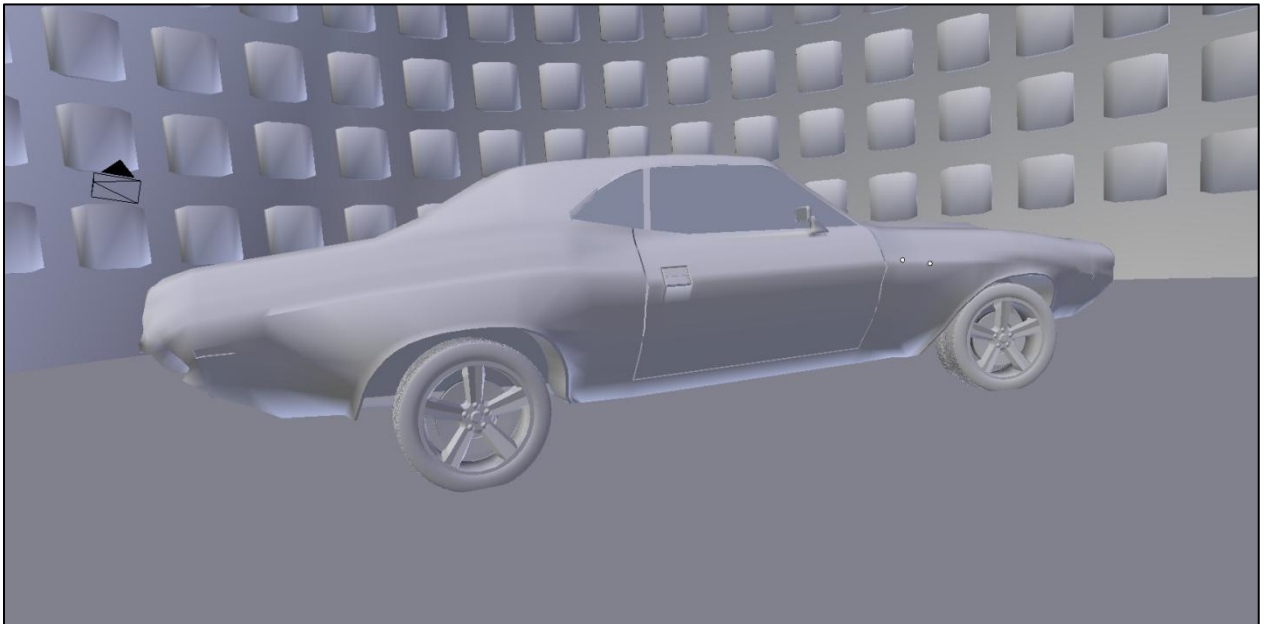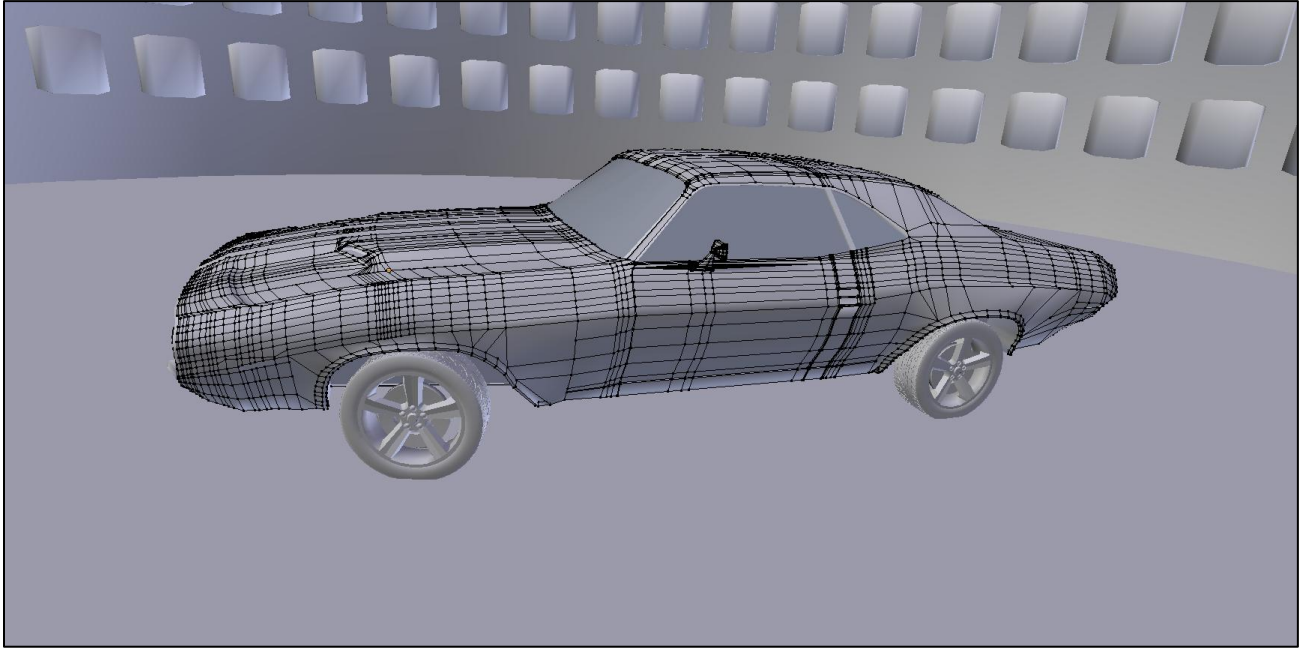
After the rig was done I needed some kind of environment to render my model. That is why I created a room and light sources in it.

The second step was to create different materials and textures for the rig like glass, main paint, chrome pieces. All those components I created using the node system which lets you to apply, combine and create different materials. For example the chrome parts are made out of combined two glossy shaders with different values and attributes. Also I applied two textures for my rig. First one is a Dodge Challenger logo and the other one is a Goodyear Tires tire texture.

The car paint done using node system:
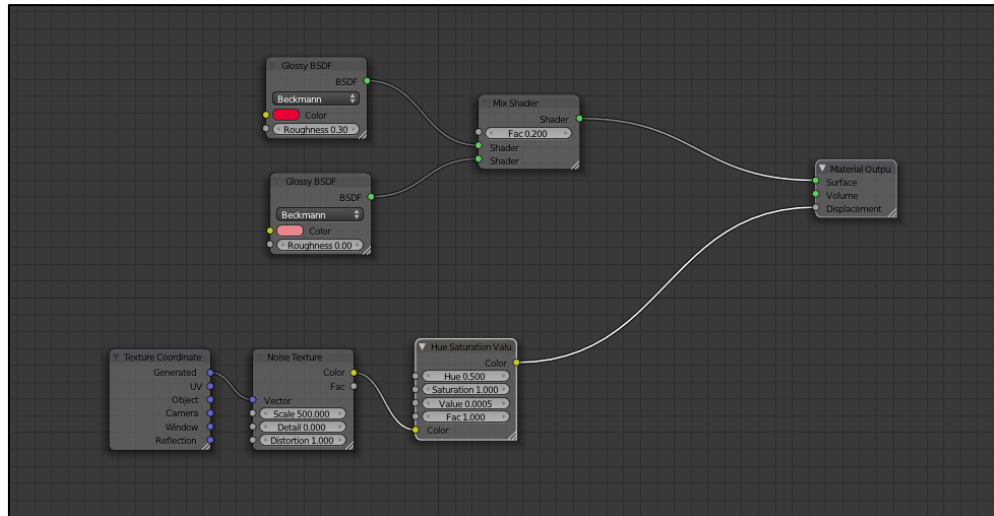
Of course there is a big difference between my model and the real car. First my rig does not have an interior and also it does not have any parts like engine or any other car parts that you always see if you open the hood of your car. The bottom of the model is a straight plain that also does not correspond to the real Dodge Challenger 1969.
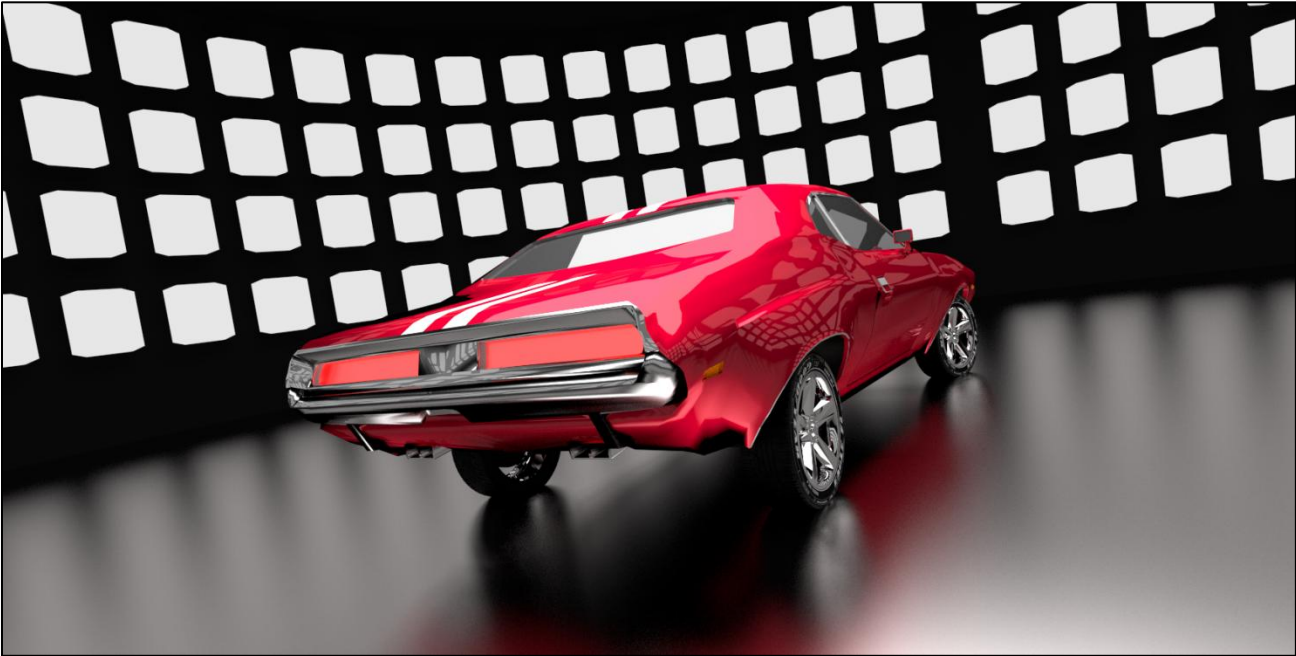
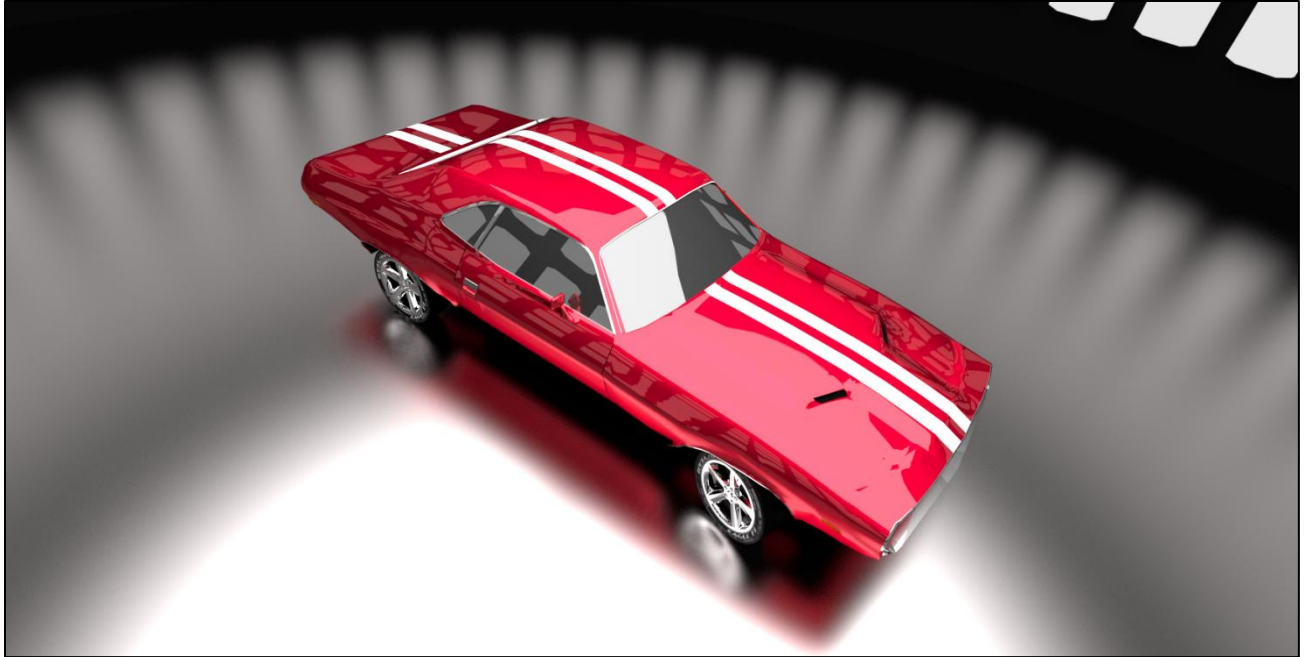The original Dodge Challenger 1969:
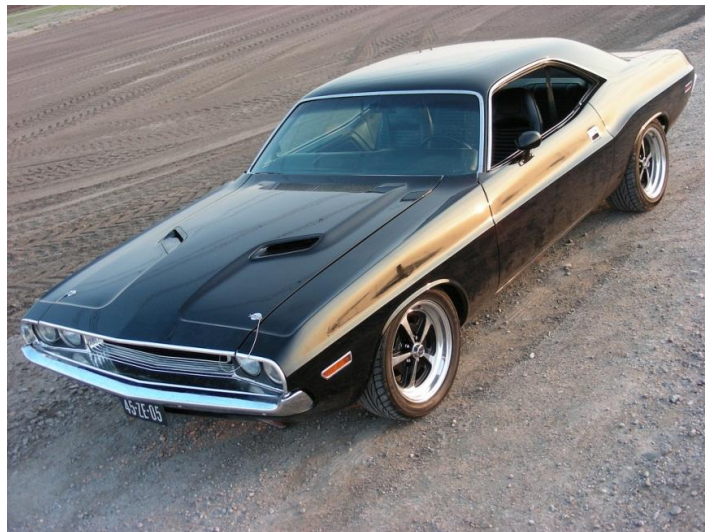
This is the first car model that I made in Blender. With help of different tutorials, friendly community and experimenting I learned a lot of interesting techniques like compositing, rendering and even some photography concepts.

My model rendered using Cycles engine:
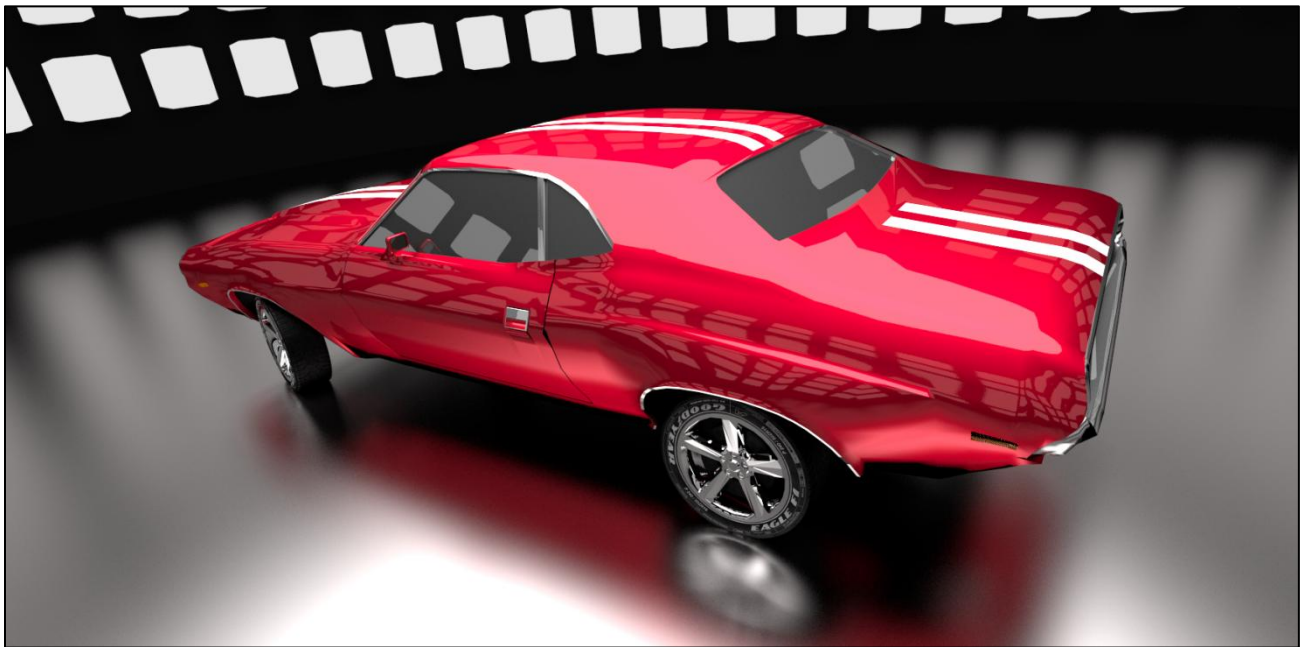
TINESI PHILOGENE

The Method of Acting[1]

> "An actor must work all his life, cultivate his mind, train his talents systematically, develop his character; he may never despair and never relinquish his main purpose - to love his art with all his strength and love it unselfishly."—Constantin Stanislavski

An actor's life is focused on his or hers craft and the methods that work best for them. There are many diverse methods and approaches to acting, each actor uses the techniques they have learned and creates their own unique way of playing and interpreting a role. Using these techniques actors can find their own weaknesses and strong points and therefore creating their method that belongs to them only, blending different approaches and ideas to better suit their overall process of character discovery. But before the actor can learn their own method, they must study many other methods to the approach of acting. Throughout this paper I'll explore different acting techniques from Constantin Stanislavski, Lee Strasberg, Sanford Meisner, Uta Hagen, and other viewpoints.
on which I'll elaborate on because I choose to explore her acting method in more detail.

Constantin Stanislavski is one of the world's most influential theater practitioners. His work in the field of theatrical rehearsal techniques made him a household name for drama students worldwide. To give drama students an insight into "realism," he published many books and one worth mentioning is *"Building A Character,"* this book outlines various rehearsal methods that will allow an actor to fully relate to his character, to the point where he is not just pretending to be the character, but actually living his life. Stanislavski's pioneering vision for theater was that characters should be believable, and the storyline should focus on the emotion portrayed and engaging the audience through means such as empathy. He argued that anything put forward on the stage should be an accurate account of real life.

In chapter one of "Building A Character," each person in the exercise evolves an external characterization of themselves according to their intuition and observation of themselves and others. "Without an external form neither your inner characterization nor the spirit of your image will reach the public. The external characterization explains and illustrates and thereby conveys to your spectators the inner pattern of your part" – Tortsov (Stanislavski 1). Tortsov, the director of Stainislavski's school and theater, demonstrates "external disguises" to his students. He pulls his mouth into different positions (which alters the way he speaks), walks as if he is lame, walks with a humped shoulder, or turns his feet out. Each time, his character is transformed. Tortsov also comments how, as he takes on these external disguises, his internal faculties are stimulated. Working externally to achieve the character affects the actor internally.

Lee Strasberg was a founding member of the Group Theatre, and the main teacher of "Method" Acting in the United States. He was little known to most of the world except until he appeared in a prominent role Hyman Roth in the film *The Godfather II*; but many of his students

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were very well known to the public, among them, John Garfield, Marlon Brando, Robert De Niro, Al Pacino, Jane Fonda, Marilyn Monroe, Paul Newman, and Dustin Hoffman. Strasberg applied Stanislavski theories and some modern psychology to his method and urged his students to create "backlife" for their characters; histories based on assumptions from facts in the script. The areas examined ranged from the most tragic (such as loss of a parent) to the most mundane (such as brushing your teeth). The object of this training was to break down the artificiality of acting by instilling in the actor such a familiarity with the character that the role ceased to be distinct from the actor's self. This way, the personality of the performer became a functional part of stage technique.

Sanford Meisner's branch of Method Acting includes repetition of Strasberg and the idea of living truthfully under imaginary circumstances. What separates his technique from Stanislavsky's and Strasberg's was his unwillingness to use past emotions to initiate current feelings. He also was against substitution (the method of comparing one's life to the character's). There is no digging deep within yourself like Strasberg teaches. Meisner emphasized reacting to another person or environment. Many of his exercises assisted the actor with listening and reacting. Famous actors that follow the Meisner technique are James Franco, Tina Fey, Tom Cruise, Connie Britton and many more.

Uta Hagen's approach is again slightly different from the methods of Stanislavski, Meisner and Strasberg. She believed in "being" rather than acting. Characters were not "characters" to her, they were a part of who she was. The fundamental idea she taught her students such as Claire Danes, Whoopi Goldberg, etc. was that all of the roles exist within us and do not begin with external ideas of characters. She called this "presentational acting."She believed in finding how an actor's unique personality responded to situations and events, and using pertinent sides of yourself that correspond to what the text or play says about the given character. With Hagen's approach, an actor will study his character and "present" the character by mimicking his actions, along with his distinctive speech, tones, gestures, and mannerisms. Sometimes an actor using this method will actually "feel" the character's emotions. An actor must develop this character during rehearsals receiving feedback from his fellow actors, so they can reproduce the same effect for the performance and know how to stay focused and in control. This method requires much attention to voice and movement, the major tools used in this method.

Another method used by actors in theater is "representational acting". In it, an actor actually tries to put himself in the character's place, feeling what the character would feel, and experiencing his thoughts and emotions. Even though movement is important in this method, more emphasis is put on feelings and empathy. In representational acting, the fourth wall which is the imagery barrier between audience and the actor can be broken from time to time. Hagen rejects representational acting and is an advocate of *substitution* - a method used early on by Stanislavski, most famously by Lee Strasberg, and rejected by Meisner. Substitution involves using memories and experiences from the actor's own life in order to identify with the experiences of the character. An example will be rehearsing the routine you have every Monday morning and using it for your character's scene so the character is an extension of you.

Hagen had six steps to better aide the actor in substitution: 1.Who am I? (What is my present state of being? How do I perceive myself? What am I wearing?) 2. What are the circumstances? What time is it? (The year, the season, the day? At what time does my selected life begin?) Where am I? (In what city, neighborhood, building, and room do I find myself? Or in what landscape?)What surrounds me? (The immediate landscape? The weather? The condition of the place and the nature of the objects in it?) What are the immediate circumstances? (What has just happened, is happening? What do I expect or plan to happen next and later on?) 3. What are my relationships? (How do I stand in relationship to the circumstances, the place, the objects, and the *other people* related to my circumstances?) 4. What do I want? (What is my main objective? My immediate need or objective?) 5. What is my obstacle? (What is in the way of what I want, how do I overcome it?) 6. What do I do to receive what I want? (How can I achieve my

objective? What's my behavior? What are my actions?). Following these steps aides the actor in character discovery.

The Viewpoints method was developed in the 1970's by choreographer Mary Overlie. It was adapted for actors by director Anne Bogart and playwright/ director Tina Landau in a book called "The Viewpoints Book." It's a relatively new modern form of acting compared to Meisner, Strasberg, Hagen and Stanislavski offering a toolbox of vocabulary for exploring a play through movement and gesture. There are six Viewpoints: *space*, *shape*, *time*, *emotion*, *movement*, and *story*. Some of the Viewpoints Bogart used were combinations, such as story and emotion; which are a fundamental part of the actor's mindset; so Bogart sees no need to isolate each Viewpoints.

Space is a Viewpoint that best works when pairing two actors and focusing on awareness of bodies of both actors. Actors observe the shape of the body itself, the outline of bodies in space, the body's relationship to other bodies or to the objects on stage, and the use of gesture. Anne Bogart discards the fourth Viewpoint, emotion, in her work, considering that successful pairing of actor's ability will evoke emotion through movement. Time (the third Viewpoint) focuses on various ways of regulating time. This includes tempo (how fast or slow a movement is), duration (the amount of time the movement takes before ending or changing), repetition (movements that occur both inside and outside one's own body), and reactions to movements occurring outside of one's body (instinctive responses to natural stimuli, which is known as "kinesthetic response.") Movement (The fifth Viewpoint) focuses on movement of the body in and of itself, and also of movement, different ways of moving, and the movement of different body parts. It is important while working on this element to "let your body do what it wants," according to Tina Landau, rather than organizing, formalizing, or pre-meditating your movement. The goal is to strengthen the connections between feeling and action.

Every acting teacher has a separate set of exercises geared towards developing character driven emotional depth and emotional connection between actors. The basic principle of Viewpoints training in Bogart's work is to allow the performer to work on isolated issues that lie outside the standard narrative framework of modernist acting. The Viewpoints process reduces performance to a code, taking apart theater. This code acts like a measuring device, much like a transit and rod used in surveying when mapping land.

The Viewpoints belongs to the post-modern tradition, in that there is no hierarchy amongst the six elements. The Viewpoints, when employed in performance, influence each other and work together. For example, a certain movement or gesture may naturally inspire a certain emotion but before reaching this stage performers must first focus on each Viewpoint as an isolated element. Performers will often find that one of the Viewpoints comes naturally to them, and they can then use their comfort with that element to access and work through the less familiar elements.

After researching the different methods of acting I chose to use Uta Hagen's *"Respect For Acting"* to aide me in my final performance for my theater class. Her method is to make the characters given an extension of ourelf. All of the characters I portrayed in my Acting II class had a small piece of me in them. This was easier for me to adapt in order to act my role. I used her method in my second scene for Acting II where I played 19 year old Congolese woman named Salima who was kidnapped and held hostage at a rebel camp. The rebels used her as a concubine after killing her infant daughter, Beatrice. She escaped after five months of torture but had no home to return to because her village casted her out as an unclean woman if she remained in the village; she would bring dishonor to them. With no place, to go, Salima becomes a prostitute under the protection of Mama Nadi's brothel soon after she become emotionally imbalanced and commits suicide.

To properly execute this role, I went through Hagen's six steps: Who was Salima? What were her circumstances? What are my relationships? My obstacles? What do I want? What to do to get what I want? This helped me better understand Salima, who wanted freedom at any cost. She was a beautiful woman who was emotionally and physically damaged. I have never experienced what

Salima faced, but I have experienced abandonment and depression. I recalled how I behaved, my gestures and what I did. I tried capturing my moments of depression when there was no dialog to follow in the script and remembered who Salima was and how she felt, even in moments of silence.

In the scene of my final performance, I'm playing Norca a character from the play *Our lady of 12st* by Stephen Adly Guirgi. Norca is attending the funeral for a nun. Again, by using Hagen's six steps, I realized Norca was a no-nonsense woman was street smart and edgy. In the scene, she mouths off to a detective named Balthazar, whom she does not like. Norca is filled with energy and there is never a dull moment with her. The challenge is to keep up the pace and when I have no dialogue, I must remember "Norca" does not wait politely for Balthazar to finish speaking I must be ready to say my line quickly, to be an active listener, but also remember to give the proper appearance. While my scene partner is speaking, I am thinking about what I'm going to tell him next. Overall, I feel Hagen's method has aided me to make my characters believable. All the methods I've discussed are great techniques for actors. Being knowledgeable of different acting methods can further one's own unique method as an actor.

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ALEX ROYT

People's Perspectives and Ideological Prejudice in Post War America[1]

The ideological prejudice displayed against the communists in post war America was conceived through political bullying and appealed to public fears. With the dawn of McCarthyism and the period known as The Red Scare, much was already being done politically, in sectors such as the entertainment industry, to eliminate perceived threats from political groups. The history of these prejudiced actions dates to a time before McCarthy, culminating after World War II to such levels that McCarthy can be seen as the catalyst for the most irrational and irresponsible of these attacks. Left unchecked by a silenced public, The Red Scare blurred the boundaries of public office and overshadowed the individuals who were condemned on both sides of the iron curtain with a methodology similar to the one used, and most feared by the enemy.

After World War II, the United States dramatically changed it's political agenda and cultural landscape, both on the people's front and in the government. Historian Larry Ceplair wrote that this change, "...developed in two distinct, but interwoven forms: official (i.e governmental) and unofficial (i.e non-governmental)" (399). This relationship between governmental and non-governmental political activity within Hollywood by anti-communists, and similar activity in the federal government, manipulated The Red Scare into the extreme levels of control with which it functioned, where ostracizing was already a developed habit ,"...periodically propelled forward by ideologues and opportunists in congress, who chaired investigating committees between 1930 and 1975" (Ceplair, 399).

To discuss this prejudice as it relates to post war America, it is necessary to discuss U.S history predating the war. The Red Scare, which was a slogan developed by the ultra right wing of Congress later involved with McCarthy and the highly publicized blacklists, was in actuality, the third Red Scare in the time-line of anti-communist movements in the United States. The first Red Scare spanned 1919 to 1921, at the apex of the civil war in Russia following the October Revolution. It was a period of heightened radical activity in the U.S, when package bombs targeting political and economic figures were sent through the mail. The second Red Scare, commonly lumped in with the third, occurred from 1939 until 1941. It's causes were two fold. First, America had yet to step into the war against the Axis powers, instead playing the role of a neutral seller of arms to both sides. This position later caused the U.S. entry into the war, after an oil embargo was placed on the Japanese, forcing the Japanese Fleet to set its sights on Pearl Harbor. Second, Stalinist Russia had signed the Non-Aggression pact with Nazi Germany, signaling a potential trust between those two major powers. The German invasion of Soviet Russia in the summer of 1941, and the Japanese attack on Pearl Harbor on December 7, 1941, ended the U.S focus on communism's threat at home as it stepped into total war on two fronts.

Until the Second World War, political factions against communism were not unified but scattered and mixed up in struggles amongst one another on issues of ideology or policy.

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[1] Completed under the mentorship of Prof. Valerie Bell for ENG 12: Freshman Composition I.

Communists in the U.S during the second Red Scare faced growing opposition from many sides due to the non-aggression pact. This signaled a more cohesive anti-communist movement brewing in America. It is interesting to note that during this time, actions later taken up by McCarthy were already being used within Congress. In 1939, Martin Dies, Jr, a Democrat in the House of Representatives, "...released the names of 563 US government employees... and demanded that they be prosecuted as '"Comintern"2 agents" (Ceplair, 403).

During this era, Hollywood seldom made films dealing with themes of anti-communism, anti-fascism or other political trends. In fact, some of Hollywood's top executives were admirers of Mussolini's fascism, so even when a film had political themes, it was rarely blocked or censored by the Motion Picture Association of America. The German invasion of Russia and the Japanese attack on Pearl Harbor had halted any government influenced anti-communist tendencies in films and resulted in Hollywood focusing on propagandizing the war effort.

Although the unofficial level of anti-communism was temporarily silenced, it returned after the war and was instigated by the government. Pressure came to a head when the House of Representatives Committee for Un-American Activities was holding hearings of Hollywood executives in 1947. Studios and the Committee began to compile lists of people who were potentially communists. Some artists, directors and screenwriters refused to comply with the investigations and refused to answer the questions of the committee. As Americans, the people brought before the Committee could not legally be persuaded to answer. They all made a similar statement in refusing to answer the questions posed to them on the grounds that it may incriminate them, pleading the Fifth Amendment. This group became known as the "Hollywood Ten" and all of them were blacklisted by the studios in Hollywood because they refused to comply with any of the demands of the Committee. The studios took no immediate action in the wake of the hearings. After private deliberation, the executives met secretly and decided that the, "...industry had to protect itself" (Ceplair, 407). Subsequently, the studios fired half of the ten people on the list.

The Red Scare enveloping the country on a political and social level was now gaining popularity because of the Hollywood Blacklists, The Korean War and China converting to communism. A then little known Senator from Wisconsin, Joseph R. McCarthy, gave a speech at the Ohio County Women's Republican Club in Wheeling, West Virginia on February 9th, 1950. This was his famous anti-communism in America speech condemning and seemingly marking members of the State Department as communist infiltrators. "I have here in my hand 205 ... a list of names were made known to the Secretary of State as being members of the Communist Party and who nevertheless are still working and shaping police in the State Department ..." (McCarthy, WEB). McCarthy had appealed to the religious ethic of America to gain more supporters and used highly publicized, media heavy meetings and hearings to get his way. "Today we are engaged in a final, all-out battle between communistic atheism and Christianity. The modern champions of communism have selected this as the time. And, ladies and gentlemen, the chips as down. They are truly down..." (McCarthy, WEB).

After this speech, McCarthy became widely known around the country and gained support. When pressured to produce actual evidence and back up his claims, he would label the questioning or opposing party as affiliates of the communist infiltrators. He changed his statistics

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2 "Comintern" was an abbreviation for Communist International, an organization established in Moscow by Vladimir Lenin in 1919. It's purpose as a state organ was to support and progress the fight for worldwide communism, establish a ruling of the proletariat and secure the triumph over capitalist forces. The Comintern was third in the line of socialist and communist "internationals". The First International was founded in Paris in 1864 and included prominent socialists Karl Marx and Fredric Engels along with anarchists like Mikhail Bakunin. The Second International functioned from 1889 till it was superseded by the Third in 1916. The Third International was disbanded by the Stalinist government in 1943.

and claims numerous times. In late 1950, the number of supposed infiltrators suddenly changed from a broad 205 down to a definite 57, a number which remained nameless.

McCarthyism became rampant through the country from 1950 until about 1953. Just as quickly as McCarthy was gaining support, he was also losing and isolating himself within government. During his speech at Wheeling, he condemned not only the Congress but also the Secretary of State as, "a man guilty… of being a traitor to the people who gave him a position of great trust" (McCarthy,WEB).

The decline of McCarthyism coincided with a nationwide decline in anti-communism. The nation, its industries, and the attention of the people began to shift as, "...the public became less focused on the threat of subversion in the US" (Ceplair, 408). Still, the Red Scare and McCarthyism left several questions. How did a factional force come to be so effective? How did the people of America respond to such rampant attacks? How did the Russians really perceive America, and how much of what Americans thought about "the reds" was true?

The radical right, which emerged in the 1940s and had gained full steam by the early 1950s under McCarthy, is a difficult group to assess and quantify. Martin Trow wrote in the aftermath of McCarthyism that while, "...McCarthy got disproportionate support almost everywhere: among old Americans and among new Americans; among the upwardly mobile, the downwardly mobile...", he was also a figure who divided his own support groups, making the study of his political popularity problematic and hard to pinpoint because studies did not, "...account for the actual distribution of support for a given issue" (Trow, 270).

What is interesting about McCarthy's short reign was that many of the people who disagreed with him simply disliked his methods, which did not fall in line with the conservative norm popular at the time. For small town conservatives around the country, political tolerance was commonly defined as, "...a norm or cluster of norms...related to cultural sophistication, or "cosmopolitanism"(Trow, 273). In other words, those against McCarthy simply disliked his way of dealing with communists, but chose to do nothing because their own conservative ethic was the opposite of McCarthy's outspokenness, the same outspokenness that was winning him favor.

The Soviet perspective on America is commonly ignored when talking about the Red Scare. Writer Mikhail Koriakov, formerly of the Soviet Union and later residing in New York, served in the Red Army during World War II. He recalled his service alongside his comrade's fighter group in the early years of war: "All my victories – even unto life itself – I owe to the Cobra," Alyosha Smirnov, a Soviet fighter pilot during the war, told Koriakov (6). He spoke to him about an American made, land-lease3 aircraft nicknamed the Cobra, which had helped Smirnov fight the Germans. His fighter group had gained fame in the States when the U.S. Ambassador Joseph E. Davis, on the anniversary of the Land-Lease act, mentioned them on a broadcast. "...They're talking about our group in Washington!", was the ecstatic call of a pilot to the writer (5). Koriakov wrote up an article about the event and sent it to *Pravda*, the largest Soviet paper.

"Article censored. Transmit by cable for American press", was the reply on the telegram (5). No information that painted Americans in a positive light would be published. The Russian people were kept in the dark despite the fact that they, "...showed a deep interest in America and all things American" (6). The fear of the Soviet state was similar to that of McCarthy's that the enemy would infiltrate, gain power and take control.

McCarthy capitulated his career by 1953, when he went after the U.S Army, accusing prominent figures in the military to be communist sympathizers, and causing an enormous public backlash. When he couldn't back up his accusations with facts, he was ignored on the Senate floor. He was marked as a fraud, with no evidence to back up his claims. The irony of McCarthy and his period of meteoric rise and fall was that his ways mirrored the control and paranoia of the

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3 The land-lease act was a policy instilled by the allies during World War II in which war supplies were loaned to Britain and the Soviet Union by America.

very enemy he was supposedly against. His methods of ideological bullying draw comparison to Joseph Stalin. He was ruthless to in his pursuit to arrests. He coerced people to bend the truth so that he could justify his claims. He answered to no one but himself. In the end, his tactics resembled that same totalitarian relentlessness he feared so much over the Iron Curtain. Joseph McCarthy died on May 2nd, 1957 after years of alcohol abuse and seclusion.

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AKSANA SAMOYLOV

Stem Cell Therapy Research: Pros and Cons[1]

Abstract

In this paper, I am going to focus on such topic as stem cell therapy, which is a very important part of our modern science technology. Medical researchers believe that stem cell therapy has the potential to drastically change the treatment of human diseases. However, there are also some issues that arise and need to be addressed. This paper covers some historical facts about the originof stem cell research, followed by the development, implication and current status of stem cell therapy. Also, there will be a discussion on the stem cell therapy, its advantages, limitations and other issues. I will briefly cover some social and scientific uncertainty surrounding stem cell therapy and research. This could possibly be resolved through public debate and future research.

Introduction

> "Science has presented us with a hope called stem cell research, which may provide our scientists with answers that have so long been beyond our grasp. I just don't see how we can turn our backs on this – there are just so many diseases that can be cured, or at least helped. We have lost so much time already, and I just really can't bear to lose any more."—Nancy Reagan

Our modern world examines the major international and local achievements and challenges in such areas as economics, politics, international affairs, overpopulation, goods production, global environmental problems, food safety and health. So, the topic that I raise might seem to the others as one that is minor and not urgent to be discussed. But I believe that we must take a critical look at such thing as a stem cell therapy research simply because it has already became a part of our lives and modern science. Rapidly improving throughout some decades, it has developed into a major and controversial topic. It is clear that there are many benefits and advantages to human beings, but there are also some issues that emerge from a stem cell research. So, in this writing, I will describe how and when the idea of stem cell therapy originated, provide some details of recent studies in this area and discuss the major issues that prevent wide implementation of stem cell therapy on practice.

This year the population has reached the milestone of seven billion. Throughout all periods of human history, people have dreamed of finding ways to stop the aging process, reach eternal life or at least to have a magical treatment to cure dreadful diseases. If we look two or

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three centuries back and analyze the available data, we will see that people always suffered from many different diseases that could not be cured at that time. All of those diseases and poor health care affected life span and quality of living. However, as science has developed, new technologies were invented and new medicines became available, people were able to prevent some of diseases that were considered epidemic and fatal. Unfortunately, viruses mutate overtime and adapt to common treatments quickly. So, scientists across the globe work hard to invent new medicine to "control" such evolving viruses and prevent the reoccurrence of infections. On the other hand, there are other health conditions, including leukemia, Hunter's syndrome, Parkinson's disease, Amyotrophic lateral sclerosis, Alzheimer's, stroke, spinal cord injury, multiple sclerosis, inflammatory Bowel disease, liver disease, Duchene muscular dystrophy, diabetes, heart disease, bone disease, chronic wounds, cancer and etc., which still remain the most serious cases with a high number of occurrences even in developed countries. To treat such diseases, scientists try to find new and effective ways that seemed impossible or even unacceptable to the society some decades ago. And stem cell therapy is one of them.

So, at the very beginning of this research, I asked myself what actually stem cell research is and how it originated. Was it a spontaneous discovery or the result of a long study? Let us begin with some historical data. As we know, scientists have been interested in cell biology since the invention of the microscope, which led to many discoveries, raised new thoughts and interpretations. Among such, cell differentiation was witnessed for the first time and cells were recognized as the building blocks of life (Murnaghan, 2012). How was it important? Well, it was a key to understanding human development. In the early 1900's, European researchers realized that the various types of blood cells – white blood cells, red blood cells and platelets all came from a particular stem cell (Murnaghan, 2012). But only in 1963, Canadian researchers, Ernest A McCulloch and James E Till, documented the first quantitative descriptions of the self-renewing activities of transplanted mouse bone marrow cells (Murnaghan, 2012). In the 1980s and 1990s the development of biotechnology grew rapidly and introduced techniques for targeting and altering genetic material and methods for growing human cells in the laboratory. It is believed that these achievements really gave the beginning to human stem cell research. The next remarkable achievement was a successful removal of cells from spare embryos at fertility clinics and growth of them in the laboratory by James Thomson who was a scientist at the University of Wisconsin in 1998. He launched stem cell research, establishing the world's first human embryonic stem cell line which still exists today (Murnaghan, 2012). Thomson's discovery could become the most promising medical revolution of modern times. Instead his discovery was quickly engulfed by different political and religious parties (Weiss, 2005).

So what are stem cells? Stem cells are such biological cells that are found in all multicellular organisms, can divide through mitosis and differentiate into specialized cell types (Macherla, 2012). They have remarkable potential to develop into many different cell types in the body during early life and growth. They can remain stem cells or become another type of cells with a more specialized function, such as a muscle cell, a red blood cell, or a brain cell. As the author states in his article, "In some organs, such as the gut and bone marrow, stem cells regularly divide to repair and replace worn out or damaged tissues. In other organs, however, such as the pancreas and the heart, stem cells only divide under special conditions." (Macherla, 2012) In other words, stem cells serve as a sort of internal repair system.

There are two types or groups, in which scientists divide stem cells – embryonic and adult stem cells. You might wonder what makes them different. Embryonic stem cells are derived from an embryo that was fertilized in vitro fertilization. During such procedures, several eggs are usually fertilized, but only one is implanted in the uterus of a woman. When an embryo is 4 to 5 days old, it is in the form of a hollow ball called blastocyst (Larijani, 2011). Blastocyst consists of an inner cell mass, embryoblast, that differentiates to become the structures of an organism. The outer cell mass, trophoblast becomes part of the placenta (Macherla, 2012). If such mass of blastcyst was not implanted, but instead was isolated by placing the inner cell mass into a culture dish, there is no

stimulation to differentiate. As the result, cells begin to divide and replicate, maintaining the ability to become any cell type. These undifferentiated cells can used later to create specialized cells (Macherla, 2012). See picture 1. The ability of embryonic stem cells to develop into any type of cell is called pluripotency (Weiss, 2005). However, as Dr. Harvard Melton said, "One of the greatest challenges in the work with embryonic stem cells is to harness and direct cell differentiation". There are some complex combinations in growth factors and chemical and genetic factors that still are not fully studied by scientists (Weiss, 2005).
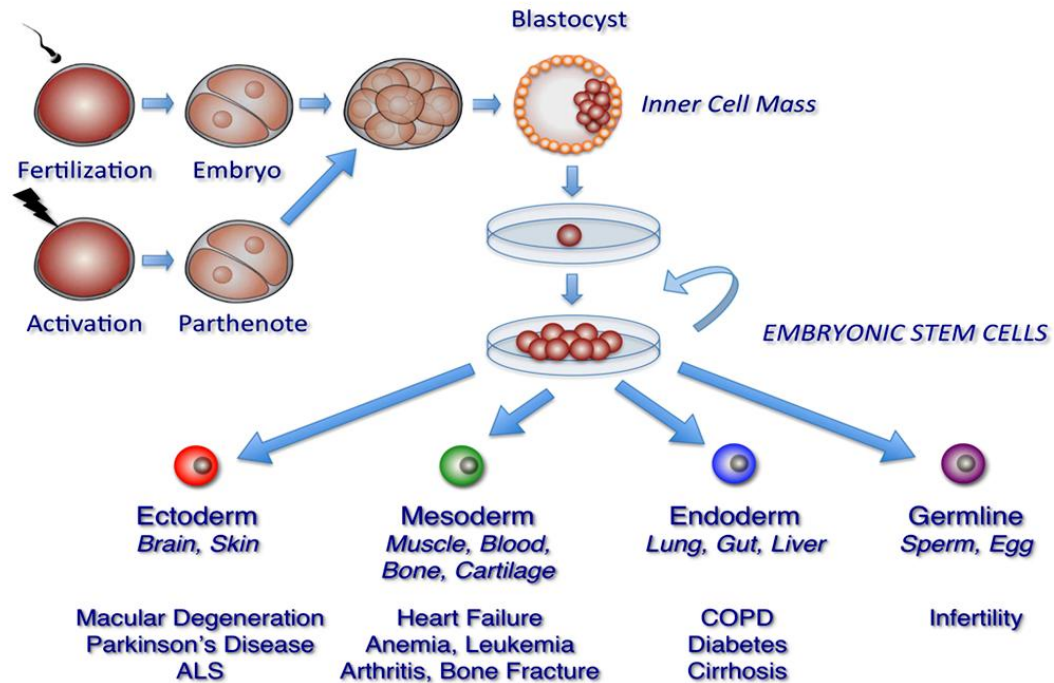

Figure 1. Embryonic stem cells. Resource: adapted from http://www.impactaging.com/papers.

There is another type of undifferentiated cells other than the embryonic cells that can be found in differentiated cells of specific tissues after birth, called adult stem cells (Larijani, 2011). There is a term for such cells – somatic stem cells because they also are present in umbilical cord and children. Unlike embryonic stem cells, adult stem cells are not able to change into every kind of cells and may be limited to becoming cell types within their tissue of origin (Weiss, 2005). For example, stem cells that are derived from a cord blood of a newborn are considered adult stem cells because cells come from an infant, but not from an embryo. If such cells are used in stem cell therapy, then they give rise to oxygen-carrying red blood cells, disease-fighting white blood cells, and other parts of the blood and immune systems (Weiss, 2005).

Dr. Eric Grace claims in his article that the ideal cells for making copies of introduced genes and spreading them quickly through a patient's bloodstream are the stem cells located in bone marrow. Because their function is to generate new cells, they produce all the different types of red and white blood cells, including those that make up the immune system (Grace, 1998).
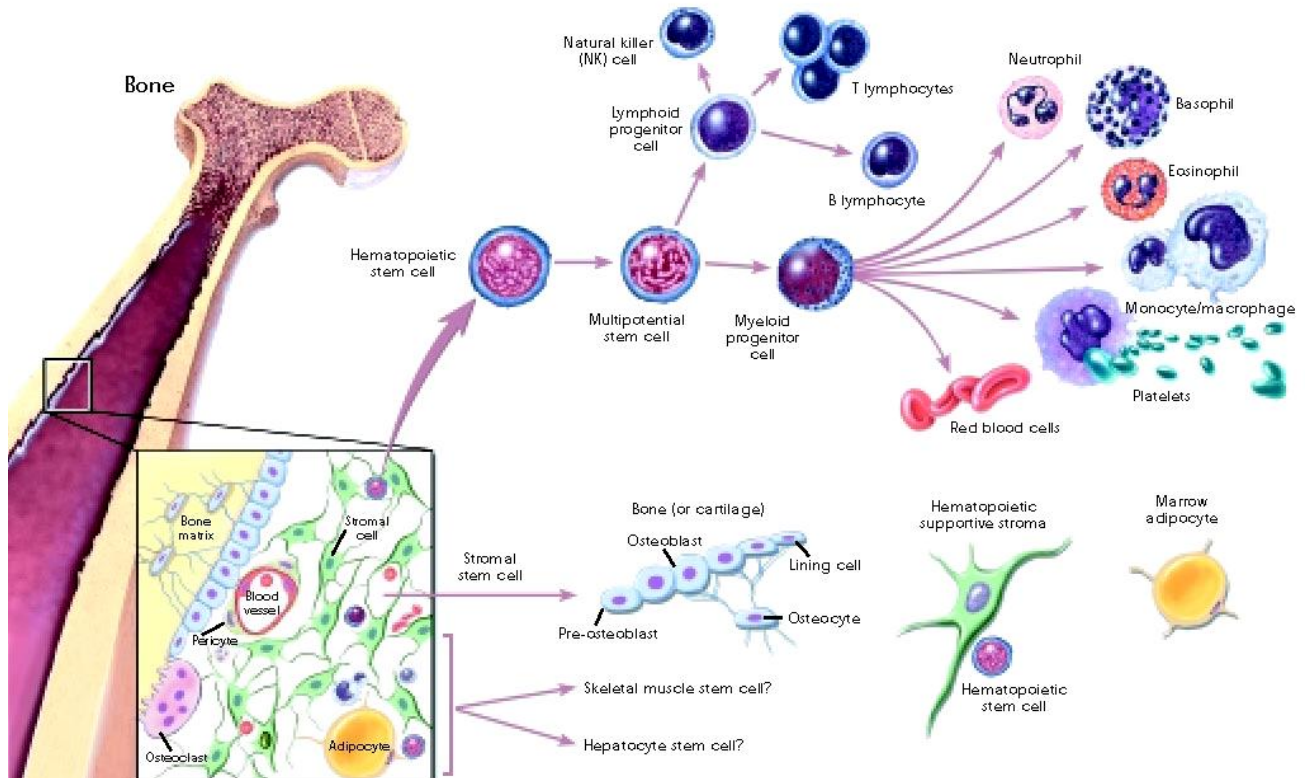
Figure 2. Adult stem cells. Resource: adapted from Google image resources.

Adult stem cells are also divided into two categories: hematopoietic that can differentiate into blood cells and mesenchymal stem cells that are less differentiated. In his work, Dr. Larijani stated, "If differentiation process is successful, the resulting cells will be called as progenitor cells or stem cell-like cells that have the capability of regeneration." See table 1.

Table 1. Different categories of stem cells.

Cell type Definition	
Totipotent cell	capability of differentiation into all cell types
Pluripotent cell	capability of differentiation into cells which are placed in fetal layers
Multipotent cell	capability of differentiation into cells of specific categories (in fetal layers)
Unipotent cell	capability of differentiation into only one type of cell and it is different from non-stem cell because of ability of regeneration

Table 1. Resource: adapted from "Stem Cell Therapy in Treatment of Different Diseases" by B.Larijani, 2012.

As many scientists report, adult stem cells have been identified in many organs and tissues, such as brain, bone marrow, peripheral blood, blood vessels, skeletal muscle, skin, heart, gut liver and even testis (Murnaghan, 2012). Also, it is believed that adult stem cells reside in the specific area of each tissue and occur in a very small number. So, there are some methods that are used by scientists for indentifying adult stem cells. One of them is the removal of the cells from a living animal, labeling them in cell culture and transplantation them back into another animal. Another one is labeling the cells in a living tissue with molecular markers and then determining

the specialized cell type they generate (Murnaghan, 2012). Here I need to mention that such methods of isolating cells are very challenging.

Now let us summarize the differences between two types of stem cells. Both embryonic and adult stem cells have advantages and disadvantages regarding their potential use for therapies. The main difference is their abilities in the number and type of resulting or differentiated cells that they can become. Embryonic stem cells are pluripotent and can become any type of the body if it is needed. Adult stem cells, on the contrary, are rare in mature tissues (Murnaghan, 2012). How many stem cells are usually required for stem cell replacement therapy? The answer is the large numbers. So, that fact might put embryonic stem cells in the more beneficial position. But adult stem cells are less likely to initiate rejection after transplantation. For example, in cases, when the adult stem cells and tissues are derived from the patient's own adult stem cells, those cells are less likely to be rejected by the immune system.

The possibilities for stem cell research are truly endless, and yet unpredictable. If scientists can master the biochemistry behind stem cell development, stem cell technology could be used to produce replaceable tissues or organs and to repair defective tissues and organs damaged or destroyed by many of our most devastating diseases and disabilities. However, human stem cell research also raises sharp ethical and political controversies (Lo, Parham, 2009). There are many of those who oppose stem cell research for many reasons. Some of them are based on the religious foundation; some are cultural and ethical; and some are due to personal bias. The derivation of pluripotent stem cell lines from embryos is followed with disputes regarding the onset of human reproduction (Lo, Parham, 2009). And even worse, it is an opinion that it "destroys" a living embryo. Adult stem cells raise fewer ethical concerns. The reprogramming of somatic cells to produce differentiated cells avoids the ethical dilemmas that are common to embryonic stem cells. Table 2 summarizes the ethical issues that arise at different phases of stem cell research.

Table 2. Ethical issues at different phases of stem cell research

Phase of research	Ethical issues
Donation of biological materials	Informed and voluntary consent
Research with human embryonic stem cells	Destruction of embryos
	Creation of embryos specifically for research purposes
	1. Payment to oocyte* donors
	2. Medical risks of oocyte retrieval
	3. Protecting reproductive interests of women in infertility treatment
Use of stem cell lines derived at another institution	Conflicting legal and ethical standards
Stem cell clinical trials	Risks and benefits of experimental intervention
	Informed consent

* Frozen embryos may be created with sperm or oocytes from donors who do not participate any further in assisted reproduction or childrearing.
Table 2. Resource: adapted from "Ethical Issues in Stem Cell Research" by Bernard Lo and Lindsay Parham (2009).

Many people have different views of the moral status of the embryo. For example, one might say that the embryo becomes a person in a moral sense at the early stage of development of fertilization. Few people, however, believe that the embryo is just a clump of cells that can be

used for research without restriction (Lo, Parham, 2009). The authors emphasize, "Many people hold a middle opinion that the early embryo deserves special respect as a potential human being but that it is acceptable to use it for certain types of research provided there is good scientific justification, careful oversight, and informed consent from the woman or couple for donating the embryo for research." So it is difficult to say who is right or wrong. One is clear that opposition to human embryonic stem cell research is often associated with opposition to abortion and with the "pro-life" movement (Lo, Parham, 2009). However, there are a great number of pro-life leaders who support stem cell research. They support the idea of using frozen embryos that remain after a woman or couple has completed infertility treatment and that they have decided not to give to another couple. This view is held by former First Lady Nancy Reagan, by U.S. Senator Orrin Hatch and many others (Lo, Parham, 2009). For example, Dr. Hans Kierstead from University of California's Reeve-Irvine Research Center said the following about the importance of stem cell research:

> I have never seen in my career a biological tool as powerful as the stem cells. It addresses every single human disease. I think the use of human embryonic stem cells is an ethical and responsible thing to do with tissue that would have been destroyed in the discards of a fertility clinic… So, let's use it instead of discarding it. If you think that that is a holy thing, then value it, treasure it and keep it. Use it for research and the betterment of lives, don't throw it away.

In 2001, President Bush, who holds strong pro-life views, allowed federal National Institutes of Health (NIH) funding for stem cell research using embryonic stem cell lines already in existence at the time (Lo, Parham, 2009). This policy was a response to a growing sense of society that stem cell research held a great promise for understanding and treating diseases. At the same time it was still opposing further destruction of human embryos (Lo, Parham, 2009). The clinical trials should follow ethical principles that guide all clinical research, including appropriate balance of risks and benefits and informed, voluntary consent. These measures are appropriate because of the highly innovative nature of the intervention, limited experience in humans, and the high hopes of patients who have no effective treatments (Lo, Parham, 2009).

Despite the fact that human stem cell research raises some ethical and political issues that are beyond the mission of institutional review boards to protect human subjects, stem cell research offers exciting opportunities for scientific advances and new therapies. These issues need to be discussed along with scientific challenges to ensure that stem cell research is carried out in an ethically appropriate manner. There should be a sound scientific justification for using human oocytes and embryos to derive new human stem cell lines (Lo, Parham, 2009). Also, the possible resolution of debates that surround stem cell therapy might be future opportunities for study in this field. One thing is without doubt, stem cell therapy has a bright future for rapid development.

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MARTHA SYRYCA

Dictee: Giving Voice to the Silence of Suffering[1]

Theresa Hak Kyung Cha's *Dictee* is an artistically fragmented memoir about the struggle to find one's unique form of expression amidst political and gender oppression. Through the seemingly sporadic media of photographs, fables, grammatical exercises, anatomical diagrams, kanji, prayers, and finally, poetry, Cha illustrates the subjugation of Korea, of women and of herself, experienced as the result of imperial colonization and cultural patriarchy. Reinstating ideas of Ngugi wa Thiong'o's *Decolonising the Mind*, Cha emphasizes the significance of language by both providing and imprisoning identity. Through the experiences of imperialized education and patriarchal sexuality, she relates the political silencing of her mother tongue under imperialism to the oppressive social passivity forced upon women under patriarchy. Ultimately, in evoking inspirational feminine figures – most notably, her own mother–Cha finds emotional release for the politically and socially imposed suffering of her country and of her own self. As if responding to Audre Lorde's call for feminine poetry in "Poetry is Not a Luxury," Cha gives name to the nameless in the unique poetic expression of her identity.

The struggle for language and the experience of both feminine and colonial subordination are initially introduced in *Dictee's* "DISEUSE." Charting the mechanics of language through its meticulous gestures in the lips, shoulders, and neck, Cha alludes to her difficulty in enunciating both literal and metaphorical speech. She cites repeated attempts and failures for expression, emphasizing physical motion: "She swallows once more. (Once more. One more time would do)" (Cha, 3). Significantly, she introduces her subordination to others: "She allows others. In place of her… The others each occupying her" (3). The diction of "allow" infers passivity, a traditionally feminine attribute in patriarchal discourse. The feminine identity is emphasized by the excerpt's title, a French term used to refer to a *female* entertainer. Mention of "occupying" alludes to political colonization, that of the feminine Korea ("she") to the masculine Japan. The "others" may also refer to the imperial languages (English, French, Japanese), each linguistically "occupying" Cha herself. Language thereby serves as an oppressive force, imprisoning Cha's identity; simultaneously, she strives to use language to express her true self. Thus, "DISEUSE" serves as *Dictee's* poetic introduction to the struggle for voice, an example of the linguistic suppression instigated by colonization and patriarchy.

The significance of language in establishing and oppressing both gender and cultural identity is demonstrated within the Korean imperialized education system, particularly through the experience of Cha's mother as a schoolteacher in Japanese-ruled Korea. The imperialized educational system of Cha's mother imposes cultural identity through its dominance over linguistic communication, forcing ethnicity and language to contradict one another: "The teachers

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[1] Completed under the mentorship of Prof. Maureen Fadem for *ENG 24: Freshman Composition II*.

speak in Japanese to each other… All the teachers are Korean" (49). This double-consciousness is further emphasized with the schoolchildren, who are forcibly allotted two linguistically (thereby culturally) separate names: "They must speak their name in Korean as well as how they should be called in Japanese" (49). The manner of enforcement of the educational system also imposes a gender identity to the oppressed culture and to its oppressor. Cha writes, "A male teacher greets you, he addresses you in Japanese," specifying the teacher's gender and thereby associating Japan with masculinity (49). This controlling, aggressive position is emphasized as the Japanese "force their speech upon you and direct your speech only to them" (50). The passive, feminine position is reflected as Cha describes her mother's response to the male teachers, symbolic of Korea's response to Japan: "You are yielding to them" (50). Thus, the experience of Cha's mother within the imperialized Korean education system is symbolic of the cultural and gender oppression provoked by the linguistics of education.

The linguistic education in Cha's own personal background also suggests the definitive and simultaneously oppressive effects of language on personal identity. Cha illustrates the encapsulating effect imperialized linguistic education forces upon self-identity, through the symbolic insertion of French grammatical exercises and various passages translated between French and English (8-9). As she struggles to find her own form of expression, Cha translates herself between the multiple languages by which her culture has been colonized (English, French, Japanese); with every translation, slight initial meaning is lost or altered. She reasserts the confusion of her identity as the result of her linguistic colonization with the presentation of various Japanese *kanji* characters, another imperial language: Woman, Man, and later, Father, Mother (24-25, 54-55). These symbols reinforce the oppressive limitations of gender roles. In presenting symbols completely foreign to the Roman alphabet, Cha is also reminding her audience of their own linguistic limitations and misunderstandings. Thus, Cha's initial attempts to find expression are guided by the imperialized languages with which her culture has been colonized; through the sporadic use of these multiple languages (French, English, Japanese) the confusion and imprisonment of her identity is illustrated.

Cha's experiences and ideas regarding the power of language relate to Thiong'o's *Decolonising the Mind*, which emphasizes the debilitating effects of imperialized language on original cultural identity. Thiong'o reiterates the bond between identity and language, noting "the choice of language and the use to which language is put is central to a people's definition of themselves" (4). He emphasizes, however, that language serves both as an empowering and an oppressing force: "…language was the most important vehicle through which that power fascinated and held the soul prisoner" (9). While serving as a significant form of cultural expression, language also carries the potential to be a weapon of cultural imperialism; this is seen in the "psychological violence of the [colonized] classroom," wherein imperial languages obliterate the indigenous linguistic communication (9). Like Cha, Thiong'o's primary language is the forceful result of an imperialized linguistic education, unreflective of his heritage: "The language of my education was no longer the language of my culture" (11). In reiterating the significance of language and cultural identity, Thiong'o clarifies the difficulty of Cha's struggle to genuinely express herself, her culture, and her gender amidst the communicative oppression of imperial linguistic domination.

Maintaining the significance of language in identity, the silent passivity of Korean women in *Dictee*'s patriarchal society reiterates themes of silencing expression within oppressive environment; this is shown particularly in Cha's mother's obedience towards her unfaithful husband. Considering marriage "the apprenticeship of wife to her husband," women in patriarchal marital roles are expected to fulfill imprisoning, inactive, subordinate duties such as "waiting and knowing how to wait" (Cha, 102-104). The identity of the wife is one of inferiority and belittlement. Cha satirically regards the wife as having "deserved so little. Being wife" (110). The oppressive, authoritative power of the husband (man) is emphasized as "he touches her with his

rank," violating the wife through his superior, militaristic status (112), reminiscent of Japan's martial law government in occupied Korea.

Despite patriarchy's enforced social oppression of women, Cha utilizes language and the metaphor of religious sanctity towards feminine empowerment. Describing the "distance between the husband and wife distance between heaven and hell," Cha ascribes (an imperially influenced) morality to gender–namely, in the mention of an "unfaithful" husband, she places men within the unholy spectrum. She reiterates this by mirroring religious text alongside the story of her mother's marriage, labeling women as "misunderstood" but describing the masculine God's own thoughts to be feminine: "His thoughts are not men's thoughts" (105). Adding to the sanctity Cha applies to the feminine identity, she ultimately demonstrates the empowerment of women against oppressive patriarchy through the wife's adamant naming of herself, thereby recognizing and reclaiming herself, and through the subsequent rejection of her husband: "her very being that dares to name herself as if she possesses a will. Her own" (112). In claiming language and name, the woman gains power as an entity beyond the property of man. Therefore, in her mother's marriage to an unfaithful husband, Cha illustrates the oppressive, silent roles applied to women in patriarchal society while simultaneously praises the sanctity and empowerment of feminine rhetoric.

Through the experience of her mother, Cha relates the powerful experience of channeling the inspiration of other feminine figures to find one's own voice. Cha's mother experiences this sanctified lingual possession as she is embodied by three strange beautiful women: "They entrance you. Numb you… Their spirit takes your own" (51-2). The women's resemblance to winged angels emphasizes the sacred aspect of the experience, as well as their identity as spirits or deceased figures: "They are carried in a light breeze… as if their bodies wore wings" (51). Her fingers curling in a semblance to death, Cha's mother experiences a symbolic death and resurrection of the self; she gains an independence and solidarity in self, reassured that now she has "no more sentence to exile… Neither takes you neither will take you" (53). Cha's mother symbolically represents Korea itself as well; particularly as the diction of "exile" carries geographical connotation, the repetition of "take you" implies repeated political occupation, and most significantly, the "sentence" which has ended implies a ceased imprisonment.

Ultimately, like her mother, Cha evokes the inspiration of other feminine figures to formulate her own language through which she releases her suffering–the most significant of these vicarious inspirations is in the image of her mother, both literally in her biological creator and figuratively in her country. Throughout *Dictee*, Cha emphasizes the significance of the "mother" in formulating identity. She recognizes the identity of native language as a coping mechanism, a sanctuary, amidst political oppression: "Mother tongue is your refuge" (45). The mother is a symbol for home, for creation; in her hurried anticipation to return to her mother and her country, Cha relates this metaphor: "You are home now your mother your home… Mother, my first sound." (49-50). She emphasizes the image of Korea as a mother (literally, her motherland) as she writes, "Mother, I dream you just to be able to see you" (49). The ultimate formation of Cha's identity is therefore consecrated through the imagery of her "becoming" her mother–becoming her culture and gender. "In the whiteness / … her body all the time de composes / eclipses to be come yours" (118). In this poetic death ("de composes) and resurrection, sanctified by the "whiteness," Cha symbolically "be comes" her mother, her homeland. This maternal empowerment is reiterated in the final passage, which she begins with "Lift me up mom" (179). Through powerful maternal diction and imagery, Cha attaches emotional strength and relevance to her mother and subsequently, to her homeland. Therefore, in evoking the spirit of her mother, both biological and cultural, Cha finds empowerment and expression within herself.

Cha's arrival to voice is reminiscent of Audre Lorde's "Poetry is Not a Luxury," which rectifies oppressive gender norms through the medium of poetic feminine expression. Lorde acknowledges poetry's capacity to overcome the silence instigated by oppression: "those fears

which rule our lives and form our silences begin to lose their control over us" (36). She defines the necessity of poetry in expressing feeling and identity, particularly in the oppression of a gender identity which sees itself "softened by the falsely benign accusations of childishness… of sensuality" (38). In this, she reiterates the feminine identity under patriarchy as one of passivity, childish inferiority, and guilty sexuality. Most significantly, Lorde writes of poetry's power in resolving the struggle for intense emotional expression for which Cha so vividly endeavored, and of language's power in definition and validation – the ability to "give name to the nameless" (37). In the end, Theresa Hak Kyung Cha's *Dictee* is a metaphorical expression of the suffering imposed by political and gender oppression. Through a personal exemplification of the imperialized education system, similar to Thiong'o's *Decolonising the Mind*, Cha illustrates the ability of language to both signify and imprison individual identity. Furthermore, linking gender, moral, and cultural identity, Cha demonstrates simultaneously the subjugation of women to men, the sanctity of femininity compared to the shameful aggression of masculinity and the feminization of Korea under Japan. While reiterating the power of the oppressor to silence, the oppressed in both colonization and patriarchy, Cha also, significantly, illuminates the empowerment granted by the possession of language, voice, and name. Through her vicarious embodiment of inspirational feminine figures, particularly in the forms of her mother and her motherland, Cha ultimately finds her voice, her language, and thereby her identity in a final poetic expression of suffering.

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Bongo Benny[1]

In the 1920s, Marcus Garvey, founder of the United Negro Improvement Association, preached black pride— "Africa for Africans," he called it—and sought to found a black state in Africa to which blacks all over the Western world would be transported. Garvey's words were held in high esteem by the masses. He foretold that a king would be crowned in Africa. "Look to Africa, when a black king shall be crowned, for the day of deliverance is near," said Garvey.

On November 2, 1930 Ras Tafari was crowned His Imperial Majesty Haile Selassie I, Conquering Lion of the Tribe of Judah, King of Kings of Ethiopia, Elect of God. News of his coronation was carried in the Daily Gleaner newspaper in Kingston, Jamaica A few Jamaicans who had heard Garvey preach consulted their bibles to see whether or not this was the king about whom he spoke. They cited a number of biblical texts to prove that he was, one of the strongest being Revelation 5: 2-5.

2 And I saw a strong angel proclaiming with a loud voice, who is worthy to open the book, and to loose the seals thereof? 3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

The idea that Haile Selassie I was the living God was developed by several people independent of each other, however, Leonard P. Howell is regarded by historians as the first to preach the divinity of Haile Selassie (Smith). Adherents to the Rastafarian faith see him as the second coming of Jesus, while others see him as God the Father – Jah. Howell travelled throughout Jamaica and the Caribbean preaching this new doctrine. It caught on among the peasantry, but not so for society's elite who compelled the government to do something about them.

Jamaica has the distinction of having more churches per capita than any other country in the world. Jamaicans have a deep respect and reverence for the Christian God and tolerance for other forms of religions is low. Therefore, Rastafarians attempt to proselytize drew the wrath of both the middle and upper classes and got the attention of the government. Acting as agents of the state, the Jamaican police targeted Rastafarians unfairly blaming them for any criminal or deviant activity, sparking an all-out war – the state against the Rastafarianism.

The sentiment of the day was mimicked by the young people, and gangs of young men looking for fun, took it upon themselves to capture, beat up and shave the heads and beards of any Rastafarians that were happened their way. Many others were abandoned by their families and forced to live in growing communities in the mountains.

The following story chronicles the hardships faced by Benjamin "Bongo Benny' Ritchie-Haughton, a member of Kingston's upper class, his discovery of Rastafarianism and the ostracism by his family and community as he joined the Rastafarian sect. It also relates how he became the home-town hero after saving one little girl from a deadly fire.

Marion

Marion lived with Aunt Myra in a little shanty town called Grants Pen Gully. The community ran alongside a manmade gully that carried water from the suburbs of upper St. Andrew into the Kingston Harbor. The area housed about 3,000 people and was dubbed Gully by those who lived there in abject poverty and even by those who lived close by and viewed Gully's residents with disdain.

In Gully, wooden bungalows occupied leased plots on either side of extremely narrow lanes. Each house was protected by fences made from discarded pieces of aluminum roofing and metal drums that had been opened and hammered flat. Wooden poles driven into the earth crisscrossing each other supported the makeshift fencing. Gully's households were headed mostly by single mothers who were unemployed or underemployed. The women, poor but proud, worked as domestics for wealthy families in the nearby high-brow communities of Arcadia, Barbican, Cherry Gardens, Norbrook and Stony Hill. Marion's aunt worked as a house-keeper for Professor Trevor Turner, who taught at the Norman Manley Law School

Marion has been living in Gully since she was two years old, when her mother packed all her measly belongings into an orange leatherette bag and took her via train into Kingston. She does not remember much about her five-hour journey from St. Elizabeth, but 30 years later, she still remembers the moment she realized that her mother was leaving her—for good, in August of 1973. Two pairs of hands came out of nowhere to hold her back as she bid her goodbye and walked towards the rickety wooden gate. She ran after her mother. Feral screams erupted from her as she flailed her arms kicked and screamed for mother.

Marion cried for hours but later, as sheer exhaustion took her body, she became aware of her Aunt Myra rocking her back and forth and singing. Her comforting voice, humming a lullaby, soothed her spirit. Marion fell asleep like that, and continued to fall asleep like that for another five years. It didn't take long for Marion to warm up to her Aunt Myra, but she had abandonment issues and would cry every time her aunt left her. The first two weeks of pre-school were the worst; she would not be in class for more than 15 minutes before she darted out of the little wooden schoolroom and ran all the way home. Bystanders got used to seeing the chubby little girl in the red plaid uniform race past them, legs flying, tears streaming down her face.

Benny

Benny always knew he was different. He could not put his finger on how, but he knew something was amiss. On the Christmas of his 10th birthday, while staring at a new family portrait, Benny realized that he did not see himself in his family's features. He did not have the soft, wavy hair of his parents or siblings. He did not have their light olive skin. He had rough wooly hair, and he was dark—very dark. His siblings were exceptionally brilliant; he was not. His oldest brother, Damian, was an academic wiz who was featured in the local papers for acing external exams and being top science student in the region. Damian had completed medical school and was doing his residency at the University Hospital. Their sister Lauren was also on the academic fast track, in her first year of medical school. Their baby sister Celia already impressed everyone with her aptitude for learning.

Benny's father, the Rev. Samuel Ritchie-Haughton, didn't really work. The Ritchie-Haughton family owned the local soft drink bottling plant and brewery. The company held licenses to manufacture several international brands. His father, uncle and brothers managed the

day-to-day operations; although the reverend's name appeared on the company letterhead as a director and he got a salary each month, he really had nothing to do with the company.

Rev. Ritchie-Haughton was a fiery preacher, a well-respected bastion of the community. He performed baptisms, weddings and funerals with a flourish. He was everything to everyone in Grants Pen Gully, but merely a spiritual leader and friend to his neighbors in his own more affluent neighborhood, Cherry Gardens. Through him, many a Grants Pen single mother got jobs cleaning houses and caring for children in Arcadia, Norbrook and Cherry Gardens. From as early as 6:30 am, women clutching babies and the hands of toddlers came to Benny's father to ask him to solve their problems: needing money for medicine, or to bail out a son in jail, or for school lunch and bus. The list went on and on.

Benny's mother Elizabeth Ritchie-Haughton didn't have to work but she wanted to. She earned a master's degree in education, taking breaks to care for her young children; however, as soon as she could, she went back to school.

Benny coasted through school, doing just enough to ensure that he graduated. At graduation, he was awarded Most Outstanding student in woodshop, and in addition to a voucher to pick up his own tool box at a local hardware store, he was given a paid internship at the best woodshop in town. Benny was elated. His parents were shocked. They didn't even know that Benny liked working with wood.

The family gathered in the most expensive restaurant to celebrate the end of Benny's high school career. The dinner was enjoyable, and a photographer from the social pages took several photos of the family. But things went downhill after Benny's brother commented on Benny's prize and asked whether he would decline the internship in order to go to college. "That's one of the things I wanted to talk to everyone about," Benny replied. "I'm not going to college…." He then explained how he planned to open his own woodshop after learning the business, if his father would lend him the money.

"After all we've done for you, this is how you choose to repay us?" Benny's mother asked. He looked at her and was surprised to see that she was crying. "We took you into our house, gave you our name gave you everything and you look at us and say you're not going to college?" The Ritchie-Haughton family was attracting attention, and the good Reverend would not have it. He summoned the waiter for the bill and the family left before dessert was served. There was no tip for the waiter.

Benny's older siblings hugged him and got into their own cars for the drive back to the hospital and university campus respectively. He was left to face his parents' wrath all by himself; his baby sister had stayed home with the maid. Between his father's brooding silence and his mother's silent tears, he felt like a scoundrel as he replayed his mother's words over and over, trying to figure out if he heard what he thought he heard. In the back of his mind, he always knew he was adopted, and tonight, his mother had confirmed his suspicions.

Rev. Ritchie-Haughton had barely backed the car into the garage before Benny jumped out. He locked himself in his room, unwilling to face his parents. About 30 minutes later, his father came knocking. Benny tuned up his stereo and sang along to Bob Marley. He no longer felt like hiding his music from his parents, who had forbidden secular music. He would play reggae whenever he wanted. He gave respect and he wanted to be respected in return. "They are treating me like a boy. I am 18 years old; I am a man. From now on, things are going to be different around here."

[1] Yeah, I've been down on the rock for so long, (so long)
I seem to wear a permanent screw; (screw-oo-oo-oo-oo)
I've been down on the rock for so long, (so long)
I seem to wear a permanent screw. (screw-oo-oo-oo-oo)
But-a I - I'm gonna stare in the sun,
Let the rays shine in my eyes.

I - I'm a gonna take a just-a one step more
'Cause I feel like bombin' a church -
Now - now that you know that the preacher is lyin'.
So who's gonna stay at home
When - when the freedom fighters are fighting?

Benny woke with a start the next morning. It was Friday; a work day for his parents, and the house was already empty. He felt aimless for the first time in his life; his time was his own and he could do whatever. He stood in the air conditioned living room and looked out the bow windows into the immaculately kept gardens. Winston, the gardener, was pruning rosebushes. Someone cleared their throat behind him. He spun around to find Sonia the housekeeper smiling shyly at him. He had an unusual bond with Sonia, who'd been working at the Ritchie-Haughton residence for longer than he could remember. Sonia studied her feet. "Can I fix you something Mr. Benjamin?" she asked. "I made Mackerel Rundown [2] for breakfast, but if you want something else…" Benjamin smiled warmly at her. "Sonia, Sonia, Sonia: how many years have I been telling you to stop making such a big fuss over me? I'll take the Rundown. Did you make Johnny cakes?"

Sonia laughed. "Of course I did. Your parents wanted green bananas, but I knew you would want Johnny cakes [3], so I made you a dozen. There's coffee too," she said as she sailed out of the room.

Johnny read the Daily Gleaner and ate heartily, the troubles of last night far removed from his mind. Later, he got dressed and called his father's office at the church; Carlene, the secretary, answered and put him on hold. He held the phone for eight minutes before his father picked up the phone. "Papa, I know it's Friday, the busiest day of the week for you, but can I come see you?"

Rev. Ritchie-Haughton paused, took a deep breath and said, "I suppose so. I'll be here." Then, he hung up.

Truce

Local women gathered to see Rev. Ritchie-Haughton swiftly moved aside when Benny arrived at his father's office. Women who knew him called out to him. He smiled and waved, touched some of the babies, bent down to speak to some of the children and produced lollypops for each child. A young girl in an advanced state of pregnancy was just leaving when Benny walked into his father's office. As soon as the door closed behind her, Benny plowed into his rehearsed speech, anxious to get it all out before he changed his mind.   "Dad, I just want to say thanks for everything that you and Mom have done for me, but I'm 18—an adult—and I want to make my own decisions. I worked really hard in woodshop, I'm very good at it and I am going to do that internship whether you like it or not. I'm sorry if you paid good money to get me a place in that college, but that's not what I want. I love working with my hands, and that's what I want to do. Will you tell mom?"

The Rev looked at his son with a mixture of pride and resentment. He knew there was nothing he could do to hold him back. His dream of having Benny follow his older siblings into medical school was dashed. He'd been telling his friends that he was all set on having four doctors in his family. "I guess I'll have to settle for three," he mused.

Nelson's Fine Furniture

Benny turned up at Nelson's Fine Furniture a full hour before they opened. He was deliberately early and he did not want his prospective co-workers to see him being dropped off in a fancy car. Nelson's was located along Arnold Road, which ran through several slum communities into downtown Kingston. The neighborhood still had a few government offices, a few manufacturers, long-closed factories and houses that had seen better days. The community

used to be home to Jewish merchants, top-notch government types and the ¨uber fabulous; they left in droves for the upper St. Andrew starting 50 years ago.

Benny sat on the steps of the Nelson's Fine Furniture and waited for his new boss and co-workers to arrive. It was not yet 9:00 am but the sun was ablaze. A cool breeze wafted up the street from the Kingston Harbor. Mothers taking their children to school glanced at him before glancing away. Some wondered who he was. He stuck out like a sore thumb; shirt starched and pressed, luxurious leather shoes and pants of the finest Italian linen.

Sounds wafted towards him as he took in his surroundings. Someone was listening to Doraine Samuels on RJR 94FM; Benny recognized her honeyed voice. Across the tiny foot-bridge that connected the main road to shanties nearby, a small boy wept as his young mother scolded. Benny's attention soon turned south as he picked up a rhythmic chant. Soon, a group wearing flowing tunics appeared on the horizon. They all wore [4]Tams and carried wooden staffs. The youngest members walked in front and carried an Ethiopian flag on a pole.

Crying at the top of their voices, they repeated "It's a new day! Give thanks and praise to the Most High, his Imperial Majesty Emperor Haile Selassie Jah Rastafari, the Kings of Kings and the Lord of Lords, Conquering Lion of the Tribe of Judah, Ever Living, Ever Faithful, Ever sure, the truth, the way, the light."

Benny recognized the group as [5]Rastafarians. His brother Damian had told him of their shenanigans on campus and how scandalized his uptown friends were. His mother despised them, calling them ganja [6]-smoking heathens, but admitted they sold the best vegetables' in town. She always made sure to buy several bundles of [7]callaloo off their carts when she saw them along Oliver Road. She also bought their clay pots, baskets and mats. "Full of talent, if only they would cut that abominable hair," his mother said.

The Group of Rastas came to a stop at the steps of Nelson's Fine Furniture, not six feet from where Benny sat. It was not until their chants died away that they acknowledged him. "Hail king-mon," said one, as he bowed and made a strange gesture with his hands. "Bless-up soldier," said another as he bowed. One by one, they all greeted Benny. "Suh who di I-Man a wait pon" asked the leader.

"I am waiting for Nelson's to be open. I start working here this morning," Benny responded.

"[8]Rhatid! A you name Benjamin? Mi hear that you good pon di woodwork thing man. Your teacher was here talking about you. We all looking forward to working with you man. Welcome, welcome, welcome. May the blessings of Jah Rastafari guide you as you go down this path, seen!" One by one other workers arrived and Benny was introduced. Cecil, the assistant manager, soon drove up the shutters were opened.

Benny was not allowed to do any hands-on work for the first few weeks. It made him impatient and frustrated. His job, to observe. There was one salvation, however. Benny put in three hours of office work each morning and as Nelson had not mastered the computerized accounting system himself, he was elated that someone in the shop knew how to use it. Accounts payable and receivables were now only a few keystrokes away.

Within a few months, Benny knew his way around the shop. He spent a few hours each day in various departments. His favorite, however, was among the group of Rastafarian carvers who made elaborate designs come to life. Not only did he value their talent; he was extremely curious about their faith and spent as much time as possible with them. They explained the virtues of vegetarianism and even shared their meals with him. Their vocabulary was strange; however, he recognized words from some of the music he had once secretly listened to. They were surprised he knew about Peter Tosh, Burning Spear, Michael and the Sons of Negus and many other Rastafarian singers who made social commentary through their work. Benny also began to understand why most of their words began with "I." Bongo Herman, the leader of the group and carving supervisor, explained, "Rastafarians have developed their own word system

which is used in everyday speech. The letter "I" is used to show oneness with [9]Jah and replaces the beginning of many words." (Watts)

Benny watched and listened to the Rastafarians and thought about his parents who often spoke out against Rastafarianism. He was surprised at how deftly Bongo Herman quoted from the Bible to support his socio-political views. He questioned his father about Bongo Herman's assertion that Rastafarians were being targeted by police, being beaten and thrown in jail for their beliefs. His father confirmed the incidents, but alluded that they deserved the treatment. As he became more enamored with this faith, he found he could not get home fast enough to read for himself the evidence of the "truth" of Rastafarianism to be found in the Bible. Bongo Herman also bought him copies of various Rastafarian holy books, including the 700 year-old Ethiopian text Kebra Nagast The Glory of Kings), which outlines the Solomonic line of the Emperors of Ethiopia. Haile Selassie, the 225th in the line of Solomon, as that black king. (Scrach)

Benny also had learned about the significance of the Jamaican national hero Marcus Garvey to the foundations of the faith - Ratafarians saw him as the prophet of black liberation, the one who foretold of Haile Selassie's coronation and who would save and redeem blacks.

Nothing Benny's father said in the pulpit had motivated him to read his Bible the way Bongo Herman did. Herman encouraged him to pay special attention to the teachings of the Old Testament, the Apocrypha, and the books of Enoch and the Kebra Nagast. Benny hadn't realized that there were books left out of the King James Version of the Bible. When he read Revelation 5: 2-5, he decided to stop shaving and getting haircuts. "5 … Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof He was totally convinced that Haile Selassie was the Lion of the Tribe of Judah. Sonia was the first to notice the change in Benny. "Yuh turning Rasta Mr. Benjamin?" she asked one morning.

"I'm not sure, I'm still searching for the truth," he replied.

Sonia looked alarmed. "Yuh modda and fadda is not goin' to like it," she said shaking her head from side to side. Benjamin was alarmed when she started wailing. "Lord Jezzus help me," she said huge teardrops streaming down her face. "What going to happen to yuh. What going to happen to yuh?" What was she so worried about, he wondered?

Benny went to Bobo Hill in Bull Bay with Herman and the Nelson's crew on Saturday, November 2, to a celebration of the coronation of Emperor Hailie Selassie. The event was filled with hours of singing, drumming and dancing by women and children around a large fire. A large pipe was being passed around by the men. Benny refused to participate in this ritual. He knew it was ganja by the smell alone and was not interested. None of his lessons so far sanctioned its use. He still saw it as a drug. He returned home exhausted at 6:00AM.

Benny had not been asleep for two hours before his mother burst into the room. "Benny! Benny! You haven't been to church in weeks, come on, get up!" She threw open his closet door and began to rifle through his shirts.

Benny rolled over, squinting to focus. "Mom, I'm not going to church. I have decided to become a Rastafarian. Sorry, but I'm not coming to church ever again."

Elizabeth dropped the shirt she was holding, spun around and looked at her son to see if he was joking. For the first time, she noticed that he was unshaved and his hair was matted. How had all of this escaped her notice? At the end of a heated exchange, Benny found himself standing on the side of the road with a suitcase. He was now homeless.

Benny knew how to get to Grants Pen Gully, even though he'd never been there. The women and children knew who he was, and assisted him in finding Sonia's house. Sonia folded herself into a tight ball and wailed when she saw him. She looked defeated and confused, but said, "You came to the right place, I'm going to do all I can to help you. I want to tell you something, but please never speak of it again. I am your real mother. Rev is your real father. He knows, but Ms. Elizabeth does not know. I was very happy to give you up so you could get all I couldn't give you. You have passed the worst, my son. I am proud of you."

Benny stood riveted to the spot for a full ten minutes. Things just fell into place. Things felt right. No wonder she'd always looked out for him and fussed over him. That evening, Benny met ten siblings he'd never known he had. They looked just like him. Too bad he couldn't tell them—Sonia asked him never to speak of their true relationship and he would keep him promise – at least for now.

Later that evening, Benny accompanied Sonia to her parents' house. They lived alone. Her diabetic father was blind and the mother severely arthritic. They knew who Benny was immediately. As Sonia made a meal, Benny, to his mother's relief made himself useful. She proposed he stay with his grandparents as they had more space. Benny accepted. His grandparents were elated.

The Ritchie-Haughton's made no attempt to contact Benny and he continued his internship at Nelson's Furniture. Bongo Herman was his mentor both on and off work. He found Benny intellectually astute, asking intelligent questions and making smart deductions. Soon, he was introduced to other members of the Rastafarian community, who helped him with his transformation into the Rastafarian faith.

Snubbed

It was not long before Benny found himself being snubbed by the very women and children who always had a smile and greeting for him. He wasn't surprised. Herman had told him what to expect. Just a day earlier, Benny had been chased by a group of young men who, had he not used quick evasive tactics, would have beaten him and shaved head. He also grew accustomed to elderly women cursing him under their breath and children who now ran when they saw him. He felt especially bad for Marion, the little girl next door, who ran away in terror every time she saw him.

Aunt Myra often warned Marion not to play with matches, but Marion was often left alone in the house. She was bored. She wondered when her aunty would come home. One by one, she lit each match and stared at the flame until it was just about to singe her fingers. Next, she lit the candles that were used when the power when out. She stared at the flames until she was sleepy. She curled up on the coach and fell asleep.

Next door, Benny was burning incense and chanting. An acrid smoke permeated his consciousness; something was burning—something more pungent than the aromatic incense he was using as part of his daily "oneness" with Jah Rastafari. He checked around the house. Suddenly, the calmness of the night was shattered by screams of "Fire! Fire! Fire!" Benny ran outside. Myra was on her knees sobbing; the fruit she had intended to sell at the market were strewn around her. Marion had set the house on fire.

Benny elbowed his way toward Myra and when he was within earshot he asked, "Where's Marion." Myra pointed at the house, too distraught to say anything. "Move!" commanded Benny to the gathering crowd, and he sprinted towards the house. "Get water!" The flames were coming from the living area and had not yet spread to the other rooms. They curled up to the ceiling and spread towards the windows. The flames licked at Benny, making his eyes water. He heard the choking sounds. He followed them to the sofa in the corner. It was ablaze. The little girl was gasping for breath, but she was alive. Ignoring the searing pain in the soles of his feet, Benny grabbed Marion and ran for the door. The world went dark.

Rev. Richie-Haughton called each member of his immediate family when the story of Benny's heroic efforts made the front page of the Gleaner next morning. Members of his extended family were calling him, one after the other. They wanted to know why Benny was living in Grants Pen Gully. The Reverend had decided: it was time to build bridges. He loved his son and he missed him, even if he had become a dirty Rasta.

Rev. Ritchie-Haughton was very familiar with Gully as a large number of his flock dwelled there. He's attended to the sick and dying several times, and had brought food for the hungry. He's even

given Sonia a lift when she worked late. There was also that stormy night when Sonia convinced him to stay, the night when his son Benny was conceived. It has however been a long time since he's had to come this way.

He picked a four-wheel drive truck for this journey, the rutted dirt road was punishing to cars. He asked which house his son lived in and was soon directed to Sonia's parent's house. He knew where that was; he'd been there before to pray with the old couple.
Benny was surprised to see his father. He was torn between acting aloof and running into his arms. Benny looked different, taller, slimmer, and gaunt. He wondered if he was eating properly. There was much to talk about including the fact that he wanted Benny back home.

Thirty Years Later

Benny fingered the yellowed newspaper clippings describing that life-changing fire. He never knew that his father had kept them. Benny was sad for the lost years and the uneasy truce between him and his father. He was happy they had a chance to clear the air before his father died following a long battle with prostate cancer.
 From his hospital bed, he finally told Benny the truth: "Benny, I know you think you're adopted, but you're not. You are my son. Sonia is your mother."

Benny looked at him and smiled, "Dad, I've known that for thirty years. Sonia told me that when you kicked me out, I was just waiting to hear it from you."

His father looked at Benny for a long time and with tears running down his face he said: "Son, I wronged you and I'm sorry."

Many things have changed since Benny's sojourn into Rastafarianism. Jamaicans are far more tolerant and accepting of Rastafarians. Schools have loosened the rules on admission to Rastafarian children, and members of that community are accepted in all spheres of Jamaican society. The movement has spread even further and can be found in dozens of countries around the world.

Notes
[1] From Talking Blues from the Album Natty Dread 1973
[2] Mackerel Rundown - pickled mackerel cooked in coconut milk
[3]Flour cakes made with butter and milk and fried in oil
[4] Tam: a crocheted cap featuring the colors of the Ethiopian flag
[5] Rastafarian or Rasta: referring to people practicing Rastafarianism, a belief that Haile Selassie aka. Tafari Makonnen aka Ras Tafari) was and is the second coming of Christ
[6] Ganja: Marijuana
[7] Callaloo: The spinach-like leaves of a tropical plant (genus Xanthosoma) of the arum family.
[8] Rhatid: Mild expletive used as an exclamation
[9] Jah: (from Jahova) referring to HIM Haile Selassie I

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BONNIE WU

The Effects of Hurricane Sandy on a Brighton Beach Community[1]

Abstract
Many people were affected by the recent storm, Hurricane Sandy. Families were left devastated, with their homes destroyed due to flooding. The storm was extremely inconvenient [is there a stronger word you can use here?] to people in New York City. Public transportation was closed. Flights were cancelled. Schools were closed for a week. The city took immediate action for recovery after the storm. Many people had their electricity, heat and hot water restored quickly. Through research, it appears that a community in Brighton Beach wasn't getting the help they needed in order to recover, neglected because their living conditions were illegal. At Brighton Beach's P.S.225, a school where I student teach, many students lived in illegal homes that were damaged from the storm. Their recovery and healing from the storm is ongoing.

L ate in October 2012, Hurricane Sandy, also known as Post Tropical Cyclone Sandy, made its way from the Caribbean to the East Coast of the United States. Hurricane Sandy started off as a tropical wave in the Caribbean. "Sandy tore through the Caribbean, making landfall at Jamaica on October 24. After leaving that island, the storm gained strength over open water and became a Category 2. The storm hit Cuba October 25, then weakened to a Category 1. On October 26, it swept across the Bahamas. Sandy briefly weakened to a tropical storm on October 27, then gained strength again to become a Category 1 hurricane before turning north towards the U.S. coast" stated Tim Sharp in *Superstorm Sandy: Facts About the Frankenstorm (Nov 2012)*. [Cite this in your endnotes, get rid of the direct quote, and import its content into the body of your text; this is a sloppy read otherwise] Needless to say, this storm wreaked havoc across a vast tract of land, taking a huge toll on many families.

Hurricane Sandy approached Atlantic City, New Jersey on the evening of October 29, with 80 mile-per-hour winds .That night, there was a full moon, which caused high tides; this and the rain significantly elevated the water level. In Lower Manhattan, the water swept in and flooded tunnels, subway stations and hospitals. In other areas of New York, not only were homes flooded, but the rain had caused the soil to loosen so that it was unable to support the weight of trees. They fell over, knocking down power lines and causing fires. As a result, an abundance of people on the East Coast were deprived of electricity.

In contrast, Hurricane Irene in August of 2011 [tell us what it did that was small, rather than saying it didn't do anything – this is where you get a contrast]. Mayor Bloomberg warned

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[1] Completed under the mentorship of Prof. Susan Carpenter for *EDC 91: Supervised Instructional Experience in Education*.

that Irene would be severe and dangerous, and mandated that all people living in Flood Zone A evacuate because of potential flooding from any hurricane. As a result, people were well-prepared for Irene. They stocked up on sand bags, canned food, bottled water, batteries and flashlights. Even though people should have been ecstatic that Hurricane Irene did not cause nearly as much damage as expected, people were upset that they had stocked up on un-needed supplies. They were sure Hurricane Sandy would not be just as uneventful as Irene. Unfortunately, they were mistaken, and that is how everything went wrong.

In anticipation of Hurricane Sandy, Mayor Bloomberg canceled the annual New York City Marathon. He also shut down the New York City transit system ordered a mandatory evacuation of the low-lying areas of Zone A, which included Coney Island and other coastal parts of Brooklyn, and Battery Park in Manhattan. Flights to and from New York were cancelled as well. Bridges after the storm were limited to those that had at least 2 other passengers in the car in order to enter the city. There was a limited amount of buses that were running their routes after being suspended for safety precautions. These types of transportation were unavailable to many New Yorkers. "Most gas stations in New York City and New Jersey were closed because of power shortages and depleted fuel supplies. Long lines formed at gas stations that were expected to open". (Sharp, Nov 2012) {again, site, incorporate and et rid of the direct quote – it's informational, not interesting] Gas was scarce so it made it even more difficult for people to drive and from destinations. Due to persistent gas shortages, there was a larger amount of people that relied on what mass transportation was available. [We know all this, but what was the response of New Yorkers now?]

Classes for New York City public schools resumed on Monday, November 5, 2012. Returning to school was a challenge. "All day Monday, the city scrambled to deal with a Rubik's Cube of displacements, delayed openings, modified schedules and new plans for evacuees using school buildings in an attempt to return as many students to classrooms as soon as possible." (Vivian Yee, Nov 2012) [Cite, incorporate, etc.] Some schools didn't have heat or hot water so "students were told to dress warmly as they trickled back to chilly classrooms." (Hauser, Nov 2012) On their way to school, there were long bus lines and over crowded subway platforms and subways. New York City also "opened evacuation shelters at 76 public schools" (Barron Oct. [Cite, incorporate, etc.] 2012) so children had to share their schools with evacuated residents, homeless people, and hospital patients that took shelter in their school. Some students were also displaced and were sent to attend class in another school. They "had to adjust to different schedules and new ways of getting to school because the places they had attended were still too damaged to open." (Hauser, Nov 2012)[Cite, incorporate, etc.]

The same could be said for students in the New Orleans after Hurricane Katrina. Schools were too damaged to be opened. Students were displaced and had to attend classes in other schools. Some of them were even separated from their families and yet they still have to migrate from a different home to a different school. They were given more challenges, such as transportation to school and back to their temporary home, their school/medical records were ruined or lost, and they had no resources for their homework (internet) and that's just a few to name. They also suffered from trauma because they've been exposed to this disaster. Picou and Marshall stated that, "Displaced children in host schools struggled with reestablishing a routine, adjusting to a different racial/ethnic and socioeconomic environment, forming new friendships, and coping with disaster-related anxiety." (p. 771 *Sociological Spectrum)* It's hard for displaced children to fit in because they're now in a new school and they have to adapt to a new routine. It is important that teachers are aware of their displaced students and try to accommodate them within a therapeutic environment. Children that went to schools that were affected by Katrina needed a long time for them to adjust to their new surroundings. Returning back to school was not easy for children in the South.

Both Hurricane Sandy and Hurricane Katrina share many characteristics. Hurricane Katrina devastated the Gulf Coast in August 2005. It is the "second strongest hurricane ever

recorded in U.S. history". (*11 Facts about Hurricane Katrina*) Hurricane Katrina conjured up winds going 140mph. About 80% of New Orleans was under water, as a result of this. Many people lost their homes and unfortunately their lives. People were forced to leave their homes in search of better shelter. Hundreds of thousands of local residents were left unemployed because of Katrina. Children were displaced and some were even separated from their families for quite some time. They were also placed into different schools. Lives of people around the Louisiana and Mississippi area were drastically affected by this natural disaster. Similar to Hurricane Katrina, Hurricane Sandy had also immensely affected many people within the East Coast.

One particular community that was affected on the East Coast, in New York, is a Latino community in Brighton Beach that/ was devastated by the storm. Brighton Beach is considered to be in a part of Zone A in which was called for a mandatory evacuation when Hurricane Sandy was approaching. Many Latinos in this area couldn't evacuate for the storm because they didn't have anywhere else to go. After the storm had hit, many Latinos in this community lost everything they owned. Due to the life threatening flooding, most underground homes were filled with several feet of water. Some didn't have a pump so it was difficult to get rid of the water. Instead they used buckets to scoop out the water. This took a long time to do which then caused mold to form, leaving living in their homes hazardous. "The community is so localized, people don't have family in other neighborhoods to go to, and are being forced to wait out the storm's effects in undesirable situations." (Ungar-Sargon) These people need to claim their aid from FEMA so that they can help replace personal property as well such as furniture and appliances that were damaged. Some of these renters aren't as lucky when collecting their aid.

> Jaselin, with the help of Ayala, filled out a FEMA claim through her daughter, but when an agent came to assess the damages to her and her family, the landlord came running to the basement apartment. "The inspector came in, and asked me if I was living in the apartment," Jaselin says, through an interpreter. "I said 'YES!' but the owner said, they're not living here, and chased him out. The inspector said, 'I am an agent!' and the owner said, 'No notes in here.' It made me feel so bad, because they denied that I live here – but I pay rent every month." As a result, the FEMA claim was denied, and Jaselin will not receive renter's aid.
> (Ungar-Sargon)

Considering that most of their residencies are illegal, FEMA is not able to help the families that have been affected. Landlords have denied that families were residents when FEMA came to inspect because they didn't want to admit and get caught for renting out illegal basements to immigrant families. Now numerous families have to fend for their own and find help wherever they can find it.

In Brighton Beach, P.S. 225 is one of the schools where its community is deeply affected. I've been also student teaching and doing my observations in this school from the beginning of September 2012 to mid-December 2012. Many children in this school are part of the Russian or Latino decent that is most likely to be residing in the Brighton Beach area. After Hurricane Sandy, the school was reaching out to the families that need help restoring their lives back to normal. The school had donations from staff, faculty, and families of students that consisted of food, water, clothing, diapers, toys, and furniture are a few to name. Luckily, the school was kept safe during Hurricane Sandy or else it would've been hard for students to return to their classes. Even though classes have resumed and were back on schedule, there are some teachers that haven't been able to get back on their on schedule outside of school.

In P.S. 225, in the class I student teach in, there's a particular pre-k student where her and her family have been trying to get their lives back to normal after Hurricane Sandy. "Susie" is a 4 year old Latina, who lives in Brighton Beach. Her home was destroyed from the flooding. Her

entire house was filled with water and all of her family's belongings were damaged or ruined. She comes to school, bundled up in layers of clothes. She has no heat or hot water at home and no hot food either. Her family is currently getting donations and help from the school. They're offering her family blankets, clothing, diapers, food and water.

Susie comes to school each day bundled up in layers. She wears a few shirts with a sweater and then her jacket. She then has on her gloves, scarf and hat as well. Even all this clothing couldn't prevent her from getting sick for weeks. She would come to school coughing along with a runny nose. After about a month, Susie's home finally has electricity, heat, and hot water. Shortly after that, Susie has gotten a lot better from her cold. The heat, electricity, and hot water had definitely played an important role in preventing her from being sick.

In P.S. 225, Susie's pre-k teacher is "Mrs. Madison". She is also displaced after Hurricane Sandy. She lives in Long Island and after the storm, her home was ruined. "Tens of thousands of people left homeless look for places to stay while their homes or apartment buildings are repaired." (Vivian Yee, Nov 2012) She and her family are an example. They were forced to leave their home and to live with relatives and friends for the time being. Their house was afflicted with numerous amounts of obstacles. The shingles and the panels on the side of the house were ruined and were blown away during the storm. The basement was flooded and mold started to form. The boiler was damaged and on top of the flood, there was on oil spill as well. This made the house very flammable. It is best to say that they need to remove themselves from their property. It would be very hazardous living in these conditions. The house also didn't have heat, hot water, or electricity.

Mrs. Madison is currently living with her parents in Marine Park, Brooklyn away from her children and husband. After the storm, traveling from Long Island to Brooklyn was such a hassle. It was a very long drive along with lots of traffic. Gas was also scarce so it was best for her to stay in Brooklyn with her parents. She feels overwhelmingly displaced. Her children and husband are now living in their aunt's house in Long Island, even if it means that they have to be away from their mother, it's more convenient for them to get to school.

Mrs. Madison's home is still undergoing reconstruction from the aftermath of Hurricane Sandy. After about 3 weeks, she has finally got the rocks and pieces of debris out of her basement. The carpets were also removed. After about a month, the boiler was installed when the oil spill was cleaned. Now she has hot water in the house. The floors were also finally put in. Half of the house has also got its electricity back. The lights in the other half are still not working. Slowly but surely, her home is being restored. Hopefully she'll be able to get back in it soon with her family.

The recovery and healing from Hurricane Sandy in P.S. 225 appears to have been successful. The donations the school received for the families that were affected has indeed helped a lot. The guidance counselor was also a great help. She is always there to listen to children that were upset about losing their belongings or home due to the storm. Some children were also introduced to painting as a form of therapeutic recovery. It helped students express emotions and feelings pent up inside them, even if these feelings and emotions weren't necessarily pertained to the storm. The healing and recovery process at P.S. 225 is slow and gradual but with the help of its community, everything should be back to normal.

The recovery and healing with Hurricane Sandy is still ongoing. Recently on December 12, 2012, there was a concert called "The Concert for Sandy Relief". Celebrities made appearances and artists showed their support by performing at the concert. The performance was helpful to many victims because all ticket proceeds (more than $30 million) went towards the relief effort, the "Robin Hood Foundation". Various places are also providing public assistance with food, water, shelter, and medical needs. There are food trucks in communities that have affected, helping those that are in search of food. There are also Red Cross trucks helping those that are in need of medical assistance. In churches, foundations and organizations are encouraging for donations and they're doing their best in helping those that in need.

Hurricane Sandy made it difficult for people to resume their lives normally after being affected. Some families are unfortunate to have FEMA deny their claim such as the Latino community in Brighton Beach. Other families are still living in illegal hazardous conditions because they don't have a choice. Luckily, there are so many organizations that have helped and are still helping those that are distressed from these natural disasters. Donations have helped many families get back on their feet and their lives together even if FEMA wasn't able to help them. Based on my observation, I can conclude that for future recovery and healing of any super-storm, it is best for everyone to help out and for those that have been helped to reciprocate. Working together and being there for one another definitely shows that the recovery and healing process of a natural disaster can be successful. But how can families that are living in illegal homes receive the help they need in the event that there may be another natural disaster similar to Hurricane Sandy?

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KINGSBOROUGH
COMMUNITY COLLEGE

SUBMISSION GUIDELINES

General Guidelines
All manuscripts should be submitted electronically as Microsoft Word 2007 (or later) attachments to Professor Robert Cowan (robert.cowan@kbcc.cuny.edu) and include a working e-mail address and telephone number for both the student and mentor. Submissions should be in 12-point font and double-spaced throughout in a legible typeface like Times New Roman or Cambria.

Lists of Works Cited
The biggest problem with our submissions is that the citations are woefully insufficient. Articles should include a list of Works Cited and be properly referenced according to the guidelines of the Modern Language Association, American Psychological Association, or other citation system appropriate to the discipline for which they were written. Please do not give incomplete bibliographic references.

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- Art reviews of exhibits that are no longer running
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- Class journals

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- An argument, not just a summary of other's arguments
- In-paragraph citations that are clearly connected to the Works Cited list
- As few reference sources as possible

Deadlines
August 1 for the Fall issue and February 1 for the Spring issue.

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