DISTINCTIONS

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The editors of *DISTINCTIONS*, the journal of the Honors Program of Kingsborough Community College of the City University of New York, welcome the submission of scholarly and creative essays, articles and works undertaken by students for any of their Kingsborough courses.

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EDITOR'S NOTE

There is dash and flash in these essays and projects as well as steely, careful documentation. I hope you'll appreciate the several poignant moments of self-reflection, wherein the author reveals to her- or himself (and to us) that a particular thought or series of thoughts has just occurred before her or his eyes. Give extra attention in this regard to the works by Daniel Ioannou ("Village Stability Operations within Afghanistan"), Heidi Zavala ("My Purepecha Roots"), Lisa Maris-Staab ("Rosenhan, Spitzer, and the Usefulness of a Psychological Diagnostic System") and Estefania Galarza ("Wider Than the Web"). They are showing us something personal and deep and revealing of the world. Meanwhile Trisha Gustave's "Coney Island," Jorge Lopez's "Design and Implementation of, and Queries on, a Database of an Inventory of Birds in the Environs of the Kingsborough Community College Campus" and Almaza Abdallah's photograph bring us a few of the glories and fascinations we can all experience right in front of us.

I thank all my colleagues for their work with the students and for designing such interesting projects; Kingsborough professors are especially active in promoting and provoking their students' efforts and insights. Anna Lim, an Honors student, helped me by reviewing and checking the references of many of the several dozen submissions and for expressing her opinions to me about many aspects of the journal. I also thank Professor Cheryl Smith for recommending to us Conor Tomas Reed, a CUNY Writing Fellow, who helped copyedit some of the accepted works.

Khawaja Muneeb Hassan of the Honors Program office has been ever great and cheerful assisting me on matters connected to submissions, electronic files, notifications and outreach; Helen-Margaret Nasser, the Associate Director of the Honors Program, has been an important facilitator before and during my Spring 2016 sabbatical. Honors Program Director Rachelle Goldsmith has continued to be *Distinctions*' best and most vocal advocate. I thank Executive Assistant to the Associate Provost Janine Palludan for arranging the printing contracts. I continue to be grateful to Associate Provost Reza Fakhari for arranging the financial and academic support of this journal. I owe a debt to the chair of the English Department, Dr. Eileen Ferretti, for allowing me the time to edit this journal and for her encouragement. At the Kingsborough Center for e-Learning (KCeL), Tsubasa Berg and Irina Pistsov committed many hours in the fall to design and lay out the issue; their formatting remains that on which we base this one. Finally, I thank *Distinctions*' previous editors, Professor Robert Cowan and Professor Barbara R. Walters, for their work in establishing and developing this journal.

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Daniel Ioannou: *"I participated directly in implementation of village stability operations for a year-long period. Aside from personal vested interest, village stability operations sheds a bit of light into understanding how future warfare will be fought. War has become increasingly complicated and concepts like village stability operation will occur more frequently in an effort to win a war or achieving a set goal."*

DANIEL IOANNOU

VILLAGE STABILITY OPERATIONS WITHIN AFGHANISTAN

History 34, Fall 2015, Professor Abraham Edelheit

In an effort to link operational and strategic villages to the Karzai-led government, the U.S. Army created and implemented Village Stability Operations (VSO). The idea was to insert Special Operation teams directly into villages to build strong ties with those who hold power, provide security, train individuals to become Afghan Local Police (ALP) and to direct local leaders to the district centers to provide logistical needs to the villages. Local government officials gave permission for the VSO teams to enter. In giving permission for these teams to enter, these isolated villages were openly resisting the Taliban. In doing so, protecting these villages and making them secure became paramount for the overall VSO mission. The idea was to create a bottom-up approach throughout Afghanistan and to extend the reach of the government of Afghanistan (Connet 1). Personal experience of mine aiding in the implementation of the VSO program in Afghanistan will further discussion on the subject. The problems with VSO I have personally observed from 2011-2012 will highlight how this program would lead to an overall failure. Although experiences I had were confined to a specific time frame and specific area of Afghanistan, the same issues persisted countrywide.

In selecting a village to be qualified for VSO, several requirements must be present. Higher-ups within the chain of command must deem the village as operational and strategically significant. If it's not worth the time or the money to tie a village into the government, it doesn't get the precedence as would, say, a village that is important to the local economy. The key players of the village must welcome the VSO teams as well. These players can be mullahs, significant landowners and village elders. Usually these players will meet and hold a local *shura* (meeting) in regards to accepting the teams into the village. If accepting the teams, they are openly rejecting aid and hospitality to the Taliban. This is an extremely important concept of getting acceptance within the village. Donald Rector spent countless times in a civilian capacity, often being the only American at various Afghan National Police checkpoints that were located in numerous villages in Afghanistan. As an outsider of Afghanistan he explained the importance of the village best, "EVERYTHING OF IMPORTANCE IN AFGHANISTAN HAPPENS IN THE VILLAGE" (Rector 2, emphasis in the original). This blunt statement is best of the understanding of how the political structure of Afghanistan works throughout its history, present and future. No village is the same, ethnicities change, tribes change and a crucial element, language, changes. However the structure remains the same, bottom to top.

Two of Afghanistan's greatest forces that are on the ground are the Afghan National Army (ANA) and the Afghan National Police (ANP). A crucial word that is within the names of both these organizations is *National*. When the formation of these organizations started, they wanted to include everyone from Pashtuns to the south and Uzbeks to the north. It was a great idea to create unity within the country and a sense of greater nationalism well above the village level. However, these forces are scattered across Afghanistan. If a Dari-speaking police officer or soldier were to encounter a Pashto speaker, communication fails. A basic element of society is to be able to communicate effectively; this could not be done with natural ease. Within the ANA and ANP organizations a heavy burden was placed on interpreters. Interpreters cannot be everywhere at once and attached to every solider or police officer. Communication became a seemingly simple but major problem throughout Afghanistan.

With the importance of villages in Afghanistan and the non-efficiency of the ANA and ANP, the ALP idea was formed in 2010. The ALP would be local men, appointed by the village power players to defend the village and have limited law-enforcement power. These limitations came into play if a prisoner were to be captured, if an improvised explosive device were to be located, if Taliban fighters were massing near the village or many countless other situations. When these greater scenarios occurred, the local ALP had to contact a larger organization like the ANP or ANA. Often they contacted Americans for assistance or decided to take matter into their own hands and implement street justice.

Prior to candidates even being selected for ALP, they would go through a vetting process by the Special Operation forces. Fingerprints, iris scans and tattoos were all documented and scrutinized. A fear that Taliban could infiltrate (in some cases had infiltrated) the ALP program was high and could end that particular ALP program if it happened. The ALP were to be trained by Special Operation forces in basic marksmanship, drills, searches and first aid. Part of the training included classroom studies that dealt with law and the new constitution of Afghanistan. During classroom learning, the ALP was taught by Afghan instructors. After completion of the ALP program, they were to be issued identifiable uniforms, making clear who they were in the community. ALP personnel were to be paid, but not full-time. The idea was to have the ALP have a second job located in the village that was a primary source of income. Jobs such as farming or working in the local bazaar were ideal, as they would know what was happening, who was who and, if need be, could mobilize and respond to any security threats quickly.

The forces best at performing VSO are Special Forces. Unlike other Special Operation forces, training and advising indigenous forces is within the job description of Special Forces. VSO is very much linked to training and advising indigenous forces. The media and popular culture as of late are throwing around the term Special Forces loosely. Special Forces also known as "The Green Berets" are a specific organization within the U.S. Army. Although Special Forces Operation Detachment Alpha (SFODA for short) are best to do the job, other Special Operation forces joined in on the VSO mission in Afghanistan such as U.S. Navy Seals and Marine Forces Special Operations Command. These Special Operation troops are highly trained forces that are limited in personnel and could not be

dispatched to every village in Afghanistan. SFODA for example operate in over 100 different countries at any given time. In order to increase manpower on these sites and assist in the VSO mission, other troops were attached to these Special Operation teams. For example, an Infantry squad from the regular army could be attached to one team. The Special Operation teams also had the responsibility of training the lesser-trained uplift squads in VSO methods and tactics. Personal knowledge of VSO comes from my time spent as an Infantryman attached to SFODA teams for a year-long period in southern Afghanistan.

The Afghan Local Police training is very basic in comparison to American military training and is a mere two weeks. Although very basic, it proved to be a challenge to local recruits who had spent most of their life in the rural countryside. A basic drill that is militarily effective and a matter of safety is to be able to walk on line with your fellow comrades. Being able to have six men shoulder to shoulder with a distance of five feet each in between and walk at the same pace was an extraordinary challenge for the recruits. If one would walk too fast or slowly (which multiple people did) it would create an unsafe movement because your friends would be in your line of fire. Trying to explain this concept to the recruits was difficult and was met with resistance. Many said they were expert marksmen who shot at Soviets in the 1980s. The reality was they didn't want to listen because they had too much pride and felt their masculinity had been challenged. When it came to putting shots on paper, it would have been fair to say they were not expert marksmen and would have likely killed the man in front of them.

Another tactical movement problem was when they would be walking on line, they would start to funnel in closer and closer as they walked. From being spread out of a distance of thirty feet, they funneled into a five-foot point. If this training exercise were to have been a real situation and they were being fired upon by the enemy, the enemy would only have to focus on six men in a five-foot distance instead of six men covering a larger area of thirty feet.

Proper shooting techniques became a challenge as well. To shoot a rifle, the buttstock must be pressed firmly against the shoulder, cheek on the receiver, one hand over the trigger well, grasping the pistol grip firmly and the free hand on the rifle's hand-guard. Although told multiple times the proper technique to hold and fire rifles, many wanted to do their own thing and look like Rambo, hip-firing a firearm. Stern warnings were given to the recruits and although they listened while being trained among us, I can guarantee once they got to their village they used the Rambo hip-firing technique.

Another observation attesting to the concept of recruits wanting to do their own thing was when visiting graduated ALP in their villages. Our team noticed a crucial feature was missing or greatly chopped down on their rifle, that feature being the rifle's buttstock. The buttstock is necessary for accuracy and greatly reduces the recoil of the firearm. According to the ALP, they removed the buttstock because the firearm looked cooler without it. When laughed at by U.S. personnel they switched the original statement and said, "It was easier to get in and out of vehicles with a shortened rifle."

As well as training ALP, the Special Operation troops would go on joint patrols with Afghan forces; clear areas held by the Taliban; disassemble logistics of the Taliban (improvised explosive devices facilities, caches, etc.); attend local shuras; reference where local organizations could receive aid for infrastructure projects (the idea was to be able to link Afghans with Afghans); and facilitate a network of informants to gather intelligence within their area of operations. Another priority was to woo the local population through their "hearts and minds." That was everything from listening to their recommendations for

personnel to operate and make life easier on civilians to passing out radios so they could tune into pro-government radio stations. Making the village self-efficient and friendly was the goal of VSO, one village at a time. Village Stability Operations was the better military option over trying to hold vast amounts of land. Holding ground would have been impossible; Afghanistan's varying and rugged terrain would make it impossible.

Path between compounds in villages.

Street in village only able to accommodate a car.

Due to the unique geography of Afghanistan, navigating from village to village faced its own challenges for members conducting Village Stability Operations. Terrain such as mountains, deserts and thick orchards made movement difficult. Also villages were often constructed with walled compounds made of dirt; the villages were very close to one another with small streets running between them. The width of the street in the village could maybe allow a Toyota Corolla to pass through. The streets mostly accommodated foot traffic and motorcycles. Huge mine-resistant vehicles that carried Americans everywhere were not favorable to VSO personnel due to obvious limitations. This led to troops involved in VSO operations to hump it out or use smaller vehicles like Polaris ATVs and Kawasaki side-by-sides. Although these vehicles were not armored and were extremely unprotected to an improvised explosive device type attack or even a rock being thrown by local children, their speed and agility made up for that factor. These smaller vehicles were able to navigate within and in between the villages with ease. They are also friendlier for engaging the local population. Villagers are able to see who is in which vehicle and are able to recognize a service member whom they interacted with and send a hand over chest non-verbal greeting with a smile. Using huge and loud mine resistant vehicles may be more secure to personnel inside, but its faceless interaction among the populace is severely limited.

In a perfect world, VSO would work. However, there can be an unlimited number of problems that can arise that will make VSO fail. These problems have risen from the Afghan government side, the local Afghan villages' side and the American side. For instance, when elders were selecting applicants for the ALP program they may not have been from that particular village; a few were coming in all the way from Kandahar city, which was a good forty-five minute drive away. They would not be able to assemble quickly if problems were to arise, nor did they even know the people in the village.

These elders selected them perhaps as a favor to return or to family members whom they wanted to look out for or get something in exchange. One particular class we were training were suspected of not being from the village they claimed. We went to their village and called them up to test a response time. We waited for the seven applicants to show up on motorcycles some two hours later, asked them which homes they lived in and to tell us some of the names of the villagers. They failed the test. The ALP recruits pointed to occupied homes of families whom they had never seen before and failed to know the color of the only vehicle in town. (The man who owned the only car was a taxi driver the village relied on when wanting to go to Kandahar city.) It was later found out that the candidates were relatives of a village elder and the elder wanted to give them jobs in the more peaceful countryside outside of Kandahar city. They were dropped from the ALP program for that reason; the VSO program needed the existing villagers, not outsiders. This idea of villagers-only was hard to get through to village leadership.

Every service member who has ever left the wire in Afghanistan can attest that the population suffers a serious drug addiction problem. That problem has leaked into the Afghan National Army, Afghan National Police and the Afghan Local Police. Not just marijuana, which can be found growing openly at almost every police checkpoint, but more hardcore, pure opiates are the problem. Everyone is aware Afghanistan is the number one poppy cultivation nation on the planet, but not everyone realizes some of the men entrusted to protect the villages, districts, provinces and nation are high on opiates. It's difficult to explain tactics, plans or sometimes even the law to a spanked-up commander of the Afghan National Police. Not only can these individuals not operate effectively, the local people see this as an example of not being able to trust the government. A prime example I can recall involved an Afghan National Police commander we will call "Rafi." Rafi was under the influence one night and rounded up his men and traveled to another ANP checkpoint. Rafi then fired upon another Afghan National Police checkpoint because the other commander stole his chai boy (a chai boy is a boy who is known to serve tea to guests but is sexually exploited by men who hold power over him). Clearly this particular example highlights common problems within these organizations. Village Stability Operations attempts to stray away from the need of these larger organizations, but these organizations are critical for overall security of the nation as well as being able to link these villages to the government, which is the overall goal in Afghanistan.

Another element plaguing the nation is corruption. Every nation has corruption in one form or another, but in Afghanistan corruption is not only highly visible but an everyday norm citizens go through. Seeing how corrupt Afghan National Police permanent roadside checkpoints were in collecting bribes from drivers, this inspired a few of the Afghan Local Police to do the same to generate more income for themselves. The Afghan National Police checkpoints are stationary, have dirt berms protecting them, and every local knows how to navigate around them to avoid giving them bribes (insurgents know these other routes as well). The Afghan Local Police, however, only created pop-up locations when funds were low. They did not create dirt mounds on the main road, they would just have uniformed local police stand on the road and give three hand signals to drivers. The first, with a rifle pointed, was to have the vehicle stop. The second was to direct on which the side of the road the vehicle must park. The final hand signal was the rubbing of thumb between the index and middle finger, the international hand sign for "give me money." There is no way to curtail this from a military point of view, but to have corruption within the villages is

detrimental for the VSO method. These Afghan Local Police have become the mafia in many villages because they are left unchecked and villagers have no other choice but to give in.

On the American side, there have been failures operating the VSO program as well. The idea was to really become part of the village and the majority of operators have failed in treating the people as their own and really becoming one with the village. Relaxed grooming standards became in place, allowing operators and their attachments to grow beards if they were able, a symbolic feature of manhood in Pashtun culture. Operators should have been wearing traditional garb and wearing a *pakol* (a Pashtun hat) while doing VSO, which didn't happen. What happened was the beard became a symbol of being a "cool guy," and instead of pakols, tactical baseball caps became the norm. In Army culture, it was better to look tacti-cool than to appear like a local. Appearance alone threw off the mission of VSO and created a visible barrier between locals and the Americans. Former Major Gant was an SFODA commander who understood and participated in VSO. His attempts to be one with the villages he was operating in went above the standard operator level. "Gant taught himself Pashtun and wondered why so few Green Berets, more than a decade after the war began, spoke the language of the tribes" (Collins). Gant has also been able to openly criticize the VSO program. His criticisms have been that operators were not really becoming entwined with their villages. Other team commanders should have placed greater emphases on blending in with the village and creating a deeper connection with them. This could have been done with more operators learning the language and, at the very least, attempting to dress like the villagers.

The biggest crisis that occurred in fourteen years of conflict in Afghanistan happened within the VSO mission. Village Stability Platform Belembay was established with members of the 7th Group Special Forces and infantrymen from 3-2 SBCT 2-3 Infantry. Their mission was to do village stability operations, but it became a failure in March 2012. Robert Bales, the squad leader of the Infantrymen, left the site dressed in local garb, walked into two nearby villages, and killed and injured numerous unarmed civilians, which included women and children. Not only was this the biggest incident within VSO but of the entire war. It is obvious to state that the villages around the site did not become friendly with American forces and the government of Afghanistan. A day after the incident, two members of the Afghan National Army were shot and killed when a government convoy came to give a speech announcing a major investigation into the incident that demanded accountability of the American(s). A day of nix of operations occurred after the Belembay incident throughout the entire country. As questions began to arise as to how Bales was able to openly leave, come back and leave again came out, other inquires were made. These inquiries stemmed from Bales' access to alcohol, steroids and, later, an incident of him striking a local. It is fair to say standards were not being enforced in Belembay and due to that and Bales' actions, VSO failed.

For the very few villages that were able to get a good, patriotic bunch of Afghan Local Police within their village, the local police did the best they could. However, they got to experience the logistical black hole of the supply chain of Afghanistan. Often, their part-time paychecks came very late. For the ALP villages that were fortunate enough to get motorcycles and pickups, getting fuel from the government was spotty at best. Getting radios for ALP was not going to happen so to contact the ANP when a greater problem arose was a communication issue. They either had to get to the nearest ANP checkpoint in person (without fuel for vehicles this can be a problem) or they would have to rely on the spotty

cellular services of Roshan or Etisalat. It should be noted that many mobile service providers would shut their cell towers at night. It was also difficult to get ammunition for their AK variant rifles and virtually impossible for commanders to get ammo for their Makarov pistols.

Training an ALP class.

Tattoos documented during ALP screening process.

The above were the problems decent ALP faced. Keep in mind that shining members of the ALP are far less in numbers than corrupt ones. Many ALP forces didn't have fuel because it would be sold in local bazaars or they would use allocated fuel for personal trips to a nearby city. If a vehicle were to be broken down, sitting at the checkpoint doing nothing, the commanders would still receive money from the government to fuel that vehicle. That money would then go into the pocket of someone of authority. Much of the time ammo was scarce because they sold that too or expanded it while celebrating a village wedding or other celebration. (Firing from the rifle in the air is way more traditional than firecrackers in Afghanistan.) Often after Americans were letting rounds off from their rifles, the ALP would be attempting to retrieve as much brass as possible so that could be sold as well, prior to finishing the operation. They couldn't do this with their AKs because the steel casing doesn't command as much as a price as brass. Often a high ranking ALP commander would come into a district center and decide to do an accountability check on assigned weapons ALP individuals had. Every firearm had a serial number that was assigned to an ALP member; they would often try to pass the same firearm off to a few members within the group. When pressed further and asked where were the other rifles, some had "broke," been "destroyed," and whatever excuse could be made on the spot. Often it was the firearm had been "lost." There have even been a few instances when members who joined the ALP, ANP and ANA later switched to the Taliban. In doing so they would take weapons, vehicles, uniforms and everything else given to them and go aid the Taliban. Although the switching of sides was threatening to VSO personnel and Afghan Army/Police personnel, higher dangers lurked at every step.

The most dangerous threat to coalition troops, ANP, ANA and ALP in Afghanistan was the improvised explosive device (IED). These hidden, low-cost and extremely effective weapons were the Taliban's most used weapons. The Taliban were well aware of U.S. Army tactics and how they respond to taking fire. Often the Taliban would take

"pop shots" just to guide troops to an area where an IED was buried. Little can be done for dismounted troops to be protected from the blast and shrapnel from an IED. Often those IEDs would target vehicles carrying supplies and troops. Even highly expensive "mine-resistant" vehicles were torn to shreds from larger IEDs. If the more trained U.S. troops were having problems with IEDs, the ANA, ANP and ALP didn't have a chance.

The usage of IEDs by the Taliban is not a new concept. Many Taliban have had direct experience or advice from Mujahedeen fighters that fought Soviet Union troops in Afghanistan from 1979 to 1989. Through the Mujahedeen's use of guerilla warfare, they attempted to leave the fight before they faced a massive military response from the Soviets (much as how the Taliban would later fight Coalition troops in Afghanistan). Innovation using IEDs was evident even back then. In *Afghan Guerrilla Warfare: In the Words of the Mujahedeen Fighters*, examples of how IEDs were implemented are astounding from a military perspective. Mujahedeen fighters knew that some IEDs that detonated like pressure plates do not discriminate between civilians or Soviet military vehicles. To specifically target Soviet tracked military vehicles, the Mujahedeen used the metal tracks of the vehicle as a part to complete the circuit. This allowed every vehicle with tires to safely pass through; only tracked military vehicles were able to detonate the IED. Another type of IED attack was used against a Soviet outpost by a river. The fighters simply placed an IED in a tire and floated the bomb down the river towards the checkpoint. Once by the checkpoint, the unsuspecting tire detonated. An IED detonation tactic that remained unchanged when used against both Soviets and American forces were delayed water-detonated rocket attacks. A fighter would discreetly set up a series of rockets and point them into the direction of an objective. They would then fill a tin can with water and then place a float with a metal wire attached. The tin can would be attached to the rocket and the wired float would be attached to a battery. Once everything was prepped, the fighter would poke a hole in the bottom of the tin can (allowing the water to drip out) and then leave the area as quickly as possible. Once the float lowered to the bottom and hit the metal of the tin can, this completed the circuit, allowing the rocket to be fired. By the time the Soviets responded to the area where the rocket attack had come from, the Mujahedeen fighters were long gone.

Kawasaki side by side, ideal for VSO.

RG-33 mine-resistant vehicle stuck in mud.

The crafty ways of how IEDs were implemented helps in understanding the thought process and wit of the enemy. For an enemy with limited resources, the Taliban have been able to still make its presence known for over 14 years against the largest military power in the world. Attempting to fight and defeat the deeply embedded Taliban could only be won at the village level. The success of VSO not only relied on the operators and the dysfunctional Afghan-led government but on the residents of those villages.

On the ground level, operators participating in VSO had been able to check the box to make a village be a "success." The teams were able to meet guidelines that were required of them such as ridding the Taliban from countless villages, creating substantial amounts of ALP, creating small village infrastructure projects, linking villages to their larger district centers and other great feats. However, above the ground level, VSO has failed. The problem lies as to what they are connecting these villages to. The task given at hand was to tie them to a non-functioning government filled with extreme corruption, tribal favoritism, and a strong dependence on the United States. It is not the military's job to create a functioning government. However, this unachievable task was brought to the U.S. military to solve.

Concerning Afghanistan, one must understand that nothing matters outside of the village. A person who completely understood the complexity of how Afghanistan functions did not have military experience or higher education degrees. He was a farmer with 40 years of agriculture experience in the Arghandab river valley. When asked if he was satisfied with the government he stated (through an interpreter and paraphrasing): "To me it doesn't matter who is in power. If the Karzai government is in power, I will do the same thing I do every day, farm. If the Taliban comes to power, it doesn't matter, I will continue to farm. If you (SFODA troops) are in power, it means nothing, I will continue to farm." The idea of being able to create a fully functioning government in all of Afghanistan has been the idea of many throughout the ages, foreign and domestic, all of which ideas have failed. What remains unchanged and successful are the capabilities of individual villages throughout Afghanistan.

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NOTE: Photos are property of Daniel Ioannou and former squad members.

Trisha Gustave: "*This essay was written as an Honors Enrichment Component for my Modern American History class. For research, I visited the Brooklyn Museum of Art, where an exhibition portrayed Coney Island's transformation over time. While collecting information, I felt a deep sense of enlightenment and awe over the revelation that Coney Island, which I had once considered merely an amusement park, is rich with history and culture. After fulfilling the requirements for this assignment, I continued to explore the history of Coney Island from its foundation to its present state. As an immigrant living in the U.S., this assignment served as an eye opener. Most importantly I learned that Coney Island was a great symbol of what American society represented in times past. I am honored to carry such knowledge with me as a new transfer student and an English major at Queens College.*"

TRISHA GUSTAVE

CONEY ISLAND

History 59, Fall 2015, Professor Debra Schultz

If Paris is France, Coney Island, between
June and September, is the World
--George Tilyou

Introduction

I was 11 years old when I first went to Coney Island. It was during the summer of 2005 and I was on holidays visiting my aunts in the U.S. for the first time. "I can't believe I'm here!" I exclaimed. I was standing in a place that I had only seen on television. I remember tiny details: the clothes I wore (a blue polo t-shirt and skirt with pink and blue sneakers) and that it was my first time eating a hot dog. That day I avoided most of the rides, especially the roller coasters. I remember staring, shocked at the people screaming with fear and delight, hanging on for dear life while the rides sped away spinning and ascending into the air. However, I enjoyed playing many games like throwing balls and shooting darts at specific targets to win different prizes. I recall winning with the help of a new friend a tiny bunny rabbit. In one of the many photos that I took, I smiled widely while I stood with my bare feet in the cold water on the seashore, my shoes tied together at the laces, dangling from off my shoulders. As a child this was one of the most amazing moments of my life.

History

Coney Island is located on the southwest of Brooklyn, New York. According to 2010 statistics, there were approximately 24,711 people living in this area. Apart from its residents, Coney Island is widely known for its attractions and amusement parks. Historical evidence shows that Coney Island was colonized by European settlers in the

seventeenth century. The island was said to be first called "Coney Islet" by the Dutch. This name could derive from the rabbits or "coneys" that inhabited there during that time. It is also alternately speculated that Coney Island was named by the English explorer Henry Hudson in memory of his friend John Coleman, who was killed by indigenous people on the island. This area was first used for the feeding of livestock until visiting and bathing in the sea became quite popular during the late 1800s among the upper class.

The idea of Coney Island being a resort was not put into action until after America finished its Civil War. However, on Gravesend's beach—named after the town's governor in 1643--an inn was built to accommodate guests that visited the area. The construction of a road that bridged the gap between the island and the mainland created easier access to the beach, and in 1844 daily ferry service became available for guests. In the early 1800s, hotels and restaurants were erected on the seashore. Among the first hotels were the Coney Island House and Ocean House. Unfortunately the Ocean House was destroyed by fire in the same year that it was constructed.

Transportation was the main concern of many. This limited the ability of traveling to Coney Island and led to the introduction of steam and railroads, which made traveling less complicated. According to James C. Greller in *Brooklyn Elevated*, the construction of steam railroads during the 1800s enabled suburban families to gain quicker access to the beach and the Coney Island area. Coney Island's pioneer steam line's original route ran from 25th Street and 5th Avenue to an amusement park in the west end of Coney Island, which was known as the West Line (4). Historian Eugene Armbruster says: "A little side wheel steamboat ran from New York to West End or Coney Island Point, during the summer months, as early as 1847. This was then succeeded by large boats in 1874, and about 1880 the iron steamboat fleet of seven vessels began to run to Coney Island" (12). During several reconstructions, the Coney Island road, which was built in 1844, was remodeled (and is now known as Coney Island Avenue). Although few enjoyed going to the beach, and buildings were sporadically being erected, Coney Island was to become one of the most popular places in New York City in the years to come; this was an unexpected transformation.

The 19th Century

Accessible transportation enabled many suburban families to visit the beach to have fun and relax. However many illegal activities were becoming rooted there. A well-known section in the west of Coney Island was called "The Gut," and gambling, theft, prostitution and drinking became rampant there. In another area, Coney Island's first roller coaster, LaMarcus Thompson's Switchback Gravity Railway, was constructed. Compared to present-day roller coasters, Thompson's invention was basic but the pinnacle of fun at its time. Historian Jeffrey Stanton described the roller coaster: "His wood-framed ride had a height of 23 feet, diameter of 150 feet, and a circumference of 475 feet. A platform 13 feet above ground, where passengers debarked, had a seating capacity of 200 for those awaiting their turn. Passengers walked up the stairs to the loading platform, while pairs of cars each seating six sideways on a long bench were winched up a nine-foot-high incline. It was a short exhilarating downhill ride over a series of undulating hills, only ten to twelve seconds from start to finish, but passengers could ride it three times for their nickel" (1). This ride was indeed the epitome of enjoyment and admiration. After its construction other rides were built in Coney Island, as well as other establishments such as an aquarium, concert halls, restaurants, hotels, circuses and many more with fun activities.

Coney Island's popularity owed and owes a great deal to its amusement parks and rides. One of the most interesting parks was Luna Park. This park was built during 1903 by Frederic Thompson and Elmer Dundy. Their goal was to create a fun-filled ride that gave the illusion of having a trip to the moon. This park was known for its unique architecture and the glamorous activities such as The War of the Worlds, also known as The Great Naval Spectatorium, where actors and models acted out a battle in which 60 naval ships attacked New York City. Another amazing ride was called the Kansas Cyclone, a wooden roller coaster.

After other businesses had begun to mimic Coney Island's spectacular rides and activities, Coney Island's fame began to fade a bit. The number of visitors began to decline. However, when the Reigelmann Boardwalk was built in 1923, this gave the area a boost. The Reigelmann Boardwalk was named after Brooklyn Borough President Edward Reigelmann. During his term from 1918-1924, the boardwalk was constructed. It is still a hang-out spot for many people and provides easy access to the beach and the rides. Reigelmann took responsibility for maintaining a clean, beautiful and safe Coney Island.

What Coney Island Represented

Coney Island has been viewed as a representation of what America meant for many people during different time periods. It represented inclusion and democracy for some, a symbol of hope and invitation to individuals despite their class or race; but others saw Coney Island as a place that portrayed false hope, idealistic dreams and corruption--hence the reason why some referred to it as "Sodom by the Sea." According to one of the 2015 Brooklyn Museum exhibitions, Coney Island is a vision of the American Dream. It has always been and is still a place where many enjoy themselves. While Coney Island began transforming during the 1920s, many observers witnessed a drastic change in culture. Old American norms and values of the past century were being altered. Many artists, writers and historians pondered on what sort of culture would dominate Coney Island's environment, which in turn would affect society.

According to Robin Jaffee Frank, Coney Island was not only a world-famous resort but a national cultural symbol. This modern mass American culture came into existence in Coney Island and therefore became a focus subject for lots of artists. Coney Island became the inspiration for music, art and literature that added authenticity to the American values. The Brooklyn Museum Coney Island exhibition explores how the perceptions of leisure and fun evolved and how individuals of different races and cultures challenged social boundaries in ways they probably wouldn't have years before. Featured are various paintings, photographs, carousel animals, architectural drawings and artistic formations that portray Coney Island throughout the years.

During the years 1895-1929 it was known as "The World's Greatest Playground." It created a philosophy of enjoyment for the many. It was seen as a materialistic paradise and symbol of America. Reginald Wright Kauffman, the author of "Why Is Coney?," remarked in the year 1909, "It is blatant, it is cheap, it is the apotheosis of the ridiculous. But it is something more … it is a national playground; and not to have seen it is not to have seen your own country" (Parascandola). Coney Island was at its peak of popularity during this period. It was also seen as a laboratory where social, commercial and technological theories were being tested before being implemented in American society. Those ideas later aided a great deal to the development of Manhattan.

The 1930s were a bad time for Coney Island. The country's economy suffered

great losses when the stock market crashed on October 29, 1929. This led to the Great Depression, during which many civilians became unemployed and poor. One of Coney Island's amusement parks, Dreamland, was destroyed by fire, and the hopes of rebuilding it, as well as other amusement parks that were also in need of reconstruction, eroded. During this time, Coney Island became known as a "Nickel Empire" for the proletariat. The demographics of people who mainly visited during the 1930s had changed. Many working class and poor people hadn't been able to visit Coney Island because transportation was expensive. However, when the New York City subway was constructed, it provided accessible commuting to all at the price of just a nickel.

Despite the fact that they were not able to afford or utilize the expensive bath houses and resorts at Coney Island, many families came in large numbers with food baskets and their bathing suits underneath regular clothes. They sat and ate by the seaside and took long walks on the boards. Coney Island at times hosted over a million people on weekends and sunny days. It was so crowded that many people couldn't get any space to place their towel.

Coney Island by Ben Ross

According to Ben Ross, the photographer of the image above, there were about 1.3 million people that came to Coney Island to celebrate the Independence Day holiday on July 4, 1946.

In reality, however, there was much segregation even in an environment that was created for people to have fun and socialize. Black people were not allowed to use the same facilities as White people. There were also areas on the beach where Blacks were not allowed. Jewish people were also denied the liberty of visiting certain areas but were then granted access later on. Therefore it can be argued that many had this idealistic view of Coney Island, and that while American society was proclaiming democracy, there were still significant tensions between race and class. Despite those significant problems, many expressed how diversified Coney Island was with people of different colors, shapes and sizes.

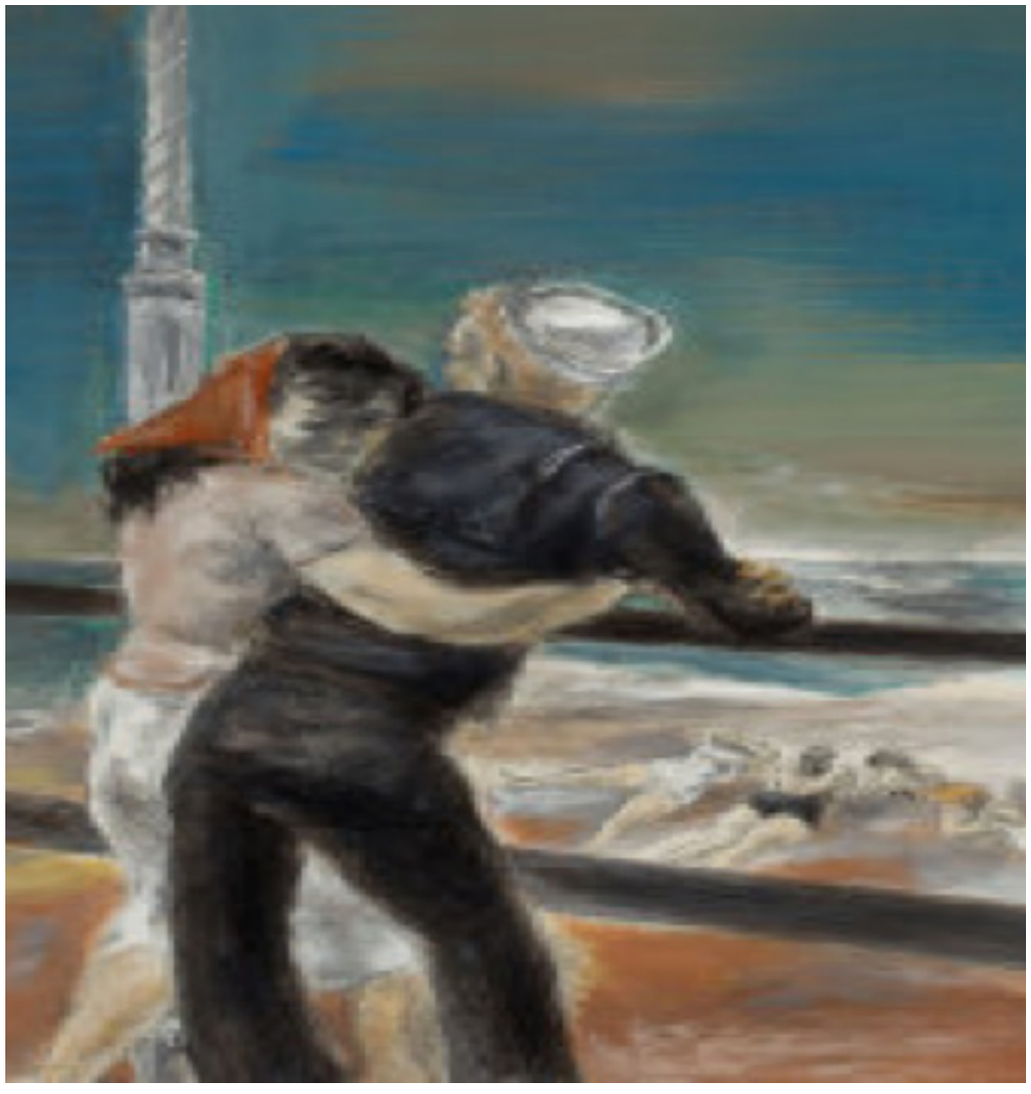
The nickel became a great symbol to the nation after the stock market crashed. People who had been greatly affected by the depression saw roller coasters and circuses as momentary emotional relief from the cares of life and all at the cost of a nickel. A New York newspaper article stated: "For five cents Coney Island will feed you, frighten you, cool you, toast you, flatter you, or destroy your inhibitions. And in this nickel empire, boy meets girl." Value and importance had been added to five cents and Coney Island was also the place where new romances blossomed. Many newspapers and photographs showed couples holding hands and strolling by the beach or on the boardwalk. It offered moments where even grown-up people explored their childhood natures. Coney Island brought out the most of all people with its festive atmosphere.

While some people viewed Coney Island as just an amusement park, some saw it as enchanted. Lawrence Ferlinghetti and Henry Miller explored people's idealistic beliefs of Coney Island through poetry and prose. They expressed how it was not merely an ultimate destination, but rather a haven that existed in the minds of each individual and was also a unified perspective of the entire American society. It was magical and Ferlinghetti described it as a cultural and mental metaphor for attraction, irrationality and spiritual void. His belief stemmed from his experiences in the Navy during World War Two. Ferlinghetti saw Coney Island as a place that provided happiness while the rest of the world suffered through war and poverty.

During World War Two, Coney Island was of great interest to soldiers who used the shooting galleries as a place to practice destroying their enemies. Other activities included baseballs being hurled at makeshift toys of Adolf Hitler, Emperor Hirohito and Benito Mussolini; there were games called "Hit the Jap" and "Sink a Sub." In those disturbing activities encouraging conflict and combat, Coney Island mirrored American society. Shooting started becoming very common in paintings and in the games. In a well-known film, *A Walk in the Sun*, Coney Island is seen as a symbol of peace for the entire country. In the movie, the soldiers are at war and have landed on a beach in Italy; given their unfortunate situation, they jokingly say to one another that they would rather be at Coney Island. Although Coney Island was indeed an amusement center, it was deeply political by nature. Politics infiltrated many activities that individuals engaged in and considered fun. During the 1940s, Coney Island underwent another transformation, which was to be a place where citizens released negative emotions towards America's adversaries.

After the bombing of Pearl Harbor in 1941, the U.S. government labeled many Japanese who were living in America as threats and enemies. A particular case was that of a young artist by the name of Yasuo Kuniyoshi. Although Kuniyoshi was considered an enemy, he maintained that he was an American. Kuniyoshi created many meaningful

paintings that reflected his experience and also showed how Coney Island was a relief for sailors. In his Coney Island painting called *My Man*, a sailor is portrayed standing on the boardwalk looking out towards the sea, contemplating the day that he would soon be on the ocean, fighting for his country. At his side is an Asian woman he is sadly going to leave behind. While standing there in silence she is seen embracing him.



Painting by Yasuo Kuniyoshi

Kuniyoshi's art portrays a great deal of symbolism of how love overcomes war and differences. The fact that the painting is depicting a couple at Coney Island shows that the atmosphere united individuals and provided them with a safe environment where they could reveal their love.

Coney Island has undergone many changes since the 1800s. Many of those changes were factored by natural causes, technical modernizations but most of all by politics. According to Lucy Gillman, "Coney Island's cause for transformation was simply the law of self-preservation" (275). The main concern of many business owners in Coney

Island was the possibility of individuals losing interest or growing tired of the resorts.

During the 21st century, Coney Island was rezoned by Mayor Michael Bloomberg's administration. The mayor's goal was to have Coney Island become a year-round attraction with soaring residential expansions on unoccupied amusement land. Bloomberg brought in many architects, financial consultants and committees that would help spur this idea into action, and he did excellently in renewing and reviving many attractions and resorts at Coney Island. On the other hand, Bloomberg was not able by the end of his term of office to work on the residential element, which was kept back due to the recession. Many worried and speculated about how the residential plan would affect the amusement businesses, and others were quite displeased when the wooden boards of boardwalk were to be replaced with concrete.

Effects of Hurricane Sandy

On October 29, 2012, Coney Island experienced a devastating blow from Hurricane Sandy. According to the *Daily News*, the muddy waters from Coney Island's creek, the Atlantic Ocean and also swollen sewers came flooding into many apartments, completely wiping them out. Approximately 17 units were not fit to be inhabited by residents in the Gravesend Houses. Many of the residents were poor working-class families and, according to reports, did not have the finances to rebuild their homes. Federal Emergency Management Agency reported that millions were spent in aid to residents to find new homes. In the midst of all this chaos, the items of some residents were stolen and apartments were looted. There were also businesses that suffered tremendously and cost thousands of dollars to be repaired. Despite the devastation, organizations and the government all contributed in providing solace and food for Coney Islanders. The famous Cyclone ride was also seriously damaged by the hurricane; officials from FEMA, state and local governments are now working together to rebuild it.

In 2014 many buildings were torn down and others are now being rebuilt in their places; however the border walls which protected the residential areas from the sea were completely destroyed, leaving the neighborhoods vulnerable to possible flooding. According to *The New York Times Magazine*, the Sea Gate area is vulnerable to becoming submerged, since sea levels could rise up to 30 inches in the next 40 years. This issue can definitely affect residents and lead to them being completely removed from their homes and having to relocate in other areas.

In *Coney Island*, Robbie Frank states that Hurricane Sandy gave many a brief reminder that beyond the attractions and amusements, the area is a very fragile landscape prone to suffer tremendously from hurricanes or storms. If there ever were to be a repeat of Hurricane Sandy, the area would suffer greatly. It is quite ironic how such a place of wonder and fun has little resistance against destruction. However, Coney Island's location contributes a great deal to its attractions.

Coney Island remains a spectacle. Even in the most unfortunate times, it has been able to maintain its mystique and stands unique among other American amusement parks and resorts. Even as New York City went through gentrification, individuals still found Coney Island as the place to revisit because it continues to demonstrate how the city was in years past. At times many believed that Coney Island was at risk of being completely shut down, but it has survived. Musicians, artists and photographers are now portraying Coney Island's magnificence and turmoil in their art work at various exhibitions. Coney Island is still seen and will forever be the "People's Playground."

The last time I visited Coney Island was during the summer of 2011. My family, friends and I spent the entire day at the beach playing games, eating, conversing and walking along the boardwalk. During those moments of peace and relaxation, memories from my past visit to Coney Island invaded my mind. I remembered how magnificent everything seemed to me as a child. While leaning over the boardwalk I weighed my past experience with the present. I realized that during my first time at Coney Island in 2005, I saw it as a magical place, filled with mystery and excitement. As a young adult, the area still held my interest, but in a totally different way. I see Coney Island as place where unique historical and cultural moments have been developed and explored. This is a place with a very significant past, one that I definitely plan to continue to research and explore.

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Lisa Maris-Shaab: *"This piece was written for my Abnormal Psychology class. What was so exciting for me about this class was the absolute relevance of everything we studied: the discipline of psychology was presented as a dynamic reflection of the lives and experiences of real people. I am at Kingsborough because it's my first step in what I hope will be a career in occupational therapy."*

LISA MARIS-SHAAB

ROSENHAN, SPITZER, AND THE USEFULNESS OF A PSYCHOLOGICAL DIAGNOSTIC SYSTEM

Psychology 36, Fall 2015, Professor Jason VanOra

When I was a teenager, I spent time on weekends, and later worked at, a coffeeshop which existed at the center of an old counter-cultural community, located within miles of a major university and several artistic institutions. Back then, people could still smoke indoors, and the coffeeshop was full of quirky, smart, creative and often very strange people: off-beat grown-ups smoking cigarettes and drinking coffee all day. They played chess, read books, wrote treatises and sketched pictures, but more than anything they talked. Debated. Discussed. Many of these interesting grown-ups were there all day and provided a marked counterpoint to the staid mothers and fathers I knew from my house and from visiting neighbors and friends' families. There were stories about some of these people—Sheba, who claimed to be a corporate lawyer *and* a psychic; Luigi Bob and Chris, who wrote poetry; John, who worked as a journalist, but mostly seemed to smoke and drink coffee all day … and so on.

What I began to realize, as a teenager, was that many of these people who seemingly had entire days to drink coffee were living off of payments provided by SSDI (Social Security Disability Income), many living with diagnoses that included mental illnesses. Among other categorizations, they were depressives, (what was then called) manic depressives, the repeatedly and differently diagnosed borderline personalities, Vietnam vets suffering from PTSD and some people with severe OCD. For me, as a young person, however, these people were just interesting; and for some of my more troubled peers, they were adults who paid attention and listened and even served as role models. So my first real introduction to a community of mentally ill people was perhaps different than it might be for some people, being completely outside any institutional setting, in a place devoid of mental health professionals, but instead staffed with baristas!

What does all this have to do with the psychologists Rosenhan and Spitzer and their debate on the usefulness of a psychological diagnostic system? Well, what this means for me is that I come to their debate with some biases. That early introduction to mental illnesses en masse led me to a strong early prejudice in favor of seeing mentally ill

people as a sort of "differently abled" population. I was able, while still quite young, to idealize people with mental illness as a sort of an "outlaw class," and this has marked my feelings about people with mental illnesses well into adulthood. But try as I might, I was not able to maintain the majority of my idealized views. Watching bipolar friends unknowingly destroy their lives and relationships; spending hours on the phone with anxious people in the middle of panic attacks, isolated and frightened; seeing (and feeling) what depression really consists of, at its worst … all made it impossible to continue to view mental illnesses as simple variations on "artistic temperaments" or "non-conformist personalities." I saw people who had suffered for years finally accept psychiatric diagnoses and attain comfort and ease with the help of good therapists and proper medication. I also saw a lot of people who had bad experiences in mental hospitals, people who hated being reduced to a diagnosis, people who felt stigmatized and reduced by their psychiatric labels. What I couldn't escape, no matter how I looked at it, however, was that most of these people needed help at some point or another—and they needed help from people who understood what they were going through individually—but also what they were going through in relation to other people who suffered similar ailments. My final thoughts about Rosenhan and Spitzer's debate, then, cannot help but be influenced by my own experiences and observations. But what, first, do they say?

Rosenhan's central critique of a psychological diagnostic system is, essentially, that the system of diagnosis extant at the time of his article (1973) might not be reliable and might, in fact, cause harm. Historically, Rosenhan points out, an idea was implicit in the very existence of the *Diagnostic and Statistical Manual of the American Psychiatric Association* (DSM), the "Bible" (then and now) of the world of psychological and psychiatric treatment: "the belief … that patients present symptoms, that those symptoms can be categorized and, implicitly, that the sane are distinguished from the insane." In fact, he questions not just the diagnostic system of 1973 but the very notion of such a system being capable of discrete and objective measurement at all. He continues: "The view has grown that psychological categorization of mental illness is useless and at best, downright harmful, misleading, and pejorative at its worst. Psychiatric diagnoses, in this view, are in the minds of the observers and are not valid summaries of characteristics displayed by the observed." Using purposely broad terms, contrasting the perceived "sane" vs. the "insane," he states, "at its best, the question … is a simple matter: do the salient characteristics that lead to diagnoses reside in the patients themselves, or in the environments and contexts in which observers find them?"

Endeavoring to find an answer to this question as to the reliability and even fairness of a diagnostic system, Rosenhan sets up a study using so-called "pseudopatients," people adjudged to be "sane," who had themselves admitted to psychiatric hospitals *as if* they were, in fact, mentally ill. The eight people in question were a mixed bunch in some senses: three women and five men, five people with advanced medical and/or psychological degrees, one graduate student, one painter, and one housewife. The hospitals they were admitted to were also a mixed bunch: twelve different hospitals, on the East and West coasts of the U.S., of varying quality. That said, the pseudopatients all shared a couple of characteristics: as noted, none of them had ever actually been diagnosed with a mental illness, and as such were judged *not* to be mentally ill upon entering the study. All were relatively established for their times and places; and all had themselves admitted under false pretenses: that they had been hearing voices. And while

they are not detailed at great length, it appears that the hospitals were all commonplace in-patient hospitals, i.e., mostly hospitals supported by state or federal funds, or in two exceptions, one private hospital and one hospital supported by university funds.

Upon admission to the hospitals, (which the pseudopatients themselves undertook by calling and scheduling appointments for themselves), all of the pseudopatients complained of unclear voices that said something like "empty," "hollow," or "thud." After being admitted, however, all of the pseudopatients "acted normally," i.e., as they would under any other circumstances. In short, they do not claim to hear voices again; they are friendly and cooperative; and with the exception of some nervousness at the beginning of the experiment and the fact that all of them take copious notes about their experiences (first, secretly, but when the notes occasion no response, they begin to do so openly), they "act sane."

Rosenhan's main findings, were that, once diagnosed as mentally ill (in this case, schizophrenic), they, regardless of their actual pathology, would continue to be perceived as, and labeled as, mentally ill. He comes to this conclusion based on the pseudopatients' weeks-long tenure in the hospitals, all without anyone in power noticing that they did not belong. In terms of addressing the validity of diagnoses as objective measures, Rosenhan says, conclusively, that a diagnosis is not a purely objective measure; it is, in fact, a measure highly reflective of and conditioned by "contexts and environments." "It is clear," says Rosenhan, "that we cannot distinguish the sane from the insane in psychiatric hospitals." (Other patients, in fact , notice that these pseudopatients might not actually be mentally ill [and might be taking notes for some "real" reason!]). None of the hospital staff seem to notice that these patients are not schizophrenic and all of the patients are eventually released with their diagnoses intact (albeit with the notation that they are "in remission").

Rosenhan uses his findings to lodge his criticisms about the diagnostic system. A diagnosis of a particular mental illness is ultimately problematic, he says, if the diagnosis itself is (a) so unreliable as to be undetectable as false, and (b) prejudices both the person diagnosed and the people around him/her *about* the person. As per Rosenhan, the label itself can be almost causative with regard to the condition—once labeled, a person *becomes* the labeled condition--in others' eyes, in how he or she might be treated, in how he or she might ultimately come to regard her/himself. Further, Rosenhan mentions the intense degree of depersonalization that the pseudopatients, and by extension, other "real" psychiatric patients experience while in the hospital. Both the pseudopatients and the real patients seem to become less real, less human, and even somewhat invisible, in the eyes of the staff of the hospitals. Attempts by the pseudopatients to "act normal" or engage staff are often rebuffed or ignored, and normal reactions to poor treatment are pathologized. In fact, nearly everything the patient does is now viewed as evidence of her/his pathology. (It should be noted that, while this article purports to be largely about problems attached to the use of diagnostic labels, it is not really clear that all of the problems are *caused* by the labels any more than they are caused by the in-patient psychiatric hospital setting or even by attitudes inherent in our society as a whole. By the end of the article, Rosenhan seems to be indicting the hospital environment as much, or more than the diagnostic system. Rosenhan may have a "chicken/egg" problem here—is the hospital setting, the diagnostic label, or some combination of the two the *cause* of the problem? He does not seem to know himself.) For Rosenhan, however, one thing is clear: the use of a diagnostic system *and* the psychiatric hospital system is at least as problematic as it is useful.

"On Pseudoscience in Science, Logic in Remission and Psychiatric Diagnosis" is

Robert Spitzer's rebuttal of Rosenhan's "On Being Sane in Insane Places." In fact, Spitzer ends up at least partially agreeing with some of the most general conclusions of Rosenhan's study—that some psychiatric hospitals could be difficult, unpleasant, and dehumanizing places to be; that the psychiatric diagnostic system is far from perfect; and that psychiatric diagnoses can be quite unreliable. But Spitzer still has no trouble identifying many fallacies built into both the design and conclusions of the study undertaken by Rosenhan. He as much as says that the study itself is so rife with logical inconsistencies that it is null and void.

To begin with, regarding the design, Spitzer is very clear that Rosenhan has made at least one major and rather obvious mistake: pseudopatients and *actual* patients just aren't the same populations. Spitzer points out that a basic principle in elementary psychology is that "a measurement or classification procedure is not reliable or unreliable in itself but only in its application to a specific population." In essence, says Spitzer, a study about diagnostic labels for psychiatric patients cannot be performed on *non*-patients and then used to make points about patients, or about labels attached to actual patients. If clinicians make determinations about pseudopatients—another way of saying "fake patients"—well sure, they will come to some conclusions—but what can really be concluded about real patients, or assessments of real patients, based on the experience of fake patients? As Spitzer says rather humorously, "Kety (1974) has expressed it dramatically: 'If I were to drink a quart of blood and, concealing what I had done, come to the emergency room of any hospital vomiting blood, the behavior of the staff would be quite predictable. If they labeled and treated me as having a bleeding peptic ulcer, I doubt that I could argue convincingly that medical science does not know how to diagnose that condition.'"

In addition to disagreeing with the set-up of the study, Spitzer points out what he perceives as another rather large error in the study, but this time is disagreement is with Rosenhan's conclusions. Even if Spitzer were to concede that some useful information might be drawn from the experiences of the pseudopatients (about actual patients), he would still disagree with Rosenhan's conclusion that somehow many of the assessments made by the staff at the hospital were erroneous or unreliable. When it comes to the initial diagnosis received by the pseudopatients, Spitzer fairly conclusively shows that "schizophrenia," while an imperfect diagnosis, is probably a fairly good assessment, and one that takes into account both the symptoms shown and what can be ruled out. Auditory hallucinations, as he notes, could be part of several diagnoses; but the absence of other factors (substance abuse, reports of traumatic events, etc.) almost makes schizophrenia the default diagnosis. So the psychiatrists, basing their assessments on initial presentation, actually make a fairly reasonable diagnosis. More tellingly, however, says Spitzer, one cannot ignore the diagnosis that nearly all the pseudopatients were released with: "schizophrenic in remission," and what, in fact, this diagnosis means: not, as Rosenhan asserts, that the staff of the hospitals cannot differentiate between "sane" and "insane," but in fact, that they *can*.

Spitzer goes through the records at both his own hospital and several other hospitals and notes that "schizophrenic in remission" is actually a very uncommon diagnosis. As such, says Spitzer, this diagnosis is significant—because clearly the clinicians in question were noticing the "normal" behavior (or lack of abnormal behavior) in the patients. In essence, they are noting the exact opposite of what Rosenhan claims: they see that their former actively psychotic schizophrenics are now, for all intents and purposes, acting "sane." Furthermore, points out Spitzer, if a label, as per Rosenhan, is determinative, then one would expect all of the pseudopatients to be released with exactly the same diagnoses as they

had been admitted with, i.e., once a schizophrenic, always a schizophrenic. This is exactly what does not happen, says Spitzer. In fact, the label appears to have been used exactly as Rosenhan says it *isn't*: as a flexible labeling instrument that *does* take into account and accurately note the "sanity" and "insanity" of the people to whom these labels are applied.

Flexible labeling instrument or not, Spitzer reveals himself to be a strong advocate of the reform or at least improvement of the current diagnostic system ("the reliability of psychiatric diagnosis can be greatly increased by the use of specific criteria")—but it is when he is honest in taking into account this need for change that he lodges his strongest criticism of Rosenhan's conclusions. "There are serious problems with psychiatric diagnosis, as there are with other medical diagnoses," he says. "Recent developments indicate that the reliability of psychiatric diagnosis can be considerably improved. *However, even with the the poor reliability of current psychiatric diagnosis, it is not so poor that it cannot be an aid in the treatment of the seriously disturbed psychiatric patient.*" Rosenhan comes close to advocating that psychiatric labels simply shouldn't be used in some settings; but, points out Spitzer, flawed or not, psychiatric diagnoses are the language that professionals in the field share when discussing the most serious psychiatric issues. There is no other language which even begins to reference these conditions so accurately, and there is certainly no way, without this language, that appropriate responses could be discussed. Tongue in cheek, Spitzer makes it clear that the current diagnostic system *is* our most comprehensive and accurate way of describing and delineating different psychiatric conditions, because it is, simply, *what we have*, and *going back to square one* with some sort of mythical idea of objective description is just that: going back to square one. "I have a vision," he says. "Traditional psychiatric diagnosis has long been forgotten. At a conference on behavioral classification, a keen research investigator proposes that the category 'hallucinations of unknown etiology' be subdivided into three different groups based on associated symptomatology. The first group is characterized by depressed affect, diurnal mood variation, and so on, the second group by euphoric mood, psychomotor excitement …" And what is Spitzer actually describing? The exact criteria—minus the labels—that psychiatrists of his day might use.

In the end, I cannot say that I find Rosenhan and Spitzer's arguments entirely at odds, so am hard pressed to declare one or the other the more convincing. I am not sure they are actually operating in the same arena. Spitzer clearly sets up his article as a rebuttal of Rosenhan's study, and ultimately, on a purely logical level, and according to Spitzer's terms, I find Spitzer's argument more convincing. Arguing logically against both the set-up and the conclusions of Rosenhan's study, *with regard to psychiatric diagnosis*, Spitzer is more convincing. A study of 12 pseudopatients is not enough, nor appropriate enough, to come up with sweeping conclusions about our current systems' abilities, or non-abilities, to judge actual psychiatric patients to be "sane" or "insane." And since Spitzer never says that our current system is infallible, terribly reliable, or entirely effective, I again find him more convincing than Rosenhan when he makes what is essentially a reformist argument—that our current system is imperfect, but it provides us with a language with which to discuss, diagnose, and treat people who have legitimate psychiatric complaints. If Rosenhan is really suggesting a revolution, i.e., that we start from square one (as Spitzer seems to be asserting), then I cannot agree with him and I would call Spitzer the victor in this argument. As I said at the beginning of this paper, my real-life experiences of mental illness have clearly shown me that receiving an appropriate diagnosis—and then, going forward,

having a label and a language to reference terribly distressing states of mind, such that professionals and peers can understand and help—can be invaluable. So do I think Spitzer is right that a diagnostic system is useful (and necessary) for treating persons with emotional and/or psychological distress? Absolutely yes. Is he more convincing? On this topic, yes.

But then there is my caveat. I am actually not certain that Spitzer's portrayal of the sum of Rosenhan's argument is a true portrait of what Rosenhan has to say. Rosenhan's argument, while certainly quite despairing about the efficacy and destructive potential of psychiatric labels, is still, as I see it, really much more about how we, as a society, choose to visualize people with mental illness, and how that visualization affects those who are mentally ill. At least half his paper is devoted to describing the real indignities of being a patient, even a pseudopatient, in a psychiatric hospital. His paper is as much about the human story behind labels and hospital walls as it is about the validity of psychiatric diagnostic systems. As a purely logical debater on just the topic of diagnostic systems and poorly conceived studies, Spitzer wins. But if there is such thing as "felt truth," Rosenhan is, for me, just as convincing. I find his real argument to be a "cry of the heart," an argument less about the absolute failure of our diagnostic systems and more about the real human cost of labeling and compartmentalizing human beings, *even if it turns out to be absolutely necessary.* Rosenhan clearly states, near the end of his article, "The needs for diagnosis and remediation of behavioral and emotional problems are enormous." At another point, after describing the consequences that can accrue to patients in psychiatric hospitals ("the powerlessness, depersonalization, segregation, mortification, and self-labeling"), he clearly states, "I do not, even now, understand this problem well enough to perceive solutions." In Rosenhan, what I hear is a cry for humility from professionals, and compassion from all of us. Humility because, says Rosenhan, "rather than acknowledge that we are just embarking on understanding, we continue to label patients 'schizophrenic,' 'manic-depressive,' and 'insane' as if in those words, we had captured the essence of understanding." Again, from my own experience, I *know* that even the most unusual or seemingly "damaged" of the mentally ill among us has a story, a value, a purpose—and I also know that this—people with stories, values, and a purpose--is not necessarily what one sees in a psychiatric hospital. I know that the "mood disorder" ward holds much more than a bunch of depressives and bipolar folks, it holds a bunch of *people* with friends, family, and often very rich and interesting lives they need to get back to. I know psychologists and psychiatrists who already seem inured to the real people behind their diagnoses (I also know of some amazing mental health professionals, don't get me wrong!), and I know that treatment of psychiatric illness is an inexact science at its very best, and that it can sometimes, still, in 2015 (in addition to sometimes being life-changing and miraculous) be depersonalizing, dehumanizing, and reductive. So, do I find Rosenhan's argument—if it is, indeed, for humility, compassion, and seeing the person behind the label—convincing? Yes. Absolutely. Spitzer wins the debate, but Rosenhan told a story I think we need to hear, too.

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Lauren Colaizzo' Batthany: "*Studying at Kingsborough I have experienced good times on campus and off, studying abroad in Spain and Costa Rica. I'm graduating in June with an A.S. in Chemical Dependency and a CASAC-T to become a substance abuse counselor. Completing my research for this article has shown me the problem substance use has become especially among youth. Following this piece I started an internship at a rehabilitation facility. Throughout the weeks my research proved to be true. Substance use has resulted in too many unnecessary fatalities. My goal is to recognize substance abuse, and offer help via support; resources and education.*"

LAUREN COLAIZZO' BATTHANY

ALCOHOL AND SUBSTANCE USE AMONG COLLEGE STUDENTS

Health Education 14, Fall 2015, Professor Silvea Thomas

Alcohol and substance use among college students is a continuously growing epidemic in the United States. "According to the National Center on Addiction and Substance Abuse at Columbia University (CASA 2007), 23% of college students are classified as substance dependent, and 30% of students meet the criteria of alcohol abusers" (iHealth 127). Common issues related to alcohol include accidental death, injury, physical and sexual assault, and unprotected sex (Hingston et al. 2002, iHealth 127). I found the calculated percent of these research studies to be intriguing, so I conducted my own survey at Kingsborough to see how accurately their data would compare to mine.

The survey I used was pre-written from my health class textbook, *iHealth*: *An Interactive Framework*. The type of survey was the Michigan Alcoholism Screening Test (MAST). The MAST survey generates ratings of alcohol use on a Likert scale of "no apparent problem with alcohol," "early or middle problem drinker," or "problem drinker." To further my research I added three additional questions to the survey that I thought were key to help me broaden the substance use picture of the students as well as gathering the demographics of the students including age, gender and ethnicity. The first question I added to the survey is what the student's main reason for drinking was. The second question I added was if alcoholism ran in their family. The third was a list of substances that a student has used in conjunction with alcohol both prescribed and illicit. For the third question the survey stated "Circle all that apply," and I verbally told the student being surveyed if the substance they were using wasn't listed to write it in.

In order to ensure accurate results using truthful answers I made my survey anonymous. I required no name on the survey. I had multiple students fill out the survey at the same time, and I placed the completed survey face down in a folder so the students felt comfortable about the privacy of their responses. I surveyed the students mainly in the cafeteria where I had a large number of students available to participate.

I tried to distribute the survey evenly to males and females as well as trying to include different ethnicities while maintaining the randomization of the students surveyed.

Of the twenty-five students surveyed twelve were female, thirteen were male. The students ranged in age from seventeen to fifty-five years old and came from different cultural backgrounds. Seven were white; ten were African American; three were Hispanic; one was Greek; one was Russian; one was Bengali; and two students were of mixed descent. Eight of the students in the survey were drinking underage, and more than 50% used marijuana while drinking. One of the underage students reported that while drinking alcohol he (or she) was using a cocktail of illicit drugs including marijuana, cocaine and ecstasy; another student in the underage group reported mixing anti-depressants with alcohol.

The American Medical Association (AMA) sees that there are a large number of children drinking alcohol under the legal age. Part of the issue they stated is the television advertising of liquor and beer before 10 p.m., thus catering to the 15 percent or more of the adolescents viewing the commercials. The authors of *iHealth* agree that through advertisements on TV, in print and on the radio, adolescents are being exposed to too many alcohol promotions, and that by age eighteen years old "the typical American youth has seen or heard over 100,000 alcohol advertisements" (143).

The American Medical Association stated that children between the ages of fourteen and twenty-one had "ten percent smaller hippocampi (the area of the brain that handles memory and learning). Researchers call such a reduction significant and possibly irreversible" (Newswire 2002). The AMA research shows that children under twenty-one that use alcohol "scored worse than non-users on vocabulary, visual-spatial and memory tests and were more likely to perform poorly in school, fall behind and experience social problems, depression, suicidal thoughts and violence" (Newswire 2002). The issues discussed by the AMA are serious, and by the results of my survey I can see that the eight underage students are at risk of falling prey to these dangerous situations. Of the eight underage students five male, and three female. all specified the main reason for their drinking is fun. The underage drinking population needs to be more properly informed of the devastating consequences of its actions before it is too late.

Scoring the students in my survey based on the MAST concludes that sixteen students have "no problem with alcohol," and five students are "early or middle problem drinkers," and the final four are "problem drinkers." However, I felt this survey was inaccurate because of the extra questions I added, so I rescored the surveys including the information I added to the survey. I found that alcoholism in the family genes played a role in the predisposition of the student. Five students replied in the affirmative to alcoholism in their family, and of those students four were in the category of "problem drinker" while the other fit in the "early or middle problem drinker" category. I found substance use to be common among college students who consume alcohol. This information places students at a much higher mortality or morbidity rate because of the lethal combination of drugs such as anti-depressants, cocaine, ecstasy and analgesics being mixed with alcohol that can result in death. Furthermore, with my added questions I found one-third of the students are underage drinkers, which is not reflected in the MAST survey.

The updated scores of the students surveys including the added information allowed me to conclude that of the twenty-five students, ten subjects (four female, six male) had "no problem with alcohol." Two students (one female, one male) are "early or middle problem drinkers," and thirteen students (seven female, six male)

are "problem drinkers." There is a high probability that these students can develop alcohol dependence or have an overdose from a cocktail of alcohol mixed with drugs.

"According to the Substance Abuse and Mental Health Services Administration (SAMHSA), young adult males were twice as likely to abuse drugs as women of the same age group" (iHealth 127). According to my survey the number of men using substances is equal to the number of women using substances. My survey, however, shows men were primarily using marijuana, whereas the women were primarily using marijuana, cocaine, and ecstasy. The difference in age range by gender shows men using substances at a younger age of 17 to 29 while the women using substances were in the age range of 20 to 55.

CASA's 2007 data shows 23% of college students are classified as substance dependent (iHealth 127); my data shows that 56% of the students that I surveyed are substance users. CASA's data states that 30% of college students meet the criteria for alcohol abusers (iHealth 127), while the data from my survey shows a staggering 60%.

The survey I conducted shows me the high scale problem our college students face with alcohol and drugs. With my small sample of twenty-five students one can only imagine the increased statistics if the whole campus was surveyed.

I think the common knowledge of alcohol, and drug use need to be broadened with more education and support for our community so that we as a society can help to decrease these risk rates.

My research has shown me that alcohol and substance use or abuse does not discriminate by gender, age or race. In an effort to raise awareness and provide information to the students in my school, I posted flyers around the campus hallways and bathrooms. I entitled the flyer "Free Alcohol Help & Support" (with emphasis on FREE ALCOHOL using larger font). I thought the larger font could act as bait to draw in the particular students that may need help. The flyer gave a few facts about alcohol, drugs and the contraction of sexually transmitted diseases that I found on the Kingsborough College website. Following the facts I added the school's Counseling and Wellness Center's location and telephone number. Some students may feel uncomfortable utilizing the school's support, so I also gave other resourceful information on easily removable strips.

The other resourceful information included phone numbers for Narcotics and Alcoholics Anonymous to find meetings in the individual's area, and Al-Anon/Ala-Teen for the families of the addicted. I included the suicide crisis hotline number and information for free or low-cost STD and HIV testing. I also added the business information for a rehabilitation center in New York City that offers free services at its medically monitored crisis center.

One week after putting up the flyers almost all were taken, so I replaced them with new ones. Because the "rip a slip" information I provided on the flyers was taken so quickly it led me to believe the resources I included were beneficial for my fellow classmates.

I am proud of my research and the effort I put in to help my peers. I didn't change the world, but there is a possibility that the information I provided made its way to someone who really needed it, and that's good enough for me!

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Melissa M. Dakla: *"I am a full time student with a major in Medical Office Administration and Technology. The spring 2016 semester will be my final semester at Kingsborough Community College and I will be transferring to CUNY School of Professional Studies. I have been married for 12 years and am a mother to three boys, ages nine, seven and six. I am a self-proclaimed nerd and I love to learn; I returned to college in 2015. Within the next five years, I plan to earn a master's degree in Health Information Management. This was my very first attempt at completing an Honors Contract. Dr. Walters has been such a blessing with her wealth of knowledge on the subject of Sociology."*

MELISSA M. DAKLA

A SOCIOLOGICAL ANALYSIS OF ETHNIC RELATIONS IN AFGHANISTAN: PASHTUNS AND HAZARAS REVISITED

Sociology 31, Fall 2015, Professor Barbara R. Walters

Throughout the twenty-five chapters of *The Kite Runner* (Hosseini 2003), we are taken through the journey of a man's life. With the incredible and at times heart-wrenching twists and turns, we see many sociological concepts come into play such as gender roles and inequalities, how minority ethnicities and races become the targets of stereotypical tendencies, how political power can be a bad thing when you are considered to be the minority, and how differences of religion, no matter how minute, can alter one's perception of an entire group of people, causing hatred and discrimination. Here we will discuss the concepts of ethnicity, religion, radicalization, and genocide, all topics that have been covered in *Introduction of Sociology* (Giddens, Duneier, Appelbaum, and Carr 2014:290-317), and I will compare these concepts with passages found in *The Kite Runner*. I will show how the conflict between the Pashtuns and Hazaras is due to the factors of ethnic, racial, and religious differences, as well as using others as scapegoats.

Ethnicity can be defined as "cultural values and norms that distinguish the members of a given group from others. An ethnic group is one whose members share a distinct awareness of a common cultural identity, separating them from other groups. In virtually all societies, ethnic differences are associated with variations in power and material wealth. Where ethnic differences are also racial, such divisions are sometimes especially pronounced" (Giddens et al. 2014:293). In *The Kite Runner* we are introduced to two groups of ethnic people, the Pashtuns and the Hazaras. The Pashtuns are an "eastern Iranian group residing in Eastern and Southern Afghanistan, they speak the Pashto language and practice Pashtunwali, which is a code of conduct and honor" (PB Works 2008). The Pashtuns are Sunni Muslim and are considered to be the majority ethnic group in Afghanistan. The Hazaras are "Persian-speaking Shia Muslims that are from the central region of Afghanistan and northwestern Pakistan" (PB Works 2008). "Ethnic differences are often very obvious since the Pashtuns are overwhelmingly Caucasian, while the Hazaras are largely Asiatic with a lot of Caucasian mixture. Some of the Hazaras almost look like pure Mongols or Chinese" (Yahoo! 2008). These two groups of people are distinct ethnic groups who have different cultures and who also speak different languages.

These ethnic differences are presented throughout *The Kite Runner.* Amir describes Ali and Hassan, who are both ethnic Hazaras: "They called him 'flat-nosed' because of Ali and Hassan's characteristic Hazara Mongoloid features. For years, that was all I knew about the Hazaras, that they looked a little like Chinese people. School textbooks barely mentioned them and referred to their ancestry only in passing. Then one day, I was in Baba's study, looking through his stuff, when I found one of my mother's old history books. It was written by an Iranian named Khorami. I blew the dust off it, sneaked it in the bed with me that night, and was stunned to find an entire chapter on Hazara history. An entire chapter dedicated to Hassan's people! In it, I read that my people, the Pashtuns, had persecuted and oppressed the Hazaras. It said the Hazaras had tried to rise against the Pashtuns in the nineteenth century, but the Pashtuns had 'quelled them with unspeakable violence.' The book said that my people had killed the Hazaras, driven them from their lands, burned their homes, and sold their women. The book said a lot of things I didn't know, things my teachers hadn't mentioned. Things Baba hadn't mentioned either. It also said some things I did know, like that people called Hazaras mice-eating, flat-nosed, load carrying donkeys. I had heard some of the kids in the neighborhood yell those names to Hassan" (Hosseini 2003:9).

The Hazaras in Afghanistan are the minority group and the Pashtuns, like Amir and his Baba, are the majority. The book that Amir is reading is written by an Iranian man named Khorami. It is known that Iran is a Shia Muslim country. The reason that Amir has never heard the true history of the Hazaras is because Amir has gone to school as a Pashtun. The books that Pashtuns study are ones that were written by fellow Pashtuns. It is clear to me that the reason why Amir has never read the true history of what his own people did to the Hazaras is because they only want their people to know the bad things about the other group of people, and not the bad about their own.

According to history, "the Hazaras appear to be the descendants of the invading, plundering Mongols who came from Mongolia originally, and the native Pashtuns did not always get along with the Mongols, having been brutally conquered by the Mongols" (Yahoo! 2008). Because the Hazaras appear to look like Mongols, this may be a root cause as to why the Pashtuns have committed genocide and ethnic cleansing on the Hazaras. It is a retaliation for what the Mongols imposed onto the Pashtuns in the past, although the Hazara people are not the ones that committed the acts themselves. This, to me, is scapegoating. Scapegoats are defined as "individuals or groups blamed for wrongs that were not of their doing" (Giddens et al. 2014:296). According to sociologist Leo Kuper, "genocide can be predicted using the theories of fractionalization, grievance, and dehumanization. This group of theories collectively argues that genocide can be predicted by higher ethno linguistic or religious fractionalization within a country combined with grievances between groups. The final important dimension is dehumanization of the victim group" (Nagdy and Roser 2015). Kuper believes that with fractionalization, which to me would be their ethnic differences and the separate denominations in religion, along with grievance, which I would say was the retaliation for the Mongols conquering and killing Pashtuns, and of course dehumanization, like how the Hazaras were left dead on the street for weeks and being treated like animals by the Taliban, all leads to genocide.

One of the many factors that separate these two groups is differences in denominations of the same religion. A denomination is defined as "a religious sect that has lost its revivalist dynamism and become an institutionalized body, commanding the adherence of significant numbers of people" (Giddens et al. 2014:507). The Pashtuns are Sunni and the Hazaras are Shia. According to the census data collected in 2012, it shows that 99.7% of the population in Afghanistan is Muslim, 80% Sunni, 19% Shia and the remaining 1% is other. We see that the Sunni population outnumbers the Shia population of Afghanistan by huge proportions. In Afghanistan, the measurement given for religious freedom is 6 out of 7, indicating that there is severe widespread government restriction on religious practice. This is in comparison to the United States that measured 1 out of 7, indicating that government restriction on religious practice is practically absent. This census data also indicates that societal attitudes in Afghanistan toward other, or non-traditional, religions are hostile, meaning that the established or existing religions try to shut out new or foreign religions (TheARDA.com 2012).

What is the meaning of being Sunni or Shia? The separation between these two groups followed shortly after the death of Prophet Muhammad in the year 632 AD. The conflict stems from the decision of who should continue the leadership role to all of the Muslims. Sunnis, whose name means "one who follows the traditions of the Prophet," believe that this job should be taken by a person that is capable of handling it, so they elected Abu Bakr as the very first caliph, who was Prophet Muhammad's advisor and closest friend. I would compare this to the same process as when the Pope passes away or is no longer able to fulfill his duties, the cardinals meet to discuss and vote on the person they think could do the best job. Shias, whose name means "a group or supportive party of people," believe that this job should have stayed within the family of Prophet Muhammad, specifically to his cousin Ali bin Abu Talib. After the two groups formed, they followed their own traditions and practices, creating two large groups, which are similar to denominations in Christianity (Economist 2013).

The Hazaras are constant victims of racism by the Pashtuns. Racism is defined as "one specific form of prejudice, focusing on physical variations between people" (Giddens et al. 2014:295). Their distinct characteristics that give Hazaras Asian-like features makes it easy for the Pashtuns to label them as different, and are made to be less of a human than the Pashtuns. The mistreatment of the Hazaras by the Pashtuns, unfortunately, is an accepted way of life. The pattern has been transmitted across generations such that it has created a group from *racialization*. This can be defined as "the process by which understandings of race are used to classify individuals or groups of people. Racial distinctions are more than ways of describing human differences; they are also important factors in the reproduction of patterns of power and inequality" (Giddens et al. 2014:294).

In *The Kite Runner*, we see that the Pashtuns are the majority, and therefore, possess the power to hold on to the tradition of suppressing the Hazaras. It is completely unequal because the Pashtuns have all of the rights and Hazaras have no rights. It's very funny, in the most sarcastic way possible, that the Pashtuns would even consider themselves as a religious people when they themselves act in a horrific manner to the Hazaras, who are fellow humans. In addition to ethnic and racial inequality, Pashtuns have used scapegoating as a justification for *genocide and ethnic cleansing* of the Hazara people.

An important topic in our studies of ethnicity is genocide and ethnic cleansing. These words, to me, are very haunting. Genocide is "the systematic, planned destruction of a racial,

political, or cultural group" (Giddens et al. 2014:315). This is something that has happened time and time again, most famously by Hitler who had over six million Jews killed in German concentration camps. Ethnic cleansing is the "creation of ethnically homogenous territories through the mass expulsion of ethnic populations" (Giddens et al. 2014:315). Ethnic cleansing is killing of people of other ethnicities, to rid them from the world. In my eyes this is the most horrific type of racism because it involves the actual killing of humans.

We read in *The Kite Runner*: "'Public justice is the greatest kind of show, my brother. Drama. Suspense. And, best of all, education en masse.' He snapped his fingers. The younger of the two guards lit him a cigarette. The Talib laughed. Mumbled to himself. His hands were shaking and he almost dropped the cigarette. 'But you want a real show, you should have been with me in Mazar. August 1998, that was. We left them out for the dogs, you know.' I saw what he was getting at. He stood up, paced around the sofa once, twice. Sat down again. He spoke rapidly. 'Door to door we went, calling for the men and the boys. We'd shoot them right there in front of their families. Let them see. Let them remember who they were, where they belonged.' He was almost panting now. 'Sometimes, we broke down their doors and went inside their homes. And … I'd … sweep the barrel of my machine gun around the room and fire and fire until the smoke blinded me.' He leaned toward me, like a man about to share a great secret. 'You don't know the meaning of the word "liberating" until you've done that, stood in a room full of targets, let the bullets fly, free of guilt and remorse, knowing you are virtuous, good, and decent. Knowing you're doing God's work. It's breathtaking.' He kissed his prayer beads, tilted his head. 'Door-to-door. We only rested for food and prayer,' the Talib said. He said it fondly, like a man telling of a great party he'd attended. 'We left the bodies in the streets, and if their families tried to sneak out to drag them back into their homes, we'd shoot them too. We left them in the streets for days. We left them for the dogs. Dog meat for dogs'" (Hosseini 2003:277).

This is the description that Assef makes of the mass killing of the Hazaras by the Taliban and himself. This paragraph truly shows how evil Assef really is. He has no regard for anyone. They were killed for no good reason, only for the fact that they were "ethnic," so they had to be killed. Ridiculous. How is that a crime? In my point of view, all the different kinds of people is what makes life beautiful. How is any one race or ethnicity to determine who gets to love or not, and who has the authority to say who is superior to who? The description of the events that took place in Mazar after the Taliban took control is just heartbreaking. The Taliban are filled with such hate and lack compassion. Even though these people they killed are fellow Muslims, they further disgraced them by leaving them in the streets to be eaten by animals.

A bit of background on death in Islam is that you are supposed to have your entire body bathed and wrapped in a clean white sheet and buried as soon as possible. In some cases this process can take place the same day of the actual death. But to leave a person dead in the street, dirty and to be eaten by wild animals is the ultimate disrespect in Islam. How can you be proud of killing innocent people based on their culture, their ethnicity? Why did these Taliban even bother to stop killing people for a brief moment to pray, but then to resume the killings once again? Isn't that a contradictory act? You pray to follow the rule of completing your five daily prayers, but why wouldn't you follow the rule of not murdering innocent people? It's not okay to interpret things in your own twisted manner in order to justify your horrific acts on innocent people.

In conclusion, we see that the oppression of the Hazaras is due to many factors that

include ethnicity, race, and religion denominations. All of these factors work together with the end result being genocide and ethnic cleansing. The Hazara people continue to pay the ultimate sacrifice for being born with distinct Asian-like facial features, death. It is very easy to pass judgment on others. If someone thinks differently than we do, if they follow a different religion than we do, if they look different than we do, is that justification in wanting them to suffer or wish death upon them? Should I too be enslaved or murdered because I am considered to be "other"? I cannot imagine a world that only had one race in it. At the end of this all, we are all humans. I wish I knew the thought process behind racism, prejudice, and discrimination. Why do these "rules" exist and who invented the rules of race and ethnicity? It's unfortunate that the Hazaras are just one of many groups of people that have been/are faced with these atrocities. It happens on a daily basis, all over the world. When did we as humans lose the compassion for fellow humans?

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Heidi Zavala *graduated from the high school Preparatoria Federal por Cooperacion Lazaro Cardenas in Zacapu, Michoacan, Mexico. After completing her associate's degree, she would like to go to Brooklyn College to major in biology. She wants to be a dentist and a teacher. Having seen how good doctors treat their patients with care and concern, she thinks she can match these traits and would take pride in efforts to care for all of her patients, even those difficult patients that every practice must have.*

HEIDI ZAVALA

MY PUREPECHA ROOTS

Anthropology 37, Fall 2015, Professor Igor Pashkovskiy

Who are the Purepechas? They are an indigenous people who lived mostly in Michoacan, Mexico. I believe this community has a great chance of survival in the modern world because they have been successful at teaching their younger generations how to speak their own language and how to preserve their knowledge of the world and their habits and customs. For many years, they confronted a lot of political, social and economic problems. However, they have adapted to the modern, globalized world and they kept their culture, traditions and language. I believe that Purepecha language has been the most useful instrument that helped them to stay united and unique.

Mexican society does not know much about the Purepecha community; some citizens do not even know of the existence of that culture, and its traditions are not recognized. Some people know that the Purepechas are an indigenous group, but they believe they speak a dialect and they do not know that they have their own language. Purepechas now live in different parts of Mexico, and also in the U.S., Canada and Greenland, according to Casimiro Leco Thomas in "Transnational Purepecha Diaspora in the United States." Nevertheless, internationally this community has not been recognized. Some persons have called them Indians; they believe that the Purepechas are uneducated people without a culture. But they do not know that every human being, not only someone with an elite education, has a culture. Culture includes one's knowledge, beliefs, customs, morals, art and law, according to Conrad Phillip Kottak in *Window on Humanity* (31). Some Purepechas are seen as unproductive people, but they engage in trade and they bring great things to the Mexican economy and are essential to national and international trade. For example they are creators of artwork: they handmake pottery, embroidery; popotillo, jewelry of copper, wood, or feathers; lacquered spheres and toys; vegetable-fiber objects; ceramics, pasta, cornstalk, confetti, looms, equipales, metalwork and textiles; and they sell them ("Programa Hidrologico Internacional: Pueblo Purepechas").

The Purepecha civilization is also known as Tarascan. According to Juan Carlos Cortes Maximo of the Michoacan University of San Nicolas de Hidalgo in "Historia de

Dos Nombres: Tarascos y Purepechas," Tarascan was the name of these people before the Spanish colonization, and after they were known as Purepecha, which means peasants or ordinary people. That civilization spanned three states: Michoacan, Jalisco and the Federal District of present-day Mexico. They named their capital Tzintzuntzan. The cities of Celaya, Yurirapundaro, Acambaro, Cuitzeo and Patzcuaro, all part of the Purepecha territory, were situated around the Zacapu Valley, where I was born. The Tarascos had conflicts with another great Mesoamerican civilization, the Aztecs, during the post-classical period. The conflict was because the Tarascos started to build their empire to the west of Mexico, since their trade was growing, according to Mark Cartwright in "Tarascan Civilization."

In the 16th century, the Franciscan friar Jeronimo de Alcala wrote a chronicle of their traditions that has helped present-day scholars to reconstruct the history of the

The location of the Tarascan state in relation to the Aztec Empire in Mexico.
Credit: https://commons.wikimedia.org/wiki/Category:Purépecha# media/File:Tarascan_aztec_states.png

Purepecha community. In the pre-classical period during the 1350s, the Tarascos adopted a more developed culture that had a high degree of political centralization and social stratification. Around the 1500s mercantilism became more intense. This was due to increased production of corn, obsidian basalt and ceramics. Obadiah Rich writes in the "Colonial Latin American Manuscripts and Transcripts in the Obadiah Rich Collection" that in Zacapu the population increased to 20,000 due to trade. During this period state and local conflicts also increased, and there was a general vulnerability among the ruling elite, which had a highly centralized and hierarchical political system. The capital was the commercial and administrative center of the Tarascan religious empire.

The Purepecha Language

How has the Purepecha language been preserved? In "Dialectology, Typology, Diachrony and Contact Linguistics," Claudine Chamoreau gives us a multilayered depiction of the

Purepecha language. Her focus on dialectal investigation lets us know the characteristics of Purepecha, and demonstrates its diachronic adjustment. For example, in order to form the plural of nouns, one needs to know if the noun refers to a human being or to a thing, and if it is countable or uncountable (Chamoreau 5). Chamoreau also identifies a number of changes that have marked the language so far, and brings out the social and historical particularities of the language. She studied sixty villages in twenty-one municipalities, with 70 percent of the population using Purepecha. Before the Spanish conquest there were other languages such as Nahuatl (Uto-Aztecan family) and the Otomi (Otopamean family). Each village had its own way of speaking the language. Chamoreau states that the Purepecha language has undergone changes from contact with the Spanish language. Purepecha is a bit different from Spanish. For example, there are no gender forms in Purepecha.

The Purepecha language is considered an isolated language spoken in the state of Michoacan and in the central western part of Mexico. Around 124,494 people speak the language, of whom 59,486 are males and 65,008 women (Inegi, Sociodemographic Panorama, 2011). Roughly 10 percent of these are monolingual, but the other 90 percent are bilingual: they speak Purepecha and Spanish (Chamoreau 5). The Spanish language is linked to education and a better quality of social, economic and even religious life in Mexico.

Around 2013 the Purepecha language was given the status of a national language. According to the INEGI (Census in Mexico), in 2005, the language was spoken in about 35,000 square kilometers of territory in Michoacan, by about 800 people in 21 municipalities distributed into four regions. The first is in Zacapu, in the northeast, where the population is 5.2 percent Purepecha, and they live in a small area (specifically in the villages of Zipiajo and Azajo). The second is in the east, in the Patzcuaro region. This is more accessible to economic and tourism development. In Yunuén, Tecuen, Santa Fe de la Laguna, Chupicuaro, San Andres islands Tzirandaro and Tecuen, 17.8 percent of these people speak the language (Chamoreau 3). However, this region is slowly losing the Purepecha language, because as the cities develop, more and more Purepechas speak Spanish in order to succeed. The third is in the northeast, where 14.7 percent speak Purepecha. This region still preserves the Purepecha traditions in villages and even cities. People are involved in a lot of traditional festivals and economic activities. Finally the most important region is the central Sierra region, where 62.3 percent speak Purepecha. In this part, the population's conservation and transmission of the language is very intense. Furthermore, in this region the birth rate is high (Chamoreau 2).

The video "Proyecto intercultural bilingüe San Isidro-Uringuitiro" by Anthropology Visual UAMI shows how in 2007, an intercultural bilingual school project was started in San Isidro Uringuitiro Michoacan by different foundations like Ford and the Secretariat of Public Education in Mexico. In the schools named after Miguel Hidalgo and Benito Juarez, this was driven by a group of teachers in the region because they were concerned about the low educational levels of the locals. The project was intended to set up classes where the Purepechas would be taught in their own language. In elementary school, students would have one hour of Spanish as a second language. The project aimed to help students to understand and use their own language in order to increase their self-esteem. Before the project, there were many dropouts and students missed many classes, but now they started to attend more than before and the parents were helping their children with their homework in their language. Furthermore, children also started teaching their parents about different things that the parents themselves had not had access before. The Purepechas used language

as an identity trait that now allows them to identify their own village and community. They are keeping united and unique using an important tool: the Purepecha language.

Social Organization

The basis of the Purepecha social organization is the extended family. When the women get married they have to go and live in the house of their in-laws, as the sons will inherit the house. The families belong to communities that have their own respective patron saint. Each neighborhood has its own ceremonies and administrative functions. Today each community has an alderman, a mayor and a prioste (big brother), who are very important. They each have their official authorities, such as the municipal head of tenure, the judge registrar, the supervisory board and the representative of commons (Cartwright).

In the article "La diaspora transnacional Purepecha en Estados Unidos," Casimiro Leco Tomas discusses how the Purepecha community is dispersed in the United States. They maintain a very close communication and that helps them to teach their language, culture, customs and traditions to their offspring. According to Leco, this community has important Purepecha festivals in California, Illinois, Oregon, Georgia and North Carolina. They hold events where they wear their Purepecha costumes and therefore the younger kids can learn from them about their ancestors. Consequently they learn the importance of preserving their culture. In those events they also prepare special Purepecha food, which is based on corn, beans, hot peppers, squash, fish and cheese. They also show Purepecha tools made of copper. This community is very new in the United States; however, there are more than 120,000 here.

Many Purepechas in Mexico are professionals like professors, lawyers, and doctors, and they have helped organize conferences to teach the importance of the Purepecha language and culture (Verduzco). Today I also have some friends here in the United States who are Purepechas and live in North Carolina. They are attending college and they are teaching others the language and the Purepecha culture. Their organization and their communication has made a difference for other groups, too. For them it is very important to pass on the Purepecha culture. They know that to keep their culture unique they need to keep the spirit of the community intact and to keep in touch with their roots and the rest of the community.

Roots

Last Sunday, November 8, 2015, I went to visit my mother. I mentioned to her my project about the Purepechas. She asked me if I could speak anything in Purepecha. I responded to her I could not. She told me my grandfather used to speak the language because he was born in Taratan, Michoacan, a village in Purepecha territory. I was in shock but happy finding out my grandfather was Purepecha. I felt a great emotion because my mother had never mentioned that before. A question came to mind: Why didn't my grandfather teach his sons and daughters the language?

My grandfather passed away eighteen years ago. When I was a child, my grandfather was a widower and lived with my family. He was very close to me and my brother. He used to tell us stories about the Mexican Revolution, which happened in 1910. He was born in 1907. He knew a lot of history, but he never mentioned anything about his Purepecha roots. I asked my mother why he didn't teach his offspring his language. He should have been proud to be Purepecha. He was a humble person and he always taught us to respect others.

To find out more about him, my mother and I started to call my relatives who live in Mexico and California. When I spoke with my Aunt Teresa, my mother's sister, she told me

that when she was a child, she was being bullied by other kids because my grandfather used to speak Purepecha. My aunt felt embarrassed about my grandfather's use of Purepecha, and for that reason she would not allow him to speak the language; in Michoacan, some think the Purepechas are uneducated and dirty people. My aunt did not know the importance of speaking the Purepecha language to preserve her Purepecha culture and customs.

After I spoke with my aunt, my family started to contact me with many questions about our Purepecha ancestors. My relatives are aware of the value of knowing our roots and being proud of them. I think when you know where you came from, you can know where you want to be. For me this is a great example how our roots can easily disappear. But I am very convinced of the great impact it will have for my family to read all the information I found out about the Purepecha community.

The Purepechas have great characteristics and unique customs. Their food is very special for my family. They know it is a kind of honor of the relation between our cultural beliefs, traits and behaviors and our ancestors. I am very excited to finish my project and let my relatives know more about our roots and, in that way, they can continue to survive today. It is a fact my grandfather passed away without teaching us the language, but he still passed along some of his knowledge. My family is good when they have to resolve a situation. We have good communication and we like to help each other. We now can tell about our real Purepecha roots and let others know about this community.

In conclusion, today the Purepechas are still teaching their unique language, traditions and culture to their children. The Purepecha community uses language as an important tool to keep united. The Summer Institute of Linguistics made a list in 2009 that included 6,909 distinct world languages. We can interact with each other without having to give up our language. We should respect any culture in the world even if it is very different from our own. We should show others how to be sensitive to other cultures. We should teach our children the importance of culture and pass on our knowledge. We should listen to the stories of our elderly because they can pass along their culture to the youngest. We should teach others about the great value of our history, no matter the culture we come from, because when we know our ancestors we can understand our own behaviors and beliefs.

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Tak Yiu Tong: *“I designed this series because I wanted to have better work in my portfolio. I didn’t really care about college until I came to Kingsborough, which I chose because my sister graduated from here. I want to become a model sculptor, and in this series, I discovered that the model is a very important part in every piece of art work.”*

TAK YIU TONG

ZODIAC TYPOGRAPHY

Art 74, Fall 2015, Professor Valerie Sokolova

MAY
JUNE

JUNE
JULY

SEPTEMBER
OCTOBER
NOVEMBER

OCTOBER
NOVEMBER

MARCH
APRIL

AUGUST
SEPTEMBER

NOVEMBER
DECEMBER

JANUARY
DECEMBER

Currently a student at Brooklyn College, Elaina Zylberberg *graduated with honors in Liberal Arts from Kingsborough. She aspires to graduate with a bachelor's degree in psychology and would like to further earn a master's before pursuing a career as an industrial psychologist.*

ELAINA ZYLBERBERG

THE TRUTH ABOUT ATTRACTION

Psychology 33, Spring 2015, Professor Jason VanOra

Have you ever wondered what people find attractive? Why do we see a beautiful person with a simple-looking person, or with a person who is not physically attractive? What is true beauty? Is there an answer, or is beauty in the "eye of the beholder"? (Hungerford 1878). Recent studies have shown that might not be the case. J. Kimberley Duff argues that multiple studies reveal no differences across cultures in what people think is beautiful; as a matter of fact, beauty may be universal. "People tend to assume that what is considered attractive differs greatly between cultures, but it turns out that's not necessarily true" (Duff 2012). Another study (Langlois et al. 1991) showed six month-old infants different pictures of men and women from different ethnic backgrounds. The babies stared at the "attractive" pictures across ethnicities longer than they did at the "unattractive" pictures. Additional research by Christopher P. Roberts-Griffin (2011) shows that three main factors determine what entices one person toward another: proximity, similarity, and attractiveness.

Duff notes that even though physical attractiveness is important when someone seeks a significant other, the more exposed one is to another will lead them to become interested in a relationship. This is called "mere exposure." This technique is not only used in choosing a lover, but in deciding with whom we become friends. Festinger, Schacter, and Back claim that another key factor in choosing relationships is the distance between each other. If one always sees another, they may more likely become friendly with each other. "Numerous studies have shown that proximity is one of the best predictors of friendship" (Festinger et al. 221). Not only is proximity important; people may like to be friends with beautiful people because they seem to have the good life. Additionally, beauty may influence getting people to do what one wants, or by determining how one may choose their friends. One study conducted how "attractive" and "non-attractive" females and males tried delivering a persuasive message to both sexes -- the "attractive" people were more successful in convincing people to do what they wanted (Chaiken 1979, 1387). "What is beautiful is good" is a stereotype by which people believe that "attractive" people are better than "unattractive" people (Dion, Bershceid, and Walster, 1979). This stereotype is also influential when hiring employees. An interviewer may be more likely to hire a "good-looking" person than a "non-attractive" applicant because they will appear to be better, sociable, and more successful (Shahani-Denning 1988, 14).

Not only does general physical appearance influence how people choose romantic partners, but the human scent, voice, and kissing skills are attractive to both men and women. Oprah Winfrey has hosted popular sex educators on her show who explain that when women ovulate, they release a scent called copulins, which attracts others. If men smell this, their testosterone level can go up, which in turn releases androstenone, which can attract women who are ovulating. Furthermore, women with high estrogen levels can have high-pitched voices, which can also attract men. Winfrey states, "When females are in mid-cycle, when they're the most fertile, the most likely to conceive, their voices are rated as being significantly more attractive." Facial symmetry is also another factor that determines who is desirable. According to the Association for Psychological Science (1988), women are attracted to "cheekbones, eyebrow ridges, and a relatively long lower face," while men tend to like cheekbones, small noses, childlike appearances, big eyes, longer foreheads, and smooth skin. A "golden ratio" may even exist: the 1.6 ratio of the length of the face to the width. According to one study, the most "attractive" face in 2009 was Brad Pitt, with a measurement of 9.3 -- a "perfect face." Winfrey adds, "Smell, voice pitch, and face symmetry might be unconscious detectors of attractiveness, but if you're trying to consciously assess the future of a relationship, there is one surefire way." With a kiss, one can see how attracted they are to another.

It may be assumed that both men and women mostly choose their partner based on attractiveness. However, as Graziono (1986) explains, women don't deny that physical attractiveness is important, but more important to one's desirability is "status" and behavior. A person can be appealing to a woman, but if they don't have a job, or if their life is not headed in the right direction, or if they don't know "how to treat a lady," these will just turn most women off. For example, for women attracted to men, a man must have a head on his shoulders, and choose a career path, or hold a job to show he is capable and responsible. This will give the man respect and will also establish a healthy relationship. According to Graziono, men, however, are first attracted by looks. "The judgment process in women may be more complicated, and less direct, than the corresponding process in men, in which objective physical cues like large eyes reliably lead to judgments of physical attractiveness" (Graziono 1986). Once men get to know a person, they will decide if a relationship is worth pursuing. Men want an attractive partner, that's a given, but a lot of men want smart people who they can have an intelligent conversation with, and with whom they can have a healthy relationship.

Dr. Martin Seligman conducted a study to see how people selected a close friend. Out of 1,156 participants -- eighty-six percent women, and thirteen percent men -- only 491 answered the question: "What qualities do you look for in a close friend?" The study used four age groups to determine how priorities may change as people age. The participants were asked about their gender, age, and what qualities they found important in a close friendship. The results showed that the three factors of proximity, similarity, and attractiveness greatly influenced choosing a close friend. However, they were not equally important. Participants of all age groups reported that similarity was most important. Second to that quality was face-to-face interaction. The last two age groups, 45-60 and 60-older, said that attraction was not necessary. As for analyzing the data in

terms of gender, men and women said that similarity and proximity were considered when searching for a close friend; however, again, they were not equal in terms of percentage. Six percent of both men and women reported that proximity was important; seeing their friends on a daily basis was ideal to liking them even more. Twenty-three percent of women and twenty-four percent of men valued similarity. As for attractiveness, men didn't say anything about attractiveness being an important factor, while less than five percent of women stated that attractiveness was desirable. Overall, the study indicated that similarity is the most important factor in determining close friends.

Another study conducted by Braxton-Davis (2010) asked teenagers what attracted them and made them fall in love with another person. "Roughly, 79% of the students chose personality over both physical and career/achievement traits as being the most influential in their attraction to the other person." Students said that being fun was the most desirable part of another person, and regarding looks, it was a person's smile. Furthermore, people didn't choose attractiveness as a priority. The more mature teens said that when choosing a potential spouse or long-term partner, personality overrules attraction: the person needs to fit into one's life, and be able to get along, or else there is no point.

After doing all this research, it is clear what attracts one to another, but not all factors attract everyone because people are so different. How are we supposed to indicate flirting cues that hint an interest? For men, we could argue, their posture may show an interest in another, such as the "chest thrust," which appears in the larger animal kingdom. Helen Fisher (1993) explains: "Lobsters raise themselves onto the tips of their walking legs and extend their open claws. Gorillas pound their chests. Men just thrust out their chests." For women, the smile, eyebrow lift, and gaze indicate interest. Apparently, beauty is not in the eye of beholder, after all. After studying this topic, I understand that each person has attractive qualities, including their beauty within.

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Gulshoda Halilova: *"Growing up as a curious Uzbek girl in American society, I learned to challenge different ideas by questioning them. After long research about the term 'race,' I have found an answer, and have decided to share the truth that has been hidden from us all these years. To all of my readers out there, this is a chance for you to look at our society with a different pair of lenses and realize the truth."*

GULSHODA HALILOVA

THE TRUE MEANING BEHIND RACE

English 12, Fall 2015, Professor Rachel Ihara

What does race really indicate? Our origin? Our social class? Or the privileges that we possess within a society? The author of *Living Color: The Biological and Social Meaning of Skin Color,* Nina G. Jablonski, makes a reasonable argument explaining why race doesn't exist. One can make an argument that race can be detected by comparing the difference in our physical features or by tracing our genes to our ancestors. However, people don't realize that races were created to establish certain positions or relations in the society. And over the decades, the definitions of different races have changed. Therefore what does "race" truly mean? To me it doesn't mean anything.

People from different parts of the world possess specific physical features based on the area their ancestors originated in. Spencer Wells, who is a geneticist and anthropologist, worked on research to find the origin of race and how it has evolved over the time. He made a documentary called *Journey of Men* in which he proved that all human beings share one common ancestor, the San Bushmen, who lived in Namibia, Africa. (Jablonski also mentions these early people in *Living Color.*) The San Bushmen, found to be 60,000 years old, are one of the oldest groups of people. From Wells' research it was found that they had fewer mutation markers in their DNA; this shows that they were our first ancestors. San Bushmen people were not aware of agriculture since it was invented many years afterwards, so the only way to survive was by hunting. Most of Africa is located closer to the equator, and when Sun Bushmen hunted for animals, their skin was affected by the sun's ultraviolet radiation, which caused damage to their genetic material (the DNA) in their skin cells. If enough DNA is damaged over time, it can cause cells to start growing out of control, which can lead to skin cancer. However, over time their bodies created an adaptation called melanin that protected their skin from getting damaged. The melanin creates a dark pigmentation that prevents ultraviolet rays from passing through our cells. As Jablonski notes: "Darkly pigmented, melanin-rich skin affords considerable protection against UVR damage to DNA and is associated with much lower rates of skin cancer than lightly pigmented skin" (28). Over time their DNA started to mutate and the adaptation was passed down to later generations of San Bushmen.

Over hundreds of years some Sun Bushmen traveled further away from their tribes. The climate started to change and it affected the different parts of the world in different ways. For one, it caused animals to move to other locations to find food, since a majority of the animals were herbivores. San Bushmen also followed the animals to other continents after their food source. Over time, when people reached Europe, the extreme cold temperature was unbearable because of the Ice Age. People were forced to live in caves, where they were protected from the harsh environment. Since Europe is in the northern part of the world, it is further away from the equator, and the sun's ultraviolet radiation was much weaker than in Africa. People's bodies no longer needed a high amount of melanin to protect their bodies from the sun. Even though the sun causes skin cancer, at the same time it provides the human body with vitamin D, which makes the bones stronger. But when people lived in Europe, their bodies did not receive much vitamin D compared to people from Africa because they were not exposed to the sun as much. The body synthesizes vitamin D from sunlight, which helps it absorb calcium. A large amount of pigment in the skin prevents the UV light from passing to our cells, which means there will be less vitamin D and calcium absorbed into the skin. People evolved to have lighter skin so their bodies could absorb more calcium. After thousands of years Europeans' skin was much lighter than before since their bodies no longer produced melanin (pigmentation) to protect their skin from the ultraviolet radiation from the sun and because of the DNA mutation in their cells.

Meanwhile, over thousands of years San Bushmen migrated from India to China. These two groups of people have distinctive physical characteristics. China is isolated from India because of the Himalayas. The high mountains that isolated the two countries from each other meant the people did not have a chance to interbreed. This is why Indians and Chinese people have different physical features from each other. After years of living separately, their DNA marks mutated differently because of the adaptations their bodies created to survive in specific environments.

Even though people may look a certain way, we all came from one common ancestor. The idea of race doesn't really define anything. The only difference that separates one individual from another is a couple of DNA mutation marks in our genes that have been passed on from one generation to another. Wells, in his documentary, and Jablonski, in her book, prove that humans share one common ancestor, the San Bushmen. In fact we people created the word "race" not too long ago, to signal power and advantage over other people. Race was created to make a division between groups of people. This is one of the reasons why it doesn't have an exact definition in society because people view it differently. Some think it's religion, culture, or origin; others think it's physical features.

Jablonski says race was created by "trustworthy" intellectual leaders. Skin color was the essential characteristic that gave a race its social power and created social class within society (196). Dividing people into different groups using their color as a marker was a much easier system to use, compared to other human features, since color is one of the first things most people notice of others. And in this case the idea behind race was to bring favor to specific groups of people, specifically lighter-skinned people, by placing others in inferior groups. Jablonski makes a clear point: "When people persist in acting on their beliefs about race, they maintain a society in which access to the good of society--such as quality education, high-status jobs, good housing, and good medical care--is stratified by race" (196). People who were seen as "superior" continued

to use and believe in the term "race," because with race came all the benefits, like good education for their children to advance their knowledge, high status and well-paid jobs that provided better living, and of course good medical care for a healthy life. This is one of the reasons why the "superior" group of people insists on keeping the idea of race, because of the benefits that are received from it. And with the power they withhold, they use violence or bribery to silence the inferior group who are trying to stand up for the truth.

The ideas about race and color and the use of it have varied from place to place. Different myths about skin color were built within people's beliefs or cultures. One famous idea was seen in the Jewish and Christian Bible. The idea of blackness was interpreted as a sin. In Genesis 9:18-26, it was said that *Ham*, Noah's son, was caught seeing his father nude. Noah knew what his son saw, so he decided to curse him under the Lord's name to be his servant, along with his descendents. As Jablonski notes: "It was believed that Ham derived from the Hebrew root meaning 'dark,' or 'black,' so the identity of the descendants of Ham appeared to be reinforced by the origin of his name" (138). It is easy to manipulate people through religion, because human beings believe in God and many believe in the Bible, which is believed to be the written history left by God. This caused some to think that the dark-skinned people were the descendants of Ham.

We can compare this idea to science, where it is shown that pigmentation can be found within every individual. People can't control how much amount pigmentation is produced by their melanin; it is our DNA that decides the changes in our bodies. We now know that a darker color is definitely not a sign of sin, but is part of one genetic marker based on not a single event but on evolution.

Religion is one way that ideas about color are built, but what about traditions and cultures that shape how people live their daily lives? Skin color has produced ideas that change from one area to another. We might believe that white skin color has always been viewed as superior; however, as Jablonski says, "During and after the Age of Exploration, [...] light-skinned Europeans were referred to as demons or ghosts in traditional African or Asian cultures" (157). Meanwhile, in countries like Japan and India, ideas about darker skin tone came from the observation that long hours of labor in the field under the sun made one's skin darker. The wealthy were much lighter because they stayed indoors, or when they spent their time outdoors their servants made sure that they were under shade. In India, says Jablonski, "Families go to considerable lengths to seek out light-skinned brides for their sons, even if it means 'marrying down' into lower caste. The ideal bride is light-skinned and virginal; a dark girl is a liability to her family because of the difficulty of arranging a marriage for her" (165). The pressure to acquire a light skin tone has pushed people, mostly women, to use whitening products to bleach their skin so they can conform with societal expectations. The idea of light skin also can be seen in European art works. The idea of light skin symbolizing royalty was spread from generation to generation. We know now that light skin doesn't signify purity or royalty as it did in the past, yet some still believe in these ideas because now it's part of their culture.

Even though ideas about race have changed over the years, it is still seen as a real category. Every time we receive an application to sign up somewhere, for example for educational or career purposes, there is always a question connected to our race or ethnicity. How can that question be answered? By naming your origins? A person like me who is from Central Asia doesn't know how to define herself, because if I choose "Asian," people automatically think of Chinese or Japanese people. However, Chinese and

Japanese are not the only groups of people who live in Asia; there are many other groups. Why is an educational, institution or career department interested in knowing our race or ethnicity? Some say for diversity purposes, but is that truly why it's used? If it was used for the purposes of diversity, the Chinese anchor Julie Chen would not have been forced to have plastic surgery on her eyes to create a double lid, so she could advance her career position as an anchor. Because Chen was not accepted by her co-workers or her director, she unwillingly decided to change her physical features to fit the American idealized appearance to succeed in her career. Even though one can say that having surgery to create a double lid is a minor change, because the individual still has the same characteristics, I believe that our appearance is part of what makes our identity. It can tell our story and experience. In the United States the "white" race is continuously being favored. Without the ideal image, success is not guaranteed even after long years of drudgery. We realize that even with hard work we won't be able to accomplish much in life unless we follow the societal expectations. And those expectations start to slowly destroy our confidence and motivation. They are killing our identity by forcing us to alter our appearance to what they want us to be, but why? There is no law that says you need to have certain looks to be in certain field. Yet the expectations pressure us to take certain actions.

At International High School, which I attended, my U.S. history teacher asked our class to divide ourselves according to race. Immediately, we started to have an argument because one defined race based on color while others defined it by the area they had lived in. This prevented us from following the teacher's directions. We all stopped and decided to ask the teacher. The teacher answered there is no such a thing as race, and of course we students didn't believe this. We started to contradict the teacher's point by giving examples from real life situations or from the media. This shows the power of the ideas that are built in our minds from the information that we receive around us. In *Merriam-Webster*, one of the most common dictionaries used in America, race is defined as "a category of humankind that shares certain distinctive physical traits." Even in dictionaries the term "physical traits" is used. Of course people would internalize that idea after reading it from the dictionary, which they believe to be a reliable source. However, by building these ideas in people's brains only one group of people are receiving benefits, and they are the white individuals.

All of this information show how race is a term used in our society so some can receive more benefits than others. The privileges that light-skinned people accumulate increase while the people who are placed into the inferior groups suffer, not knowing that they are being fooled by these expectations.

Race doesn't exist.

It was created because people who are benefiting from these ideas can have a life of luxury. People like immigrants suffer working in low-wage jobs and are judged by the inequality that is caused by the idea behind race. People try to escape negative stereotypes by altering their appearance. Doesn't this show how superficial race is?

After gaining some information regarding the effects of race and how it was created, I see we should start educating ourselves about the truth. The people who are aware of this are showing their courage by speaking up for these inequitable actions. *The New York Times* posted an article called "Readers Debate the Concept of Race." The reader Melancholy writes: "'Race' has no basis in human genetics. It's a pernicious myth. We need to stop talking about it and actively work to scotch the concept, which does far more harm than good." This shows how people are growing to know that "race" is bringing harm to people.

After reading these reader comments I understood that people are growing more aware of the reality. Since *The New York Times* is one of the largest newspapers in United States, I can assume some people have already started to question if "race" truly exists or not. The article's author noted that "... readers also submitted more than 100 family trees showing the race, ethnicities or nationalities in their own ancestors" (Einhorn 2). The effect of the article was to make people actually go back to their family tree and see if what it said made sense.

If we are continuously exposed to accurate information maybe this can lead us to the next step, which is to abolish the term "race" from our society for good. Jablonski's strong argument that race is just a term that doesn't exist but has been used to gain power is powerful. After reading this book not only did I question the existence of race, but I started to question other things. Before internalizing an idea from somewhere or someone you must first know its source and its background before assuming that it's a fact and using it in our daily lives. Educate yourself and others, prevent misinterpretation from taking over our world. This way we can prevent inequality, stereotyping and also many other negative things caused by race.

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John Johnson: *"Literature and performing arts are two things I live for, and they made me eager and jubilant to produce this project. As an actor and writer, I viewed Socrates' life as the perfect opportunity to test my eclectic abilities and merge some of my knowledge into one single project. While working on this project, I was cast as Leonardo in Kingsborough's production of* Blood Wedding *by Federico Garcia Lorca, and that's where I obtained most of the insightful information that I incorporated into the essay. I am now looking forward to immense progression as a writer, actor and human being."*

JOHN JOHNSON

THE ART OF BEING A PHILOSOPHICAL-MARTYR: SOCRATES AND HIS STAGED DEATH

Philosophy 71, Fall 2015, Professor Joseph Felser

All the world's a stage,
And all the men and women merely players;
They have their exits and their entrances;
And one man in his time plays many parts.
--William Shakespeare, *As You Like It*

The definition of martyrdom remains unclear in today's society. Even with all the renowned psychologists in the world, it is difficult to understand what is happening inside the mind of a human being during their last moments here on earth. A martyr's motivation and determination to carry out his own execution of himself still remains a mystery, for it is subjective to the individual regardless of the external implications. The type of martyrdom that most people in the twenty-first century are acquainted with is religious martyrdom or other martyrdom acts associated with terrorism. The most famous of martyrdoms is certainly the one carried out by Jesus Christ of Nazareth and the 9/11 attacks carried out by Islamic terrorist organization al-Qaeda.

There is one more event just as famous, however, and which demonstrates another form of martyrdom: the death of Socrates. His death served as one of the earliest acclaimed philosophical martyrdoms known to man. This idea of philosophical martyrdom is simple in some ways, and in other ways more complex than the typical martyrdom event. I say this because unlike the others, the very transcendence of ideologies, concepts, and soul rests upon the physical body in a way that no other martyrdom does. The life of a philosopher is a life filled with quest for wisdom and truth. Philosophy is not merely a subject to be taught but an active quest, an essential and legitimate way of navigating in the universe. During this quest for wisdom and truth, as one is acquiring the ideologies that will satiate one's thirst for knowledge and as the laws and ways of living are becoming engrained inside the mind of the philosopher, there is an audience watching the entire time. This audience is waiting,

waiting patiently for the philosopher to carry out her prerogative and die in the fashionable manner that a philosopher is expected to die: defending her beliefs until the last drawn breath.

469-399 B.C.E. Those are crucial years in the classical period of Athens. It was the time in which a force of nature would sweep the land, and along with it, the hearts, minds, and souls of many Athenian citizens. Those years are the birth and death of the revolutionary philosopher, Socrates. I began to look into the life of Socrates because, above all, he is an interesting man, but more than that, he is renowned for his often romanticized death. Why, one must ask, is his death such a powerful force of nature in philosophical literature? It certainly is a tough concept to wrap one's head around. His death was certainly not carried out in vain. He did not merely die because he refused to act accordingly with his society. No, his death meant much more than that. His death is a near perfect example of true philosophical martyrdom. One shouldn't take Socrates' "stunt" as if a thought popped into his head saying: "Perhaps I should die now, for there is nothing left to do." No. One should carefully examine the life of this philosopher and the way in which he strategically carried out his philosophical martyrdom. It is insufficient to ask "Could Socrates' death be taken into account as a 'stunt,' or as 'martyrdom'?" for there is evidence that I will reveal that proves that it is, and is even placed in a category of its own (i.e., philosophical martyrdom). But the more important question that one must now ask is *how* did Socrates successfully execute his philosophical-martyrdom, or perhaps could it be said that he succeeded at all.

Acting is a beautiful form of art. It allows the audience to become empathetic and to live vicariously through the life of another human being. As engaging as the playwright is, the play can only be interpreted and brought to life by the actors that give life to the words being spoken. There are many things that go unnoticed in the production of a theatrical performance, things that nobody sees. To conjure and produce a performance takes rigorous work ethic in every respect. What the audience actually sees is a reflection of the time invested previously during rehearsals. But no amount of rehearsal can amount to what it feels like when the actual performance ensues. Rehearsal is by definition a form of preparation, but it is not actual performance. Philosophizing is almost synonymous in this respect.

Costica Bradatan, author of *Dying for Ideas*, states: "Philosophy begins where writing ends. Writing is rehearsal, dress rehearsal at best, but not yet performance. Philosophy is performance" (Bradatan 11). The way that an actor is expected to embody a character is the same way in which philosophers are expected to embody their teachings, for what they teach are not mere teachings, but a way of living. In a very real sense, for all its paradoxical seemingness, philosophy depends on the very body which it despises. The very intelligence and soul of the human being, depends on the actions that will be carried out by the human who possesses that body. Philosophers have an almost divine duty to execute their beliefs through the body, and in this way, the body acts as a catalyst, a means by which soul and intelligence may express itself in the physical reality of the world. This is precisely why Bradatan says "philosophizing cannot take place in the absence of the body. Any philosophy, then, is 'philosophy in the flesh'" (Bradatan 87).

The specific beliefs and theories possessed by the philosopher become a sort of manual or guidebook that is exemplified for the rest of the world to see, and "their flesh has to become a live inscription of their philosophy," which is what gives it its immense importance to the idea of philosophical martyrdom (Bradatan 86). When we are watching an actor, or similarly, a philosopher, the first thing we do is observe with our senses. We watch what happens, and as our neurons and dendrites begin their synaptic firings at a more rapid pace,

we begin to understand. We transcend the act at hand, and begin to understand the mind and actions of the character. As human beings, we remain slightly impressionable until our last breath, and the performance of an artist can surely influence our minds the same way in which a philosophical martyrdom can. The performance executed by both artist and philosopher has profound effects that extend beyond the individual observing. It reaches out into the depths of societies, countries, nations, and the world. It grabs the world by its neck, and forces the world to look at it, examine it, and learn from it. It demands to be felt.

One of the key components when it comes to theater is the backstage crew. These are the people behind the scenes controlling and influencing what is being seen. In this way, what the backstage crew is to theater, society is to the time period that Socrates was alive. It is important to understand the time frame in which Socrates' death takes place, because the beliefs, customs, and rules of the society influenced the death which Socrates suffered. The difference between the individual and society is often the difference between life and death. During the time of Socrates' life, from 469-399 B.C.E., the city of Pericles' Athens held few political standings, beliefs and customs. Beginning with their beliefs, they were very fond of the ancient Greek gods, and they adored the god Zeus and his siblings.

In *Mythology*, Edith Hamilton explains the significance of the Gods and their creation in a coherent way. The Athenian citizens "did not believe that the gods created the universe. It was the other way about: the universe created the gods. Before there were gods heaven and earth had been formed. They were the first parents. The Titans were their children, and the gods were their grandchildren" (Hamilton 21). The Titans were an awesome, grotesque, giant species first created by Mother Earth. Almost every group of individuals has their own leader. For the Titans, "the most important was Cronus. He ruled over the other Titans until his son Zeus dethroned him and seized power for himself" (Hamilton 22). The story of Cronus, and his dethronement is a rather odd one. He was a power hungry man, and when he learned of his dethronement that was to come by one of his children, he began to swallow them all upon their birth. However, Cronus' wife, Rhea, tricked him one day by handing him a large rock to swallow instead of the actual baby boy, whom she harbored and sent off to live elsewhere. One day, this child, Zeus, came back to Cronus and physically defeated him, forcing Cronus to regurgitate all of Zeus' siblings. Thus, Zeus was a hero from the time he was born. He was the most adored of all of the gods, rightfully so, for he "became the supreme ruler. He was Lord of the Sky, the Rain-god and the Cloud-gatherer, who wielded the awful thunderbolt. His power was greater than that of all the other divinities together" (Hamilton 24). Although Zeus was mighty and powerful, he was mundane in the sense that he could be fooled, as he often was by other gods. He was also a romantic, forever falling in and out of love with women, in a constant state of infidelity with little to no regard for his wife Hera.

The government of Athens in the fifth century B.C. was in conflict with the city of Sparta, and each city frowned upon the governance of the other. In Athens, it was common to learn the skill of rhetoric and to go on to become a litigator, or to participate in political affairs, whereas in Sparta, a male's main goal in life was to become a warrior. The citizens of Athens were beginning to question the extent of their democracy, but their questions never surfaced or were heard the way in which Socrates' questions were heard and considered. It was precisely the questioning, and the form of questioning, that pushed Socrates under the microscope of the Athenian government. It was uncommon for a citizen not to partake in political affairs, and not to share the same beliefs as everyone else, and this is what caused Socrates to

be an outcast from the rest of society—it is what made him especially perfect to be cast.

One of the most renown and important jobs in theater is the actor. This person is the center of attention, has a specific role to play and must perform her task with the utmost exquisiteness. It is the actor's job to know her character, assign that character meaning, embody that character and bring the character's words to life. In this manner, it is necessary to dissect the character of Socrates, and examine the role he played in society. As mentioned before, Socrates was alive from the years 469-399 B.C.E. Throughout his life, he came into contact with a fair share of horrors, and so he was fairly familiar with the concept of death. With his previous role as "a veteran soldier, he has been ready to die more than once in the past. He has survived the plague, the wars and peace, as well as the recent political storms in Athens" (Bradatan 130). But who exactly was Socrates? After Socrates decided to leave behind his political and military affairs, he became a teacher of rhetoric and a persecutor of the wise in his spare time. It wasn't long before the government captured him for his baffling rhetorical arguments and placed him on trial. During his trial at the Athenian court, he compared himself to a "gadfly," but surely this is an unfair judgment, for he should have been known for his exceptional wisdom rather than his persistent questions.

Although he is known for his wisdom now, this was not always the case. In Plato's *Five Dialogues,* Socrates speaks of his friend Chaerephon who went to visit the oracle of Delphi, where Chaerephon asked the oracle if anyone was wiser than Socrates—a question to which the oracle replied "no." Socrates was a little perplexed at this, and he began to ask himself questions, such as "whatever does this god mean? What is his riddle? I am very conscious that I am not wise at all; what then does he mean by saying that I am the wisest? For surely he does not lie" (Plato 26). These were the questions that haunted Socrates for some time, but they marked his journey as a wise philosopher who would go on to discover the extent and truth of his wisdom. He began to go around and question people who he thought to be wiser than him. He found that each would contradict himself and not be as much of an expert as he thought he was. The most humorous example he gives is that of a poet he came across on the street, and when he asked the poet to explain his work, he found that "almost all the bystanders might have explained the poems better than their author could" (Plato 27). He continued this pursuit of questioning the wisest, and eventually he realized that the oracle was, in a covert way, correct about his level of wisdom. While questioning another man, he realized "he thinks he knows something when he does not, whereas when I do not know, neither do I think I know; so I am likely to be wiser than he to this small extent, that I do not think I know what I do not know"—and that is indeed a form of wisdom (Plato 26).

Socrates became very contemptuous for the body, professing its impotency and exploiting the importance of nurturing the soul. He held contempt for those in Athens who correlated "wealth" with things obtained by the body, such as honors, reputation and money. Socrates says: "Wealth does not bring about excellence, but excellence makes wealth and everything else good for men, both individually and collectively" (Plato 34). His contempt for the body, and search for wisdom, truth and nurturance of the soul is what makes him hold the soul at the top of his priority list. He encourages a continuous quest for wisdom, for the quest for only worldly possessions is an unexamined life, which, according to Socrates, is the worst life that one can live, "for the unexamined life is not worth living" (Plato 41). To ask his jurors for forgiveness on the day of his trial would have deeply pained him, and death seemed like a more viable option to him, and he made that point when he chose to die.

His reason being that "no matter how much he is afraid of death, he is even more afraid of living an unworthy, un-Socratic life" (Bradatan 131). These are the ideals that Socrates held up to the highest regard throughout his life, and they are ultimately the reason for his death.

As the curtain rises, Socrates' real performance begins with him at his trial. He is accused of corrupting the youth and disbelieving in the gods that everyone else believes in. They believe that Socrates is an atheist, but he isn't; in fact, he's merely a monotheist living in a polytheistic society. In his trial, Socrates tries to prove himself innocent, not by refuting their claims, but by trying to shift the perspectives of the jury through rational, logical argument. Sad to say, he fails in doing this, but the judges offer him a decision that shapes the life of Socrates. They offer him a chance to survive by asking for forgiveness—an offer which Socrates does not accept. By refusing to take this offer, Socrates is, in essence, *choosing* to die. He is given a choice, and he rejects the offer with full consciousness of the impact of his decision, for he states "perhaps one of you might be angry as he recalls that when he himself stood trial on a less dangerous charge, he begged and implored the jurymen with many tears, that he brought his children and many of his friends and family into court to arouse as much pity as he could, but that I do none of these things" (Plato 38). This is one of the most paramount decisions that Socrates has made, for it not only leads him to his death, but it is also a part of the larger philosophical-martyr concept that he creates in that instant. It is difficult to say whether Socrates knew that he would be convicted guilty, nevertheless he did seem to have a level of expectancy for the jury's inclination toward his conviction, for he says: "there are many other reasons for my not being angry with you for convicting me, men of Athens, and what happened was not unexpected" (Plato 39). With that in mind, if Socrates knew that he would get convicted, and that it would lead to his eventual death, his goal as a philosophical-martyr from that point on would be to make sure that he dies.

As I mentioned early on, philosophy can only speak insofar as language, but it needs to make something happen in order to prove its power, and so that old saying of "actions speak louder than words" is valid and essential to in a situational context like this, for his death is what will actually allow him to be heard more than his words in the courtroom will. Socrates then secures his position in death's arms by going on to give a long speech and ridiculing the judges and their lives. By the end of the book, we see Socrates presented with many opportunities to flee his misery, and escape his doom. Those opportunities however, are detrimental and contrary to what Socrates is trying to achieve through death: "had Socrates, for example, asked the Athenian court for forgiveness, that single gesture—an 'accidental weakness,' you may call it—would have compromised his entire philosophical project" (Bradatan 32) .And so the philosophical irony begins.

In "Philosophy as Training for Death: Reading the Ancient Christian Martyr Acts as Spiritual Exercises" by Nicole Kelly, she mentions Socrates and a bit of the philosophical workings of his mind. She reminds us that "in Plato's *Phaedo,* Socrates tells his interlocutor Simmias that 'those who philosophize correctly practice dying . . . They are in every way hostile to the body and they desire to have the soul apart by itself alone.' Socrates, in other words, is arguing that philosophy is essentially training for death" (Kelly 731). Although this philosophy is mentioned by Socrates in his trial when he speaks of the "unexamined life" and the mundane worries of honors, wealth and reputation, it is almost the complete essence of irony for the very essence of his death depends on the things which he despises. The whole purpose of "philosophy as training for death" is to understand that "death

not only marks the spiritual separation of soul and body, but it is also the moment at which the soul liberates itself from the passions that are linked to bodily senses" (Kelly 732). This is where the very nature of philosophical martyrdom becomes rather ironic, for I have demonstrated to you the ways in which Socrates despises the body in favor of the soul, and he mocks the jury and public with his scrutiny, yet "if he is to become a martyr-philosopher, *he needs them*. It is up to them [both his body and the public] whether he will be martyred or not" (Bradatan 186). In this way, Socrates did not have much of a choice but to follow the script and accept his death, rather than reject it. For to flee when Crito said he could have bribed the guards or to ask for forgiveness from the jurors would have been contrary to his efforts, "for he could have ended up in limbo, neither dead nor alive—exiled, for example—having to face for the rest of his life the shame of having asked for forgiveness from people he had despised and turned into the butt of his jokes" (Bradatan 134). For Socrates' performance was exquisite, and he faced his death, as in Jaques-Louis David's painting *The Death of Socrates* (1787), with one hand raised in objection to the arguments of life, and the other wrapped around death itself, ready to drink.

David, Jacques-Louis. The Death of Socrates. 1787. Oil on canvas. Metropolitan Museum of Art, New York City

We must consider the way in which Socrates chose to take his leave from life, for "the executioners offer the future martyrs what they need most: a *stage*" and "the profoundly public nature of the martyr's deed raises the issue of acting" (Bradatan 162). Bradatan describes death as the inescapable power that all human beings inevitably face. The execution of philosophical martyrdom is a means of distorting the perception of death. For when death knocks on your door, as it does us all, the only way to take death by surprise is to invite it in and offer it a cup of coffee and cookies. This is the only means by which a human may exercise his control over death, and this is the way in which Socrates understood and embraced his death, making him "the icon of self-mastery" (Bradatan 165).

One important aspect of theater performance is not only the people performing, but the people watching it. For the members of the audience are active participants, and by being recipients of the performance, they are engaging their minds and interacting with their

souls. Unless someone is asleep, they have almost no choice but to be affected by what is happening on stage, and in this case, the audience can be said to be the readers of Socrates' martyrdom, and the performer is Socrates himself. I mentioned previously the very public nature of a performance, and this is precisely why the performances of martyrs are so vastly effective, for their performances are nearly inescapable, for "martyrdom cannot take place in secret, one cannot ask for a 'private viewing' of this type of performance" (Bradatan 161). The very core of this kind of performance relies on its audience, for it is no mistake that "etymologically, 'martyr' comes from the Greek word for witness" (Bradatan 106).

Although the performance does lay in the hands of those that receive it, the impact of the performance is not limited to the receptiveness of its audience, but rather by the very nature of the act of martyrdom. Death is a fear that occupies almost all human beings, and when a martyr—such as Socrates—decides to face death in the utmost brave way, the impact on the audience is profound. The act of choosing one's death is abnormal, and "by overcoming one's natural fear of death—which is accomplished through a commitment to voluntary death—one crosses a threshold and enters a new, radically different space […] by doing what [he] is doing, that person is shattering our existential stability, our belonging in the world, the fundamental presupposition of our everydayness" (Bradatan 99). It is precisely because of their very act of choosing death and inviting death in when it knocks on the door that takes the audience by surprise, for it takes death by surprise also. Death will not be as surprised by this invitation as a human being would, for humans are afraid of death, and death is not afraid of itself. Humans have an innate fear of death that occupies a large part of our human existence, and by being in the position of an audience member, "to experience it is to see the cracks in the fabric of existence," and by seeing these cracks, we in turn, are shaped by it (Bradatan 100). This, perhaps, is what makes the martyr performance so impactful, for it is felt by the audience in an almost indescribable way, and then it is stored in our memory and unconscious.

With all due respects to the actor and the backstage crew, one must give the most applause to the playwright himself, Plato. For if it was not for this person, the show would not exist. This is the most vital role in theater, for the playwright is the inventor of the story to be told. Many have speculated that perhaps Socrates never lived, and he was just an invention of Plato's imagination, but this is not true. Though the implications for such a speculation is very real, for Socrates never published anything himself, but rather we only know of his life through Plato's words. The reason for much of the speculation surrounding Plato's "invention of Socrates" is because Plato was a playwright. But consider this; perhaps he never stopped writing plays. Perhaps "he just changed his approach to playwriting," and instead of writing a script for actors to perform, "he wrote down the play Socrates the actor kept performing before his eyes" (Bradatan 164). For this reason, literature and the act of writing itself is important. For it helps us to record and preserve events and have access to memories whenever we please. The importance in a life such as that of Socrates relies on its narrative and the death which he chose, for without those two aspects to Plato's *Five Dialogues*, Socrates would not have been a man worth remembering today. The narrative and death of Socrates are the essence of his immortalization, but the narrative is what remains of him, and emphasizes the importance of having a narrator to tell a story.

Plato's position as a playwright was much needed in the project of Socrates' immortalization, for his life is "memorable because worth remembering. Memorable because narratable. The unnarratable doesn't really count. As Socrates says—or should have

said—the unnarratable life is not worth living" (Bradatan 169). For the narrator not only displays the character but can also give life to him and alter the character in some ways: "A martyr story may begin its life as a transcript of the trial of a martyr, and later acquire a narrative framework and other legendary accretions" (Kelly 728). One might acknowledge that the death of Socrates was impactful, but one may also fail to realize the pervasive effects of his self-immortalization. This is why one of the most memorable lines in Bradatan's book reads: "Socrates engaged in escalating irony, mocking and laughing, until the moment of his death; apparently that stopped him. But did it?" (Bradatan 198). The answer to that question is no. His "Socratic method" of logical and reasonable arguments to find the truth and make others contradict themselves is still widely acknowledged and used today. He is said by many to be the father of Western-philosophical thought.

So did Socrates successfully execute his philosophical martyrdom? Of course he did. The ways in which he went about accomplishing that is by separating himself from the audience, choosing and performing his death to his utmost capacity, and inviting death to a game of chess with one hand raised in argument and the other hand around a chalice filled with death itself. Perhaps the lesson to take away from Socrates, if not his philosophical arguments and way of thinking, is that to escape death is a hopeless effort, but to challenge death is a worthwhile pursuit.

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Christine Teichman: *"I am the oldest of three children; my brothers mean the world to me. One was considered at one point to be on the spectrum of autism. I graduated high school with an Advanced Regents Diploma and graduated from Kingsborough with my associate's degree in Liberal Arts. I am currently working full time towards my B.S. in psychology while also working part time. My favorite thing to do is read a good book, especially by one of my favorite authors. I chose the topic of ASD to research and discuss because it's one of the most common disorders around today."*

CHRISTINE TEICHMAN

AUTISM SPECTRUM DISORDER

Psychology 24, Spring 2015, Professor Toni Seddio

Imagine being unable to communicate with the people around you that you want or need something. Heartbreaking, isn't it? Most people with Autism Spectrum Disorder are unable to communicate with others--by being misunderstood or not understood at all. This is a daily struggle, especially for children with the disorder. Some may not even be able to hold eye contact while someone is speaking to them, which is demanded in some cultures. When children cannot do this, it is heartbreaking for their parents. This paper will talk about Autism Spectrum Disorder--its symptoms, diagnoses, treatments, forms of support, and everything in between.

Autism Spectrum Disorder (ASD) is a serious neurodevelopmental disorder that impairs a person's ability to communicate and interact with others. The American Psychological Association (ASA) and Diagnostic and Statistical Manual of Mental Disorders-5 (DSM-5) now define ASD as a single disorder that includes other disorders once considered different, such as autism, Asperger's syndrome, childhood disintegrative disorder and pervasive developmental disorder. The term "spectrum" refers to the range and severity of symptoms displayed (Mayo Clinic Staff 2014). This disorder can display restrictive, repetitive and persistent patterns. These behaviors are called "stereotypy" or "stereotypical behaviors." The child could become fascinated by moving objects, or spend more time lining up their toys than actually playing with them. These patterns could be either extreme where they are very noticeable or they could be mild where they are discreet. ASD is an impairment in social and occupational function. Examples of this would be unfocused staring, aimless wandering and interactions that are inappropriate compared to their developmental level.

A child with Autism Spectrum Disorder has trouble reaching everyday milestones that children are supposed to reach. Children with ASD either fail to or are slow to respond to their name or any verbal attempts used to gain the child's attention. The child would fail or be slow to developing gestures like pointing things out to others. A child with this disorder would coo and babble for the first year of life and then stop. The development of the child would be delayed along with their development of language. The children would learn to communicate using pictures as their own sign language. All children show signs of

echolalia, which is when the child repeats words or phrases that they might hear. Children with ASD may only speak in certain words, may speak certain phrases over and over again, and may possibly be unable to combine words into meaningful sentences. The child may use words that seem odd, out of place or have a special meaning to those who have a familiarity with the child's form of communication. Some children will talk at length about their favorite topic but will not allow anyone else to offer a response; they will not notice if the other person reacts indifferently. Until the child is taught how to express how they feel and what they want, they are prone to scream, grab things and to act out. The child will act out because they can't communicate with others yet. If the child becomes aware of their difficulty in understanding others, they could become anxious and possibly depressed. They will not know how to react to certain social situations or not react at all.

A child with Autism Spectrum Disorder will be able to function better if they have a routine that they are able to stick to. Routines could be a source of enjoyment and help with the process of coping with everyday life. Inflexibility about that routine may cause extreme and serious difficulties. It may be extremely upsetting if the routine is disturbed, and this could lead to emotional outbursts. The child might become angry or frustrated. The child could either over-react or under-react. Triggers could be sights, smells, textures and even tastes. The child may not like the way some things feel; it could be the feeling of food in their mouth, or the food's passing to the stomach, and they would refuse to eat because they would be unable to explain the feelings. This would cause a tantrum. If the child does not get enough sleep at night, these outbursts could become more extreme.

The best thing a caregiver could do first for a child with ASD is to get the child screened as soon as possible. Once screened, there is an evaluation team present to help create a plan of action for the child. It is best to ask questions and, if needed, advice from this team. This leads to planning a course of treatments and interventions. The caregiver is the one to set up the routine schedule along with a sleep schedule. An example of a simple routine would be in the morning to shower, eat breakfast, get ready for the day, possibly go to school, come home, watch favorite television shows, have dinner, and then bedtime routine.

According to the National Institute of Mental Health (NIMH), some parents still believe that their children will become disabled if they are given certain vaccines at a young age. At two years of age, ASD symptoms begin to appear. It just so happens that vaccines are given starting at that age. It was thought that Autism Spectrum Disorder was caused by Thimerosal, which was a mercury-based chemical once added to some vaccines to extend shelf life. Although Thimerosal has not been given to preschoolers since 2001, the number of children that are diagnosed with ASD is increasing. As of 2010, studies have not found a link between vaccines and autism (NIMH).

There are two possible causes for ASD, genetic or environmental. Genetics, however, do not determine the disorder (Seddio 2015). In a case with a set of identical twins, they have the same genetic make-up. If one were to have ASD, then the other would also have a really good possibility of having the disorder. In regards to siblings, if one sibling has the disorder then another sibling has a 35 times higher chance of also developing the disorder. The causes are random and rare, while others are gene mutations. "A gene mutation is a permanent alteration in the DNA sequence that makes up a gene, such that the sequence differs from what is found in most people" (NIH 2015).

According to the NIMH, "In medicine 'environment' refers to anything outside the body that affects health." Environment refers to the air we breathe, the food we

eat, the water we drink and bathe in, even the surrounding fluids such as inside the mother's womb. This is referred to as epigenetics, factors that may affect certain cells. Epigenetics is the study of factors controlling gene expression. They could turn them on and off, or increase and decrease the normal activity presented. An example of an environmental influence that can increase the risk of autism is the age of the parents at the time of conception. This could give us a way to maybe prevent this disorder.

There are two categories in which the symptoms vary. The first is social impairment, which includes difficulties with social communication. Everyday social interaction for children with ASD is difficult. These children often maintain very little eye contact. Children with ASD will rarely seek to share their enjoyment of toys and activities by pointing out or showing things to others. These children will not respond to emotional cues in human interaction because they may either not notice or may misread those social cues. Children who do not have ASD may not be able to read the body language of a person with it because what they express might not match up to what they are explaining.

Children with ASD will tend to focus on a person's mouth when they are speaking instead of looking at their eyes. According to the NIMH, studies also show that children with this disorder are drawn to repetitive movements linked to sounds. These children will have a problem understanding another person's point of view. Another symptom is repetitive and stereotypical behavior. This behavior is first noticed by the parents. The parents will compare their children's actions and behaviors to that of other children. By the child's first birthday, they will become overly focused on certain objects, and will rarely make eye contact with another person. The child will fail to engage in typical back-and-forth play and babbling with their parents. Another symptom would be that by the second or third birthday, the child becomes withdrawn.

There is a two-stage process of diagnosing a child with ASD, according to the NIMH. The first stage involves general developmental screening during wellness check-ups with the pediatrician. The second stage involves a thorough evaluation by a team of doctors and other health care professionals with a wide range of specialties. If the child is thought to have Autism Spectrum Disorder, the earliest time to diagnose this is at the age of two, which is when children learn to talk, play and interact with others. Some parents may believe that their child will simply "catch up," but to just wait and see can risk the loss of available time for the best chance of improvement. To develop these skills in delayed areas, the child will need extra targeted help.

Early intervention exists as a form of treatment. The earlier the intervention, the more the child benefits from it. Early interventions have a few key features. This process provides the child with focused challenging learning activities that are at the appropriate developmental level. These activities are conducted 25 hours a week, 12 months a year. The child would be placed in a smaller specialized classroom, or an inclusive classroom. Intensive behavioral therapy during the toddler years would help improve the child's cognitive and language skills. This allows the child to have one-on-one time with a class therapist, who would be able to measure the child's progress and tweak their program if needed. Early intervention provides special training for the parents and the families. The children are provided with encouraging activities that would help them reach certain learning goals. This could help improve their IQ, language and everyday functioning skills. The child would need clearly defined boundaries to avoid distraction. By using a specific curriculum, the child would improve their language

skills, self-help and school readiness skills, while challenging behaviors would decrease.

Several types of support are available for children with Autism Spectrum Disorder: adaptations, accommodations, and modifications can be made to help the child succeed. Smaller classrooms or inclusion classes are one kind of support that help teach communication and social competence. This provides the availability to communicate outside the classroom setting. The children would be able to practice social skills with role play (Fukunaga, Simonelli and Sperry). The individual education plan goals of the students would be incorporated in how to teach lessons. The children would be given the opportunity to gain their own independence.

Other support includes services such as occupational therapy (OT), physical therapy (PT) and speech. Another service would give the children headphones if they needed audio support. Students will do better on exams with time extensions given in individualized education programs (IEPs). In inclusion settings, children usually have a different curriculum and promotional criteria than a general class would have. Treatment and Education of Autistic and Related Communication Handicapped Children (TEACCH) is another kind of support provided to those with ASD. This program offers structured teaching in an inclusion classroom or special education classroom. This way of teaching helps the student to overcome organizational deficits and to respond more appropriately to their environments. TEACCH has a special set of elements required to use this program, such as the layout of the classroom. Areas for specific activities need to be clearly marked to eliminate distractions (e.g. individual work, group time, transitions, technology and free play). Children with ASD should have visual schedules to help with time management and building routines. For children with ASD who have problems communicating, visual aids should be available in the classrooms. A curriculum should be made that involves the parents and the families to help children develop these skills. The curriculum should be focused on development, which includes chronologically appropriate activities with importance placed on developing communication, play, social skills and academics. The child's interests and motivations should be incorporated into the curriculum.

I work at a supermarket alongside people who have disorders. Some of them show characteristics of ASD. One man repeats himself over and over again about a time he went on a cruise. He can go on and on about how he's planning to go on another one, but if a customer goes to ask him about it, he ignores the customers most of the time. One man says things that he doesn't realize make others uncomfortable. Once he made a comment that made a woman really upset. I happened to be standing near her so I heard the entire encounter. He tried to apologize to me--he hadn't realized what he had said was wrong. I had to explain to him that it was inappropriate and he needed to apologize to her instead.

A young woman who is maybe a few years older than I shows some of the major symptoms of ASD. While standing at the bagging area, she tends to rock back and forth and mumbles random things while she bags. It seems as if she is in her own world and talking to herself on most days. One day I was placed as a cashier on a register with her as my bagger. A man came on my line and began to verbally assault me, yelling and cursing at me--just downright being a miserable person – all because of a miscommunication with his payment method. I wear my emotions on my sleeves most days, so when I became distraught, I began to cry because I highly dislike being yelled at. This young woman was the only employee to care. She didn't seem to know why I started crying; she just asked, "What's wrong?" She then came to where I was standing to comfort me by telling me, "It's going to be okay," all while rubbing my

back. It took a lot to finally calm down, but I am still beyond amazed that she didn't even know what was wrong, but at the same time, she was the only one who cared.

When I was younger, my little brother was tested for a variety of things, autism being one of them. He saw several doctors, and each one had their own diagnosis. When the family would go to the store and my little brother would walk away, we would call his name, but he would never respond: "I'm over here, Mommy." He wouldn't answer to his name and we would panic thinking he had been taken or had gotten hurt. We would run around to find him. Even today he doesn't respond for the first time we call him. As we grew up, we saw my cousins a lot and we didn't understand why my little brother seemed so different. I understand why my mother sheltered my brother, but now he has grown up. He still shows characteristics that remind me of autism symptoms. Due to the difference of doctors' opinions, my brother was only diagnosed as autistic by one doctor. As he grew older he would show the tendencies, but he received speech therapy and occupational therapy, which seemed to help. For years, my mother fought for a paraprofessional to help out, but to no avail. However, when my brother became a high school freshman, he finally got one.

The earlier that a diagnosis for Autism Spectrum Disorder is made, the earlier the treatments and support can begin to help the child. These children shouldn't have to suffer a long time, and they deserve all the help that can be provided. Each case is different due to the wide range and severity of the symptoms displayed. Support that is given early on and continuously can help these children to be the best they can be in their situations.

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Kingsborough's "Swanny Beach" by Almaza Abdallah

Jorge Lopez: *"I am currently studying Biology aiming to end up at NYU for graduate school. I am very interested in neuroscience and physics, so most likely I will get a Ph.D. in neuroscience. However, I will still take the MCATS just for fun. My ultimate goal is to contribute to the science community and to society in order to take humantity a step further in its development and understanding of itself."*

JORGE LOPEZ

DESIGN AND IMPLEMENTATION OF, AND QUERIES ON, A DATABASE OF AN INVENTORY OF BIRDS IN THE ENVIRONS OF THE KINGSBOROUGH COMMUNITY COLLEGE CAMPUS

Biology 21, Fall 2015, Professor Mary Theresa Ortiz

Abstract

Over the past three years, students have been collecting data on the birds at the Kingsborough Community College campus as part of an ongoing research project. These data include my own observations. In addition, analysis of all of the collected data thus far is being done in order to determine possible patterns of bird migration on the campus. Using Excel, organization of all of the gathered data was done by creating a database containing four tables. The first table contains information on, and descriptions of, all the bird species found at the Kingsborough campus. The remaining tables contain bird population data from three locations on the campus. Preliminary results reveal 39 species of birds have been identified in the environs of Kingsborough Community College, with Herring Gulls the most populous species on the campus. The data show an increase in different species of birds, not just Herring Gulls, making the Kingsborough campus more and more competitive as a rest stop for migrating birds. Through the design and implementation of a database containing three years of information on the birds at Kingsborough campus, extraction of information from the database may reveal population trends, and perhaps indicate any ecological implications for the campus environment.

Hypothesis

Development and implementation of, and queries on a database of an inventory of the different bird species at Kingsborough Community College will reveal population trends.

Materials

→ Pen/ Pencil
→ Notebook

→ Laptop
→ Cellphone
→ MS Excel software

Method

At the Kingsborough Community College campus I observed the different types of bird species found at three locations, Jamaica Bay, Sheepshead Bay, and Rockaway Inlet, for 15 minutes at each location once per week over the course of 10 weeks. I also recorded the weather and the tide conditions. My observations started on September 10, 2015, and they will carry out over to the next semester as part of a bigger project. However, for the purpose of this paper, the observations ended on November 12, 2015.

Using MS Excel, I organized all the data by creating four tables. The first table contains information about all the bird species observed during the 2013-2015 period. It includes their scientific and common names, along with their physical traits. The second table contains data about the bird populations at Sheepshead Bay. The third table contains data about the bird populations at Jamaica Bay. The fourth table contains data about the bird populations at Rockaway Inlet. The last three tables also contain data on the weather and tide conditions because they are important factors for migrating birds with respect to feeding, resting, etc.

The observations started in 2013, where students gathered data for a period of 10 weeks during fall at the three locations. For 2014, students gathered data during summer and fall. Lastly, for 2015, students also gathered data in winter, summer and fall. However, the fall data have not been included here as they were not yet available at this writing.

Results

A) After organizing three years of information on the species of birds found at the Kingsborough campus, it was determined 39 bird species were observed and there have been five species that are most populous on campus: the Thayer's Gull, Brant Goose, and the Great Black Backed Gull have dominated the Rockaway Inlet area. The Mute Swan has dominated the Sheepshead Bay area. Lastly, the American Herring Gull has dominated all three sections of the campus. Rockaway Inlet was the most populated area.

B) TABLES OF BIRD POPULATION DATA FOR 2013-2015 (See Appendix 1)

C) TOP 5 MOST POPULOUS BIRDS FOUND AT THE KINGSBOROUGH CAMPUS

Thayer's Gull *(Larus thayeri)*

The Thayer's Gull is a high Arctic gull that is found mainly on the Pacific

"Thayer's and Herring Gulls." John Rakestraw. 7 Feb. 2011. Web. 7 Dec. 2015.

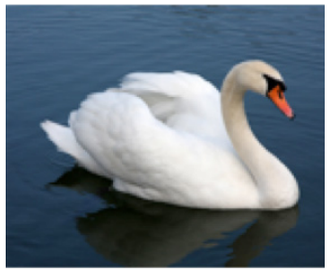
coast, which is why it is surprising to see them here at Kingsborough, and it's more surprising to see them as one of the most dominant birds on the campus. They have a variety of habitats, including coastal beaches and estuaries to inland garbage dumps and lakes. Vagrants are known to inhabit the east coasts of North America. Thayer's Gulls have a red dot at the end of their yellow beaks. They have large blue and white wings. These gulls have pink webbed feet and gray and white rounded heads. There are an estimated 6,300 pairs, one of North America's least common gulls.

Brant Goose *(Branta bernicla)*

"Pictures and Information on Brant Goose." Pictures and Information on Brant Goose. Web. 8 Dec. 2015.

This small goose breeds in the high Arctic tundra along both east and west coasts of the United States. The Brant Goose on the Atlantic has a lighter feather color than the Brant Goose on the Pacific. That is why at some point, they were thought to be two different species. The Brant Goose of the western coast has black feathers. The eastern lighter feathered Brant Goose has a stable population while the west coast Brant Goose's population has been decreasing and has become a conservation concern. Brandt geese visit the Kingsborough campus for migration purposes only. They migrate in large numbers, and that may explain why the Brant Goose has become one of the top 5 dominant species at the Kingsborough campus.

Mute Swan *(Cygnus olor)*



"Our Animals - Mute Swan." See Mute Swan. Web. 8 Dec. 2015.

This elegant bird seems very peaceful but, in reality, its behavior is very aggressive. Its long neck is curved into an "S." They spend most of their time floating on water. They get their food from underwater vegetation from shallow water. Because of their aggressive behavior and their appetite, they often affect the local ecosystem by displacing native birds. They are native from Eastern Europe, but have become one of the most populous species in the north eastern states. Their population keeps on increasing, and that will alter the various northeast ecosystems, because Mute Swans are difficult to manage.

Great Black Backed Gull *(Larus marinus)*

"Great Black-backed Gull Songs and Calls." - Larkwire. Web. 8 Dec. 2015.

The Great Black Backed Gull is the largest gull in the world, and it is famous for its powerful build and its powerful attitude. They constantly fight with other birds for food, and sometimes even hunt them in the struggle. Adults have broad black wings, a white head, and a big yellow beak with a red dot. There has been a dramatic increase in population of these birds beginning in the 1900s in North America. Especially between 1926-1965, their population has increased by 17%. Today, they are responsible for the decrease of the American Herring Gull population because both gulls are constantly competing with one another for resources.

American Herring Gull *(Larus argentatus)*

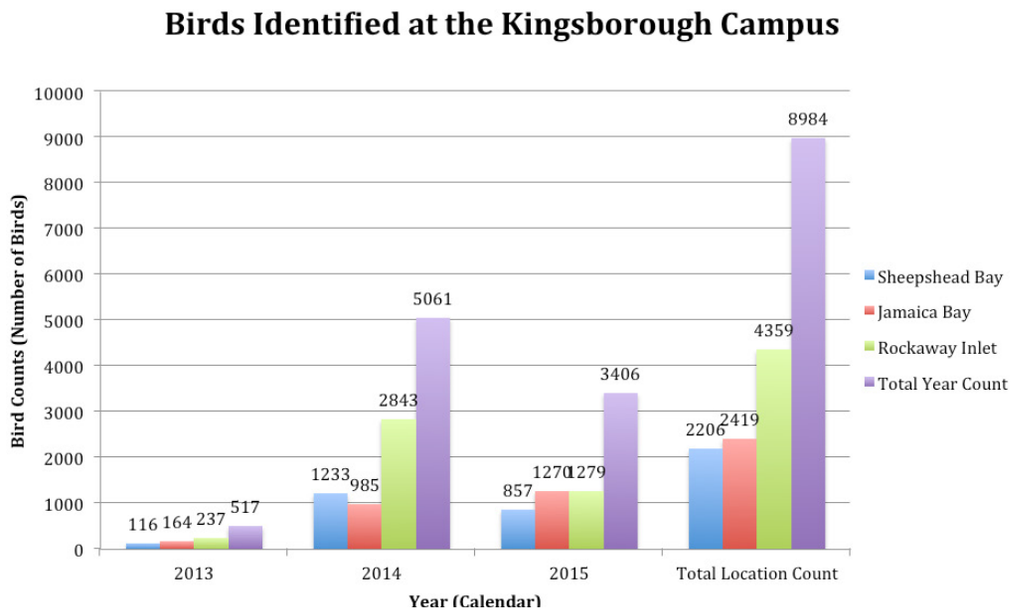
"American Herring Gull" American Herring Gull Web. 8 Dec. 2015.

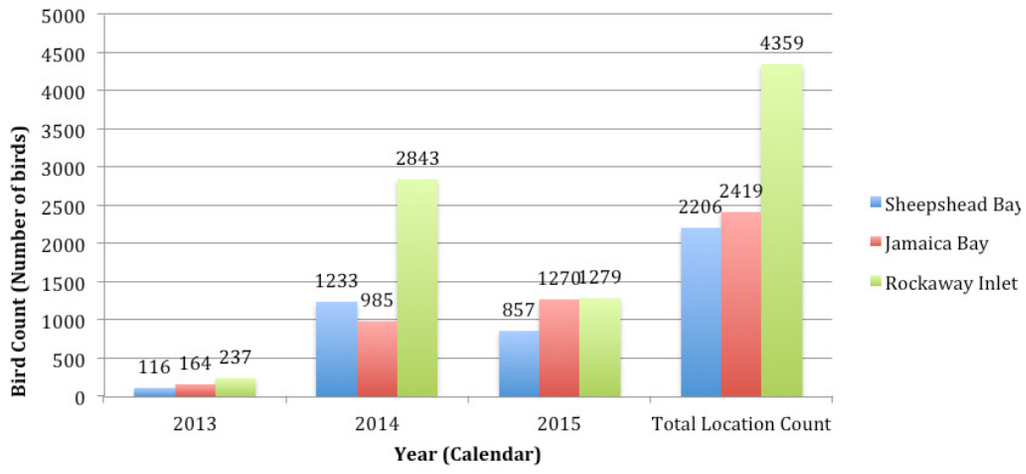
This species is the most abundant bird found at the Kingsborough campus. This isn't surprising because, through the entire region of North America, the American Herring Gull is the alpha bird. They are gray and white, with pink webbed feet, with a yellow beak. There is a red dot at the distal end of the beak. They are also the most familiar gull in North America since they are not just found on both west and east coasts, but throughout the continent as well. During the 1980s the Herring Gull population was estimated at greater than 100,000. However, that number has been decreasing due to competition from the Great Black Backed Gull. Nonetheless, the American Herring Gull is still the most populous among the gulls.

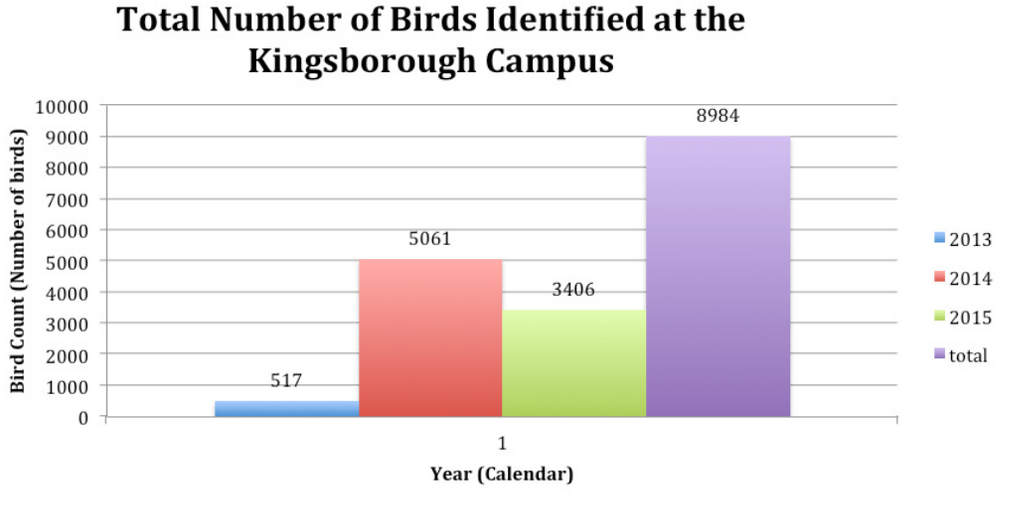
D) Graphs

These bar graphs show the total number of birds that have occupied the three different locations on the campus. You can clearly see that the area with the most bird population is Rockaway Inlet.

Discussion







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The campus environment has been most populated by five species. The American Herring Gull, Brandt Goose, Great Black Blacked Gull, Thayer's Gull and the Mute Swan have been the most populous bird species on the campus over the past three years (2013-2015). Of the three sections of the campus, Rockaway Inlet has been the most populated. Four out of the five dominant species have inhabited that part of the campus. The graphs show an increase in bird populations since 2013. Although not of all of the 2015 data have been included, it appears that the bird population of 2015 should be greater than the previous year. During the first year of the observations, the data collected were limited because the project began in the fall. The 2013 data show Rockaway Inlet as the most popular place for birds, beating Jamaica Bay by 73 birds. Sheepshead Bay was the least populated area with just 116 birds. As we can see, the difference between the three areas was not that great.

For the year 2014, however, Rockaway Inlet was more populous than the other two locations by over 1000 birds. But, in 2014, the least populated area was Jamaica Bay. As previously stated Rockaway Inlet was the most populated area on campus; however, during 2015, the total was cut in half compared to the previous year. Also, Sheepshead Bay had the least populated area with just 857 birds. On the other hand, the remaining locations, Rockaway Inlet and the Jamaica Bay area, had almost the same amount of birds. Nonetheless, the Rockaway Inlet area is still the most populated area in the Kingsborough campus, while Jamaica Bay and Sheepshead Bay compete for second best. Since Rockaway Inlet is the beach area of the campus, it attracts more birds. More people go to that area, and they leave behind garbage and other food sources, which may attract more birds. The birds may associate people with food; that is why they may stay in the vicinity of where people go.

The Kingsborough campus isn't just a temporary stop during migration. It is the habitat of some of the top five populous birds previously mentioned, such as the Thayer's Gull, Great Black Backed Gull, and the Brant Goose. All three sections of the campus are a habitat to the birds, especially Rockaway Inlet, probably because of the effect people have on the ecosystem.

Conclusion

My hypothesis was supported because the tables and graphs I created showed an increase of bird populations from 2013 to 2015. The tables and graphs also showed that five birds have become regulars at the Kingsborough campus being the most populous species. The Thayer's Gull, Brant Goose, Mute Swan, Great Black Backed Gull, and the America Herring Gull have been identified as the most populous. Rockaway Inlet has become the most popular place for birds, and perhaps the other two regions lack the necessary resources to attract enough migrating birds. Nonetheless, the three sections of the campus have become habitats for some of the birds. But, the most popular habitat is Rockaway Inlet, perhaps because of the beach area, and that attracts more birds. There are more people present at the KCC Beach at Rockaway Inlet, and birds may associate people with food.

Future work is needed to further identify bird trends and possible ecological affects at Kingsborough Community College.

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CLICK HERE FOR APPENDIX 1
(TABLES OF BIRD POPULATION DATA FOR 2013-2015)

Estefania Galarza: *"While born in Ecuador, my mind, spirit, and heart are American because I grew up embracing the deep-rooted ideal of freedom. I have studied at Georgetown (Political Science), Syracuse (Law), Harvard (Macroeconomics), and New York University (French and Mandarin). At Kingsborough I am the co-founding president of an honors society. I am coordinating a National March to Washington, D.C., on immigration reform. I continue onward in my education with the determination to impart economic knowledge and help improve society."*

ESTEFANIA GALARZA

WIDER THAN THE WEB

English 24, Spring 2015, Professor Eben Wood

I was always just nine digits away from freedom. The unalienable rights of life, liberty, and the pursuit of happiness did not apply to aliens like me. Of course, at the age of five I did not know this. Rather, I learned to embrace the American sprit before I could even grasp the English language. I grew enamored of America's history before I could understand that I was of foreign citizenship, and I fell in love with "freedom" before I realized the limited freedom I actually had. While the triumphant fights for freedom that oozed from American history books captivated me, reality would later disenchantingly show me that freedom is often elusive. One place where a person is free, as I have learned, is in the expansiveness of the mind and memory. With freedom usually constrained in the physical world, it becomes necessary to protect this internal (cognitive) freedom. When such freedom is restricted or controlled in a way that it detracts from happiness, the result should be to issue a declaration of independence.

Patrick Bateson, Steven Rose and Ulric Neisser issue their own declarations to do away with authoritative parameters that infringe on a person's cognitive freedom. In "Memory and Evolution," Bateson delves into the study of biology to liberate humanity from genetic tyranny and instead empower humans through their cognitive capacity. In "Memories Are Made of This," Rose takes memory out of the controlled environment of a lab and away from confines of the scientific method. In "Memories with a Grain of Salt," Neisser disassociates memory from inflexible metaphors and instead endows it with a freer one. In recent times, there has been a desperate urge to reduce cognitive ambiguity, but at times it is best to let the mind be, in Emily Dickinson's words, "wider than the Sky," and let the person be free in its indefiniteness when, in the course of human events, it indeed becomes necessary to dissolve any bands that limit this freedom.

In "Memory and Evolution," Bateson dissolves the once-popular Darwinian belief in biological evolution: "genes, being immortal, are drivers of change" (Bateson 68). This belief subjugates every living organism to the dictatorship of genetic material. To say that genes inspire a gazelle's ability to fly into the air in order to avoid predators is unlikely. Also improbable is that genes cause a cheetah to decide that chasing gazelles that leap into the air is futile. In both cases, change in their behavior (the need to jump into the air or refusal to nonsensically chase fleeing prey) is more likely due to the remembering of past experiences rather than genes. Furthermore, considering how the hominid line has doubled the size of its brain in the past two million years, it becomes harder to believe that genes have been single-handedly responsible for this evolution of cognitive capacity. Where was humankind in all this? Did the human species truly become a superior one just because of genetics?

According to Bateson, all living things (from gazelles to cheetahs to human beings) undergo evolution because of the innate capacity to learn from experiences and store these experiences in the memory. Memory, he says, is "experience represented in the nervous system" (Bateson 68) that allows each generation to profit from it and ultimately evolve. In exalting memory as an indispensible asset to humans, Bateson discredits genetic predestination and, in an empowering manner, argues that learning (especially through play) increases "the cognitive tool kit available for the young animal" (Bateson 78) or human being!

In "Memories Are Made of This," Rose diligently sets out to dissolve the scientism that memory has been subject to. Before doing so, however, Rose acknowledges that experimental sciences have provided impressive quantitative insight regarding memory. For example, in the short two seconds that it takes to reach a decision based on past experience, there is a flurry of brain activity; the visual cortex becomes active within 80 milliseconds, the site of memory storage within 300 milliseconds, the area associated with speech within 500 milliseconds, and finally the area associated with decision making becomes active within 800 milliseconds. Perhaps more impressive (and yet more questionable) is the calculation, made by computational neuroscientists, "that the hippocampus can store some 36,500 memories" (Rose 64).

Despite these impressive scientific findings, however, Rose, a neurologist himself, thwarts the belief that science can explain *all* aspects of memory. Experiments and studies, he says, operationalize memory and "there are limits to the types of answers they can provide" (Rose 58). He further sates that memory involves more than synapses, nerve cells and brains; it involves emotion and even hormones produced outside the brain; in essence, it involves the entire being. Aside from this, I ask: what can the lab experiments of Rose, Eric Kandel, and B. F. Skinner performed on chicks, slugs, and dogs, respectively, really tell us about human memory? It seems far-fetched to translate these results considering that human cognitive capacity is far greater than that of other species. The absurdity of mathematizing human memory storage, as if it were that of a computer, and equating animal memory to human memory is unrealistic, if not degrading. By urging the ingenious experimenter to step out of his lab, Rose calls for the need for a unadulterated memory, the same kind that philosopher, poets, and novelists (unlike their empirical counterparts) speak freely of.

In "Memory with a Grain of Salt," Neisser urges for the dissolvability of the metaphors that confine memory to clear-cut objects. He refutes prevalent metaphors that liken memory to either the engraved writing in wax tablets, to the fixed image in a photograph, to the recorded sounds on a tape or to the vivid frames on film. He adamantly states that these technological mediums possess that which memory is deprived of: "permanence, detail, and incorruptibility" (Neisser 81). Thereupon, several popular phrases are rendered mute; phrases like "literally remembering something," "photographic memory" and "zooming in on the relevant frames of memories" all of a sudden lose their validity.

Instead he opts for a more free-spirited representation of memory: memory is more

like narrating a story. This metaphor accounts for attributes that other metaphors fail to address about memory: impermanency and inaccuracy. Memory is time-sensitive and as such, "memories grow weaker with the passage of time" (Neisser 85). Take for example, how the recountings made by students the morning after the explosion of the *Challenger* vastly differed from their own recountings three years later, with some even contending that their first account of the event must have been erroneous. More surprisingly is then-president George W. Bush's public account of seeing the first airplane hit one of the World Trade Center towers, an impossibility, of course, since the first plane crash was not broadcast that day. Instead of the accounts being an identical reflection of one another, they take a narrative form. This is why Neisser argues that memories are "stories [that] have lives of their own" (Neisser 88). By providing this alternate similarity, Neisser tears down boundaries forged by metaphors that have crammed memory into perfection.

Imperfect. That is what memory is after all. A memory that is permanent, detailed and incorruptible is not memory, just like a human (to paraphrase Shakespeare) that does not err is not human. The imperfection of memory is not bad, it just is. Thus, any attempt to package memory into perfectly designed metaphors or perfectly controlled environments is only "tempting us to misinterpret the nature of memory" (Neisser 86). It is trapping us "within small boxes, sealed off from everything else that is going on in [our] living, behaving, learning, and remembering organism" (Rose 66). These human complexities, Bateson would say, are relational and therefore cannot be negated.

This by no means suggests the memory should not be studied at all. New technologies such as the functional magnetic resonance imaging (fMRI) and the magnetoencephalography (MEG) have provided great insight into brain activity. Not only have these technologies boosted our understanding of the brain's blood flow and impulses, but also that of conditions like Down syndrome, Alzheimer's disease, schizophrenia and depression. If this understanding leads to the discovery of treatments, then it is a noble cause that science can contribute to. Even the messianic endeavor of the Wayback Machine to "stave off a digital dystopia" (Lepore 14), by storing all memory, seems like a noble cause as well. It is when scientific insights attempt to morph into laws that "are universally applicable as gas laws or gravitation in physics" (Rose 59) that humanity's proclamation for independence should be uttered. It is when the "three towers of computers [that] stand within each niche" (Lepore 18) in the chapel of the Internet Archive try to become our Holy Trinity that humanity must declare its independence.

The truth is, no psychological term, neurological experiment, biological theory or technological advancement will ever dwindle Fanny Price's great awe of memory, satisfy St. Augustine's curiosity of how "memory enables one to envisage colours even in the dark, to taste in the absence of food, to hear in the absence of sound," or convince Emily Dickinson that the mind is not "wider than the Sky." Science and technology so far have provided numbers and limitations, but we, the people, have enough of that in the world we live in. Although elsewhere a person's freedom is restricted, in the mind he or she can freely move about; memory allows for movement in time from present to past and back, and in space from here to there and back.

It therefore becomes necessary to declare autonomy from the perfectly derived paradigms so we can be the living, behaving, learning and remembering beings we are. Bateson, Rose, and Neisser present their own declarations so humanity can be free of rigid metaphors, free of genetic tyranny and free of the scientific method. Let's not be so eager to enslave our irrational

and expansive memories to rational numbers and reductionist experiments. For far too long I was deprived of three unalienable rights because I lacked nine numerical digits. Let me at least keep, I beg, my wider-than-the-sky memory. I declare, as a member of the Net Generation, that I find it necessary to dissolve any bands that limit my wider-than-the-Web mind.

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The essay by this Brooklyn-based artist, aspiring activist and educator is a personal narrative about present-day civil rights movements and how political art generates awareness of pressing social justice issues. It serves as a preliminary study on effective community organizing practices used to initiate social change, reform biased systems and enact federal policies. Upon graduation from Kingsborough, Burke will continue her undergraduate studies as a Studio Art major, minoring in Education. Chat with her on Twitter/Instagram: @reneatoniburke

RENEA TONI BURKE

SEEING JUSTICE: THE CIVIL FIGHT AGAINST POLICE REPRESSION

Art 30, Fall 2015, Professor Caterina Pierre

At the age of fourteen, I discovered that people hear what they see. I was a high school freshman when the World Trade Center collapsed. I attended school that day and remember being confused as to why my city had suddenly ceased operations. Later that afternoon my Global History teacher explained to our class the details of what happened, but even her basic explanation was not helpful to me. That was my first time learning about terrorism, and I just could not fathom how two commercial airplanes crashed into two of the tallest buildings in Manhattan and brought the city to its knees. I did not want to believe it, but after I saw the lopped videos of the towers descending, civilians fleeing from the smog, and eyewitnesses sharing their reports of the great tragedy, I could no longer deny that an act of terrorism happened in my community. The visual reports helped me better understand the magnitude and level of devastation that kind of incident generates. For one, 9/11 changed my life forever. I gradually became more sensitive to social injustices issues emerging around me. In fact, the World Trade Center news footage actually sparked my interest in visual arts and a desire to create artwork that could potentially awaken individuals in the same way those images awakened me. For that reason, I enrolled in the Art and Activism course to enrich my studies as a social justice artist.

I chose Civil Rights as my social justice issue, with a particular focus on racial discrimination and police brutality, because it has been a priority issue in the United States' Blacks and Latino communities. According to Killed by Police, a website that reports individuals killed by U.S. law enforcement, there are approximately 1,100 known police killings in 2015 to date. The reports provide details on each victim's race, gender, age, U.S. state, and a link to news developments. The chilling list includes familiar names like Walter Scott, Freddie Gray, Paul Castaway and Jamar Clarke. Those men were either gunned down or brutally handled by police officers, which led to each of their deaths.

Interestingly enough, a particular name did not make that list. Sandra Bland is the African-American woman that was found dead in a Texas holding cell after she was pulled over by a state trooper for a traffic violation. When the news first broke the Internet, Texas Officials claimed that Ms. Bland committed suicide during her time at the jailhouse, but very few people believed that version of the story. Shortly after, a viral video of her arrest circulated the Internet, and eventually her family filed a lawsuit against the Authorities. "The wrongful-death lawsuit names the Texas state trooper [Brian Encinia], who arrested Bland, the sheriff of Waller County, the Texas Department of Public Safety and two guards at the jail. 'Among other things, the lawsuit accuses the state trooper of depriving Bland of her constitutional rights'" (Perkins, "The Family of Sandra Bland Files Wrongful-Death Lawsuit). An autopsy revealed that she had indeed committed suicide, hence the reason her name is not on the list. However the lawsuit is still open, because even considering that Bland took her own life, there is no legitimate reason for her to have been detained. The situation escalated too quickly.

A similar scenario happened in New York City to Martin "Tito" Perez in 1974. Just like Bland, Tito was arrested at a MTA train station for disorderly conduct and was later found dead at an East Harlem stationhouse, two hours after being arrested. The 25th Precinct New York Police Department claimed his death was a suicide and that police responded "within bounds." Community protestors believed otherwise (N.Y. Committee Against Police Repression 7).

I learned about Tito from the art of Sophia Dawson at the *Power, Protest, and Resistance: The Art of Revolution* exhibition at the Rush Arts Gallery in Chelsea, New York City. The exhibition was curated to inform viewers about various social injustices and to prompt ideas on how viewers may implement change in his or her community.

I had visited several museums in NYC prior to my visit to Rush. I often frequented the Metropolitan Museum of Art, the Museum of Modern Art, the Brooklyn Museum, the Rubin, Copper Hewitt, the Cloisters and even the American Museum of Natural History. Sometimes I would attend due to my own work, but most times I would attend for my enjoyment. The Metropolitan Museum is perfect for ancient and transcultural art pieces, but it is also where my late Uncle Bubba taught me the difference between a Manet and a Monet. I saw my first Jean-Michel Basquiat painting at the Brooklyn Museum, where I then stumbled upon the race-feisty silhouettes of Kara Walker. I attended the Cloisters with my Comparative Religions class to view the tapestries. However, the bulk of my art surveying was due to attending many gallery exhibitions. My most favorite were the Deitch Galleries in SoHo and Long Island City, because they were spacious, quiet, had free admission and a welcoming atmosphere. Before they closed in 2010, I recall spending countless hours there, writing in my journal while absorbing the many creative influences surrounding the room. Galleries tend to be less busy than museums, which allow me to reflect peacefully on the artist and his or her work.

Rush Arts Gallery was completely empty during my visit. The exhibition, divided into two rooms, featured works from twenty young artists on an array of social justice issues, such as racial, economic and environmental. Sophia Dawson's *For Tito: (In Homage to Sandra Bland)*, 2015, was a window-sized, mixed media (plastic) painting that addresses police brutality in the United States. I decided to analyze *For Tito* because it introduces a current event through historical context. Martin "Tito" Perez is the central figure in Dawson's artwork. His face, painted largely in black and beige acrylic paint, towers over two unidentifiable objects, one of which I later discovered is of Sandra Bland. Dawson also gave Perez bright pink angel wings and added a plastic pin to his jacket that reads "No Suicido," which means "No Suicide" in Spanish. It is clear that

the artist views Tito as an innocent angel, protecting or perhaps watching over those who suffered as he did. Presenting both Perez's and Bland's stories in the same artwork emphasizes that Bland was not the first to die in this kind of suspicious way, that indeed this type of thing happens more often than we would like it to. In *For Tito,* Dawson uses a recent incident that was still fresh on everyone's minds to expose the history of police repression in the United States, which seems to be wearily repetitive and eerily predictable.

The pamphlet *Police Repression: The U.S. Government's Answer to the Just Struggle of Oppressed People for Their Democratic and Human Rights* documents several accounts between 1973 and 1978 where people of color were killed by police. The following describes another account that bears resemblance to Eric Garner's death and interactions with the NYPD in 2014:

> Brooklyn's Crown Heights Black community leader, Arthur Miller, was strangled to death by police who choked him for over four minutes, dumped his body in a police car and later drove him to the hospital where he was pronounced dead. Witnesses say Miller had not resisted police but was attacked by 16 cops as he protested the arrest of a younger brother – for driving without a license (N.Y. Committee Against Police Repression 8).

More than thirty years later *choked, attacked, beaten, assaulted,* and *shot* are words still used to describe how police officials interface with everyday and sometimes unarmed civilians. *For Tito* is a spiritual piece that raises serious questions regarding police misconduct in urban communities. Why is it that minorities are consistently abandoned by the system designed to protect them? Who may we, as a people, hold accountable when injustices like this come to light? How could we establish reform?

On October 24, 2015, I attended the "Rise Up October" march against police terror. That was the second march I ever participated in. My first was with the Millions March, which took place on December 13 of last year and instituted the #BlackLivesMatter movement. The Millions March was an overwhelming experience. There were swarms of people surrounding me. I was just one body the middle of hundreds or thousands, but we stood together proudly and demanded criminal justice reform in New York City. As we made it to the Supreme Court building, near City Hall, I knew it was the end of our journey. Our demands dispersed into many conversations, songs, and chants, and little by little marchers packed up their signs and went home. I felt uncertain about the future and if my contribution was impactful enough to make a real difference. Did I march in vain, or had my steps sparked a revolution within the system terrorizing African-American and Latino people? That question visits my thoughts frequently. It is also the reason I debated on whether to take part in "Rise Up October." Eventually, I attended, but only as an observer of the movement. I wanted to reconsider any adjoining factors, like funding, location, and to assess if protest marches are effective or ineffective.

I also followed many other marches by way of the Internet, which affords me opportunities to time- and distance-travel to where protesting, a traditional grassroots organizing technique, has been used to urge for social reform. I have followed the Ferguson March for Michael Brown, the Justice or Else gathering, and even the March on Washington for Jobs and Freedom. My favorite march, however, is the march from Selma to Montgomery, Alabama, in 1965, during the Civil and Voter Rights movement led by Martin Luther King, Jr., because it withstood aggressive confrontations and tribulations before the movement actually achieved success. According to our textbook, "African American

protesters generally followed the Gandhian strategy of protest through non-violence and civil disobedience to the State, a view shared by the Rev. Martin Luther King, Jr., the most important leader of the U.S. civil-rights movement" (Mesch 54), but the group's first attempt was violently interrupted by state and local law enforcement. The exchange was so brutal, history recalls that day as "Bloody Sunday." Marchers, leaders and supporters retreated with their wound, but with every intention to finish what they started. Organizers used that brief time away to strengthen their approach and protect their members.

The Selma to Montgomery march's mission was to ensure that African-Americans, immigrants and minorities were allowed to vote, without any discrimination from the government. Before there was the Voting Rights Act of 1965, it was almost impossible for non-whites to cast a vote. Since local government officials regulated the polls, they held the power to determine who voted, not law. Minorities, then, became an easy target for racial biases; many of whose voters' registration forms were denied for no substantial reason (Lapidus 98). The Selma to Montgomery march showed that African-Americans were ready to be active members of American society. Together, Rev. King, the Southern Christian Leadership Council (SCLC), the Student Nonviolent Coordinating Committee (SNCC), and their affiliates made another attempt before completing a successful march to Montgomery. With the support of President Lyndon Johnson, a U.S. District Court Judge, and the National Guard--whom we would regard as representatives from the government--protestors were able to make history. Several months later, the Voting Rights Act was enacted (Arrow 31-77).

Although addressing a different kind of civil rights issue, just like Selma, "Rise Up October" employed traditional grassroots organizing methods to generate awareness about police repression, also known as police brutality. We marched from Washington Square to Bryant Park. There was something supremely good about this protest; the energy literally transformed me. I started off as an outlier, observing from afar with my camera in tow, but by the time I reached 31st Street, I discovered myself also chanting and raising my fists for justice. The crowd was abundant, but intimate enough to share Sixth Avenue with traffic, utilizing only a few blocks at a time. At some point I ran to the back of the line to estimate how many marchers there were – maybe a couple of thousand. At the front of the line, of course, were our leaders: Dr. Cornel West, Carl Dix, Quentin Tarantino, the mother of James Earl Rivera, Jr. (a Stockton, California, teen killed in police shooting), JusticeLeagueNYC (a social justice movement mentored by the legendary Harry Belafonte), and local musicians Shyvonne and Blood Orange.

Sprinkled in between the leaders and the people were individuals with huge backpacks passing out copies of *Revolution*, a newspaper powered by the revolutionary communist party in the U.S. A woman handed me a copy, the headline of which stated in bold yellow font, "WHICH SIDE ARE YOU ON?"

I began capturing photographs of appealing posters. The organization disseminated free posters to participants that read, "RISE UP! STOP POLICE TERROR!" in bold black and orange text.

Although the "Rise Up October" poster was plain, it stood out among the hundreds of colorful posters, perhaps because it encompassed all the design elements of an effective political poster: "harmonious colors," "large text" and "attractive design" (Gary Yanked 216). Other posters had improvised illustrations of peace signs and raised fists; I even spotted one of a poster gun, "Hands Up! Don't Shoot!".

A series of poster boards, honoring the mothers of police killings victims, circulated among the group. These images were colorful and decorative, which I found to be atypical for political posters. I immediately marched closer to the protestor carrying one to get a closer look. On them were beautiful illustrations of Samaria Rice (mother of Tamar Rice) and Dominica Stanley (mother of Aiyana Stanley-Jones) to name a couple, with spray painted patterns and embellishments.

As attractive as they were, they served as a friendly reminder that terrorism affects more than just the victim; it also affects the victim's family. Rice and Stanley lost their children, who were minors, to police repression.

In retrospect, I notice that most of my photographs were related to women. One image that comes to mind is of a protestor carrying someone who could have

been her daughter on her shoulders. They were chanting together. It is only a coincidence that the young girl to looked at the very moment I snapped the lenses.

I think it is a powerful image for a few reasons. Firstly, it shows us that women too are victims – be it direct or indirect – of police repression. The details about how Sandra Bland died may be unverifiable, but I am sure that her mother is mourning her daughter's death. The same could be said for the fiancée of Sean Bell, or the sister of Michael Brown's sister, Deja. Secondly, it reminds me that it is the adults' responsibility to uplift young people; we are supposed to let them build upon us – stand on our shoulders so they can advance further. Lastly, it displays how profound these events may have a generational impact on the youth. I am always hesitant on whether or not children should attend a protest. Frankly, I do not think it is safe for them. Seeing this young child, however, reminded me that they are a part of this as well and for most participants, their children are the sole reason why they march.

That question, however, confronted me time and time again. As I marched, I could not help but to think, am I marching in vain? How is it, campaign after campaign for matters surrounding racial inequality, minority people are still treated unfairly in comparison to White-Americans? How many more marches must be done for justice to take precedent over biases in our government? It could just be me, but somehow I feel like real progress for African-Americans and minorities, as a whole, has yet to be obtained. Our gains are relatively superficial and barely supersede misconceptions. Let's use the media's perception about us for example. For the most part "Rise Up October" was a peaceful affair, but the next morning The New York Post cover story looked like this – "DISGRACE: Same week a cop is killed, protestors, 'F-you' to the NYPD" accompanied with a photograph of a "Rise Up October" protester "flipping the bird" to an NYPD officer.

Granted, the tension between protesters and police was evidently thick. Some marchers yelled at officers, referring to them as "racist pigs" and Klansmen. It did not help that officers trailed alongside the march, super-attentive and eager to curb any sign of disobedience. At some point a bustle broke out, but it was quickly rectified and we were able to complete our march.

Whenever a Black life is taken or Black people join together in protest, the media chooses

to highlight our fear and rage, instead of our hope and unity. That one protester is not the spokesperson for everyone who marched; his feelings about the NYPD do not represent the sentiments of the movement. Clearly, what seemingly holds us back is deeper than skin color and constitutional liberties. Unconscious biases, the root of discrimination and prejudices, are narratives embedded in the psyche. They are also very difficult to work with. Perhaps we're still reliving the tragedies of our past because we haven't tried new organizing methods.

I will not go as far to say that protesting is an ineffective organizing method, but that protesting alone will not ensure justice for all -- no matter how many times we do it. The Selma to Montgomery march has taught me that protesting is mainly a demonstration. It tells others that we are aware of the issues, whatever they may be, and we're ready for change. However, the real change happens behind the scenes. SCLC and SNCC were very influential in their communities, which attracted to them resources to carry out their mission: access to the National Guard, a protest permit, and photographers, like Moneta Sleet, Jr., to accurately document their journey. Not to mention MLK's rapport with President Johnson basically paved the way for the Voters Rights Act to pass. Needless to say the voters' rights movement had a clear strategy in place, which is one component that seems to be missing at marches like Rise Up October. Since October 24, I have visited the organization's website numerous times -- the updates are infrequent, with little mention about a follow up.

In retrospect, I do not feel that I marched in vain, but I do feel a sense of urgency to finish what we've started. I hope to find actions I can take now, which are proactive and preventative, as opposed to waiting for another alarming death. I don't speak for myself when I say, *We want justice now.*

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SUBMISSION GUIDELINES

I would like to consider for publication any course work, in Honors or non-Honors classes, that have required research or creative development and that a general reader could learn from and enjoy. I ask that students submitting work in specialized studies that aren't accessible to a layperson (including, not to pick on but for instance, physics, chemistry, mathematics, accounting) provide a note explaining to us lay-folk the exercise or experiment at hand.

If a student, even without the specific recommendation of his or her professor, has done work for a class that demonstrates research or an extended creative idea, I encourage him or her to submit it, noting the course and the semester and the name of the professor to whom it was originally submitted. 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.

Write directly to me, Professor Bob Blaisdell, at Robert.Blaisdell@Kingsborough.edu, with the subject line DISTINCTIONS SUBMISSION; provide a short introductory note as well as an attachment of the document. Submit a hard copy, in 12-point type, double-spaced, please, to the Honors House in M-377. I will acknowledge all submissions upon receipt, though the acceptance or rejection note will not arrive until a month after the closing of the submissions period.

The Fall 2016 issue's submission deadline is August 1. Submissions arriving after that will be considered for the Spring 2017 issue (deadline February 1).

--Bob Blaisdell

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JORGE LOPEZ

DESIGN AND IMPLEMENTATION OF, AND QUERIES ON, A DATABASE OF AN INVENTORY OF BIRDS IN THE ENVIRONS OF THE KINGSBOROUGH COMMUNITY COLLEGE CAMPU

BIRD SPECIES FOUND AT KINGSBOROUGH

Scientific Name	Common name
Anas platyrhynchos	Wild Duck/Mallard
Anas Rubripes	American Black Duck
Branta Bernicla	Brant Goose
Branta canadensis	Canada Goose
Calidris minutilla	Least Sandpiper
Charadrius melodus	Piping Plover
Columba livia	Rock Pigeon
Corvus brachyrhynchos	American Crow
Cygnus olor	Mute Swan
Gavia immer	Great Northern Loon/ Common Loon
Haematopus bachmani	Black Oystercatcher
Haematopus palliatus	American Oystercatcher
Larus Argentatus Smithsonianus	American Herring Gull
Larus atricilla	Laughing Gull
Larus californicus	California Gull
Larus Canus	Common Gull
Larus crassirothis	Black Tailed Gull
Larus delawarensus	Ringed Billed Gull
Larus glaucescens	Glaucous-Winged Gull
Larus glaucoides	Iceland Gull
Larus hyperboreus	Glaucous Gull
Larus marinus	Great Black Back Gull
Larus schistisagus	Slaty backed Gull
Larus thayeri	Thayer's Gull
Leucophaeus atricilla	Laughing Gull
Melanitta americana	Black scoter
Melospiza Georgiana	Swamp sparrow
Melospiza melodia	Song Sparrow
Mimus polyglottos	Northern Mocking Bird
Phalacrocoracidae	Cormorant
Phalacrocorax auritus	Double crested Cormorant
Phalacrocorax carbo	Great Cormorant
Phalacrocorax pelagicus	Pelagic Cormorant
Quiscalus quiscula	Common Grackle
Rynchops niger	Black Skimmer
Sterna hirundo	Common Tern
Sturnus vulgaris	European Starling
Turdus migratoris	American Robin
Zenaida macroura	Mourning Dove

SHEEPSHEAD BAY

Year	Group	Course	Day	Date	Time	Week	Common Name	#observed	Weather
2013	SB1	Bio 21	Monday	9/16/13	9:10 AM	1		0	raining
2013	SB1	Bio 21	Monday	9/23/13	11:20 AM	2			sunny
							American Herring Gull	5	
2013	SB1	Bio 21	Monday	9/30/13	9:13 AM	3			sunny
							American Herring Gull	6	
2013	SB1	Bio 21	Tuesday	10/8/13	11:20 AM	4			Rainy/Windy
							American Herring Gull	5	
2013	SB1	Bio 21	Tuesday	10/15/13	7:32 AM	5			sunny
							American Herring Gull	4	
2013	SB1	Bio 21	Tuesday	10/22/13	11:35 AM	6			Sunny/Windy
							American Herring Gull	4	
2013	SB1	Bio 21	Monday	10/28/13	9:07 AM	7			Sunny/Cold
							American Herring Gull	2	
2013	SB1	Bio 21	Tuesday	11/5/13	12:30 PM	8			Sunny/Windy
							American Herring Gull	5	
2013	SB1	Bio 21	Monday	11/11/13	9:17 AM	9			Sunny/Windy
							American Herring Gull	6	
							American Black Duck	12	
2013	SB1	Bio 21	Monday	11/18/13	9:05 AM	10			Rainining/Cold
								4	
2013	SB2	Bio 21	Thrusday	9/12/13	17:22:00	1			Warm
							Herring Gull	4	
2013	SB2	Bio 21	Thrusday	9/19/13	17:18:00	2			Warm
							Herring Gull	2	
2013	SB2	Bio 21	Thrusday	9/26/13	17:19:00	3			Warm
							Herring Gull	2	
							Glaucous Winged Gull	4	
2013	SB2	Bio 21	Thrusday	10/3/13	17:17:00	4			Warm
							Glaucous Winged Gull	4	
2013	SB2	Bio 21	Thrusday	10/10/13	17:13:00	5			Cool
							Great black back Gull	6	
							Glaucous Winged Gull	3	
2013	SB2	Bio 21	Thrusday	10/17/13	16:47:00	6			Warm/Cloudy
							American Black Duck	2	
							Herring Gull	1	

							Glaucous Winged Gull	3	
2013	SB2	Bio 21	Thrusday	10/24/13	16:51:00	7			Cold/Cloudy
							Glaucous Winged Gull	3	
							Great black back Gull	5	
							Herring Gull	2	
2013	SB2	Bio 21	Thrusday	10/31/13	16:43:00	8			Warm
							California Gull	3	
							Glaucous Winged Gull	2	
							American Black Duck	4	
2013	SB2	Bio 21	Thrusday	11/7/13	16:47:00	9			Cool/Windy
							Herring Gull	2	
							California Gull	2	
							Great black back Gull	4	
							Glaucous Winged Gull	1	
							American Black Duck	3	
2013	SB2	Bio 21	Thrusday	11/14/13	16:49:00	10			Warm/Windy
							Glaucous Winged Gull	1	
2014	SB1	Bio 52	Thursday	6/19/14	11:00 AM	1			Sunny
							American Herring Gull	15	
							American Black Duck	2	
2014	SB1	Bio 52	Tuesday	6/24/14	11:00 AM	2			Cloudy/Hot
							American Herring Gull	16	
2014	SB1	Bio 52	Thrusday	6/26/14	15:20	3			Cloudy/Hot
							American Herring Gull	13	
							American Black Duck	2	
2014	SB1	Bio 52	Tuesday	7/1/14	11:00	4			Cloudy/Hot
							American Black Duck	2	
							American Herring Gull	8	
							American Oystercatcher	1	
2014	SB1	Bio 52	Thursday	7/3/14	11:00:00	5			Cloudy/Hot
							American Herring Gull	13	
2014	SB1	Bio 52	Tuesday	7/8/14	15:20:00	6			Cloudy/Hot
							American Herring Gull	14	
2014	SB1	Bio 52	Thrusday	7/12/14	11:00	7			Cloudy/Hot
							American Herring Gull	12	

2014	SB1	Bio 52	Tuesday	7/15/14	11:00	8			Storm/Sunny
							Herring Gull	12	
							Mute Swan	5	
							American Black Duck	2	
2014	SB1	Bio 52	Thrusday	7/17/14	15:20:00	9			Cloudy/Warm
							American Herring Gull	13	
2014	SB1	Bio 52	Tuesday	7/22/14	11:00	10			Sunny
							American Herring Gull	18	
							Mute Swan	2	
2014	SB2	Bio 52	Thrusday	6/19/14	10:50:00	1			
2014	SB2	Bio 52	Tuesday	6/24/14	11:00:00	2			Hot
							Mute Swan	2	
							Great black back Gull	5	
							American Herring Gull	15	
							Gull	4	
							Cormorant	2	
2014	SB2	Bio 52	Thrusday	6/26/14	10:47:00	3			Hot and Cloudy
							Great black back Gull	8	
							Mute Swan	3	
							Cormorant	14	
							American Herring Gull	13	
2014	SB2	Bio 52	Tuesday	7/1/14	10:51:00	4			Hot
							American Herring Gull	4	
							American Herring Gull	5	
							Great black back Gull	3	
2014	SB2	Bio 52	Thrusday	7/3/14	10:55:00	5			Hot
							Small brown bird	3	
2014	SB2	Bio 52	Tuesday	7/8/14	10:30:00	6			hot
							American Herring Gull	5	
							Great black back Gull	8	
							American Black Duck	1	
2014	SB2	Bio 52	Thrusday	7/10/14	10:55:00	7			Cloudy and Breezy
							Great black back Gull	7	
							American Herring Gull	2	
							Great black-back Gull	9	

2014	SB2	Bio 52	Tuesday	7/15/14	10:48:00	8			hot and cloudy
							Mute Swan	20	
							American Black Duck	1	
2014	SB2	Bio 52	Thrusday	7/17/14	10:48:00	9			Hot
							Great black back Gull	4	
							American Herring Gull	7	
2014	SB2	Bio 52	Thrusday	7/22/14	10:58:00	10			Very Hot
							Mute Swan	2	
							American Herring Gull	6	
							Great black back Gull	2	
2014	SB1	Bio 21	Thrusday	9/4/14	16:40:00	1			Sunny/Windy
							Great black back gull	1	
							Thayer's gull	3	
2014	SB1	Bio 21	Thursday	9/11/14	12:40:00	2			Cloudy/Warm
							Rock Pigeon	3	
							Mute Swan	3	
							Thayer's gull	6	
							Great black back gull	4	
2014	SB1	Bio 21	Thrusday	9/16/14	12:40:00	3			Warm
							American Herring Gull	3	
							Thayer's gull	2	
2014	SB1	Bio 21	Thrusday	10/2/14	12:40:00	4			Cool/Windy
							Mute Swan	4	
							American Herring Gull	1	
							Cormorant	1	
2014	SB1	Bio 21	Thrusday	10/9/14	12:40:00	5			Cool/Windy
							Mute Swan	4	
							Thayer's gull	2	
2014	SB1	Bio 21	Thrsuday	10/16/14	12:40:00	6			cloudy/partially rainy
							Mute Swan	22	
							American Herring Gull	2	
2014	SB1	Bio 21	Thrusday	10/23/14	12:40:00	7			cold/light rain
							Thayer's gull	3	
							California Gull	2	

2014	SB1	Bio 21	Thrusday	10/30/14	12:40:00	8			partly cloudy
							Plover	3	
							California Gull	1	
							Mute Swan	5	
							Cormorant	2	
2014	SB1	Bio 21	Thrusday	11/6/14	12:40:00	9			Cloudy
							Mute Swan	3	
							Plover	2	
							Thayer's gull	6	
2014	SB1	Bio 21	Thrusday	11/13/14	12:40:00	10			cold/cloudy
							Great black back gull	2	
							Swan	2	
							Thayer's gull	15	
							American Black Duck	2	
2014	SB2	Bio 21	Thrusday	9/4/14	16:30:00	1			Cloudy
							Thayer's Gull	2	
							Laughing Gall	1	
							Great black back Gull	3	
							Great Cormorant	1	
							Herring Gull	1	
							Ringed Billed Gull	3	
2014	SB2	Bio 21	Thrusday	9/11/14	12:40:00	2			Cloudy
							Mute Swan	3	
							Rock Pigeon	1	
							Great black back Gull	2	
							Herring Gull	1	
							Piping Plover	4	
							Thayer's Gull	3	
2014	SB2	Bio 21	Thrusday	9/18/14	12:40:00	3			sunny
							Canada Goose	1	
							Herring Gull	3	
							Thayer's Gull	1	
2014	SB2	Bio 21	Thrusday	10/2/14	12:40:00	4			Windy
							Great Cormorant	1	
							Mute Swan	4	
							Great black back Gull	2	
							Thayer's Gull	1	

2014	SB2	Bio 21	Thrusday	10/9/14	12:40:00	5			Windy/Sunny
							Mute Swan	4	
							Great black back Gull	1	
							American Herring Gull	1	
							Ringed Billed Gull	3	
							Piping Plover	3	
							Thayer's Gull	1	
2014	SB2	Bio 21	Thrusday	10/16/14	12:40:00	6			Humid
							Great Cormorant	1	
							Mute Swan	10	
							Thayer's Gull	1	
2014	SB2	Bio 21	Thrusday	10/24/14	12:40:00	7			Light Rain
							Mute Swan	8	
							Rock Pigeon	1	
							Great black back Gull	2	
							American Herring Gull	5	
2014	SB2	Bio 21	Thrusday	10/30/14	12:40:00	8			Cloudy/Cold
							Canada Goose	10	
							Great Cormorant	2	
							Mute Swan	6	
							American Herring Gull	3	
							Ringed Billed Gull	1	
							Piping Plover	3	
2014	SB2	Bio 21	Thrusday	11/6/14	12:40:00	9			Raining Cold
							Great Cormorant	1	
							Mute Swan	5	
							Great black back Gull	2	
							American Herring Gull	1	
2014	SB2	Bio 21	Thrusday	11/13/14	12:40:00	10			Cloudy
							Great Cormorant	1	
							Mute Swan	3	
							American Herring Gull	1	
							Rock Pigeon	1	
							Thayer's Gull	1	
2014	Guerrero	CRSP	Tuesday	10/7/14	11:00:00	1			Cool/Windy
							Mute Swan	30	
							Mallard Duck	6	

							American Black Duck	1	
							Canada Goose	8	
2014	Guerrero	CRSP	Monday	10/27/14	9:30:00	2			Warm/ Clear Sky
							Mute Swan	20	
							Brandt Goose	30	
							American Herring Gull	3	
							Great Cormorant	1	
2014	Guerrero	CRSP	Thursday	10/30/14	9:00:00	3			Sunny/ Cool
							Mute Swan	8	
2014	Guerrero	CRSP	Tuesday	11/11/14	12:45:00	4			Sunny/ Cool
							Mute Swan	5	
							Brandt Goose	5	
2014	Guerrero	CRSP	Tuesday	11/13/14	12:00:00	5			Windy
							Brandt Goose	14	
2014	Guerrero	CRSP	Thrusday	11/20/14	15:45:00	6			Cool/Windy
							Brandt Goose	40	
2014	Cheung	CRSP	Tuesday	10/7/14	11:20:00	1			Cloudy
							Mute Swan	27	
							Herring Gull	6	
							Laughing Gull	27	
2014	Cheung	CRSP	Tuesday	10/14/14	11:20:00	2			Sunny/Windy
							Mute Swan	5	
							Herring Gull	5	
							Plover	13	
2014	Cheung	CRSP	Thrusday	10/16/14	11:55:00	3			Raining
							Mute Swan	46	
							Herring Gull	21	
2014	Cheung	CRSP	Friday	10/17/14	11:00:00	4			Sunny
							Mute Swan	22	
							Herring Gull	12	
							Great black back gull	10	
							Great Cormorant	4	
2014	Cheung	CRSP	Monday	10/20/14	14:40:00	5			Sunny/ Cloudy
							Herring Gull	13	
							Great black back gull	11	
							Common Tern	1	

2014	Cheung	CRSP	Friday	10/24/14	11:12:00	6			Cloudy/ Windy
							Mute Swan	2	
							Herring Gull	6	
							Ringed Billed Gull	1	
							Plover	4	
2014	Cheung	CRSP	Tuesday	10/28/14	11:20:00	7			Cloudy
							Mute Swan	2	
							Herring Gull	5	
2014	Cheung	CRSP	Thrusday	10/30/14	13:20:00	8			Sunny/Chilly
							Herring Gull	10	
							Rock Pigeon	2	
							Great Cormorant	1	
2014	Cheung	CRSP	Tuesday	11/4/14	11:20:00	9			Sunny
							Mute Swan	2	
							Herring Gull	10	
2014	Cheung	CRSP	Saturday	11/9/14	14:15:00	10			Cloudy
							Herring Gull	20	
							Great black back gull	4	
2014	Cheung	CRSP	Sunday	11/10/14	11:30:00	11			Clear
							mute Swan	9	
2014	Cheung	CRSP	Thrusday	11/13/14	11:20:00	12			Cloudy/Cold
							mute Swan	11	
							Brandt Goose	10	
							Herring Gull	3	
							Rock Pigeon	2	
2014	Cheung	CRSP	Tuesday	11/18/14	11:54:00	13			Cold/Sunny
							Mute Swan	7	
							Brandt Goose	4	
							Herring Gull	23	
							Plover	2	
2014	Cheung	CRSP	Wednesday	11/19/14	11:20:00	14			Cold/Sunny
							Herring Gull	6	
							Great black back gull	4	
2014	Cheung	CRSP	Monday	11/24/14	14:15:00	15			Cold/Sunny
							Herring Gull	18	
							Great black back gull	5	

							Rock Pigeon	2	
							Great Cormorant	2	
2014	Cheung	CRSP	Tuesday	11/25/14	15:50:00	16			Cloudy
							Brandt Goose	6	
							Herring Gull	41	
							Great black back gull	4	
2014	Cheung	CRSP	Tuesday	12/2/14	11:20:00	17			Cloudy/Sunny
							mute Swan	2	
							Brandt Goose	6	
							Herring Gull	48	
							Great black back gull	4	
2014	Cheung	CRSP	Wednesday	12/3/14	11:54:00	18			Cloudy/Windy
							American Herring Gull	8	
2015	Guerrero	CRSP	Tuesday	2/24/15	17:00:00	1			Windy/ Cool
							Mute Swan	6	
							Mallard Duck	10	
							Rock Pigeon	10	
							American Black Duck	10	
							Canada Goose	7	
2015	Guerrero	CRSP	Tuesday	3/2/15	16:00:00	2			
							Mute Swan	20	
2015	Guerrero	CRSP	Thrusday	3/5/15	16:45:00	3			Cool/ Sunny
							Mute Swan	11	
							Brandt Goose	3	
							Rock Pigeon	4	
2015	Guerrero	CRSP	Sunday	4/19/15	14:30:00	4			Sunny
							Mute Swan	1	
2015	Guerrero	CRSP	Tuesday	4/21/15	16:36:00	5			
							Mute Swan	4	
2015	Guerrero	CRSP	Wednesday	4/29/15	16:50:00	6			Warm/ Clear Sky
							Mute Swan	10	
2015	Guerrero	CRSP	Thrusday	5/7/15	14:33:00	7			Sunny/ Warm
							Mute Swan	2	
							Mallard Duck	2	
							Herring Gull	3	

							European Starling	1	
2015	Guerrero	CRSP	Monday	5/18/15	13:30:00	8			Sunny/ Chilly
							Great Cormorant	65	
2015	Guerrero	CRSP	Thrusday	5/21/15	9:00:00	9			Cloudy/ Foggy
							European Starling	12	
2015	Cheung	CRSP	Wednesday	3/11/15	14:14:00	1			Pleasant/Sunny
							Mute Swan	2	
							American Black Duck	2	
							Herring Gull	11	
2015	Cheung	CRSP	Monday	3/16/15	14:40:00	2			Sunny
							Mute Swan	2	
							Rock Pigeon	1	
2015	Cheung	CRSP	Wednesday	3/18/15	14:14:00	3			Sunny/Windy
							Mute Swan	2	
							American Herring Gull	11	
2015	Cheung	CRSP	Monday	3/30/15	14:07:00	4			Cloudy/Pleasant
							Brandt Goose	42	
							American Herring Gull	17	
2015	Cheung	CRSP	Wednesday	4/1/15	14:14:00	5			Sunny
							American Herring Gull	55	
							Rock Pigeon	1	
2015	Cheung	CRSP	Wednesday	4/15/15	14:14:00	6			Sunny/Bright
							Brandt Goose	26	
							American Herring Gull	82	
2015	Cheung	CRSP	Monday	4/16/15	12:20:00	7			Sunny/Pleasant
							Mute Swan	4	
							Brandt Goose	6	
							American Herring Gull	3	
							Laughing Gull	50	
							Great black back Gull	1	
							Rock Pigeon	1	
2015	Cheung	CRSP	Wednesday	4/22/15	16:10:00	8			Cloudy/Windy
							Mute Swan	2	
							American Herring Gull	20	

							Mallard	1	
2015	Cheung	CRSP	Wednesday	4/29/15	14:14:00	9			Sunny/Warm
							Mute Swan	4	
							Brandt Goose	58	
							American Herring Gull	8	
2015	Cheung	CRSP	Wednesday	5/6/15	14:14:00	10			Cloudy/Pleasant
							Mute Swan	6	
							American Herring Gull	4	
							Rock Pigeon	2	
2015	Cheung	CRSP	Thrusday	5/14/15	10:30:00	11			Sunny/Warm
							Mute Swan	12	
							American Herring Gull	13	
2015	Cheung	CRSP	Thrusday	5/21/15	11:07:00	12			Cloudy/Pleasant
							Mute Swan	9	
							American Herring Gull	13	
2015	Cheung	CRSP	Wednesday	5/27/15	14:14:00	13			Sunny/Windy
							American Herring Gull	19	
							Great Cormorant	1	
2015	SB1	Bio 52	Thrusday	6/18/15	11:00 AM	1			Cloudy
							American Herring Gull	3	
							Mute Swan	7	
							Great black back Gull	1	
2015	SB1	Bio 52	Tuesday	6/23/15	15:00	2			cloudy
							American Herring Gull	4	
							Rock Pigeon	1	
							Mute Swan	1	
							Great black back Gull	4	
2015	SB1	Bio 52	Thrusday	6/25/15	11:00:00	3			Cloudy
							American Herring Gull	15	
							Great black back Gull	2	
2015	SB1	Bio 52	Tuesday	6/30/15	15:00:00	4			Sunny
							American Herring Gull	43	
							Great black back Gull	11	
2015	SB1	Bio 52	Thursday	7/2/15	14:00:00	5			Sunny
							American Herring Gull	50	
							Great black back Gull	4	
							Mute Swan	1	
							North American Oyestercatcher	4	
2015	SB1	Bio 52	Tuesday	7/7/15	15:00:00	6			Cloudy
							Mute Swan	1	
							American Herring Gull	6	
2015	SB1	Bio 52	Thursday	7/9/15	15:00:00	7			Cloudy
							Great black back Gull	1	
							Mute Swan	1	
2015	SB1	Bio 52	Tuesday	7/14/15	11:00:00	8			Rain
							Mute Swan	3	
2015	SB1	Bio 52	Thursday	7/16/15	15:00:00	9			Sunny
							American Herring Gull	8	
							Great black back Gull	6	
							Rock Pigeon	2	
2015	SB1	Bio 52	Tuesday	7/21/15	11:00:00	10			Sunny
							Mute Swan	3	
							American Herring Gull	3	

ROCKAWAY INLET

Year	Group	Course	Day	Date	Time	Week	Common Name	#observed	Weather
2013	RI1	Bio 21	Thrusday	9/19/13	17:27:00	1			Sunny/Windy
							Ring Billed Gull	3	
							Thayer's Gull	2	
							American Herring Gull	6	
2013	RI1	Bio 21	Thrusday	9/26/13	16:22:00	2			Cloudy
							Double Crested Cormorant	2	
							Iceland Gull	3	
							Thayer's Gull	4	
							Great black back Gull	12	
2013	RI1	Bio 21	Thrusday	10/3/13	16:52:00	3			Breezy
							Great black back Gull	8	
							Iceland Gull	1	
							American Herring Gull	12	
2013	RI1	Bio 21	Thrusday	10/10/13	16:45:00	4			Cloudy
							Double Crested Cormorant	1	
							Iceland Gull	3	
							American Herring Gull	11	
2013	RI1	Bio 21	Thrusday	10/17/13	16:40:00	5			Windy
							Thayer's Gull	5	
							Ring Billed Gull	2	
							Great black back Gull	12	
2013	RI1	Bio 21	Thrusday	10/24/13	16:43:00	6			Sunny/Windy
							Double Crested Cormorant	3	
							Ring Billed Gull	2	
							American Herring Gull	8	
						7			Very Windy
2013	RI1	Bio 21	Thrusday	10/31/13	16:34:00		Double Crested Cormorant	1	
							Iceland Gull	4	
							Ring Billed Gull	3	
2013	RI1	Bio 21	Thrusday	11/7/13	16:06:00	8			Brezzy/Cloudy
							Double Crested Cormorant	1	
							Thayer's Gull	4	
							American Herring Gull	7	

							American Herring Gull	7	
							Great black back Gull	11	
2013	RI1	Bio 21	Thrusday	11/14/13	16:50:00	9			Windy/Chilly
							Double Crested Cormorant	2	
							American Herring Gull	6	
							Great black back Gull	7	
2013	RI1	Bio 21	Tuesday	11/19/13	16:04:00	10			Partly Cloudy
							Iceland Gull	4	
							Ring Billed Gull	5	
2013	RI2	Bio 21	Monday	9/16/13	10:10:00	1			Sunny/Cool
							American Herring Gull	6	
							Canada Goose	4	
							Mallard	2	
2013	RI2	Bio 21	Monday	9/23/13	10:10:00	2			Cloudy
							American Herring Gull	5	
							Canada Goose	7	
							Mallard	1	
2013	RI2	Bio 21	Monday	9/30/13	10:10:00	3			Sunny
							American Herring Gull	11	
							Canada Goose	8	
2013	RI2	Bio 21	Monday	10/7/13	10:10:00	4			Sunny
							American Herring Gull	6	
							Canada Goose	3	
							Mallard	1	
2013	RI2	Bio 21	Monday	10/15/13	10:10:00	5			Sunny
							American Herring Gull	4	
							Mallard	2	
2013	RI2	Bio 21	Monday	10/21/13	10:10:00	6			Partly Cloudy
							American Herring Gull	4	
							Canada Goose	5	
						7			Cloudy
2013	RI2	Bio 21	Monday	10/28/13	10:10:00		American Herring Gull	6	
							Canada Goose		

2013	RI2	Bio 21	Monday	11/4/13	10:10:00	8			Sunny
							American Herring Gull	3	
							Canada Goose	2	
2013	RI2	Bio 21	Monday	11/11/13	10:10:00	9			Sunny
							Rock Pigeon	1	
2013	RI2	Bio 21	Tuesday	11/18/13	10:10:00	10			Sunny
							Rock Pigeon	1	
2014	RI1	Bio 52	Thrusday	6/19/14	10:40:00	1			Cloudy
							American Herring Gull	25	
							Common Loon	2	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Tuesday	6/24/14	10:45:00	2			Sunny
							American Herring Gull	15	
							Swamp Sparrow	1	
2014	RI1	Bio 52	Thrusday	6/26/14	10:40:00	3			Sunny/Hot
							Great black back Gull	9	
							American Oystercatcher	1	
							American Herring Gull	21	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Tuesday	7/1/14	10:40:00	4			Partly Cloudy
							Great black back Gull	35	
							American Herring Gull	18	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Thrusday	7/3/14	10:40:00	5			Partly Cloudy
							Great black back Gull	37	
							American Herring Gull	14	
							Common Grackle	1	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Tuesday	7/8/14	10:40:00	6			Sunny
							Great black back Gull	13	
							American Herring Gull	10	
							Common Tern	1	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Thrusday	7/10/14	10:40:00	7			Sunny

							American Herring Gull	9	
							Great black back Gull	28	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Tuesday	7/15/14	10:40:00	8			Sunny
							American Herring Gull	40	
							Great black back Gull	10	
							Black Scooter Duck	12	
2014	RI1	Bio 52	Thrusday	7/17/14	10:40:00	9			Sunny
							American Herring Gull	35	
							Great black back Gull	18	
							Feral Pigeon	1	
							Black Scooter Duck	9	
2014	RI1	Bio 52	Tuesday	7/22/14	10:40:00	10			Sunny
							American Herring Gull	48	
							Great black back Gull	23	
							Black Scooter Duck	9	
							Common Tern	3	
2014	RI2	Bio 52	Thrusday	6/19/14	11:00:00	1			Cloudy
							Black Tailed Gull	32	
2014	RI2	Bio 52	Tuesday	6/24/14	11:10:00	2			Cool/Dry
							Ring Billed Gull	46	
							Black Tailed Gull	8	
							Pelagic Cormorant	1	
							Black Skimmer	2	
							Black oystercatcher	3	
							Least sandpiper	3	
2014	RI2	Bio 52	Thrusday	6/26/14	10:30:00	3			Warm
							Black Tailed Gull	48	
							Pelagic Cormorant	9	
							Ring Billed Gull	2	
							American Oystercatcher	1	
2014	RI2	Bio 52	Tuesday	7/1/14	10:45:00	4			Dry/Hot
							Black Tailed Gull	61	

							Pelagic Cormorant	8	
							Ring Billed Gull	3	
							Common Tern	2	
2014	RI2	Bio 52	Thrusday	7/3/14	10:45:00	5			Cool/Dry
							Black Tailed Gull	50	
							Pelagic Cormorant	7	
							Ring Billed Gull	2	
							Forster Tern	2	
2014	RI2	Bio 52	Tuesday	7/8/14	10:50:00	6			Hot
							Black Tailed Gull	37	
							Pelagic Cormorant	7	
							Ring Billed Gull	3	
2014	RI2	Bio 52	Thrusday	7/10/14	10:48:00	7			Warm
							Black Tailed Gull	43	
							Pelagic Cormorant	2	
							Ring Billed Gull	1	
							Black Skimmer	2	
							Least sandpiper	2	
							Piping Plover	3	
2014	RI2	Bio 52	Tuesday	7/15/14	10:35:00	8			Warm
							Black Tailed Gull	49	
							Pelagic Cormorant	6	
							Ring Billed Gull	2	
							Forster Tern	1	
2014	RI2	Bio 52	Thrusday	7/17/14	10:42:00	9			Cloudy/Dry
							Pelagic Cormorant	7	
							Black Tailed Gull	38	
							Ring Billed Gull	38	
2014	RI2	Bio 52	Tuesday	7/22/14	11:10:00	10			Dry
							Least sandpiper	1	
							Piping Plover	2	
							Pelagic Cormorant	9	
							Forster Tern	1	
							Black Tailed Gull	51	
2014	RI1	Bio 21	Thrusday	9/4/14	12:40:00	1			Sunny

							American Herring Gull	30	
							Cormorant	6	
							Great black back Gull	22	
2014	RI1	Bio 21	Thrusday	9/11/14	12:40:00	2			Sunny
							American Herring Gull	30	
							Great black back Gull	15	
							Black Scooter Duck	5	
							Cormorant	8	
2014	RI1	Bio 21	Thrusday	9/18/14	12:40:00	3			Cloudy
							American Herring Gull	15	
							Great black back Gull	10	
2014	RI1	Bio 21	Thrusday	10/2/14	12:40:00	4			Sunny
							Cormorant	5	
							American Herring Gull	35	
							Great black back Gull	18	
2014	RI1	Bio 21	Thrusday	10/9/14	12:40:00	5			Sunny
							American Herring Gull	40	
							Cormorant	20	
							Great black back Gull	15	
2014	RI1	Bio 21	Thrusday	10/16/14	12:40:00	6			Sunny
							American Herring Gull	24	
							Great black back Gull	18	
							Cormorant	12	
2014	RI1	Bio 21	Thrusday	10/23/14	12:40:00	7			Rainy/Cloudy
							American Herring Gull	10	
							Great black back Gull	7	
							Cormorant	2	
2014	RI1	Bio 21	Thrusday	10/30/14	12:40:00	8			Sunny
							American Herring Gull	35	
							Great black back Gull	22	
							Black Scooter Duck	3	
2014	RI1	Bio 21	Thrusday	11/6/14	12:40:00	9			Rainy/Windy
							Herring Gull	7	
							Great black back Gull	5	
2014	RI1	Bio 21	Thrusday	11/13/14	12:40:00	10			Sunny

							American Herring Gull	50	
							Great black back Gull	35	
							Cormorant	5	
2014	RI2	Bio 21	Thrusday	9/4/14	17:00:00	1			
							American Herring Gull		
							Comorant		
2014	RI2	Bio 21	Thrusday	9/11/14	12:45:00	2			
							American Herring Gull		
							Great Black Back Gull		
							American Black Duck		
2014	RI2	Bio 21	Thrusday	9/18/14	12:45:00	3			
							American Herring Gull		
							Great Black Back Gull		
2014	RI2	Bio 21	Thrusday	9/25/14	12:45:00	4			
							American Herring Gull		
							Comorant		
							Great Black Back Gull		
2014	RI2	Bio 21	Thrusday	10/2/14	12:45:00	5			
							American Herring Gull		
							Comorant		
							Great Black Back Gull		
2014	RI2	Bio 21	Thrusday	10/9/14	12:45:00	6			
							American Herring Gull		
							Great Black Back Gull		
2014	RI2	Bio 21	Thrusday	10/16/14	12:45:00	7			
							Comorant		
							Great Black Back Gull		
							American Herring Gull		
2014	RI2	Bio 21	Thrusday	10/23/14	12:45:00	8			
							North American Oystercatcher		
2014	RI2	Bio 21	Thrusday	10/30/14	12:45:00	9			
							American Herring Gull		
							Great Black Back Gull		
2014	RI2	Bio 21	Thrusday	11/6/14	12:45:00	10			
							American Herring Gull		

							Thayer's Gull		
2014	RI2	Bio 21	Thrusday	11/13/14	15:00:00	11			
							American Herring Gull		
							Thayer's Gull		
2014	Guerrero	CRSP	Thrusday	10/16/14	16:00:00	1			Cloudy/ Windy
							American Herring Gull	13	
							Great black back Gull	3	
							Great Cormorant	5	
2014	Guerrero	CRSP	Friday	10/24/14	11:00:00	2			Sunny
							Laughing Gull	25	
							Great black back Gull	5	
							Great Cormorant	29	
2014	Guerrero	CRSP	Wednesday	11/5/14	14:00:00	3			Cold/ Windy
2014	Guerrero	CRSP	Tuesday	11/25/14	15:00:00	4			Sunny/ Windy
							Herring Gull	10	
							Laughing Gull	15	
							Thayer's Gull	10	
							Great Cormorant	30	
2014	Cheung	CRSP	Tuesday	10/7/14	11:57:00	1			Cloudy
							American Herring Gull	53	
							Laughing Gull	20	
							Great Black Back Gull	26	
							Rock Pigeon	6	
2014	Cheung	CRSP	Wednesday	10/15/14	11:58:00	2			Sunny/ Windy
							American Herring Gull	50	
							Great Black Back Gull	8	
							Plover	1	
							Common Tern	3	
							Great Cormorant	40	
2014	Cheung	CRSP	Friday	10/17/14	11:20:00	3			Raining
							American Herring Gull	28	
							Great Black Back Gull	7	
							Great Cormorant	6	
2014	Cheung	CRSP	Saturday	10/18/14	10:37:00	4			Sunny

							American Herring Gull	25	
							Great Black Back Gull	40	
							Great Cormorant	8	
2014	Cheung	CRSP	Tuesday	10/21/14	14:00:00	5			Sunny/ Cloudy
							American Herring Gull	30	
							Great Black Back Gull	4	
2014	Cheung	CRSP	Saturday	10/25/14	10:50:00	6			Cloudy/ Windy
							American Herring Gull	26	
							Laughing Gull	25	
							Great Black Back Gull	8	
							Great Cormorant	29	
2014	Cheung	CRSP	Wednesday	10/29/14	11:54:00	7			Cloudy
							Brandt Goose	21	
							American Herring Gull	48	
							Great Black Back Gull	10	
2014	Cheung	CRSP	Friday	10/31/14	14:15:00	8			Sunny/ Chilly
							American Herring Gull	51	
							Great Black Back Gull	8	
2014	Cheung	CRSP	Friday	11/7/14	13:38:00	9			Cloudy
							American Herring Gull	51	
							Great Black Back Gull	4	
2014	Cheung	CRSP	Saturday	11/8/14	12:15:00	10			Clear
							American Herring Gull	37	
							Great Black Back Gull	5	
2014	Cheung	CRSP	Tuesday	11/13/14	11:54:00	11			Cloudy/ Cold
							Brandt Goose	11	
							American Herring Gull	60	
							Great Black Back Gull	7	
							Great Cormorant	30	
2014	Cheung	CRSP	Sunday	11/16/14	11:20:00	12			Cold/ Sunny
							American Herring Gull	90	
							Great Black Back Gull	7	
							Great Cormorant	20	
2014	Cheung	CRSP	Monday	11/17/14	11:54:00	13			Cold/ Windy/ Sunny
							American Herring Gull	40	

							Great Black Back Gull	3	
2014	Cheung	CRSP	Saturday	11/22/14	13:40:00	14			Cold/ Windy/ Sunny
							American Herring Gull	20	
2014	Cheung	CRSP	Sunday	11/23/14	16:25:00	15			Cloudy
							American Herring Gull	15	
2014	Cheung	CRSP	Friday	11/28/14	11:54:00	16			Cold/ Windy/ Sunny
							American Herring Gull	40	
2014	Cheung	CRSP	Wednesday	12/3/14	11:54:00	17			Cloudy/ Windy
							American Herring Gull	16	
2014	Cheung	CRSP	Thursday	12/4/14	11:20:00 AM	18			Sunny
							Mute Swan	2	
							American Herring Gull	20	
							Great Black Back Gull	2	
2014	Cheung	CRSP	Saturday	12/13/14	11:20:00	19			Cold
							American Herring Gull	30	
							Great Black Back Gull	1	
2015	Guerrero	CRSP	Tuesday	3/31/15	14:16:00	1			Cloudy
							Ring Billed Gull		
							Thayer's Gull		
2015	Guerrero	CRSP	Wednesday	4/29/15	16:32:00	2			Warm/ Clear Sky
							Brandt Goose	20	
							Ring Billed Gull	20	
							Thayer's Gull	5	
2015	Guerrero	CRSP	Monday	5/4/15	14:00:00	3			Sunny/ Warm
							Ring Billed Gull	8	
							Thayer's Gull	6	
2015	Guerrero	CRSP	Monday	5/18/15	13:30:00	4			Sunny/ Chilly
							Great Cormorant	65	
2015	Cheung	CRSP	Wednesday	3/11/15	13:40:00	1			Pleasant
							American Herring Gull	33	
2015	Cheung	CRSP	Monday	3/16/15	15:16:00	2			Sunny
							American Herring Gull	65	

2015	Cheung	CRSP	Wednesday	3/18/15	13:40:00	3			Sunny/Windy
							American Herring Gull	19	
2015	Cheung	CRSP	Monday	3/30/15	13:37:00	4			Cloudy/ Pleasant
							American Herring Gull	31	
2015	Cheung	CRSP	Wednesday	4/1/15	13:40:00	5			Sunny
							American Herring Gull	32	
							Great Black Back Gull	1	
2015	Cheung	CRSP	Wednesday	4/15/15	13:40:00	6			Sunny/ Bright
							Brandt Goose	25	
							American Herring Gull	17	
2015	Cheung	CRSP	Monday	4/16/15	11:50:00	7			Sunny/Pleasant
							American Herring Gull	19	
							Brandt Goose	6	
							Great Black Back Gull	2	
2015	Cheung	CRSP	Wednesday	4/22/15	15:10:00	8			Cloudy/ Windy
							American Herring Gull	8	
2015	Cheung	CRSP	Wednesday	4/29/15	13:40:00	9			Sunny/Warm
							Brandt Goose	26	
							American Herring Gull	62	
							Rock Pigeon	4	
2015	Cheung	CRSP	Wednesday	5/6/15	13:40:00	10			Cloudy/ Pleasant
							Brandt Goose	7	
							American Herring Gull	13	
2015	Cheung	CRSP	Thrusday	5/15/15	11:07:00	11			Sunny/Warm
							American Herring Gull	37	
2015	Cheung	CRSP	Thrusday	5/21/15	10:30:00	12			Sunny/Pleasant
							Brandt Goose	24	
							American Herring Gull	53	
2015	Cheung	CRSP	Wednesday	5/27/15	13:37:00	13			Sunny/Windy
							American Herring Gull	45	
2015	RI1	Bio 52	Thrusday	6/18/15	10:45:00	1			Overcast
							American Herring Gull	54	
							Ring Billed Gull	10	

							California Gull	16	
2015	RI1	Bio 52	Tueday	6/23/15	10:50:00	2			Partly Clouded
							Rock Pigeon	11	
							American Herring Gull	11	
							Ring Billed Gull	5	
							California Gull	9	
2015	RI1	Bio 52	Thrusday	6/25/15	10:50:00	3			Sunny
							American Herring Gull	12	
							Ring Billed Gull	20	
							California Gull	25	
2015	RI1	Bio 52	Tuesday	6/30/15	10:50:00	4			Sunny
							California Gull	18	
2015	RI1	Bio 52	Thrusday	7/2/15	10:50:00	5			Mostly Cloudy
							Rock Pigeon	7	
							American Herring Gull	18	
							Ring Billed Gull	33	
							California Gull	20	
2015	RI1	Bio 52	Tuesday	7/7/15	10:50:00	6			Mostly Cloudy
							American Herring Gull	11	
							Ring Billed Gull	49	
							California Gull	51	
2015	RI1	Bio 52	Thrusday	7/9/15	10:50:00	7			Overcast
							Rock Pigeon	1	
							American Herring Gull	15	
							Ring Billed Gull	7	
							California Gull	24	
							Cormorant	1	
2015	RI1	Bio 52	Tuesday	7/14/15	10:50:00	8			Overcast
							American Herring Gull	30	
							Ring Billed Gull	15	
							California Gull	20	
2015	RI1	Bio 52	Thrusday	7/16/15	10:50:00	9			Mostly Sunny
							American Herring Gull	12	
							Ring Billed Gull	18	
							California Gull	26	
2015	RI1	Bio 52	Tuesday	7/21/15	10:50:00	10			Mostly Cloudy
							American Herring Gull	21	
							Ring Billed Gull	26	
							California Gull	30	