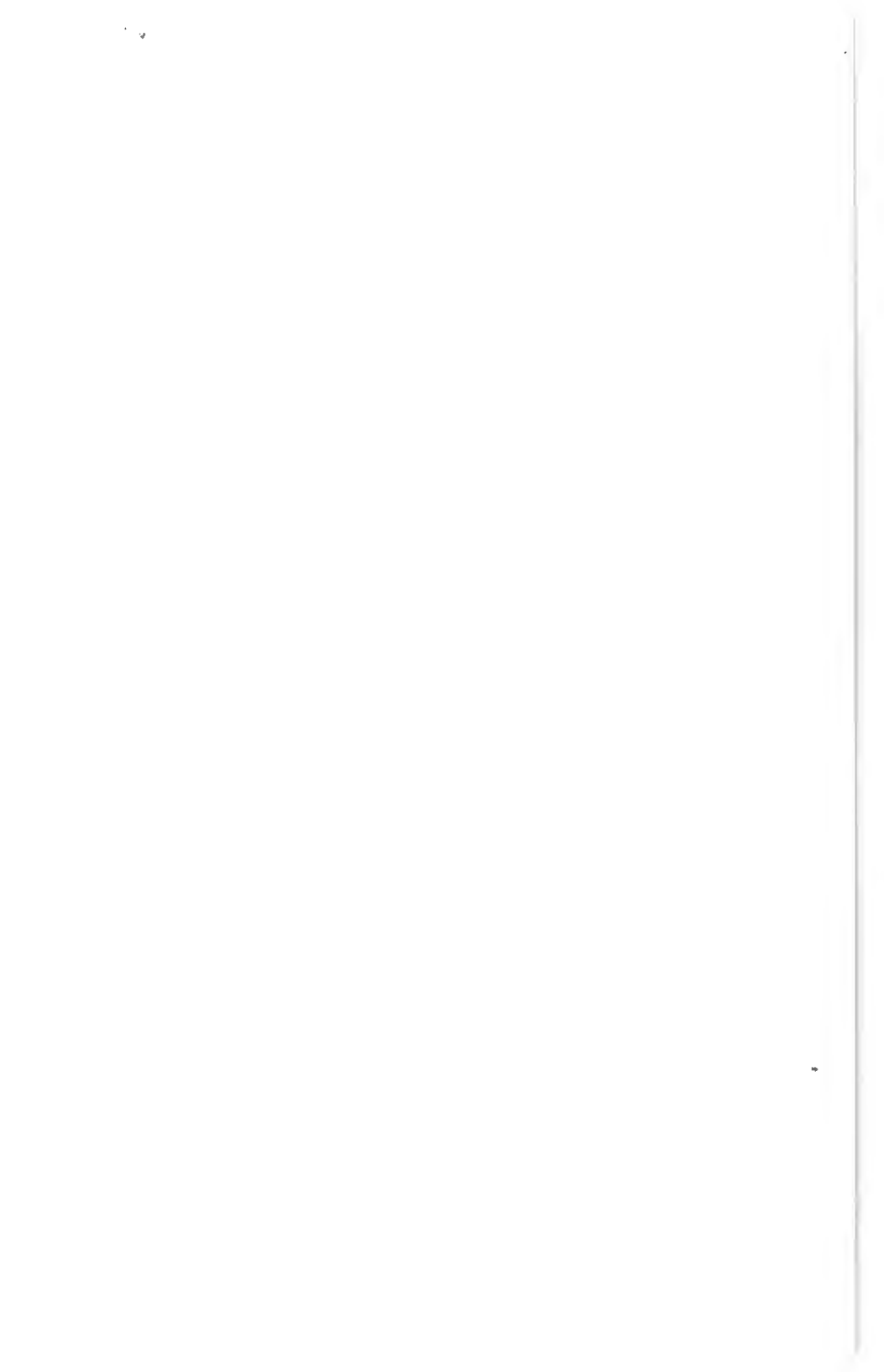




A GATHERING OF VOICES



2007-2008



A GATHERING OF VOICES

An Anthology of Student Writing & Art

2007-2008

Whatcom
COMMUNITY COLLEGE

This anthology is the product of an Outcomes project to assess student learning and critical thinking.

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Introduction

Matt Rager and Wayne Robertson

This is our first year not only editing *A Gathering of Voices*, but it's also our first year as instructors at Whatcom Community College. In the fall, when we volunteered to edit the journal, neither of us realized exactly how much we would learn during this process. So often, instructors (especially those of us who are new) are so busy teaching, that it's hard to develop an understanding of the school outside of our specific classrooms. The experience of editing this journal was for both of us, a window into the kinds of writing being done all across campus and how impressive so much of that writing is. In this edition, you'll find essays from English, Humanities, Psychology, Nursing, and Communications and on subjects ranging from GoDaddy's Superbowl ad to an analysis of malls in the Phillipines.

Some of the writing in this collection is deeply personal and philosophical, such as the essay, "Fighting Fish," which describes the author's personal journey on the days around 9/11. Other essays analyze issues in their specificity, such as Grace Jackson's analysis of food, love, and power in *Metamorphosis*; while still others, such as Amanda Zuck's study of Chinese women and cervical cancer testing, are specific in topic but global in scope.

What is most impressive for us, however, is the level of sophistication that writers demonstrated while working with difficult topics. For example, we are struck by the quality and depth of Rachel A. Carter's discussion of whether Nan Goldin's photograph "Klara and Edda Belly Dancing" should be labeled pornography. Frankly, Carter's analysis and understanding of the subject is as deep, thoughtful, and well written as anything you'd be able to find on this subject on the New York Times editorial page. Similarly, we are impressed by Anastacia Rice's "Transcending Boundaries," in which she examines how gender is oversimplified in American society. By "reading" the subject through theorists like Michel Foucault and by using examples of cultures that have identified third

genders, such as the "Nadle" in Navajo society, Rice makes the reader aware of how oversimplified and indefensibly restrictive the male/female binary is.

There isn't room in this introduction to talk about every submission in this edition, but we are confident that you'll find the voices in this edition to be thoughtful, analytical, diverse, and rich in their scope and understandings of the world.

At this time, we would also like to take a moment to express our regret at not being able to publish many outstanding essays that were submitted this year. In total, we received nearly five times as many essays as we could publish, forcing us to make difficult decisions. That often meant leaving out excellent pieces of writing; we wish we could have included more.

Finally, we want to thank everyone who helped and supported us through our first year as the editors of *A Gathering of Voices*. We need to thank Jeff Klausman, last year's editor, for providing advice at every step in the submissions, selection, and editing process. We'd also like to thank all the faculty who nominated student work from various disciplines. They and their support of writing at Whatcom make this publication possible. Most of all, we want to thank all the student writers and artists who agreed to publish their work in this anthology. We could not have hoped for a more wonderful range of subjects, approaches, and ideas than what is represented here.

Wayne Robertson and Matt Rager

Fighting Fish

Leon Erickson

It is true that to fight over something as silly as a Betta fish is seemingly pointless, and yet, that's exactly what Laura and I were arguing over the night of September 10, 2001. Once weighed against the monumental devastation that would follow the next day, the fish seems all the more trivial; however, there we were, battling over a vibrantly blue fighting fish we later named Xavier. There are certain moments in life that cut through things, divide them in half, forever leaving them to stand as a before and after point: something like a B.C./A.D. for us to reference when telling our children of our lives. The fish has come to stand as a symbol of 9/11 for Laura and me.

The trip to the pet store should have been the first sign that Xavier was going to cause trouble between Laura and me. As we stared at the wall of fish, the hackles on my neck began to rise as I watched for what seemed to be an interminable amount of time as she vacillated over which fish spoke to her sensibilities: which fish had the nicest fins, which one seemed more active, which fish would match the color of our room. Children, sans parents, obeyed the sign asking customers not to tap on the fish bowls by, instead, screaming at the fish, agitating them, and me, all the worse. These fish, Bettas, are also known as fighting fish; to put two males in the same bowl is to declare war. These same fish are also known to be suicidal, leaping from their bowls in the ultimate ploy for freedom that leads only to a choking, gasping death without ceremony. It's no wonder to me what drives these fish to such extremes as I watched a young girl in a lavender dress and puppy dog rubber galoshes yell, "Fishy! Fishy!" at the bowls, her nose close enough to leave a vapor cloud on the glass. The fish themselves are stored in what appear to be brandy snifters; an environment that we, the consumers, have been assured is one the fish would prefer. I don't doubt for a second that the space in the bowl suits these feisty fish just fine, but I wonder how it sits with them that the snifters are so damn tacky.

Soon after the purchase of our faithful swimmer Xavier, a fine specimen with pulsating blue fins and shimmering body, it was decided that Laura would return to Eastern Washington to finish her schooling; I would be left behind to continue whatever it was that I was doing – not much of anything if truth be told. This left a few dilemmas to be attended to, not the least of which was Xavier. I was assured that his care was minimal since his tank was equipped with an entire ecosystem: an air filtering plant, slime eating snails, thermometer, and a lovely chunk of pink glass sitting atop a bed of blue (maybe azure) rocks which matched Xavier's scales perfectly. I had no doubt in my mind that I could, and most probably would, kill this fish within a few weeks. Fish are not my forte; they don't sit in the forefront of life, but instead are nestled into the background like a picture in a frame that becomes a part of the scenery. They blend in until they are forgotten. Explaining my position did not help my case, and it was agreed that I would take over ownership of Xavier until such time as Laura would be able to come and fetch him.

The next day, the day of 9/11, I arose at 4:30 in the morning, as was my daily routine, to go to work. At the time I worked on an assembly line building lifts, which could deliver a person upwards of eighty feet in the air. I did not hate this job, but I certainly did not love it. Sometime after first break a co-worker who could receive the news on his pager, came up and told me that a plane had just crashed into one of the World Trade Towers. This was far from stunning news. It did strike me as a horrible accident, but it was just that: an accident. It never occurred to me that this heinous crime was intentional – not until the news of the second plane. The realization was slow in coming.

The noise of the assembly line forced me to wear ear-plugs, thus leaving me in a diluted world of my own, where life droned on until the benevolent hand of the clock would let us go home; this day my world seemed much larger, and I in turn, much smaller. At the news of the second plane everyone evacuated the line for the lunchroom where we frantically tried to hook up a television in the hopes to get some news of the event. To be honest, I think there was something in us that wanted to see the footage as well, some sort of nihilistic compulsion. The screen would not come in clear for us, even as the grease stained hands of my fellow workers manipulated the rabbit ears to every possible

angle. We finally got a semblance of a view as one of the brighter engineers on staff came up with the idea of wrapping tinfoil around the antennae. Tom Brokaw's was the voice that delivered the sobering news. We sat enraptured before the grainy screen. It seemed, at the time, that there must be some sort of wrap up coming – an ending to the news piece – but none came. There quickly followed a debate as to whether we should continue working or go home. We decided to finish out the day (that is the American way after all). We worked in relative silence, each of us processing the news in our own way – me through the muddled earplugs.

It happened that I had requested extra days off over the following weekend to go camping. With the departure of my then girlfriend I wanted to get away. I had decided to go to Sun Lakes, Washington. The Twin Tower crashes, and my return to nature, were a unique coincidence, what Robert Anton Wilson calls the 'coincidence,' the seemingly synchronous, although random, dance of events in our lives that somehow makes sense upon deeper inspection. Sun Lakes was a place I usually went to with my friends, but on this occasion I was going alone, and, to be perfectly honest, I was thankful for that.

The weekend arrived and, despite my desire to be gone, I was still late in leaving. This meant that the sun was out in full force, giving me the perfect sendoff on my sojourn. Easter Washington provides a perfect contrast for the green and rainy western half of the state. The transition is almost immediate once one crosses any of the mountain passes. Before I got too far into the drive, I decided to stop for supplies. Let me pause here to say that one should never stop for supplies at the last minute; much like buying groceries when hungry, you end up with too much. Over one hundred dollars later my car was burdened with the stock of provisions, leaving only a small slice of rear window left visible. I was now ready to drive straight on through to my destination.

The sun was relentless, but welcome. Through the pass and beyond, colossal basalt cliffs rose above me causing me to feel inconsequential juxtaposed against the rocky monoliths – there was a strange sort of comfort in that feeling, to feel that I – as a human – did not matter for a small moment. Music escaped through my sunroof, littering the road behind me with positive intentions and serenity, leaving me with the feeling that one can only get when

escaping. I had the sensation that during this drive I was making more than one kind of transition.

Once at the campground, I checked the registration sheet posted on the door of the ranger's office, finding my name confirmed for site fourteen, which I had reserved weeks in advance, I excitedly circled my car over and parked. The site itself was a dusty space of thirty or so square feet with a tree kind enough to serve up hearty dosages of much needed shade. This friendly tree was generous enough to drop not yet ripe fruit onto the ground, my car, and my head in chaotic regularity, causing me to remain in a calm, but aware state of readiness – I needed to be prepared to, at any moment, receive another of the tree's fruit grenades. I set up my tent in an area where I guessed my neighbor, the tree, would be providing shade in the morning, hopefully allowing me to catch some extra sleep.

Sitting conveniently next to my campsite sat a trail, which, after settling in, I decided to hike. It led to a small grotto replete with swampy vegetation, rock outcrops, and a patch of grass just big enough for a picnic. After my picnic, I climbed one of the rock outcrops where I sat looking over the tranquil landscape. To my right was a tree, barren of leaves, with a magpie sitting atop its highest point, obviously enjoying the quietude, which I tried hard not to disturb. My small friend was one who could never fathom the complexities of my world, and I envied him for that. For the moment I tried to emulate his simple take on life. I quaffed a beer, which I had brought to the top of the rock, snapped a photo of my feathered friend, then descended the outcrop, moved out of the grotto, and made my way back to the dome tent which served as my temporary abode.

Once back, I retrieved a candle from my store of provisions so that I could observe the moment of silence for the victims of 9/11. The small votive seemed to serve as a stolid warrior, offering protection within its small circle of light. Thoughts of loss seemed to offer a hope for change as daylight turned to shadow. Darkness was falling, and the sky began to weep stars.

I unfolded a camping chair, and sat it next to my paraffin sentinel. I put my headphones on and decided upon drinking a few beers until exhaustion overtook me. Before I could execute this well thought out plan a spotlight hit me from behind. My head snapped

up; I was about to say something when I realized that it was not me which was the focus of the illumination, but a small deer which stood just feet away from me, grazing on the fruit bombs left by my benevolent tree. These same deer, in return for the meal, would deposit the tree's seeds in places it could never have reached otherwise.

The owner of the light was a sizeable family in the campsite across from mine. The light itself was wielded by a boy of no more than nine years old. As I craned my neck back, I could see the look of amazement on his young face. This confrontation with nature would surely stick with the boy for a long time to come. I tried not to move so as to let this moment last for the boy, but through my headphones I could hear the father ask his son to turn off the light. He did not want to bother me. I wanted to say something, to let them know that they had nothing to worry about from their strange neighbor who was drinking beers and listening to headphones, but I was unable to think of the proper thing to say.

I went through two more candles and an equal number of beers before I finally rose from the folding chair and entered my tent, like a weightless astronaut, crash landing into my sleeping bag. Stars winked at me through the mesh opening in the tent's roof, but too few to spy any constellations. Sleep came easy that night, even with the fruit bombs being lobbed on the walls of my bunker. Thud...thud...thud...

I awoke the next day bright and early, not by choice, but instead because of the rambunctious group of children running by my tent, screaming at the top of their lungs. I ate breakfast, and then packed a bag for a hike at nearby Dry Falls. The falls are the startling site of what was once the largest waterfall on the planet: twice as high, and three times as wide as Niagara Falls. This giant, who still roams the earth, set beside the problems in my personal life, and the problems of the world at large, serves as a silent emissary from the land, telling me that all of these things will pass with time. Much like the waters that once flowed over this fall, these rough and hardened times in life will one day be distant, will live only in history.

I have a friend who told me once that every society has a golden age, and that America's is coming to an end. He said that America lost its innocence when J.F.K. was shot in the head. We

went, over the last thirty years, from Woodstock and love babies to Woodstock Two filled with rapes, and their subsequently aborted hate babies. In the desert, I just kept walking; I was trying to keep moving. In hindsight I think I was trying to evolve, to change, to become something different from what I had showed up as.

I spent the rest of the day hiking and sweating. That night I took my guitar and a flashlight, and hiked up to the grotto so that I would not be bothered. I played for a couple of hours and mourned the end of my weekend. I looked out at the stars while I played, feeling like Xavier in his bowl looking out at the space beyond. I wondered if the way I see my fellow human beings is the same as a fish through a bowl: distorted and magnified to abnormal proportions. I know that if I were to jump out of my proverbial bowl, and into those stars above, I too would suffocate, but that doesn't stop me from wishing I could break away from the earth, and all its madness, just for a little while. I guess that sitting in a grotto in the middle of the dessert, and playing my guitar is as close as I can hope to get to those stars.



Sarah Parsons
Untitled
Charcoal, 24" x 18"

Blurring the Limits of Decency: Exploring the Controversy of Klara and Edda

Rachel A. Carter

Pornography is a dirty word, a word smeared with grimy connotations used to describe all that is considered indecent by society at large. The meaning of the word only gets uglier when “child” is added as a prefix. When a work of art is accused of being pornographic it must be brought before the public to be judged one way or another. The debate often causes a rift between the world of the intellectual art-lover and the rest of public opinion. Such is the controversy surrounding Nan Goldin's Klara and Edda Belly Dancing, a picture seized by police from the Baltic Center for Contemporary Arts (The Baltic) in the UK and later judged by the Crown Prosecution Service (CPS) to be within the laws of decency. The investigation opened up a debate as to what lines, if any, should be drawn when it comes to art and pornography. Art that tests the edge of what is considered decent does so in part to make the viewer stop and search for the value of the picture. The Nan Goldin photograph is a valuable work of art that ignites a dialogue on subjects that most of the public probably wishes to ignore.

Nan Goldin is no stranger to showing viewers the edges of what mainstream society considers decent. Her subjects include intimate portraits of drug addicts, prostitutes and transvestites; the photographs are a mixture of poignancy, pain and strength. Klara and Edda Belly Dancing (1998) is a picture of two girls ages six and three who are, as the title suggests, pretending to be belly dancers. The older girl stands in her underwear with scarves tied about her in a makeshift dancing costume. The younger girl, on her knees in the middle of a back bend, looks up at her sister. Naked, with her body arched backward, legs spread wide, there is nothing hidden from the camera or the viewer.

It should be noted that there is, aside from the blatant nudity, nothing overtly sexual with the picture. The two girls are focused on each other and there is no eye contact with the viewer. They are depicted as playing as children do, but the position of the little girl, her nudity and the somewhat sensual perception of belly dancing give the picture an uncomfortable quality for the viewer. A reviewer for an independent newspaper sums up her emotional reaction to the piece: "Though this is a perfectly natural moment . . . my first thought is that she is about to be raped, or maybe is being raped already, by me, by my looking. I come to my senses. She's at home, playing with a friend and laughing. She's fine. I'm the one who is afraid" (Graves). Perhaps these same fears led administrators at the Baltic Center to report the picture to the police.

The main concern for most people who object to the picture is the thought that the children are being exploited. After all, Nan Goldin is using the nudity of the girls as a way, not only to make a statement, but also to make money. The collection that this picture is part of is valued at 180,000 dollars, making the profit for the artist hard to ignore (Hughes). Since the girls in the picture are so young, many people are concerned that they have not given proper consent for such a public display of their bodies. Some have a more chilling concern. There are those who are afraid that this picture will be viewed by pedophiles who would not only find sexual gratification in the picture, but also sexual justification by seeing it in a fine art gallery. Australian art critic Nicholas Forrest wrote against Goldin's work: "[The] fact is that just because the photo was produced as fine art doesn't mean that it won't be used for more sinister purposes and as such it should not be made available to the public." He goes on to accuse Goldin of exploitation: "[If] she was really producing this work for self improvement and self expression then she would not be selling photographs or using the controversy to further her career" (Forrest).

Obviously Goldin earns her money from these photographs, but she doesn't necessarily go out of her way to excite controversy over them. The picture in question was apparently taken in 1998, only becoming a controversy on a national level in October of 2007. There is also some evidence that the girls are being protected by the artist, as the name and date of

the title appear to be altered in recent years. (In an article written by Lisa Leibmann for ArtForum in 2001, the picture was known as Alana and Edda Belly Dancing, Berlin, 1996) Exploitation implies a detachment and disregard for a subject, but “Goldin’s human subjects have always been willing collaborators in the process of their own creation” (Leibmann). From a legal perspective, exploitation would be a cause for the courts to ban the picture and arrest the artist; the investigation cleared the artist of any wrong doing (BBC). While the picture may be lawful, it is still considered shocking and in poor taste by some, so the controversy becomes a question of personal response and aesthetics.

Not all art is meant to just be looked at; it is usually used to make a person think on some subject or idea of the artist. Goldin’s pictures at first glance might seem amateurish. They tend to have a casual quality to them, like a family snapshot. The subject is caught in a glaring flash, darkness encroaches on them. Framed on the wall, Klara and Edda dance in bright innocence, nestled between other Goldin portraits of bruised limbs, worn out faces and wasted, naked flesh. Perhaps the public is meant to fear for these children, girls who are soon and easily lost to the world. Viewers are allowed to see this innocence but they aren’t allowed to be a part of it. Adults are not a part of their world; the girls are oblivious to the eyes that see them. The vulnerability of childhood in a place beside pictures of drug addicts and prostitutes reminds viewers of what is taken away too quickly. Not all who survive to adulthood have the privilege of an innocent childhood. The looming pedophile is a fearful shadow that haunts parents and the former victims alike. Viewers fear for the girls and at the same time long for the freedom of being naked without the knowledge and worry of consequence. No one has told these girls to hide themselves or the reason why they have to be afraid, so the viewer carries the fear for them. It is overwhelming to some, and the response is to hide the nudity and accuse the photographer of pornography.

Pornography, according to the Merriam –Webster Dictionary, can be used to describe “the depiction of acts in a sensational manner so as to arouse a quick intense emotional reaction.” By such a definition, pornography could describe what is known as shock-art, since such art, by its very nature, intends to cause a visceral reaction with its audience. In the world of art,

“pornography” is viewed as a dismissive term. Calling a work of art pornographic is a method of ignoring anything of value that it might say.

It would be wrong to dismiss Nan Goldin’s work as shock-art. Her art is not cultivated to create a temporary reaction. Goldin uses the shock to grab the attention and keep the viewer looking and trying to figure out the story behind the photograph. Klara and Edda Belly Dancing is a deliberately constructed composition despite its candid quality. The purpose of the photograph, selected among many, is to create a picture of the fragility of innocence.

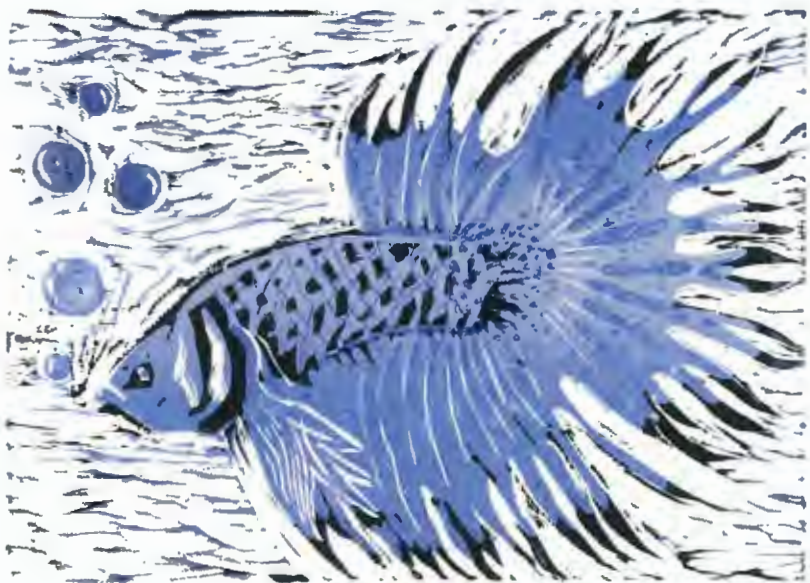
It is a beautiful, disturbing picture. The individual cannot stop another who might “use it for sinister purposes” just as parents cannot fully protect their children from all the evils of the world, much as they might try (Forrest). Preserving innocence is a losing battle, only possible through a snap-shot. No amount of cloistering a daughter away will protect her from the inevitability of adulthood. However, Goldin urges us to remember that we, the public, shouldn’t stifle the freedom of these two girls at play. The vulnerability of childhood should be protected, but that doesn’t mean that it has to be shut away and hidden. To do so is an imposition on the very freedom that is childhood; it is forcing adulthood too soon on an already fragile existence.

Fine art is a commentary on the world that it comes from. In this society, where child beauty pageants, Bratz dolls and fifth graders developing anorexia exist, an image such as Klara and Edda Belly Dancing drawing accusations of indecency seems hypocritical. The viewer sees the girls trapped in a time of innocence but knows that all too soon those same girls will be browsing through a magazine or flipping through channels on TV and suddenly realize that their bodies are wrong. They will cover themselves up to hide their flaws and wear make-up to alter their appearance. The ease of their nakedness and the purposeless joy of their dance will be turned into something else. If anything, it is, as a commenter on Nicholas Forrest’s weblog stated, “a very fine line that is being created here between art, pedophilia and pornography and it is not the artists[sic] that is walking that line but society” (columbianart). The picture can be shocking and disturbing; it can also be beautiful and happy. It is undeniable that there are some who feel an inappropriate attraction to it. In the end, the public’s reaction

becomes a part of the art itself; the attitudes and judgments that surround the photograph permanently mingle with the original message. It is art, but it is art that opens up a discussion on things that society might like to move off to the side and hide. The subject is a touchy one, painful for many, but that does not give the public permission to turn away.

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Nicole Mingo
Blueberry
Linocut, 5" x 7"

Who's Your Daddy? GoDaddy and Its Depiction of Women in Advertising

Amy Romanas and Tyler DeZeeuw

Abstract

The purpose of this study was to investigate the success of the GoDaddy® 2005 Super Bowl commercial, the company itself and the commercial's affects on public policy. The commercial was examined through the comparison of the history of the company, the creation and methodology of creating the commercial using six theories of study: Hegemony, Attraction-Selection-Attrition-Framework, Muted Group, and Agenda Setting Theories.

Through the application of these six theories, it is arguable that the company used an edgy commercial, which represents the philosophy of the company. GoDaddy used maverick tactics on a specific population profile audience for success that caused increased recognition, sales, and profile of the company, at the expense of degrading women. The company gained their success at a monetary cost of \$2.4 million to air the commercial that the CEO correctly believed was controversial and that it may affect commercial programming, censorship and may change public policy.

Introduction

Description of Commercial

The commercial starts out with what looks like the head board member of the broadcast censorship committee, Mr. Bob Parsons, asking the GoDaddy Girl, Nikki Cappelli, to present her case to the board. Cappelli starts by letting the committee know that she would like permission to create a commercial for GoDaddy. Immediately after saying that she would be advertising for GoDaddy, her spaghetti strap top snaps and almost exposes the right side of her chest to the entire committee, playing off of the Janet Jackson "wardrobe malfunction" that happened the year before at the Super Bowl. Immediately after the right strap snaps, she catches it and prevents the shirt from exposing her chest and, with a grin, apologizes and continues on with her case.

Cappelli then describes GoDaddy as a website that allows you to register dot-com names for \$8.95 a year. When asked what she would be doing in her commercial, Cappelli stands up, starts to dance and spin around while swinging her hips back and forth, demonstrating, in a sexual manner, what she would be doing in the commercial. Mr. Tom Rossano, who appears to be the mediator for the hearing, asks Cappelli if she realizes that she is upsetting the broadcast committee. Cappelli apologizes as the commercial goes to the GoDaddy logo.

Now if we look deeper into the commercial and the background of the commercial, we find more interesting aspects. The first, and most obvious thing, is that the entire commercial is shot the same way real committee meetings are shown on C-SPAN. The room is very plain and the tables where the board members are sitting are raised with a red tablecloth covering them. Cappelli is sitting in the middle of the room, below the committee. Instead of saying C-SPAN in the bottom left corner of the screen, it has been replaced with G-SPIN.

The demographics of the room are also noticeable. The commercial's actors have very little minority representation; the only African American sits directly behind Cappelli with the rest of the audience in the room being white men with only one woman appearing on the committee. Everyone, outside of the star, at the hearing is dressed professionally with all of the men in business suits and the women in blazers or business suits. Cappelli, the star, stands out of the crowd with her extremely tight fitting white spaghetti strap top that exposes her midriff and her tight jeans that sit right on her hips.

The setting for the commercial should also be noted, as the viewer is informed that the hearing is being held in Salem, Massachusetts, the same location of the Salem Witchcraft trials in the 1600s. The way that Cappelli is being questioned and interrogated about her commercial and about the company she is representing is similar to what happened 400 years before and could be a reference to the Salem Witchcraft trials.

Description of Chief Executive Officer and Company

Bob Parsons, CEO of GoDaddy has quite the story which brings him to where he is today. Bob Parsons, through his interviews and blog on his own website www.Bobparsons.com, does not hesitate to reveal his path from childhood to his position at GoDaddy. Unlike other CEOs that often have undocumented, but questionable, motives for marketing strategies, Bob Parsons not only openly admits to, but has a fan base for, the use of sexy women in his marketing campaigns.

Bob Parsons' life story from being raised in a blue collar family to becoming one of the top internet domain company CEOs included many

steps along the way. According to his own website, WWW.BobParsons.com, he barely graduated from high school and then entered the Marine Corp to serve his country. After he was honorably discharged, Parsons then entered college and graduated with honors with a degree in Accounting and passed his Certified Public Accountant exam. It was actually on a trip to California that he found himself on the Stanford University campus wandering in the bookstore when he came across a computer-programming book from which he taught himself how to write computer programs. According to his biography blog, he began to write a small program that became successful, and that was the beginning of the end. He took these small programs and created a company called Parsons Technology where, "The company grew to almost 1,000 employees and had a 4% share of the North American software market" (Parsons, 2004). He ended up selling the company for \$64 million in 1996 and decided to retire at the age of 46.

One year later, Parsons realized that retirement was not for him. He stated, "I could not sit still so in 1997, also just as a hobby or for something to do, I started GODADDY.com" (Parsons, 2004). During Super Bowl XXXIV, the company aired the risqué commercial that was previously described. The commercial, although controversial, had great success when, "GoDaddy's market share of U.S. Internet visits increased 260% Sunday compared with a day earlier, after just one showing to 86.1 million total viewers, according to data from Nielsen Media Research" (Million Dollar Daddy, 2006). His strategy of using sexy women in his commercial paid off.

It was after this Super Bowl XXXIV commercial that Godaddy.com took off as a company and Bob Parsons became famous as the edgy CEO who used maverick marketing techniques to promote his company. He used his position as founder and CEO to create and support a culture of using women with little clothes to represent himself and his company, as well as attract customers who were drawn to these advertisements and shared his values.

Theory Review

Hegemony Theory

The theory of hegemony has been around for many years now, dating back to the early 1900s. The theorist who coined the name "hegemony" was Antonio Gramsci, an Italian politician and leader in the Communist Party of Italy (Stillo, 1998). Dominic Strinati described hegemony in his book *An Introductory to Theories of Popular Culture* as:

Dominant groups in society, including fundamentally but not exclusively the ruling class, maintain their dominance by securing the 'spontaneous consent' of subordinate groups, including the working class, through the negotiated construction of a political and ideological consensus which incorporates both dominant and dominated groups (1995).

Strinati goes on to say that Gramsci's theory suggests that the lower class follows the ruling class because it may just be easier to do so instead of having to create their own ideas and values.

According to Gramsci, the power of the ruling class depends on two equally important factors: economic domination and intellectual and moral leadership. Economic domination is the idea that politics are explained by economics (Wetherly, 2001). Gramsci thought that if the ruling class didn't have either of these two factors, they wouldn't be able to stay in power very long and the next ruling class would come in and take their place.

Attraction-Selection-Attrition-Framework-Theory

Dr. Benjamin Schneider, a professor of psychology and business management, as well as the head of the Industrial and Organizational Psychology program at the University of Maryland, developed the Attraction-Selection-Attrition Framework Theory (ASAF). Schneider "asserted that the people make the place" and that organizational culture, climate and practices are determined by the people in the organization" (Schneider, 1987). He went on to revise his theory when he added, "the dimension that the people are responsible for the structure, processes and culture of the organization." According to Bretz, "Schneider has argued that over time, forces within an organization operate to attract, select, and retain an increasingly homogeneous group of employees" (Bretz, 1988). This theory states that a company will be lead by, and attract, both employees and customers who have a common set of values and leadership; Bob Parsons' company demonstrates this theory.

Muted Group Theory

The Muted Group Theory explains that women are muted in today's society. It does not mean that women are silent, but that what women are saying is unvalued. In the book *A First Look at Communication Theory*, Em Griffin (2003) stated "Women's words are discounted in our society; women's thoughts are devalued." This concept is valid because language is man-made and man-controlled. In the book *Women and Language* (2005), most words used by the dominant group create norms in our language. Men would be included in that dominant group, which is a

major disadvantage for women because they then have to conform and mold their words into words or expressions that a man interprets. Women who don't follow this standard of kowtowing their language are not perceived by men as being able to be understood, nor will they take what women are saying as valid. Women also have to be concerned about their appearance, whereas with men it doesn't seem to matter if they are attractive or unattractive—everyone will nonetheless listen to and think what a man says is valid. On the other hand, if women are too attractive or too unattractive they are considered as not being able to communicate well. Cheri Kramarae (1981) goes further in describing how women must speak deeply, slowly, and look more masculine to have their opinions understood and valued. According to Griffin (2003), Muted Group Theory states that “it is not only how women speak, but also what men let women say. Men have been gatekeepers to what women say for a long time.” Men have been in control of the public records and what could be published from the beginning, “women were locked out of the publishing business for 500 years” (Griffin, 2003). To this day men control many things that women are allowed to say and this is due to the norms men create and what they allow their business ads to say—such as in this GoDaddy commercial.

Agenda Setting Theory

Agenda Setting Theory explains how media influences which issues the public finds important. The issue was first noted in 1922, by a newspaper columnist, Walter Lippman, who “was concerned that the media had the power to present images to the public” (Agenda-Setting Theory, 2007). McCombs, an assistant professor of Journalism at UCLA teamed up with Shaw to design an experiment to find out the affect of media on the public after watching a news report while having a drink. McCombs and Shaw investigated the presidential campaigns of 1968, 1972, and 1976. In 1968, they focused on researching awareness and information, thus investigating the agenda-setting theory. They concluded that the “mass media exerted a significant influence on what voters considered to be the major issues of the campaign” (McCombs and Shaw, 1972). According to the University of Twente in Amsterdam,

Two basis assumptions underlie most research on agenda-setting: (1) the press and the media do not reflect reality; they filter and shape it; (2) media concentration on a few issues and subjects leads the public to perceive those issues as more important than other issues.

Another important use of the Agenda Setting Theory in advertising was investigated by Sutherland and Galloway. They were able to separate advertising, including television, away from the general media to specifically target a product provider and consumer. Sutherland and Galloway (1981) stated that, applying the theory of agenda setting to the field of advertising results in the implication that the underlying function of advertising does not attempt to persuade the attitudes and purchasing behaviors of consumers. Rather, it strives to focus the attention of consumers on what values/attributes or products/brands to consider when formulating attitudes and arriving at purchase decisions.

The agenda-setting theory can be summarized as a theory which, "hypothesizes that issues prominently displayed and frequently emphasized in the mass media will be regarded as important by the media consumers" (Smythe, Smythe, & Smythe, 1986). The news media, or advertising in the media, has the power to influence what topics are on the minds, in the short term, easily retrievable thoughts which will appear as important thoughts that need action or attention.

Theory Application

Hegemony Theory

Some of Hall's views in regards to the media's approach to reality fit in perfectly with our commercial. Hall argued that, "the media appear to reflect reality whilst in fact they construct it" (Chandler, 2000). In the GoDaddy commercial, the media is portraying Ms. Cappelli as a member of the working class, who is trying to do an honest job of selling dot-com names through GoDaddy.com. The ad company that created the commercial is constructing a false sense of reality for the viewers to watch. Instead, GoDaddy is really using a girl that is selling dot-com names through sex and the exposure of skin. There is no way in today's actual world that a girl that looks like that would be associated with the working class citizens, only in the media's "false reality."

Secondly, compare the clothes of the ruling class with the clothes of the working class. The ruling class, as depicted by the board members, are wearing expensive, tailored suits that give them power status in the world. The working class, on the other hand, is wearing a simple spaghetti-strap top and low-riding jeans. However, the commercial expands on the clothing that she is wearing to focus in on her chest and the logo thereon. One is left with the impression that the company she works for, GoDaddy, is showing her off. In a way, GoDaddy.com can be viewed as the ruling class as well, manipulating her to do what they want.

Another interesting point you can take from the commercial is how Ms. Cappelli passively bows to the power of the board members throughout the entire proceedings; ostensibly in order to avoid offending them. When the board members asked her to describe what she would be doing on the commercial, she proceeded to show them a dance routine, spinning and moving her hips from side to side. The first reaction to her dancing came from what appears to be the head board member, Mr. Bob Parsons, when he sighs and lowers his head in disgust. The second response came from Mr. Tom Rossano who appears to be the mediator of the hearings. He says, "Surely by now you must realize that you're upsetting the committee." Ms. Cappelli's immediate response is to apologize to the committee saying, "I'm sorry, I didn't mean to upset the committee." This whole dialogue shows how she does not want to offend the committee members, and whether she realizes it or not, is giving into the power of the ruling class.

Attraction-Selection-Attrition-Framework-Theory

When the GoDaddy CEO Bob Parsons met with the ad agency AdStore to create a commercial to be used for the Super Bowl, Parsons told Paul Cappelli "I would love to have a beautiful woman with a nice ample chest with my company name across her shirt" (Zammit, 2005). At first the AdStore's response was less than positive, but after working on Parsons' idea and 25 others that didn't work, the team "seized on the idea of a Senate hearing in which a woman wearing a GoDaddy.com T-shirt tells a panel of fuddy-duddies just what GoDaddy.com offers and also assures them that her shirt won't fall off during the commercial"; obviously referencing Janet Jackson's well-remembered wardrobe malfunction during the halftime of the previous Super Bowl. This one commercial could be construed as an advertisement strategy to receive attention, however with more research it clearly demonstrates the interests and reflects the personality of the CEO Bob Parsons.

According to Adweek, Bob Parsons, an "all around cowboy, is notorious for being notorious" (Arnold, 2006). He has taken many risks both personally and professionally which then become the image of the company for which he is CEO. He has a history of getting what he wants, how he wants it.

In casting for the Super Bowl commercial, the creative agency AdStore presented Parsons with casting choices including Candice Michelle's audition tape. Parsons hesitated at first as AdStore explained why they wanted her for the part. Then they gave him her website to review. Adstore told Parsons, referring to the star's past, "There's one more thing...she's, well she's done some other stuff." (Arnold, 2006).

Parsons went onto the website and as Adweek reports said “‘Jesus Christ’ ... I have to consider my Bible Belt customers, and what they’ll think.” Physically she fit the description that Parsons was looking for in terms of the commercial, but she also fit the collection that Parsons prides himself on.

Candice Michelle’s resume includes accomplishments such as World Wrestling Entertainment (WWE) star, model for the cover of Playboy, a soft-porn TV series called Hotel Erotica, and a movie called Tomcats where she played a stripper. Since her hire for the 2005 Super Bowl commercial she has been used in GoDaddy’s 2006 and 2007 Super Bowl commercials as well. Parsons considered her background, as well as his “Bible Belt customers.” He took just a moment to contemplate the consequences then stayed consistent to using a woman and sex appeal for his company spokeswoman when he hired Candice Michelle the next day.

Since Candice Michelle’s hire, according to WWW.GodaddyGirls.com, a website designated to represent the women who represent the company as spokeswomen, she is no longer the singular person in Parsons’ collection. Amanda Beard, Valerie Thompson and Danica Patrick also appear in Parsons’ collection. All four women have three things in common; they all have sex appeal, they all promote godaddy.com, and Bob Parsons is a huge fan.

Amanda Beard is an Olympic medalist in swimming as well as a featured model for Sports Illustrated Swimsuit Edition 2006. According to her blog on Godaddygirls.com she also has claim to being named “most downloaded female athlete on the Internet for 3 straight months in 2004 and Askmen.com named her Female Model of the Week in December, 2004.” To introduce her to the company staff as well as the general public, Bob Parsons created four commercials featuring Amanda, including two that are titled “Amanda Shock” of which one is internet-only because it is too risqué to show on television.

According to the GoDaddy website, Valerie Thompson is the American Motorcycle Association (AMA) World Land Speed Record Holder at 161.736 mph. According to GoDaddy.com, she has also has been able to claim such titles as Harley Davidson Featured Female Rider 2007, as well as the poster model for multiple races for which she participated. Bob Parsons is a motorcycle enthusiast who was thrilled with the addition of Valerie Thompson to his company. He has held many events at motorcycle rallies and even shared his motorcycle accident in September 2007 on his blog. Being a motorcycle enthusiast, Parsons had been riding a very high end, desirable Ducati motorcycle known for their speed, their artistic beauty and if for nothing else their large price tag. He was fortunate to walk away from the accident, acknowledging the protective gear that he was wearing as the variable that made the difference. On the

same blog page, a few paragraphs down, he congratulates Valerie for breaking the world land speed record. Bob Parsons values the addition of a world class sexy athlete as a spokesperson. The fact that she broke a world record was only third in priority to her beauty, and his accident.

At the Maxim Men's magazine party, Valerie was escorted by Bob Parsons (accompanied by the other three GoDaddy girls) as they unveiled the GoDaddy chopper; a one-of-a-kind motorcycle built for the occasion by the famed television program *American Chopper*.

Danica Patrick, the race car driver, is notably known as the 4th woman to ever race in the Indy 500, as well as the first woman ever to lead it. She has appeared in many advertisements and commercials, as well as photo shoots for magazines such as FHM (For Him Magazine) where she appears wearing little clothing and uses sex appeal to sell the product. On Parsons' personal website, he headlined his May 21, 2007 entry with "The Hot Maxim Mag photo of Danica. No Kidding. It's going to be the Indy 500 presented by GoDaddy." He then had this to say about having Danica Patrick being a GoDaddy spokeswoman: "Indy Car Racing Star Danica Patrick is the perfect GoDaddy Girl. Not only is she exciting and exceptionally talented, Danica's also a very attractive woman." In that same post, he congratulated her for being named in Maxim Magazine's Hot 100 women as well. In speaking of the Indy 500, he stated that he would be at the race with Candice Michelle to support Danica, as well as sponsoring the ABC/ESPN broadcast of the event. He enjoys being surrounded by and affiliated with accomplished, attractive women who he uses to represent his company.

These four women were hand chosen by Bob Parsons to represent his company. It is no accident that they are attractive accomplished women. There is not one male that acts as a spokesperson for the company. In search of new talent while promoting the company, Parsons has sponsored and judged multiple GoDaddy Girl contests at various locations, including Daytona Beach, during bike week in Scottsdale, Arizona, as well as during the famous Sturgis Motorcycle Rally. This is the advertising post for Go Daddy Girl auditions: "Audition for your chance to be a GoDaddy Girl. If you're hot, edgy and want to get your hands on a big chunk of cold cash, bring your assets to a Bike Week near you!" Besides the obvious pun of "assets" he uses the ploy of advertising to obtain access to beautiful women, all while causing controversy which has created a following of like-minded individuals to whom he supplies additional online commercials, special events, and online blogging that continues to support his behavior.

Bob Parsons, the founder and CEO of GoDaddy.com, has a desire to be surrounded by good looking accomplished women. As he designed his marketing campaign, these desires were reflected in the

commercials, the advertisement, and the events he hosted. This type of advertisement attracted like-minded individuals as customers who supported him, encouraged him to continue and expand his endeavors in his affiliation and promotion of attractive women and sex appeal for his marketing and personal enjoyment.

Muted Group Theory

While critically watching the GoDaddy commercial, the targeted audience needs to be identified. This commercial is clearly aimed at a male audience who will appreciate the sexy woman's performance and at the same time increase sales. A female, on the other hand, may have questions as to why this woman would place herself in the middle of a committee meeting wearing a small tank top, then dancing and leaning forward as her shirt falls off. A female viewer may not find the commercial as appealing and may find it offensive.

As the commercial continued to play and the viewers are shown the GoDaddy logo across the chest of Nikki Cappelli, were they seeing a sex object or a beautiful woman in an awkward position designed for her by a group of men? The logos were placed where they may be remembered, across her chest on a white spaghetti string tank top being held to her body by only one strap, or across her bottom which comes in and out of view as she dances with an erotic flair in circles. The senate committee portion of the commercial was there to showcase this woman and hold a message based on a spoof. There were no logos near or around the senate committee, so one may deduce that there may not be many people looking around the room to make placing logos in those areas. No one would see them, the general audience drawn to this commercial would be drawn to view her chest and buttocks.

The owner of this company, Bob Parsons, chose to have a beautiful girl with an amazing body advertising his product. In the book *A First look at Communication Theory*, Em Griffin explained that a part of the Muted Group theory is, "that if a woman was too attractive she was not heard" (2003). This is exactly what happened in the commercial. If Bob Parsons chose her because she could speak well or thought she could talk about the product, then why would it be necessary to only display the GoDaddy logo plastered on her body? What Cappelli was saying was not heard; she was just there to look good and be a sex object, a sexy billboard for his company.

This commercial demonstrated that the audience and the committee just focused on her body and her actions, not what she was saying. Having the committee in the commercial not only provided a stage for her performance, it also provided an additional set of men to stare at

Nikki Cappelli and encourage the viewer to do the same. This allowed for the justification of a male audience to just look at a girl as sexy and not listen to a word she had to say. If a viewer did not look at her chest and buttocks, there was no other opportunity for a viewer to know what the commercial was advertising.

A commercial like this lets men think it is permissible to just look at women as sex objects, and not let them have a voice and be heard, whether they are beautiful or not. This shows an imbalance of power that most women are not even aware of because of social norms created by men. Women conform to thinking that it is acceptable for men to think of them as sex symbols, or that if a woman is ugly, then men won't look at them or pay any attention to them when they talk. This commercial is also indirectly implying that if the woman wasn't pretty, she wouldn't get attention, nor would she be heard, nor would she probably be in the commercial. The one woman that does get heard in this commercial is Ms. Eleanor Flatow. She is dressed in a conservative business suit very similar to the men and speaks slower and deeper than Ms. Cappelli. She proves what the theory had stated before, that unless you are acting masculine and you speak so men can understand you, you will not be heard.

Agenda Setting Theory

Agenda setting theory is most easily described as, "The creation of what the public thinks is important" (Agenda-Setting Theory, 2004). When the GoDaddy Super Bowl commercial is examined using this theory, it is easy to see how the origination of the commercial was inspired by an event that caused controversy and had great coverage through the media as an outrageous event that demonstrated the need for more stringent control over television content. Thus, it was the agenda setting of the media that caused the great success of the commercial. This commercial was not only seen as controversial for its subject matter but also allowed the media to push the issue for the government's need to control the content on television, and create changes in public policy.

This event, according to CBSNews.com, resulted in the largest number of complaints ever received by the FCC, over 500,000. The audience was justified in complaining due to existence of regulations on sexual content on television. The regulations state, Federal law bars radio and non-cable television stations from airing references to sexual and excretory functions between 6 a.m. and 10 p.m., when children may be tuning in. Once a complaint is made to the FCC, the

agency determines whether the broadcast was indecent. (CBS Dealt Record Fine Over Janet, 2004)

CBC, Ms. Jackson, Mr. Timberlake all quickly apologized for the wardrobe malfunction and stated that it was an unplanned accident. According to a CNN.com report on the event, only her red lacy bra which would cover her breast was to be shown as part of the show. What was interesting is that CNN also cited the normalcy of such skimpy outfits to be used showing this as evidence that, nudity was unintentional, and given that skimpy outfits such as the one Jackson planned to reveal are now quite common (remember Madonna's cone-shaped bra?), one might have thought that the performers' apologies and explanations would have ended the matter. (Hilden, 2004) However, this incident of indecency was far from excused and became the center of an existing debate concerning television programming content, and eventually public policy.

The commercial is staged to be a special news broadcast with what looks like the head board member of the broadcast censorship committee, Mr. Bob Parsons, asking the GoDaddy Girl, Nikki Cappelli, to present her case to the board. As she is describing the commercial for which she seeks approval, she almost has a wardrobe malfunction quite similar to the Janet Jackson episode. The mock panel to which she is presenting has only Caucasian members, and contains only one female who appears conservative in appearance. Interesting enough, the FCC currently has five commissioners, of which only one is female (About the FCC, 2007). The spoof contains a sense of realism, which adds to the drama as well as a sense of urgency that indicates the material is important and should be paid attention to.

The show appears on G-Spin, a faux cable station meant to resemble one of the multiple news stations that carried the initial reports of the "wardrobe malfunction," as well as the multiple updates, apologies, reports of representatives representing the networks and creators of the commercial. The commercial also uses a famous historical event, stating that the panel is meeting in Salem, Massachusetts, home of the Salem witch trials. According to University of Missouri-Kansas City School of Law, the trials are described as,

From June through September of 1692, nineteen men and women, all having been convicted of witchcraft, were carted to Gallows Hill, a barren slope near Salem Village, for hanging. Another man of over eighty years was pressed to death under heavy stones for refusing to submit to a trial on witchcraft charges. Hundreds of others faced accusations of witchcraft; dozens languished in jail for months without trials until the

hysteria that swept through Puritan Massachusetts subsided. Then, almost as soon as it had begun, the hysteria that swept through Puritan Massachusetts ended. (Linder, n.d.)

This setting reflects two separate facts concerning the commercial and public policy. That there is a type of hysteria that has been created due to the Jackson episode, as well as the reminder of how public policy, when responding to such media, can be not only harmful, but unjust.

Did the commercial have an effect on public policy? It is arguable that it did encourage the pace and depth of the changes that were already occurring. The Bill called the Broadcast Decency Enforcement Act was presented by Representative Fred Upton, Republican, Michigan, two weeks prior to Jackson's halftime escapade. The bill was to increase the fines ten fold given to networks for indecency shown on their stations, planned or unplanned. The bill did not receive much attention as the history of trying to regulate the networks has always been difficult to gain support and was last supported when, "Authority based on two Supreme Court rulings, the most important of which received only a 5 to 4 approval nearly 30 years ago" (Ahrens, 2006). Ability to receive support for such actions was difficult until the media, public and policy came together after the Jackson disrobing accident.

Three years of controversy, argument, and exposure to the media about the indecency being seen on the airwaves came to a head. Support from conservative groups such as "Parents Television Council, have pushed for higher fines and flooded the FCC with complaints about objectionable programming" (Ahrens, 2006). The President of the United States also showed his support by stating that he believes the "'Government has a responsibility to help strengthen families.... This legislation will make television and radio more family friendly by allowing the FCC to impose stiffer fines on broadcasters who air obscene or indecent programming'" (Ahrens, 2006). The combination of the initial event, combined with media coverage and ability to bring that issue as an agenda to the public created a change in policy.

Conclusion

The purpose of this study was to investigate the success of the GoDaddy 2005 Super Bowl commercial, the company itself and the commercial's effects on public policy. The commercial was examined through the comparison of the history of the company, the creation and methodology of creating the commercial using six theories of study: Hegemony, Attraction-Selection-Attrition-Framework Theory, Muted Group

Theory, and Agenda Setting Theory. Through these six theories we were able to show that the company created an edgy commercial which represents the philosophy of the company. GoDaddy used this commercial and other maverick tactics on a specific population profile audience for success that caused increased recognition, sales, and profile of the company, all at the expense and degradation of women. The company gained their success at a monetary cost of \$2.4 million to air the commercial that the CEO believed was controversial and may affect commercial programming, censorship, and may cause change public policy.

The GoDaddy Super Bowl commercial was created intentionally edgy from the creative process to the media aftermath in order to create a marketing scheme to bring attention to the company and in particular Bob Parsons. The stage set of the commercial was designed to look like a government agency committee hearing. The fake hearing is being “aired” on G-SPIN, a spoof on a cable news network name. The actors who are both in the committee and gallery were chosen specifically for a narrow representation of age, race, and sex. The committee chair was actually named Bob Parsons, thus feeding into the image that Bob Parsons is in charge of not only his personal life and his company, but now will be the one to decide what the public shall view as well.

Bob Parsons’ philosophy of being edgy with the Super Bowl commercial did bring his company monetary success. The clients who came to his company related to his marketing and continued to encourage and support Parsons’ ideas to hire a variety of women who are known in their respective sports as well as, if not more so, for their modeling careers. He even extended this GoDaddy Girl title to be available at motorcycle rallies that he attended where they would hold contests for local unknown talent to attempt to impress Parsons to gain the title of GoDaddy Girl.

The marketing is geared to the working class. The use of his biography of being an enlisted Marine who was injured in battle, ability to gain success in college after growing up in a working class family, learning a skill without education, all lead to the success of not just one company but two. Bob Parsons describes the American Dream coming to those who work hard—they can become whatever they wish to be. For Bob Parsons, that appears hard work has translated into being CEO of a company that is better known for its sexy spokeswomen, motorcycle rallies and blogs about sports and women than the products and services that it provides.

This research is based on the 30 second commercial that was aired during the Super Bowl in 2005. There’s also a one minute and 45 second version of the commercial that can only be viewed online due to length and content. We believe this extended version would provide an even greater opportunity for further study.

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Sofia Smith
Untitled
Charcoal, 18" x 24"

Thought Paper

Maisey Brooks

In class last week, we assembled into groups to discuss a few specific poems from the handouts. My group decided to analyze “Helen of Troy Does Countertop Dancing” by Margaret Atwood. The first time I read through the poem, it was evident that it used very literal language. My conscience had assumptions about the work before I had even begun. I knew that it would include some metaphorical aspect. However, by the third out-loud reading of the poem, my brain would not accept this probability. The words used to describe the events in this piece are nothing more than simple nouns: tit, nipple, ass, and thigh. I so badly wanted to believe that all the poem contained was what it clearly stated in such simple language. I didn’t want to untangle the metaphor that it could so very well be. As I saw it, she was simply a stripper who knew that other women saw her job as an exploitation of femininity, but she enjoyed the money she made and didn’t want a sedentary job.

My group began untangling the parts that didn’t fit well with my beginning and overly simple conclusion. They added ideas that I couldn’t comprehend as being applicable to the story I had in mind. One said that she was a goddess-like figure that was able to manipulate men and make money out of them. Another peer said that she viewed all the ugliness in her surroundings but was a goddess because she was untouchable and therefore happy. These ideas frustrated me. How could they be so sure? Why couldn’t she just be a regular stripper who likes making money and doesn’t fear demoralizing herself? Once the language became so far away from any of my simple ideas, success felt far away. I felt like I’d never understand this particular poem. I knew it was very possible to do so, but my grasp on understanding it was always just a little too far away.

I was thinking about all of this on my way to Pullman last weekend. As humans, if we’ve been told something is real but yet we can’t touch or feel it, we lose hope that this object truly exists. In the fifth hour of driving through rolling hill after rolling hill, an idea slammed into my brain. The very hills I was passing by were similar to my experience with the poem. The hills were beautiful. Steeper

than I could believe and yet allowing cows to teeter totter down any dirt accumulation there may have been. Some hills still had frosted tips of snow due to Pullman's unpredictable weather extremes. The hills appeared to be elegantly rolling down the roadside. But it occurred to me that if I wanted to stop and climb up these hills or feel the bright green grass on the top of the slope, it would be next to impossible. The hills were too steep to even consider climbing, and they were so far away I would get lost or I wouldn't be seen from the road. The hills seemed to be a great illusion.

I knew what the hills were: a geographical feature that was pleasing to the eye. Usually, hills are tangible. You can roll down them, eat on them, and pick any flowers that they might bear. But the ones I was witnessing were not tangible. I felt like if I reached out as far as I could and walked several miles, I would never get any closer, and I would only lose sight of the side I had come from. Similar to this, poems are generally subject to the interpretation of the reader. We try to understand what the words are telling us, and we come up with accurate conclusions more often than not. But the poem experience, in combination with the semi-illusionary mountains I was witnessing, made me question how we know what is real/attainable/understandable and what is not and by what standards we are able to figure these things out.

Some would say that if they can't touch the hills, they aren't real or even serve a purpose. At the same time, others could say that nature should be unattainable but words have to be graspable because that's how we communicate and understand our thoughts. I felt, however, that I was being cheated by some vast monster who wanted to shake up my sanity. The giant hills are the only thing in sight for several hundred miles, yet they are still removed in a sense. I asked myself if they could be fake. I pictured myself putting on my mountain boots and hiking up the hill, something I had assumed more locals would do. But no, because I had convinced myself that the mountains were for speculation and maybe the grandiosity of them was just a figment of my imagination. Because I couldn't perceive the mountains with any of my five senses besides the eyes, it was a mystery to me, I knew that I would never know for sure if they were touchable just as I would never know what the author of that poem was trying to get across and why it was so hard for me to understand her metaphor.

However, in the same weekend, I had yet another experience along these lines. As a little girl, my family always sang many songs around me, a number of which were performed by Elton John. My whole family bought great tickets for a Saturday show. I had never been to a concert before. I was imagining in my mind what to expect. I knew that he'd either be way far away and I wouldn't be able to see him at all, or that he'd be very close, which made me nervous because I've never seen an idolized person in the flesh. Would he be an illusion as well?

Our seats were located in the third row on the side section of the coliseum. Elton John's back was directly in front of us when he sat at his piano. But when he'd take a bow after each song and I could see his face clearly, my first thought was to reject the intimate feeling. He was maybe forty feet away from me, but I couldn't believe it was him when I wasn't able to reach out and get a small swipe of the face. I found myself questioning if he had skin at all, and if it felt like other human's skin. I convinced myself that he was simply a projection. My dilemma with his lyrics was related to all my prior experiences as well. The songs I knew by heart seemed more real to me. I knew what he was going to say next, and I knew it was accurate. But every song I didn't know transformed me into a pessimistic concert critic. I didn't recognize any of the words he was singing. He might as well have been lip-synching. The words he belted were foreign, and I didn't understand them; therefore, how could I know that it was really him who was singing them? I would never know the emotion behind those unknown songs, and I'd never understand what the message was because before I even heard the unrecognizable songs, he felt distant to me already. I sensed a cage around the stage, and I imagined that if I got the chance to rub his cheek, it would be a shocking experience because I truly did trick my mind into believing that some things are only meant to be seen.

I might never know what face to face contact is like with an idolized individual or what it's like to climb an untouched hill in the very distant far-off horizon. I may never know what it's like to speak directly with the author of a poem and have him/her tell me exactly what they meant when they wrote it. My mind tells me things are not real when I can't grasp them fully in the intellectual and physical realm. It's almost as if I'd like to believe that such illusions do exist because when their presence is undeniable and the concreteness of

the object is not, what am I supposed to think? I suppose it could exist in some other realm of time or in a higher world of education where older more conditioned minds can comprehend better than I can. But I suppose that if I had understood the poem perfectly, rolled down the rolling hills and touched the face of someone who seemed so transparent, I'd be wondering why everything is so reachable. Ultimately, these mind tricks are good for me. This way I can learn to search for the truth or the answer and in the end have a better understanding of it rather than it presenting itself to me from the get-go.



Amy Dempster

Change

Mixed media/collage, 10" x 12"

Panopticism in *The Matrix*

Devin Merrill

The Matrix is the materialization of one of the biggest fears that technology has inspired, an artificial intelligence that enslaves humanity. The brain child of the Wachowski brothers, this science fiction thriller depicts a world in which human beings are used for their ability to produce energy, and are held in a tank, while their brain functions in the Matrix, which is a complex simulation of the present day world as we know it (or knew it in the late nineties). The machines closely watch over the humans and monitor the Matrix through “agents,” which are programs that can overtake any human in the Matrix in order to enforce control. It seems like they would have little to control while the humans are ignorant of their capture, however some humans escape the Matrix and reenter with superhuman abilities because they can psychologically overcome the rules of the Matrix knowing it is just a computer program. Throughout Neo’s (the “one” who can save humanity) thrilling journey, machines and programs exercise various levels of control and power over the people, and there are several very interesting conversations about control throughout the trilogy. After reading Michel Foucault’s “Panopticism”, much more about this struggle for control became clear. Foucault argues that the more subtle the power, the stronger that power will be. This is one of the most central themes to the machines’ control; this subtlety is maintained by forming their system to fit human nature, and the disciplines that are instilled in our lives today. From this branches several other panoptic metaphors that further the control of the machines over mankind, in perhaps one of the most creative and elegant artificial intelligence sci-fi stories.

The fact that the humans do not know that they are in the Matrix, makes the Matrix that much more powerful. The Matrix individualizes humans, a central theme to the panoptic system, in more extreme ways than imaginable in our world. Foucault states that in order for a power to exist:

It must also master all the forces that are formed from the very constitution of an organized multiplicity; it must

neutralize the effects of counterpower that spring from them and which form a resistance to the power that wishes to dominate it: agitations, revolts spontaneous organizations, coalitions- anything that may establish horizontal conjunctions. (242-243)

In other words, the Matrix, in order to succeed, must eliminate the humans from banding together to form an organized revolt. This is achieved by placing the humans in individual tanks, and then forcing their cognition into the Matrix, where they live ignorant to their captors' power. The Matrix individualizes the people better than any panoptic society ever could, and therefore seems to completely rule out the chance of a successful revolution. Yet a revolution is created, it is forged by those in control as a mechanism to restart the cycle of the Matrix (which is not well explained in the trilogy, but is an important part of the story nonetheless), and to keep the humans under control. This cycle is made possible by yet another panoptic mechanism, discipline. The way that this cycle can repeat itself again lies in the discipline that has been instilled in human kind throughout their lives. At the "source," Neo must make a choice. He must choose between saving humanity, by picking twenty new people to rebuild Zion, or saving the love of his life and therefore leaving Zion to be crushed by the machine invasion. In the past, the other five Neos had chosen to restart humanity, because that is what has been instilled in all the people of Zion. This norm is what allows the machines to count on Neo to restart society to save the Human race, and therefore makes humanity a reliable energy source.

After reading "Panopticism," it is quite apparent that the machines are able to ignore important mechanisms of the panopticon. One such mechanism is the need for constant surveillance, or at least the threat of constant surveillance that the panopticon calls for. In the Matrix however, the machines are able to keep the humans convinced that their lives are in their own hands, and that Earth is just the way that it is in our lives. In fact, if the humans knew that they were being watched and ruled by the machines, it would cause unrest, it would cause the problems that the Matrix is set up to solve, and therefore known observation is counterintuitive to the machines' needs. Furthermore, the programs

that police the Matrix, the “agents,” work in subtle ways as well, but function very unlike a traditional panoptic police force. Traditional police fill the role of the surveyor; they help to keep order in the same manner that the tower in the panopticon maintains power, by the threat of punishment. The agents, on the other hand, are in the Matrix for the sole purpose of eliminating abnormalities, which often means fighting the soldiers of Zion that reenter that Matrix in an attempt to save humanity. In both of these cases, it is quite clear why the panoptic approach to this power relation is not appropriate. There are panoptic methods apparent in the Matrix, although they are manifested by man, and are not a part of the machines’ strategy for domination, as they are not necessary. One of the most panoptic images throughout the story is the Architect’s “tower.” When Neo reaches the Architect, he finds himself in a circular room surrounded by television monitors. The Architect sits alone in this room, and has the ability to see anywhere in the Matrix at anytime, and therefore has the ability to survey anyone and everyone. The only difference between the Architect’s tower and the panoptic tower is that the panoptic tower is a known entity in the observed subjects’ lives. All the same, it was impossible to see that scene in any fashion other than in a panoptic fashion after reading Foucault.

Throughout the movie, the idea of choice or free will is brought up often. It seems to me that this is perhaps one of the strongest forces of power in the story. Neo is constantly faced with choices that seem to lead either to the destruction or salvation of mankind. However, it is quite unclear whether Neo truly has a choice. All of the choices that Neo is presented with are choices that should be clear. The discipline that is instilled in every soldier of Zion, that you fight for the freedom of humanity, leads his choices to circle towards exactly what the Machines have planned for him to choose. Every Neo before Keanu Reeves’ Neo had done exactly what they were expected to do. This is the panoptic beauty of the Matrix. While humans have the free will to choose their own destiny, they would choose what they are disciplined to choose. They would choose to save humanity, even if it meant enslavement. It is ingrained in the One, the savior of humanity, to do just that, save humanity. However, Neo has something that the others did not, and that is something besides Zion that he is willing to die for. Neo defied the disciplines, and therefore broke the cycle that ensured

the continued enslavement of mankind. Neo's path is guided always by "the Prophecy" that Morpheus always speaks and acts upon. Yet, if the Matrix is a cycle, and this is not the first Neo, then this prophecy was most certainly designed by the machines as just another way of controlling the rebels in a subtle, panoptic way. And furthermore, everything that Zion stands for is built upon disciplines that were tailored by the machines, for human kind. So every action that the One, and his comrades follow, is a path that the machines had planned for them, and in this sense they had no control, and only when Neo broke the cycle, when the Prophecy could tell them no more, did the humans truly get a tiny bit of breathing room from the machines' vice grip of instilled disciplines.

So now with Foucault in mind, a new piece to the puzzle is introduced, "Power of mind over mind" is now a part of the control argument (232). The surface arguments of free will and destiny are no longer the only possible reasons for a given outcome. It seems to me that there is quite a case for the argument that the disciplines that humans adhere to greatly affect the decision of those throughout the history of the Matrix. It seems especially apparent in the older Neos, as their role in the cycle was completely planned, and therefore just another part of the machines' control of the human race, even though in the end they *chose* enslavement. Was it a choice? Or a subtle obligation in which the outcome was so sure that mathematically there was no choice? So now it seems appropriate to ask the question about the most recent Neo, the One that chose wrong. What is it that made him choose something different? Was it a discipline? Was it the selfishness inherent in human nature? In truth, there is no way to tell, there is no way you can say one way or the other, the one thing that is quite apparent, is the massive affect that the disciplines have on humanity, and that the incredible power the machines maintained over mankind for so long was based strongly on the principles that make the panopticon such an effective facilitator of power and control.

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Hannah Gaddis
Self-Portrait,
Graphite, 17" x 14"

Screening Practices and Chinese Women's Knowledge Regarding Cervical Cancer Prevention and Treatment Interventions: Providing Culturally Competent Nursing Care

Amanda Zuck

ABSTRACT

Among Chinese women living in Hong Kong, cervical cancer is the 4th most prevalent cancer. Even though it is the seventh leading cause of death, the screening rate among this population remains low, at approximately 60% (Twinn, et al., 2002). Many research studies and subsequent articles have attributed the low percentage of screening attendance among the women of Hong Kong to specific cultural barriers. These barriers include, but are not limited to, marital status, perceived risk, gender of the provider related to modesty values, knowledge base, differences in communication practices, and access to health care (Hou and Lessick, 2002). Gaining knowledge on the belief systems, and specifically the reproductive health practices of Chinese women, will allow the nurse to provide clinically competent care while taking full advantage of educational opportunities. Nursing research has proven that particular cultural barriers affect Chinese women's attendance of cervical cancer screening; only by addressing and overcoming these barriers nurses will become an active participant in the fight against increasing knowledge of cervical cancer and screening attendance among Chinese women.

INTRODUCTION

Cervical cancer has become a leading cause of death amongst Chinese women. It is the fourth most frequent type of cancer diagnosed among this population. Although the uptake rates of cervical cancer

continue to increase in Chinese women, especially those living in Hong Kong, screening practices among these women remains low at only approximately 60% (Twinn, Shiu, and Holroyd, 2002). The purpose of this paper is to examine barriers to screening attendance as well as discuss nursing implications related to providing culturally competent care.

This paper will explore culturally-specific difficulties in discussing women's reproductive health issues in addition to ways in which health care providers, most importantly nurses, can overcome these obstacles and educate this at-risk population. Chinese women can be considered a unique culture due to the values and beliefs that they commonly share. This culture shares the same attitudes regarding religion, family and ethnic traditions, and health care practices and beliefs. The women of this culture speak the same language, have common views in relation to gender roles, and consistently share similar feelings about education and transmission of knowledge from generation to generation. It is within a nurse's duty to provide adequate and frequent health education. Nurses throughout the world have an opportunity to increase awareness of risk factors, screening practices, and treatment interventions related to cervical cancer.

By understanding Chinese cultural values and norms, the nurse will be able to address her client appropriately, establish rapport, gain trust, and likely increase the client's knowledge base regarding cervical cancer; hopefully, the nurse will also take part in changing views related to reproductive health practices in order to facilitate sufficient screening. Nursing research has proven that particular cultural barriers affect Chinese women's attendance of cervical cancer screening; by addressing and overcoming these barriers, nurses will become an active participant in the fight against increasing knowledge of cervical cancer and screening attendance among Chinese women.

METHODS

Data was collected by the researcher from the medical library at St. Joseph Hospital in Bellingham, Washington in January of 2008. The electronic nursing research and article search engine, Cumulative Index of Nursing and Allied Health from the EBSCO electronic database, was used to collect information. The articles collected address a variety of issues surrounding low attendance of cervical screening rates among Chinese women. In a research article found in the *Association of Women's Health, Obstetric and Neonatal Nurses* from 2002, the authors specifically discuss why Chinese women have a lower rate of screening practices for cervical cancer despite the high rates of women that are affected. It further describes barriers to providing care and clinical implications relevant to nursing. One research article obtained in the *Journal of Advanced Nursing*

from 2000 is a research study focused on the Chinese woman's view of the role of the nurse practitioner in screening for cervical cancer as well as the women's level of satisfaction in relation to skill level, ability to approach the practitioner with other health issues, and comfort level as well as the screening program as a whole. The study involves comparison of outcomes of screening practices when the examiner is a case medical practitioner versus a case nurse practitioner. A study found in the *Journal of Cancer Nursing* from 2002 investigates the theory that women's knowledge regarding cervical cancer and preventive medicine/interventions play a large role in their cervical cancer screening practices. Goals of the study included the following: to investigate the relationship between demographic characteristics of Chinese women and their attendance for cervical screening, to explore the knowledge base of Chinese women regarding cervical cancer and screening, to study the relationship between the women's level of education and their attendance for cervical screening, and to investigate the relationship between knowledge of preventative measures for cervical cancer and their attendance for cervical screening. Also helpful in this student's research was an article obtained from the *Journal of Advanced Nursing* from 2004. This article focuses on the importance of taking the socio-cultural system in Hong Kong into account in order to provide adequate preventative health measures against cervical cancer amongst Chinese women. The purpose of this article is to investigate the social and cultural factors that contribute to Chinese women's attendance of cervical screenings. Another article in the *Journal of Advanced Nursing* from 1999 examines the experiences and perceptions of Chinese women of having a Pap smear taken by a female doctor versus a female nurse practitioner. The objectives of the study included the following: to examine the women's level of satisfaction with the screening program, to explore the women's perceptions of the role of the nurse practitioner, and to compare the clinical outcomes of the doctor opposed to the nurse practitioner cervical screen. In an article obtained from the *Journal of Oncology Nursing Forum* dated 2006, the authors discuss a research study implemented in Canada designed to increase cancer screening in immigrant women. Public health nurses, acting as Women's Health Educators, held community gatherings intended to educate immigrant women on cancer risks, screening guidelines, and treatment options. The study discusses the outcomes of the study which involved follow-up contact in order to determine the incidence of cancer screening related to the instructive gatherings. These articles allowed the researcher to formulate a thesis statement and construct a paper designed to educate nurses on the importance of recognizing cervical screening attendance and practices in the Chinese culture.

DISCUSSION

Many theories exist as to the reasons for low attendance of cervical screening present in the Chinese population. Examining Chinese culture reveals a different view of health care than other ethnic cultures. The Chinese have a strong belief that disease is displayed by physical symptoms; therefore, it is difficult to educate this population about preventative health care measures (Holroyd, Twinn, and Adab, 2004). The barrier related to preventative health care is further complicated by the belief that doctors must initiate or prescribe preventative care versus one seeking out this care on their own (Twinn, et al., 2002). The cultural beliefs related to virginity also weigh heavily on the turnout for screening. Although it is suggested that women begin cervical screening at age 18, or before if sexually active, Chinese women frequently delay cervical screening until marriage or even until they have children (Hou and Lessick, 2002). Sexuality and potentially embarrassing topics are not discussed in Chinese culture. Unlike in the United States, young women are not frequently encouraged by family members and other various forms of health education to commence cervical screening at a young age (Hou and Lessick, 2002). Instead, many Chinese women associate cervical cancer with sexual promiscuity and therefore do not believe themselves to be at risk for developing cervical cancer due to strict values regarding sex before marriage (Holroyd, et al., 2004). In addition, many women delay screening until they have children due to morals relating to mothers as the sole nurturer of the family, thereby creating an incentive to seek out preventative health care (Twinn, et al., 2002). These Chinese cultural rituals must be emphasized and understood in order to provide culturally competent nursing care. It is therefore the responsibility of the nurse to familiarize herself with these values in order to provide the most effective care.

Nursing research has found that knowledge about cervical cancer, preventative measures and level of education influence cervical screening rates (Twinn, et al., 2002). Studies have shown that high education levels are related to an increased knowledge of cervical cancer. Research has also revealed that individual health education programs have been successful in increasing the knowledge base of populations with lower education levels (Twinn, et al., 2002). Women's levels of knowledge impacts cervical screening practices to a great degree. It is especially important to note the link between knowledge of risk factors and screening attendance. Women who demonstrate a lack of knowledge of risk factors for developing cervical cancer do not tend to participate in screening (Twinn, et al., 2002). Research has also been conducted on the gender and the role of the practitioner in screening attendance. Modesty has been

identified as a barrier to screening among Chinese women (Holroyd, et al., 2004). This barrier specifically addresses the issue of male practitioners performing invasive exams on Chinese women. Due to the cultural sensitivity related to sexuality and embarrassing issues, many women see the examinations associated with screening as taboo, especially before marriage. The findings that have been discovered as a result of research surrounding low cervical screening attendance among Chinese women allows health care providers to become further aware of especially at risk populations as well as necessary educational opportunities.

Barriers to screening attendance are at the core of the problem associated with increasing cervical cancer rates among Chinese women (Hou and Lessick, 2002). Addressing these barriers allows nurses to communicate with and educate this population. Marital status is of one of many barriers to providing preventative care to these women. As discussed previously, most women do not seek screening until marriage or after childbirth (Holroyd, et al., 2004). Chinese culture has come to associate the need for cervical screening based on these milestones in life, so there is a need to educate this population on the importance of beginning cervical screening when one becomes sexually active (Twinn, et al., 2002).

The women's perception of risk is another barrier that can result in the delay of cervical screening. The feelings of being exempt from the risks of developing cervical cancer relate mainly to the fact that in Chinese culture, disease and illness are recognized, for the most part, on a symptom-only basis (Holroyd, et al., 2004). Many women report that they feel it is unnecessary to attend cervical screening because they feel fine and do not have any symptoms related to cervical cancer. These feelings relate back to the Chinese culture's views on preventative medicine as well as the belief that a doctor must initiate these measures (Twinn, et al., 2002). This barrier is directly associated with the level of knowledge that the woman has about cervical cancer. For women who are unaware of the "silent" symptoms associated with this disease process, education is a critical part of their nursing care. These clients must be encouraged to actively participate in education activities and demonstrate understanding of risk factors and importance of screening attendance.

The gender and role of the provider giving the vaginal examination is yet another barrier to attendance of cervical screening. It is important for nurses to understand that modesty is at the center of this barrier. As previously discussed, reproductive health issues in Chinese culture are associated with embarrassment, and in the case of cervical screening, pain. Many women base attendance to cervical screening on influence from others (Holroyd, et al., 2004). If the information that they have received on cervical screening includes experiencing pain, unwillingness of the practitioner to give information, and uncaring or

inadequate communication the woman may be much less likely to attend screening. Women in Chinese culture feel more comfortable with female providers. Attendees to screening also feel more at ease when the provider explains the procedure to the client, making sure to warn the client of the sensations that she will feel (Twinn and Cheng, 2000). Women participating in research studies also noted that it is important that the speculum be warmed, the provider pays attention to their anxiety/pain level, the provider displays caring behaviors, and that the provider is willing to discuss information related to other health issues (Twinn and Cheng, 2000).

A study researching the differences in outcomes related to doctor versus nurse practitioner led screening explains that the Chinese population still associates nursing to a low professional status (Twinn and Cheng, 1999). The article continues to explain that when both the doctor and the nurse are female, attendees have very few differences in their experience (Twinn and Cheng, 1999). The article describes the different views of physicians versus nurse practitioners related to feelings of the quality of care that Chinese women receive. The women in the study described the care provided by doctors as being safer in relation to the fact that doctors must be licensed to practice medicine. The women made no comments of having knowledge that nursing is a regulated profession as well (Twinn and Cheng, 1999). These conflicting views of health care professionals may create further barriers to providing cervical screening to this population of women as nurse-led programs that have been successful in other countries may be less likely to succeed related to the Chinese peoples' views and beliefs regarding nursing (Twinn and Cheng, 1999).

It is imperative to consider the access that Chinese women have to health care in order to fully understand the trends in cervical screening attendance. According to Holroyd, Twinn, and Adab, Chinese women repeatedly identify cost of screening as a barrier to attendance. Chinese women also report that working full time and not having access to child care may result in decreased screening practices (Holroyd, et al., 2004). When caring for Chinese immigrants in the United States, nurses must remember that this client population may also have limited access to health care, whether it is a result of socioeconomic issues, language barriers or literacy (Hou and Lessick, 2002).

Nurses are the key link in providing efficient and effective health education. Nurses are the first line of defense to their clients and therefore hold a great deal of responsibility in ensuring that patients are proficiently cared for as well as understand their current and possible future health concerns. The most important part of increasing cervical cancer screening attendance rates among Chinese women is education. The nurse must refer back to the nursing process in order to navigate through this

seemingly daunting task. The nurse will first assess her client population, making sure to note any patients who are at risk for delaying screening practices. The nurse will continue her assessments by performing a reproductive health history with the client. This will allow the nurse to be aware of previous screening experiences that were not pleasurable for the client, ask the client about preferences she may have during the procedure, dispel any myths and answer questions, as well as establish trust, rapport, and explain procedures and treatment plans with the client. The nurse will then plan her care around the importance of educating this client population on risk factors, screening practices, and information regarding treatment practices and interventions. The nurse then puts this plan into action by educating the client in a manner that is most conducive to the client's learning abilities, making sure to take into consideration language and literacy barriers. Educational nursing interventions could include written material that the nurse verbally discusses with the client, informational audio-visual aids that allow the client to further expand their knowledge base, and referral to outpatient resources that will allow for continuing education and preventative health measures. Lastly, the nurse will evaluate the effectiveness of her education by asking the client to verbalize information regarding risk factors and screening practices for cervical cancer. Screening programs should be especially targeted to health care providers who serve Chinese and other immigrant populations (Hou and Lessick, 2002).

Chinese women have voiced complaints that access to health care information in the United States differs from China. An additional nursing intervention that would incorporate community-based care would address providing health care information in Chinese newspapers in order to reach out to this population and create easily accessible health care information (Hou and Lessick, 2002). Community outreach and increasing awareness are key factors to improving screening rates among Chinese women. Hong Kong could benefit greatly by implementing screening programs that have been put into practice in other countries, such as Canada and the United Kingdom (Black, Frisina, Hack, and Carpio, 2006). A research study carried out in Canada accomplished increased cancer screening in immigrant women by using public health nurses, working under the name Women's Health Educators, as community educators. The nurses recruited immigrant women into the program using individual and community approaches and invited the women to small group gatherings disguised as "tea parties" (Black, et al., 2006). The nurses seized the "tea party" opportunity to educate women on cancer screening, and the women were followed by telephone contacts to track screening attendance (Black, et al., 2006). By staging the education opportunity as a social gathering

that women of Chinese background enjoy, the nurses were able to reach these women through a seemingly non-threatening approach.

Nurses across the United States should be educated on the low incidence of cervical cancer screening among Chinese women. Whether Chinese women are living in China or the United States, they carry their beliefs and values with them. In other words, just because a Chinese woman has immigrated to America, it does not necessarily mean that she will begin cervical screening earlier on in her life than if she was still living in China. Chinese women generally feel that American women have sex earlier in life than they do, and for this reason, Chinese women feel it is appropriate for American women to begin cervical screening prior to marriage and childbirth (Hou and Lessick, 2002). Familiarizing oneself with the customs of Chinese culture will allow the nurse to provide culturally competent, respectful nursing care in addition to maximizing educational opportunities.

Nurses in all settings can utilize their ability to inform and teach clients about screening practices and treatments related to cervical cancer. The clinic nurse will likely have the most impact on the client. The clinic nurse has both the time and the ability to provide direct answers to questions and forward them on to the client's primary care provider in a timely manner. The clinic nurse can also reiterate the importance of annual screening and help the client set up appointments as well as remind clients of appointments via the telephone. The medical surgical nurse has the opportunity to discuss reproductive health with the client regardless of their current health problem. Women over the age of 18, whether they are sexually active or not, should be having annual gynecological exams. When caring for clients over the age of eighteen, the nurse should take into consideration the client's current reproductive health practices and make use of the opportunity to once again educate. In addition, this information can be applied to other ethnic groups and cultures as well. Chinese women are not the only population affected by lack of knowledge regarding cervical screening. Twinn states that a larger percentage of Hispanic women have been reported to be unfamiliar with cervical screening practices (Twinn, et al., 2002). All in all, nurses must become familiar with a variety of cultural backgrounds and recognize specific disease processes that affect certain populations more often than others in order to provide safe, skilled nursing care.

CONCLUSION

Nurses throughout the world, and most importantly right here in the United States, have a responsibility to care for their clients using a foundation of evidence-based nursing practices. Not only is it important for

nurses worldwide to become educated on ethnic backgrounds that differ from their own, but it is important to incorporate this knowledge into the care they provide to clients who require specific cultural considerations. Before nurses can further their own cultural knowledge base by familiarizing themselves with other cultures, nurses should first examine their own personal feelings related to culture and their ethnic backgrounds. By recognizing the reproductive health practices accustomed to Chinese women, nurses will be able to provide pertinent health education as well as prepare to refer the client to the appropriate gynecologic resources should they not be available in the present health setting. Chinese women, historically, have based their attendance to cervical cancer screening examinations on milestones in life, including marriage and the beginning of a family (Twinn, et al., 2002). It is important that nurses recognize the discrepancies between this pattern of behavior and the frequent diagnosis of cervical cancer in Chinese women. By recognizing a client's cultural values and norms, the nurse is able to integrate valuable educational information in order to optimize care provided to this client population. All health care providers must recognize the need for a change in current knowledge and beliefs regarding preventative measures concerning all avoidable health issues in the Chinese population (Holroyd, et al., 2004). By taking time to establish trust with the Chinese client population, assessing current health practices, in addition to providing valuable didactic information (especially pertaining to specific cultural barriers to women's reproductive health practices), the nurse will likely succeed in impacting the client's current beliefs and will hopefully be able to make a change in the reproductive health practices that the client follows in the future.

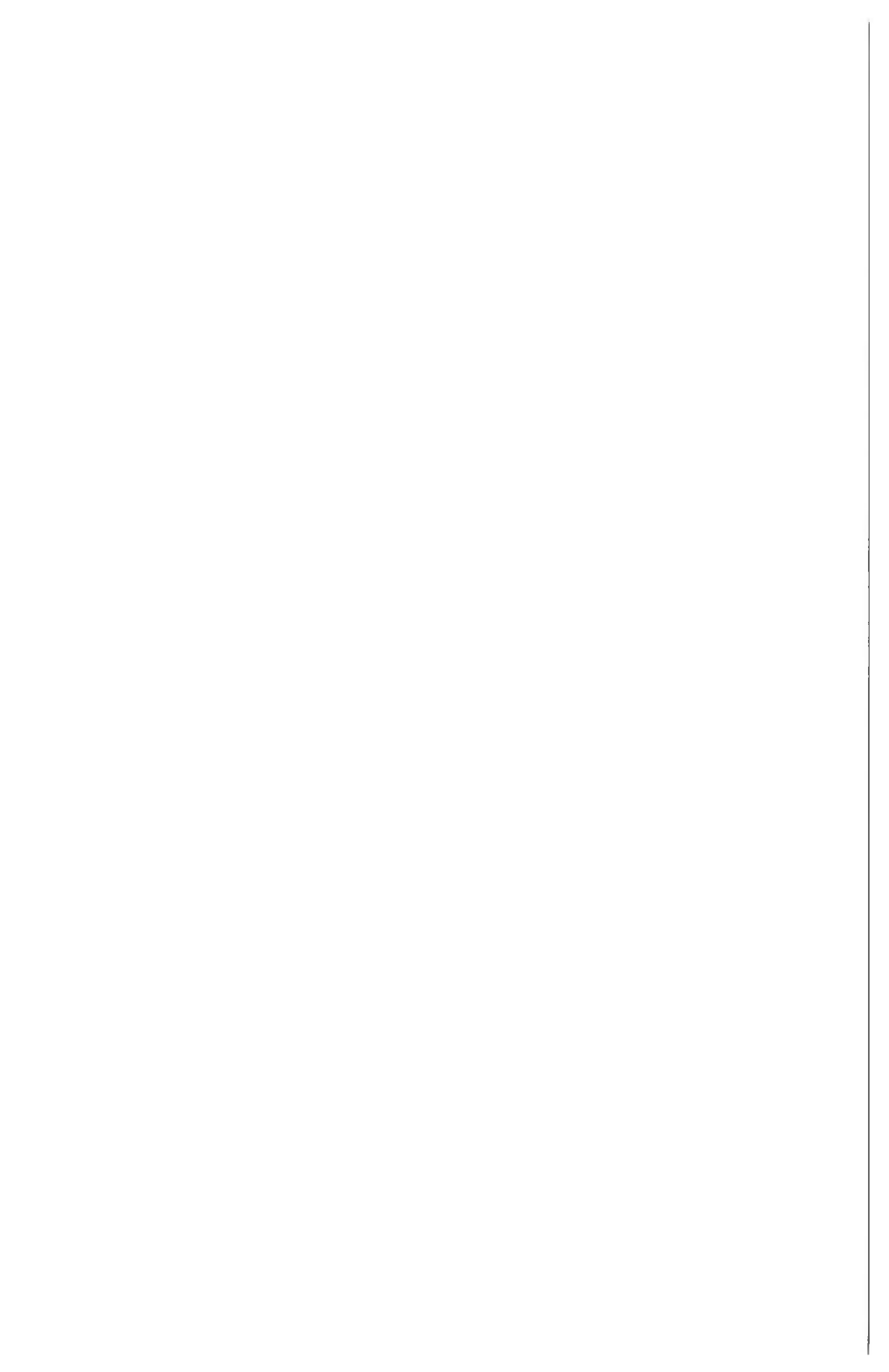
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Natalia Temperio
Untitled
Colored chalk, 18" x 24"



Transcending Boundaries

Anastacia Rice

Have you ever felt uncomfortable in your own body? Most people can identify at some point in their life feeling uncomfortable with their body. In the case of transgendered people, it's a constant feeling of being uncomfortable, feeling as if you were born into the wrong body. Things that you are supposed to do as a boy or a girl might not appeal to you. People who feel as if they are living in the wrong body often wonder what is wrong with them, if their body is lying to them or if they are a freak; sometimes they even wonder if they are homosexual because if you were a girl who believed they were a boy more than likely she would be attracted to females. It seems that most people are not sure how to react to this phenomena, wondering if transgendered people were born that way, or if it is a choice, with some arguing that they are deviants to society.

In 2001 the American Religious Identification Survey did a study to find out the demographics of Americans' religious views; they found that 76.5% of American's affiliate themselves with some sect of Christianity. Different religions have different doctrines which they hold true with respect to the idea of gender. For example, according to Wikipedia.com, the Church of Jesus-Christ of Latter Day Saints (Mormon) teaches that "each person's gender is eternal and that gender roles are authorized by God: in general, men are to preside over and provide for their families and women are to nurture children. The church characterizes the man-woman relationship as 'equal but different,'" (Wikipedia.com). According to Planetout.com, a website dedicated to serving the lesbian, gay, bisexual and transgender (LGBT) community, recently the Roman Catholic Church has issued a statement which instructs Bishops "not to alter the genders on baptismal records" because the Church recognizes transgendered peoples to have a mental pathology, and in the eyes of the Church, sexual reassignment surgery does not change a person's gender "in the eyes of God," (planetout.com).

If 76.5% of American's are affiliating themselves with a Christian based religion and using these doctrines and beliefs to form their opinions about transgendered people, it is no wonder most American's have either a preconceived idea or are misinformed about the subject. Before we delve further into gender socialization, inequality and differences in relation to transgendered people, we must first understand the difference between sex and gender; these are two terms that are not interchangeable. The sex of a person refers to the biological attributes of being male or female; it encompasses everything from sex chromosomes to external genitals.

Gender, on the other hand, references the way people act, interact and feel about themselves, which is associated with femininity and masculinity. The American Psychological Association (APA) finds that "while aspects of biological sex are the same across different cultures, aspects of gender may not be" (APA 1). Gender and gender identity is always in flux, varying from culture to culture and from different time periods. A great example of this is women's gender roles from the 1950's, with the "traditional housewife" compared to now [2008], where a women's gender role has transcended into being a breadwinner for the household, no longer relying on the man to make the sole income.

One's gender identity is a personal concept of oneself as male or female and is closely related to the idea of gender roles which is "the outward manifestations of personality that reflects the gender identity," (APA 2). In other words, gender identity is a label we give ourselves as being male or female (rarely both or neither) and gender roles are a social label because of expected behavior and experience. An illustration of this would be if you are a male, you might be expected to not show your emotions, to be "tough" and more assertive. You can also see gender roles in this sense as well because if a male were to cry or show his emotions "more frequently" than others, showing signs of sensitivity, he is automatically labeled as being a "girl" or told to "grow a pair;" which are derogatory remarks towards his expected masculinity from society, in regards to American social types.

With respect to gender, the environment in which a child is brought up takes shape prior to birth. When sex is assigned at birth environmental roles begin with gender development. Parents usually raise their child as either male or female, tailoring their name, items of clothing and toys to what is expected of a male or female child. A recent study at Johns Hopkins University has shown, "that gender identity is malleable during the first years of life, after which it become irreversible;" this concept has now been challenged: "Whether particular gender identity is truly an inborn characteristic, or even if it remains unchangeable through the course of an individual's lifetime, has not yet been determined," (EBSCO). It has been shown that from a very young age, children can discern that physical appearance is tied to social constructs of masculinity and femininity. "By the time they enter kindergarten, children's gender identities are well established. Children this age will often take this identification process to an extreme. Girls will

insist on wearing dresses...boys will strut... and carry pretend guns wherever they go" (American Academy of Pediatrics). These children are identifying with what it means to be a boy or a girl vis a vis what it means to be masculine and feminine. When children are around other children and begin to express and make use of gender expectations, they are using knowledge that they have picked up from their parents and the world around them. Eventually, when the concept of gender constancy develops in a child, the child has the ability to definitively differentiate between genders.

As noted above, being "gendered" takes form prior to birth; the socialization aspect of gender is also something that begins at birth and continues on throughout our lives. Parents have a set of gender-specific ideas as to what they think their children need, just as they [the parents] were socialized to some degree of how boys and girls of certain ages are "supposed to be and act." Parents have built up ideas of not only what a child should be but what a boy child and girl child should be, attaching different expectations. They also hope that their child will play a certain role when they're older; an example of this might be if you and your significant other had a son and your uncle was a pro-football player for the 49ers. You may hope that your boy will grow up to be the "All-American boy" who plays football in high school, everybody loves him and he's popular with all the girls. If you had a girl, would you have those same dreams? Hoping she would grow up to play football, probably not. In the book, The Gendered Society, Michael S. Kimmel discusses that throughout childhood gender differences and gender inequality have "been created and reinforced through play, the media and the schools" (Kimmel 129). Gender socialization, inequality and differences have been ingrained in our lives as well as in our parents. Kimmel offers a pattern seen in parenting showing socialization and inequality in how we raise our children, which stem from parenting manuals, old wives' tales, stories from friends and relatives, and old adages. He firmly makes his case by giving the example of "What are little girls made of? Sugar and spice and everything nice" and "What are little boys made of? Frogs and snails and puppy dogs tails," (Kimmel 129). This shows that we, as a society, have not only developed a construct of what we think a child should be, but we have also constructed what is a boy child and girl child, thus attaching different expectations to them.

Kimmel believes that we have constructed what a boy child and what a girl child is, could this be related to our Christian based beliefs and morals? Christians, along with Jews, have traditionally derived fixed notions of gender from the Hebrew Bible when God creates Adam and Eve. For some, to mess with that is to mess with God's plan for creation. For the sake of argument, let us assume that this is why American's have such a strong gender binary because they do not want to mess with God's plan for creation. Michel Foucault, a French Philosopher, has constructed an idea of internalized power; it would then be fair to say that in the case of gender construction, "it is individual control...functioning... [through] binary division and branding, and that of coercive assignment of differential distribution" (Foucault 255). Because we do not want to mess with God's plan for creation we are forcing these constructs onto one another without even realizing what we are doing. In the case of transgendered people, not fitting into this binary vision of male and female, some might consider them as deviant because they only recognize two genders. However, other cultures throughout the world have transcended these binary gender constructs, recognizing three or four.

In Kimmel's book he discusses one Native American tribe that has recognized a third gender; the Navajos have placed physically inter-sexed individuals in a third category, Nadle. What is interesting, is one could also decide to become a Nadle as well. Nadles perform tasks that are assigned to both women and men, often dressing as the gender whose task they are performing. Nadles are typically treated as women, however in the Navajo society, women historically have had a higher status than men. Nadles were also allowed to marry either a man or a woman, with no loss of status. What is fascinating about this, is although the biological sex may be ambiguous (if they are born that way), there was a third gender created but the Nadle is still conforming to the binary division of male or female gender roles. Looking into this further, couldn't it be suggested that since gender is socially brought on, if one was born either male or female, if their parents did not rear them in one specific direction than anyone could become a Nadle, essentially gender-blending.

There is another Native American tribe who does something similar, the Nahne; they have what one might call a

female berdache. First, the berdache is a person who is assumed to have special powers because they are able to resist the charms of females. Not all tribes have female berdaches but in the case of the Nahne, a married couple might decide that they had too many daughters and too few sons to hunt for them when they got old. They would choose one of their daughters to live like a man. When she was about five years old, the dried ovaries of a bear were tied to her belt, and she was treated as if she were a boy from then on. As an adult, she would most likely have lesbian sexual relations. (Kimmel).

Not mentioned in Kimmel's book, but worth noting as well are the Hijra of India, which is considered a third gender; being neither man nor woman, most are physically male however some are female. Wikipedia.com alludes that most Hijras are usually men who refer to themselves as women and dress as women. They [Wikipedia.com] say some Hijras may identify themselves as transgendered or transsexual women but unlike Western transsexual women, Hijras generally do not attempt to pass as women in the biological sense, having few or no genital modification. Becoming a Hijra is a process of socialization into their culture through teachings from a guru (teacher) which leads into a gradual assumption of femininity. Unlike the Native American cultures, Hijras do not have an equal status in society; they have a very low status that some reference as a derogatory status. Wordpress.org, a nonpartisan magazine who makes it their mission to foster international ideas and concepts, did an article on the Hijra of India, interviewing one of them. They spoke with Farrah, born Ahmed, he is around 35 years of age and has been a Hijra for the last 20 years. He explains, "We are neither men nor women. We have men's bodies and women's souls. We were born Hijras and felt by the age of 5 or 6 that we weren't boys," (worldpress.org). At this age is when these boys can choose their guru to pursue the Hijra way of life. All gender is, is a matter of transformation; first from a genderless state to a gendered one then later from one to another. These cultures seemed to have found a way to transcend gender boundaries.

The concept of the Nadle, Berdache and Hijra all show that different cultures have embraced a third gender, not limiting themselves to the masculine boy and feminine girl. The Hijra's

recognition that a child can develop a sense of whether or not they are in the correct body or not by age 5 or 6, is consistent with Western Science finding that kids develop a concept of gender constancy between ages 2-6. Kimmel notes that, "we understand that gender is not a 'thing' that one possesses, but a set of activities that one does. When we do gender, we do it in front of other people; it is validated and legitimated by the evaluations of others." Kimmel's argument validates Foucault's idea that we have internalized these gender roles and binaries that we then use to evaluate others.

As we have discussed, gender is our concept of oneself through social expectations and labels. For most, it is scary to accept things outside of what we consider "normal" especially when it comes to children. Currently, in a Colorado school, there is an eight year-old boy who wants to attend his 2nd grade class wearing girls' clothes and be addressed with a girl's name. The school is preparing to accommodate this child by having him use the school's unisex bathrooms and giving other parents information on transgendered people and gender identity disorder. Although the school is preparing to accommodate the child, it is not happening without a commotion from the public. The Washington Times reports that, "Other parents at the school have gone public with their objections, citing concerns about exposing their own children to the sensitive subjects of sex and gender identification, and questioning the wisdom of the school's accommodating the boy," (washingtontimes.com). The Americans for Truth website, is a website which specifically focuses on the "truth" about homosexuality and "exposing their homosexual activist agenda," (americansfortruth.com). Their president, Peter LaBarber, has criticized the district for allowing the child to go to class dressed as the opposite sex because it is teaching the children that it is acceptable behavior to do so. He has been quoted as saying, "What does this kid know? He's eight. When you allow abnormal behavior, it's like you're telegraphing to other kids that aberrant behavior is okay, that it's normal. So the school is imprinting in all these kids' minds this gender confusion." As we have seen from the Hijras and from the American Academy of Pediatrics, a child forms gender identity between ages 2 and 6. The only thing that allowing a transgendered child into the classroom does is question the norms

of society which the parents may not be ready to face. Some parents may not be ready to face these questions from their children as to why a boy is dressing like a girl because with older generations (boomers and on) they were deeply ingrained with gender roles, and with Generation X (1965-1975) it appears as if gender roles have started breaking down. It looks as parents may fear that they may not know how to "teach" what being male or female "means" if they have a child in their own child's classroom questioning the "norms." In the case of LaBarber, if the last sentence is extracted and broken down he is essentially saying (to be nice), "When you allow abnormal behavior you are telling other kids that going away from what is considered normal is okay." Shouldn't parents be teaching their children about self expression, independent thought and ideas? In LaBarber's view it seems that parents should be teaching their children to have self-expression, independent thoughts and ideas, but *only* if they are within the norms of society.

For most in the United States, being normal is living as a gendered man and a gendered woman and to question that is to question their foundational beliefs. As we have seen, biological females or males that wish to live as the opposite sex are often referred to as transsexuals or transgendered people. This is not considered to be "normal" and most transgendered people are regarded as "freaks of nature" or "deviants of society." They are considered "deviants" of society, for the sake of argument, because of our Christian based religious affiliations and that it questions what we view as God's plan. Most transgendered people tend to live part-time or full-time as their desired sex; they also usually seek medical interventions such as hormones and surgery to make their bodies more in line with what their preferred gender would be. The American Psychological Association categorizes transgendered people into different groups:

- "Cross-dressers or transvestites are the most common transgender group; Cross-dressers wear the clothing of the other sex. Some cross-dress to express cross-gender feelings or identities; others cross-dress for fun, for emotional comfort, or for sexual arousal.

- Drag queens/ kings are biological males and females who present part-time as members of the other sex primarily to perform or entertain.
- Other categories of transgender people include androgynous, bi-gendered, and gender queer people," (APA 1). This points out that there are varying degrees in which transgendered people can be categorized. The term transgender was specifically coined to describe a member of the cross-dressing community who lives a gender role that is opposite the gender role society would assign to them based on their sex.

If the Navajo, Nahne and people in India have created another gender role that has been socially accepted with similar rights as naturally born men and women, why can't the United States create a third gender to be socially accepted and recognized, or neutralize gender so there is not such a huge difference between the two? In America, "equality" is often the core of what we strive for; that has been seen through the abolishment of slavery, the women's rights movements and homosexuals striving for the same rights as married couples. In so many other aspects of our lives we strive to be "equal" or "the same," why does there need to be such an apparent difference between men and women? Is it because of our Christian based beliefs? The history of Adam and Eve seems to play a large role for much of the United States as to why we see male and female as two distinct roles for each sex. There is also the fact that since Plato there has been an apparent difference between males and females. Back when Plato was teaching, math was thought to be the way to reach divine thinking, but women weren't allowed to do math. In the case that a woman did want to start studying math, they had to try and rid themselves of all femininity and become as much like a man as they could so they could try and reach divine thinking. It seems that since the beginning of time, that we have had such huge gender differences.

Kimmel states in his book that the fear of being the same is what makes neutralization an "unpopular political or psychological option because it would eliminate differences between people, mistaking equality for sameness... to many of us, the idea of

sameness feels coercive, a dilution of difference into a bland, tasteless amalgam in which individuals would lose their distinctiveness.” Again, this goes back to Foucault, with our inherent binaries that have been “exercised continuously in the very foundations of society, in the subtlest possible way,” (Foucault 234).

We strive for individuality but equality, which is ironic in itself. Most American's do not like to lose their individuality but along with transgendered people in the United States, American's are going to face a new struggle. The U.S. government is purposing H.R. 418, also known as “Real ID Act of 2005,” in which our driver's license would turn into a standard national ID for every American to have, requiring them use it when entering buildings and flying on airlines, among other things. In the case of transgendered people, they need an ID that would accurately reflect who they are with their current and updated name & gender. However, gender change should be something that is kept quiet. This bill has the potential of revealing transgendered people to whoever scans their ID. “As of 04/07 five states have voted to reject participation in the Real ID Act: Maine, Idaho, Arkansas, Washington, and Montana,” (PFLAG). Most transgendered people believe themselves to have originally been born into the wrong body and their current sex, gender and name are a reflection of what they have felt is rightfully theirs. Having an ID that rips this away from them would be unfair; they should be recognized for who they are currently. Luckily, some states have already rejected this, but there are still 45 states out there that potentially could pass it.

There is no generally accepted reason yet for why some people are transgender and other are not; the APA notes that “genetics, prenatal hormones and early-life experiences” could be possible influences. Although the APA does label transgenderism as a “disorder” they also say that they do not constitute transgenderedism as a mental disorder. There is so much information on this topic that I could cover. We have looked at possible reasons as to why American's do not accept transgendered people as a third gender, citing that it could potentially be due to their religious affiliations. We have also seen that the gender binary is something that has been ingrained in us and passed down through generations. It is important to deconstruct the grand

narrative and wonder what America would be like with gender neutrality or even a third gender.

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Ryangjung Kim
Untitled
Graphite/charcoal, 18" x 24"

The Soul's Search for Satisfaction, Peace, and Purpose

Amanda Holden

At last they escape the sultry, suppressive, smog of humidity. At last they leave the helter-skelter, harried, hurry of public transportation with its hawkers, gawkers, and stalkers. At last they emerge from running the raucously roaring, racketing gauntlet around careening buses, past honking jeepneys, near rumbling trucks, through other unpredictable pedestrians and close to shrill traffic cop whistles. At last they exit the choking exhaust fumes and putrid excrement miasma, exacerbated by the humid hand hovering over the city.

The streets of Manila, the Philippines' capital city, are in no way appealing. They are more like a necessary evil. If one resides anywhere in this surging city, hopefully it is in a palatial house with plenty of mind-numbing entertainment, a first-rate air conditioner, a few bug-fearless maids, a good-natured cook, a street-savvy driver, and several gun-toting security guards. This privileged, purposeless, plush, lavish, luxurious lifestyle, describes roughly twelve percent of those who live in Manila and its surrounding cities. This leaves another eighty-eight percent of the population. Though there is a tiny middle class, the vast majority of this mass of humanity ekes out a hand-to-mouth existence. Extended families with upwards of seven members live in tiny abodes, sharing walls with their neighbors on either side. Homes generally consist of a few minuscule rooms that run into each other: an area to sleep, an area to cook, and an area to gather together around the ever-noisy television set.

Unfortunately, Homo sapiens are not the only inhabitants of these humble premises. Cockroaches, ants, snakes, rats, and other vermin wage an aggressive war against the human occupants of these shanties in an attempt to coup d'etat. I spent my first fifteen years growing up in the Philippines as an active soldier in these turf wars against such creatures; not to fight would have been madness. Though I lived in a twelve hundred square foot home much nicer than the two hundred square foot houses of my shanty friends, I still experienced run-ins with pesky critters. At the age of nine, I awoke to find a dark purple, foot long snake slithering across the linoleum floor; extremely poisonous of course. Or there was the time when, as a fourteen year old, I woke up in the darkness with the vague sensation that something was sitting on my head. My groggy senses sharpened acutely the second I realized it was a cockroach. Instantly wide awake, I instinctively swiped it off. The three inch bug smashed "ka-thunk" into my

dresser, and scurried “scritch-scratch” away, completely unscathed. As one can see, these creatures generally pressed their attacks under the cover of darkness, but did I have anything to complain about? Absolutely not. If I had such experiences in a sturdy home of cement hollow block, one can imagine what hair-raising, nay nightmare-inducing experiences people face in the cardboard shacks of shantytown. In these areas, the “nicer” homes are lucky enough to have indoor plumbing and perhaps an electric fan to relieve the pressure of the stifling air. Regardless, the smells of burnt rice, body odor, and baby formula still cling to the walls and ceiling.

All these people, rich or poor, have come “here” to leave the worries and pressures of life; but where’s here? Here, is a place of conflict, controversy, diversity, and contrast. Here, is a temple to The Purse where Self is worshipped. Here, is a haven for The Hot where Self is cooled. Here, physical needs are met, wants are indulged, smart selections are chosen, unwise choices are made, relationships are furthered, friendships are broken, money is saved, time is spent, families are supported, and people are slyly cheated. Here, deep human needs are never met, no matter how hard one attempts to satisfy them with cheap, chintzy substitutes. Here, is the mall.

The megalopolis of Manila is mottled with all manner of malls, ranging in measure from mini to mega. It is the new crop that appeals to consumers of convenience; or at least coolness. The masses of humanity exit the real world full of real, seemingly unanswerable questions to enter the fantasy land of Festival Mall on the outskirts of Manila. It is their tiny cornucopia and they come for its mood, music, and merriment; or at least for its air conditioning. The many mall walkers come to shop, talk, play, pay, eat, and dream; or at least to cool off.

At Festival Mall, the patrons are greeted by a wide variety of choices represented by a range of different icons: the plastic smile of Ronald MacDonald, the Seattle-born lady Starbucks, the lovely singer Leah Solonga, and the lean-legged Reebok runners. Or there is the Colonel Sanders and his fatty fried chicken, the fleet-footed Greek Olympiad of Mercury Drugstore, the cheery Wendy with her braids and freckles, and the Mother Mary properly placed on her pedestal. They are some of the faces of Festival Mall, representing food, fashion, furniture, movies, music, massages, gadgets, gizmos, games, groceries, shoes, silver, sports stuff, rides, roller coasters, gems, jewelry, pets, plants, popcorn, clothes, cars, billiards, and bingo: satisfaction guaranteed! You name it; it is all here.

Or is it? At the mall, one can find millions of items in scores of stores. But so often, these are not the things a person is looking for. What one truly yearns for and often unknowingly seeks is amazingly ambiguous yet vitally necessary -- like love. What about internal peace? Or

reassuring friendship? Or gratifying purpose? Or the myriad of other entities that we so deeply need? Such “things” cannot be bought at a store, no matter what size your budget is. If one’s every need can be met at the mall, “satisfactory guaranteed,” then why does one see pain, pointlessness, strife, sadness, arguing, aggressiveness, complaining and churlishness at the mall? If the place we escape to really did satisfy, the local mall would be a tiny utopia where everyone had a sense of peace, purpose and satisfaction. But stopping at Festival Mall every Sunday as I did for several years demonstrated that one does not find such attitudes existing there. The mall does not offer the things we spend our lives desperately searching for. This conclusion can be arrived at simply by observing others. Should one run out of things to do somewhere on the distant horizon of the future (if such a phenomenon is possible), that person should plunk down in the middle of a muddle at the mall and just watch people. It is a fascinating frenzy! Merely noting the wide range of facial expressions is a study in itself. Look for profound peace, abundant prosperity, soulful purpose and satisfying passion. Instead one finds shaded worry, heavy sadness, dull boredom, artificial joy, and a plethora of other emotions. Happiness and contentment however, do not abound.

The searchers, self-disguised as shoppers are from all walks of life. They come in all shapes, sizes, classes, creeds, and ethnicities. There are the dark-skinned Olongos with kinky hair and wide eyes; the fair, upper crust Mestisos spending the family fortune; the loud, obviously American tourists; the quiet, respectful Korean families; the cocky, spoiled Chinese children; and the zesty, light-hearted Zamboangans. Catholics, Animists, Jehovah’s Witnesses, Christians, Muslims, Buddhists, and Hindus all weave their way through this four story, neutral no-man’s-land of the mall. There are tradesmen, businesswomen, cooks, corporate executives, and seamstresses. We find day laborers, drivers, job hoppers, bingo players, high schoolers, loners, high-enders, low-enders and all manner of people in between.

Regardless of their status or station in life, it seems that all these people -- rich, poor, or middle class -- are driven by an attempt to hide from their intrinsic need to know why. They use the mall as a place to suppress the searching of their souls by ransacking every store. Little do they realize that they are seekin for some substance to fill that gaping hole in their beings. Of course society does not help the situation because drowning out one’s cares by shopping away – checking in, eating out, shooting up or drinking down – is the accepted thing to do when life isn’t going well and a deep need is felt. This culture sees fun as the means or avenue to fill lives with meaning and divert their minds from important questions, such as who am I? What’s life about? Why am I here? Where am I headed? For answers, people try to escape answering such uncomfortable fundamental questions and get to “the goods” as fast as

they can. Then unwittingly, they begin searching for answers.

How do they get started on this search at the mall? Diverse people use diverse methods of transport. Some walk. Some bike. Others call a taxi. Many hop on a bus. Some have their driver chauffeur them. Most ride jeepneys. All somehow pass through that same humid haze of hot sun, hot pavement, hot smog, hot head, hot skin, and hot self. Each one goes through a process to get there all for the purpose of seeking this Something that cannot be found: wrapped neatly in plastic, hung on a clearance rack, plopped under a bun and lettuce, floating in a tall mug of brew or flickering on the screen of a darkened theater.

At last they escape to the mall. But if that is as far as they are going, will they really be fulfilled? At last they leave the cares of a hectic, frenzied life. But is that really what they are running from? At last they emerge from their plush positions of privilege, their squalid situations of scarcity, or their muddled moments of mediocrity. But what are they looking for? At last they exit the scary unknown to be filled with the comfortable familiar. But for how long? Superficially, the searchers seem to be running away from life's reality, whatever that may be. But on a deeper level, in the very core of their beings, these "escapists" are really searchers. While attempting to skirt the intrinsic, deeply imbedded questions of their souls, they cannot escape the inescapable. They can only suppress the nagging of unanswered questions.

Suppression will never fully suffice and truly satisfy the soul of a seeking searcher. And if it does "work," it is only a matter of time before the soul is parched and thirsty again. Again and again people return to use and abuse the same substances, relationships, or vices to fill their needs; like a smoker to his cigarette or an alcoholic to her bottle. Life is an attempt to fill that vacuum-like vacancy in our very core.

If the seeker genuinely wants answers, he or she has to look outside of the mall and all it represents. If the mall is a miniscule model of our world, then by association, he or she must also look beyond the tangible, physical universe of touchable, material objects. What else is there? There is the intangible, spiritual world of untouchable, immaterial "items." Everything that a seeker's soul has ever panted desirously for is found in this lofty world. It would seem that a searcher has been left without knowledge of finding his or her way there. This author would beg to differ. The mighty Being who spoke the world into existence in just seven days is calling to these searchers. His Word is mighty and powerful. He revealed It to mortals who recorded It with pen and ink for centuries of generations to be changed by and be fulfilled with. The searcher must look no further than these words of truth to find satisfaction, peace and purpose. But this author would challenge that seeker: are you prepared to be confronted with ultimate, unflinching, unerring truth?



Sarah Brooks
Furball
Digital art, 7.5" x 10"

A Day at School

Luka MacKay

The average teenager (ages 15-19) spends, by force often rather than choice, from 7:30 in the morning to 2:15 in the afternoon, Monday through Friday, within the confines of a “temple of learning,” or more justly called, a modern day American high school. This constitutes roughly 20% of an average American teen’s life, though one must take into consideration the time a teenager “actually” spends at the school when all breaks, skipped classes, and absences are taken into consideration. Being a post high-schooler myself, I can emphasize that the time spent within this grueling, dreary, “educational” institution for public learning was more than just an education in square roots, Shakespeare, Lincoln and Chemistry, it was, arguably more so, an education in American society.

Upon reentering the halls of my former high school with the intent to do no more than observe, I feel once again swept away by the subculture I was so enveloped by less than a year ago. Outside the walls of the vacant classroom that I was to observe, a cacophony could be heard from the zoo of students congregating in the commons for the daily social ritual of lunch. Lunch in itself paints a vivid picture of the teen subculture. The commons, where lunch occurs, is divided by the “skybridge” into two sections. At first appearance, the difference between these two sides is not obvious. Each side is teeming with students, the majority of whom are roaming from table to table, with only a handful actually sitting and eating, as is the general point of lunch. Upon closer inspection, it’s not hard to notice that the groups of students, each table, or group of tables is ruled by a particular social group. Groups do mingle, but in general tend to stick together. However one type of mingling that seldom occurs is mingling between sides of the commons.

As a previous student at this school, socially these rules and expectations subconsciously have been drilled into my head. As one teacher once pointed out, “the rich kids sit at the square tables and the minorities and poor kids sit at the round tables.” When the

teacher told us this we all laughed and said, “No, we just sit with our friends, no one said you can’t sit at the rectangular tables, or where you have to sit.” But, after really considering it, this phenomenon seems to be true. Though each person’s socioeconomic status may not be defined by where they sit, it generally is true that the popular, athletic, rich students sit at the rectangular tables (the tables on one half of the commons), and the minorities, geeks, stoners, drama geeks, and other not so “popular” crowds, tend to sit at the circular tables. Upon an even closer look, this observation becomes so obvious that you are amazed you didn’t notice it at first. The signs and banners hanging from the walls scream the blatant nature of this observation. The posters on the side with the circular tables are for the Drama Club, Coffee House, Talent Show, Multicultural Club, Key Club, etc. Conversely, the banners hanging from the rectangular table are concerned solely with Homecoming royalty, star athletes, upcoming dances or games, and other similar events.

Although the majority of the students cram the commons during this lunch, the few people not socializing within the commons quietly made their way purposefully through the halls. Thus, the classroom that I was in, and adjacent classrooms, remained entirely empty. It wasn’t until well after the first bell that the halls began to swell with students rushing to class, and only a minute before the last bell that the classroom began to fill.

The room itself was an awkwardly shaped pentagon with the teacher’s desk in the back, 6 rows of desks neatly formed in the center, and a podium and white board positioned authoritatively in the front. The class had been designed, as the whole school had, with the intent of incorporating a team teaching technique, thus making one wall removable in hopes of adjoining two teachers and two classes. However, in all my time at that school I never witnessed any evidence of this ever happening; today was no different. As the students crammed into the classroom and found their seats, the lunch table conversations continued, often being loudly discussed between rows and desks. I had positioned myself in the back of the classroom in hopes of being as little of a distraction as possible, both for the teacher’s sake and mine. However, I soon realized that this “out of the way” position had also been advantageously snatched up by a group of boys who, like me, wanted to draw as

little attention as possible. However, their motive, rather than to observe, was to be unobserved, and carry on the period with as little productive work as possible. As the bell rang and people began getting situated, (it should be noted that at the beginning of the year all teachers make a firm point of stating that you are to be seated and ready for work when the bell rings, not running in right under the bell), their conversations turned from lunch table gossip to a more on-topic discussion: the night's previous homework. As I clearly remember from my term in high school, the conversation consisted little of the content of the homework, but rather of who had done it the period before, who had copied it at lunch, and who frantically needed to copy it now. Papers were shuffled between people, numbers mindlessly copied down and within a matter of five minutes at least one student was able to finish his "home"work.

This frantic mayhem carried on for at least the first five minutes of class while the teacher was distracted by a handful of students with legitimate questions. However, back in my corner, these questions were few, and unasked. When the teacher finally made his way to the front of the class to begin teaching, the noise level dropped slightly, (my corner tended to pay little attention to this). The class I was observing was an Algebra 2 class consisting of a large handful of sophomores who were in "smart kid math" for their age, "normal" juniors, and three seniors. The seniors, when the teacher mentioned them, were far from too embarrassed to laugh at themselves, and congratulated each other on managing to be below standard. One of these students was a Hispanic boy positioned directly to my left. He proceeded to explain to me that last year he had taken this same class, but after two weeks decided "screw this," and dropped it. However he didn't officially drop it until a month later, and was called into court for skipping school. He nonchalantly continued by informing me that his mom wrote him a note and everything was dropped.

With introductions complete, and attendance I assume recorded and forgotten about, the teacher began lecturing (or a high school version of lecturing) the class. As a progressive math class, the style was more of a self-learning class with as little lecturing as possible. The goal is for the students will teach themselves by working through the problems assigned in "group" or class work, and practice the concepts in homework. From years

of previous personal experience in this teaching style, I find it to work quite well, however it does leave much room for, as the group near me demonstrated, off-task behavior and limited learning during a given class period. Today, however, the teacher began the class by reviewing the concepts that had been gone over in previous classes in hopes of focusing the class and getting everyone on the same page. The majority of the class appeared to take advantage of this help, and pay close attention to the discussion at the front, however, as in every case, there were exceptions. And, as so far demonstrated, in my corner's case, they tended to be an exception. Prior to the start of the lecture the teacher passed out "tool kits." A tool kit is something that each student can choose to make and use on the test. During class discussions, or when the book makes a particularly important point during group work, students are encouraged to write down these concepts or important points, and use them during the test as notes. It was obvious by looking around the room who used this tool, and who didn't. The front of the room seemed rapt by the discussion going on, and notes were apparent on their tool kits; my group, not so much. Upon looking around the room there were other exceptions as well. One junior sat at his desk quite engrossed in his book, paying no heed to what was happening around him. (It took the teacher quite a while before he not so subtly whispered, "Brad, good book?" the student, after a few repetitions of the question, looked up, closed his book, and "began paying attention").

As the lecture wrapped up, my corner still with blank pages, you could begin to see fidgeting around the room, even in the front. Obviously a 25 minute lecture was new terrain for this class. The teacher finally concluded by putting the day's assignment on the board and directing the class to get into groups and begin with the work while he went around and stamped homework. Groups slowly and distractedly formed, with a diminutive amount of effort put into the shuffling of desks. The groups seemed to be split up by a combination of the people sitting nearby and friends grouping together. All groups, save one quiet group in the front, were all boy, or all girl, a phenomenon that I personally found quite ironic. Some groups, talking as minimally as possible, quickly split up the problems and got right to work. My group took a little more time than that. The senior sitting to the left of me took the conclusion of

the lecture as his cue to “go to the bathroom.” He walked out of the class, forgetting the bathroom pass, and proceeded to take a twenty-minute break. No one commented on, or even noticed his absence. The group of boys around me, upon finally deciding who did what and opening their books, preceded, once again to get distracted. Their conversation drifted from video games to their drive test, to, upon returning from his break, the senior talking about his job and coworkers. I found that topic remarkably interesting. He, so far having demonstrated himself as one of the prime slackers of the class, seemed to be the only one in that corner with a job. Upon listening to the conversation longer it was also apparent that the “thuggish” outward demeanor he portrayed was less true than one would be led to believe. When the topic of possible drug testing for the sports team was brought up, the boys looked at him, subtly accusing him, conjoined with a remark that “We would probably lose most of the team.” He laughed and agreed, but replied back seriously that, “it wouldn’t effect me, I don’t smoke that stuff.” Though none of the other boys outwardly denied or confirmed their stance on the issue, an air of acceptance and approval of such recreational habits was present in the corner. Discussion stayed on the topic of drug testing and sports for a good fifteen minutes, all of them joking about how “Sedro would lose their whole team, they are all Mexicans. I used to live down there, and I’m Mexican, so I can say that they are all druggies.” That last comment surprised me at first; the boy saying it was the senior. He was obviously Hispanic, and his blatant put down of his race surprised me.

The obvious subtle racism and grouping between people in the lunchroom was one thing, but the unconcealed racism that this student showed against his own group of people made me question the social ideals presented within this high school subculture. Not only is a grouping presented within high school, but also a ranking of these groups. It was common knowledge that the “popular crowd” was at the top of the totem pole. (Even to those who had no desire to be popular, this top ranking was no question). Within my old high school the Hispanic crowd was ranked far from the top. The fact that this boy accepted this grouping and ranking, and even supported it, demonstrates the concrete nature of the social ideals within the high school environment. However, none of

his peers paid any heed to his comment, save for a brief laugh before they continued their off-topic discussion. The remainder of the class passed similarly, with much discussion and little work.

As the class drew to an end the students became more restless and even less focused. Within the last ten minutes of class all thoughts of math had quite thoroughly left the students' minds and they began packing up and talking about the remainder of their day. This obvious waste of a chunk of class time was indifferently accepted by the teacher. As the final bell rang the students were already half out the door and on their way to their next destination.

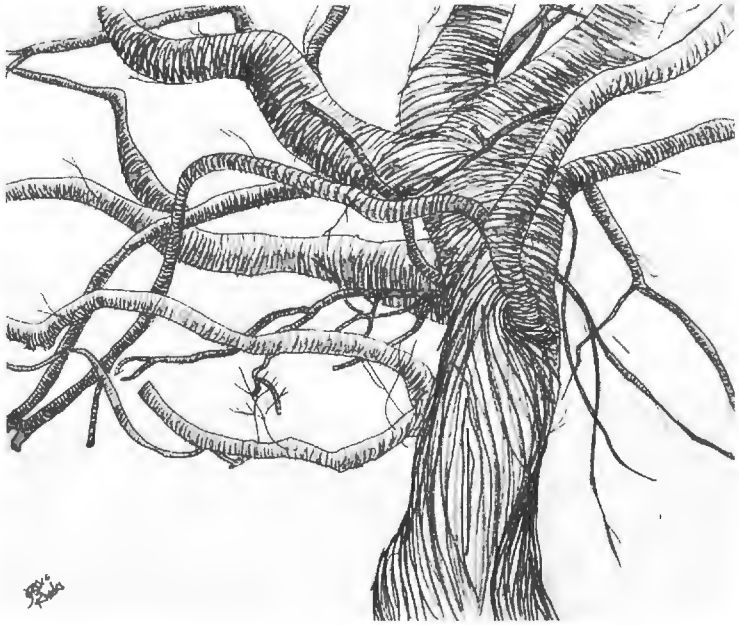
The public school that children to young adults spend a large portion of their conscious time at is a powerful tool for molding and shaping the youth into the active participating members of our larger culture. Starting at day one it is used to teach children to interact appropriately with each other. Everyone has heard the saying, "Everything I ever needed to know I learned in kindergarten." This quote is implying the importance of the social rules that children learn by socializing with each other in kindergarten. Though this may be the place where the initial social laws about sharing and not using violence to get your way are taught, the subtler, more complex social expectations are practiced as one matures and grows within the subculture of an American high school. When I first walked into the lunchroom of the high school, the art of reinforcing and teaching these social expectations was clearer than day. The brazen division of the lunchroom between socioeconomic status, not only by the students in their choice of lunch table, but also by the staff who have chosen where to hang these posters, is a stark symbol of the clear division our society has between rich and poor, majority and minority. America is often termed a melting pot, where all different cultures and people mix together to form the American people. However, this term "melting pot" implies equality between all minorities and majorities, an equality that few would agree exists today. If we view the American high school as a symbol of the larger American culture, this division is obvious.

The lunchroom of the high school is divided according to socioeconomic status of the students; although outwardly there are no discriminatory rules, the implied social rules governing the students remind them of their place within that subculture, and thus

operate as the “rules” that govern them. During lunch these rules direct the students where to sit, who to hang out with, and what to spend their lunchtime doing. These social rules that are taught at such a young age are only reinforced as the individual matures, leading to much of the racism, both obvious and subtle, we see within our culture. As the Hispanic boy demonstrated, the high school not only reinforces grouping of individuals, it also applies a status ladder to society. The modern high school not only demonstrates the cultural status of individuals, it also says a lot about our culture values and expectations as a whole.

Public schooling is considered one of the privileges and (it should, ironically, be noted that the synonyms for “privileges” are “human rights,” “constitutional rights,” “rights” or “civil liberties.”) rights we have as a citizen of the free world. It is a right that many children from other countries are not privilege too; however this privilege is often taken for granted. This lack of appreciation for the gift of a free education that we have in our country was more than evident in this modern day high school. Not only were the students unappreciative of the gift of free education, they were indifferent and in many cases unaccepting of it. It was more than obvious that the greater majority of the students would much rather be anywhere other than sitting in that desk. This same phenomenon of indifference for such opportunity and freedom can be seen widespread within our society. It is magnified within the realms of a teenager; it becomes more hidden, but by no means obsolete, as we grow older.

Humans learn from experience, we learn, as much from what someone tells us, as what we see others do. As a freshman first walking into the halls of high school, one begins not only the beginning of their last leg of formal public education, but also a highly important social education on cultural expectations and norms. Though these stereotypes, judgments, groupings, and learned opinions may, in many cases, be far from ideal, they are thoroughly, subconsciously drilled into our heads starting that first day of class. As a high-school student myself I cannot deny the influence these cultural norms have had on me. I find myself expecting things that I take for granted to be, not only true, but a given.



Jessica Rhodes
Elegant Moments
Graphite, 14" x 17"

Duty and Obligation

Hao Geng

It is the duty and obligation of developed countries to help developing countries. The environment is interconnected, and any negative activities that happen in a small area will have a big impact on the whole planet. People should help each other to build a vibrant future. In this essay, I will explain the reasons why developed countries need to help developing countries.

First of all, the tremendous development of developed countries depended on the extortion of resources from developing countries in the last century. They established many colonies in Asia, Africa, and the Americas, and the native people were forced to work hard. Many natural resources, such as gold, silver, and coal, were brought to developed countries, and all of these greatly boosted their economy. Because of the overused forests and soil erosion, the local people lost their fertile land and families.

Second, the gap between developed and developing countries is growing steadily. Now, the people living in developed countries consume a lot of resources to keep their high-quality lifestyles, while many people in developing countries still live in extreme poverty. The polarization of wealth in the world has gone to the extremes. Because of the scarcity of sanitation, health care, and education, many developing countries are also experiencing rapid population growth. Therefore, they have big families and overuse the environment to survive, and this big gap is one latent danger to world peace. Although developing countries could get tremendous benefits from globalization, not all developing countries have been able to take advantage of those benefits to the same degree. Developed countries should bring advanced technology and their experience to narrow this great gulf.

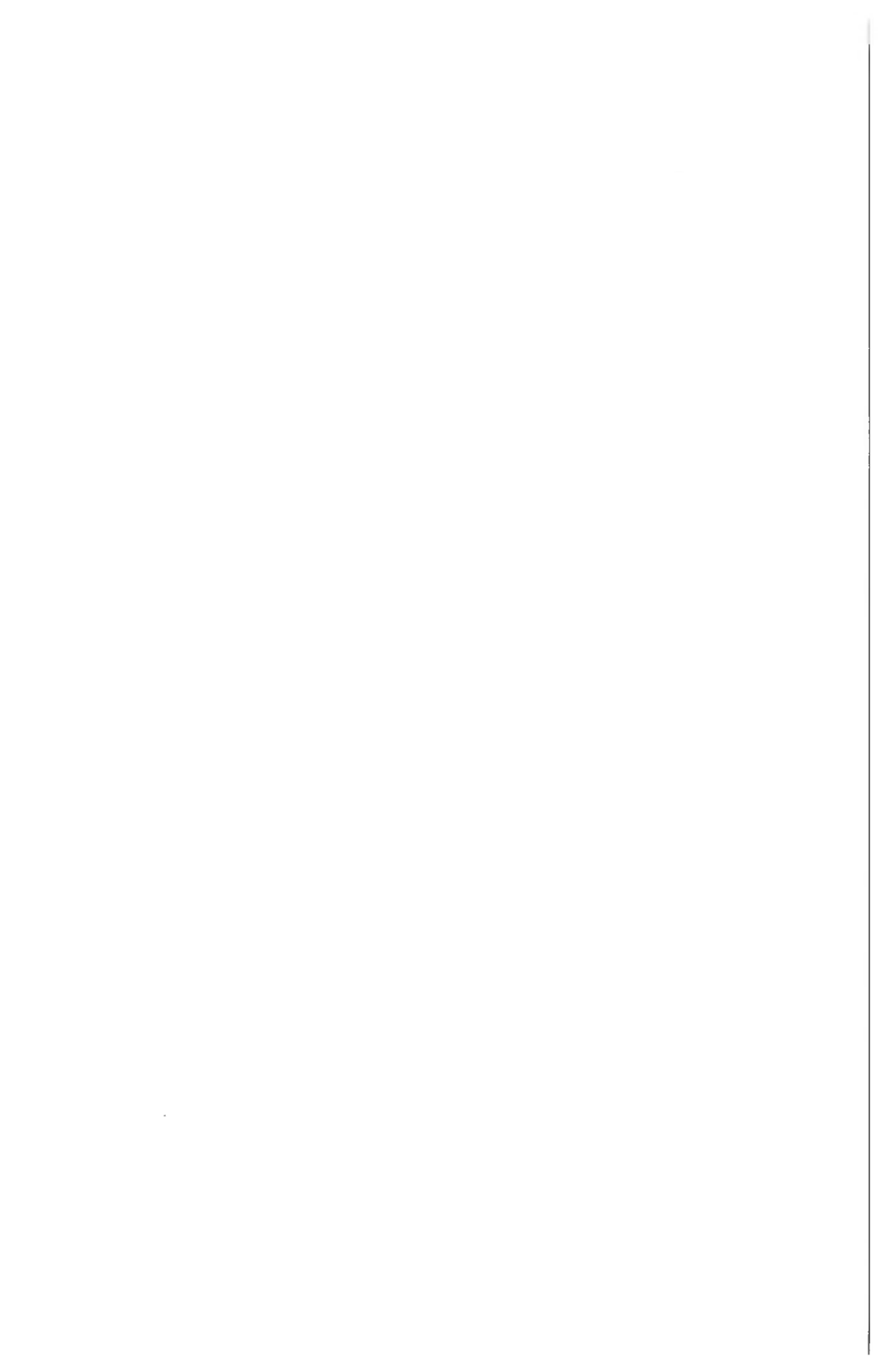
Finally, it is difficult for developing countries to create a sustainable future by themselves, so developed countries should help them with their economies and technologies. The Earth is a unique planet in the Solar System in that it is a suitable place for us to live, so protecting the environment should be our common target. However, this target will be a daydream unless all the people living in extreme poverty have met their basic needs and can thus make

choices about sustainable consumption. Without the inflow of capital, technology, and productivity, developing countries cannot succeed in today's world. Debt relief is one method to ensure sustainable development. On the other hand, while depending on their own strength to develop productivity, developing countries should also make great efforts to open wider markets and seek international cooperation. However, just because this isn't easy to do doesn't mean it is impossible. In order to build a sustainable future for people and the planet, we ought to help each other. This is the only way that all the people will pay attention to the sustainability puzzle, making it will be easy to solve.

In conclusion, it's incorrect to complain about developing countries decreasing the Earth's carrying capacity. We need to help them out of extreme poverty, and this is developed countries' duty and obligation. Improving social development and reducing poverty require a multidimensional approach by all national and international actors. Creating a positive future for people and the planet is the first step toward that gorgeous future, and we need to work together to make it happen.



Darleen Dixon
Koi
Digital art, 5" x 4.5"



The *Metamorphosis* and the Universal Hungering for Love

Grace Jackson

In 1943, psychologist Abraham Maslow proposed in his paper, "A Theory of Human Motivation," that in order to thrive, humans need to feel a sense of respect, belonging and acceptance. Love, friendship and comradeship are basic human needs. Hungering for warmth and social connection is a reality of the human condition. In Franz Kafka's the *Metamorphosis*, food can be seen as an expression of love, and in addition, as power, which Gregor failed to receive as a human and as a beetle. This paper shall discuss the idea that food is a symbol of love and power, and that Gregor's death was a result of the loss of both.

Food has been symbolized in literature and art throughout history. Da Vinci used the supper table laden with bread and wine to reveal the ultimate in betrayal and treachery; Neruda elevated the status of the tomato in one of his many odes. Sharing food can represent abundance, generosity and kindness, while starvation is a cruel and merciless form of punishment. In the opening of the *Metamorphosis*, there is a brief reference to sharing food by Gregor and his father. Gregor's discovery of his horrific transformation takes place while the family eats their breakfast. The morning meal represents the opening of a new day; it is an expectant time when the potential for change is greatest. Despite pleas from his sister and mother to come out of his bedroom that ill-fated morning, Gregor fails to come to the family table and so the father returns to eat his meal, alone. And, despite his physical realization that he is a beetle, Gregor remains hauntingly calm and unaffected. Instead of focusing on his transformation, Gregor thinks of what the other's responses will be to this change. He mentally lists what he needs to do to make his eight o'clock train and mulls his options: "Now, then", said Gregor, well aware that he was the only one to have kept calm, "I'll get dressed straight away now, pack up my samples and set off. Will you please just let me leave?"

Gregor refuses Grete's initial offering of fresh milk, although it used to be his favorite beverage prior to the metamorphosis. He now detests the taste of fresh foods, which may symbolize the fruits of his life as a laborer. It is here that Gregor begins pulling away from his family and from the stifling conventions of his previous life. A second metamorphosis begins to take place.

In the following scene, Grete brings Gregor a newspaper full of perishing food specially chosen by her, which is an expression of Grete's love for Gregor. She brings foods that the family would normally throw out, such as rotting vegetables, inedible cheese, stale bread and bones covered in a hardened white sauce. Gregor eats his family's waste ravenously and passionately, and he is grateful to Grete for her thoughtfulness. After this meal - the last he thoroughly enjoys before his death - Gregor becomes bloated with the food that symbolizes his desire to find contentment and love in his new world.

Gregor becomes sensitive to external influences as he views this new world from the perspective of a bug. By not having to scurry to and from work as a traveling salesman, he has time to contemplate the value of his life, and he begins to question his new tastes and sensitivities. Gregor also claims that he gains a "sharper sense of things" (2014). Paradoxically it seems that as a bug, Gregor has become more human-like; he is aware, full of emotional desire to make human-like connections. He is more conscious of his surroundings.

The father and his ultimate sin

Gregor's father is described as fat, clumsy and unsuccessful, having not worked in five years and leaving the support of the family to Gregor. He is also a thief, for he did not inform the family that enough money had been saved from Gregor's toil, which would have allowed Gregor to stop working. The father undergoes a sort of metamorphosis himself, from a weak and ineffective creature to a leather-booted, uniformed, power-hungry personage. It is questionable, however, who metamorphosed from human to vermin: was it the father or Gregor?

The symbolism of food as power is exemplified when Gregor's father angrily throws apples at Gregor, and one becomes

painfully implanted in Gregor's back. This scene is particularly poignant and contains many religious tones. For example, the father throwing apples is similar to stoning that takes place as punishment for a perceived sin. And, during the apple throwing, Gregor "felt nailed to the spot" and so "stretched out with all his senses in utter derangement" (2020), which is graphically reminiscent of the nailing of Jesus' palms to a cross. The apple -- a longtime symbol of temptation, the fall from grace and sin itself -- is never removed from Gregor's back; it festers and becomes inflamed and covered in layers of dust and dirt. The ultimate transgression committed by the father is throwing the contentious apple, which is in part responsible for the death of his son.

A shift in power: Grete's own metamorphosis

In Part II, Grete's character becomes more prominent as Gregor becomes further incapacitated. Prior to Gregor's metamorphosis, Grete was regarded as a "somewhat useless girl" (2015), but only Grete has the strength to enter the beetle's room and to feed him; earlier in the story she shows concern and care for Gregor. The mother and daughter make feeble attempts to adjust to Gregor's new life, but each member becomes repulsed and angered at the inconvenience of Gregor's physical appearance.

And as time elapses, Gregor notices Grete's elevated position in the family and observes that she began "acting the great expert in front of the parents" (2017). Eventually Grete becomes impatient with the responsibility of Gregor's care and instead of loving visits, she begins kicking food into his room and sweeping out the leftovers without any regard for Gregor's diminishing health. She barely notices that Gregor has stopped eating altogether. Here we see the connection between love and power: As Grete's power in the family increases, the love she feels for her brother wanes, along with the food and care she previously provided.

The dining table and the three boarders

In Part III, Gregor begins to starve himself by "eating next to nothing." Gregor's self-imposed starvation is his attempt to stop "bothering" the family "for really, they were suffering enough as it was." Self-starvation is the only form of power that Gregor retains

from his previous life. Sustenance and survival become a game to him, and it is at this point that the finality of his situation becomes clear.

In contrast to Gregor's starving, the three boarders eat with lust, gluttony and greed while seated at the "illuminated" (2020) supper table. Similar to the symbolism found in Da Vinci's painting, the Last Supper, the Samsa's table can be seen as a symbol of social status and hierarchy. While it is apparent that Gregor is not welcomed at the dining table, the family has also been shunned and is relegated to eat in the kitchen. A higher importance is placed on the boarders, who bring economic security to the family.

Gregor hears the sounds of the boarders' chewing, which further alienates him from society. It was "as if he were being shown that one needed teeth for eating and that one could accomplish nothing with even the most wonderful toothless jaws" (2024). After the family's confrontation with the boarders, Grete locks Gregor in his room and Gregor becomes resigned to his fate.

With the final understanding that he is an outcast and has no bearing on his own future, Gregor realizes that he is unloved and completely alone. Imprisoned within the four walls of his room and without his basic needs being tended to, he sees no other viable choice but to end his life. Gregor thinks of his family and then faces his death alone, with calm and utter acceptance.

Gregor's death garners no emotional response from his family. Grete observes his physical state, admits that the beetle looked sickly and publicly proclaims her part in the crime of Gregor's self-starvation. Staring at the corpse, Grete states, "Just look how skinny he was. Well, he stopped eating such a long time ago. The food came back out exactly as it went it. . . Gregor's body was utterly flat and dry" (2029).

Without ceremony, Gregor is swept out the door amidst the rubbish and the dust and the new life of the family begins.

The importance of food and hunger cannot be overlooked in the "Metamorphosis." Gregor's hungering represents a universal desire for love, warmth and security — all basic needs as described by Abraham Maslow. The power of love is nourishing, and without it the human spirit shrivels and dies. Gregor died not only from the lack of food, he died from the longing for love.

For Franz Kafka, a man beset by patriarchal problems of his own, the *Metamorphosis* became a personal statement of how a loveless world can affect the psyche. By exploring how characters exhibit their love and power through food, the *Metamorphosis* becomes a complex weaving of extremes in how the family deals with the difficulties and pain in their lives.

“So it happens that when I write of hunger, I am really writing about love and the hunger for it, and warmth and the love of it and the hunger for it. . . and then the warmth and richness and the fine reality of hunger satisfied. . . and it is all one.”

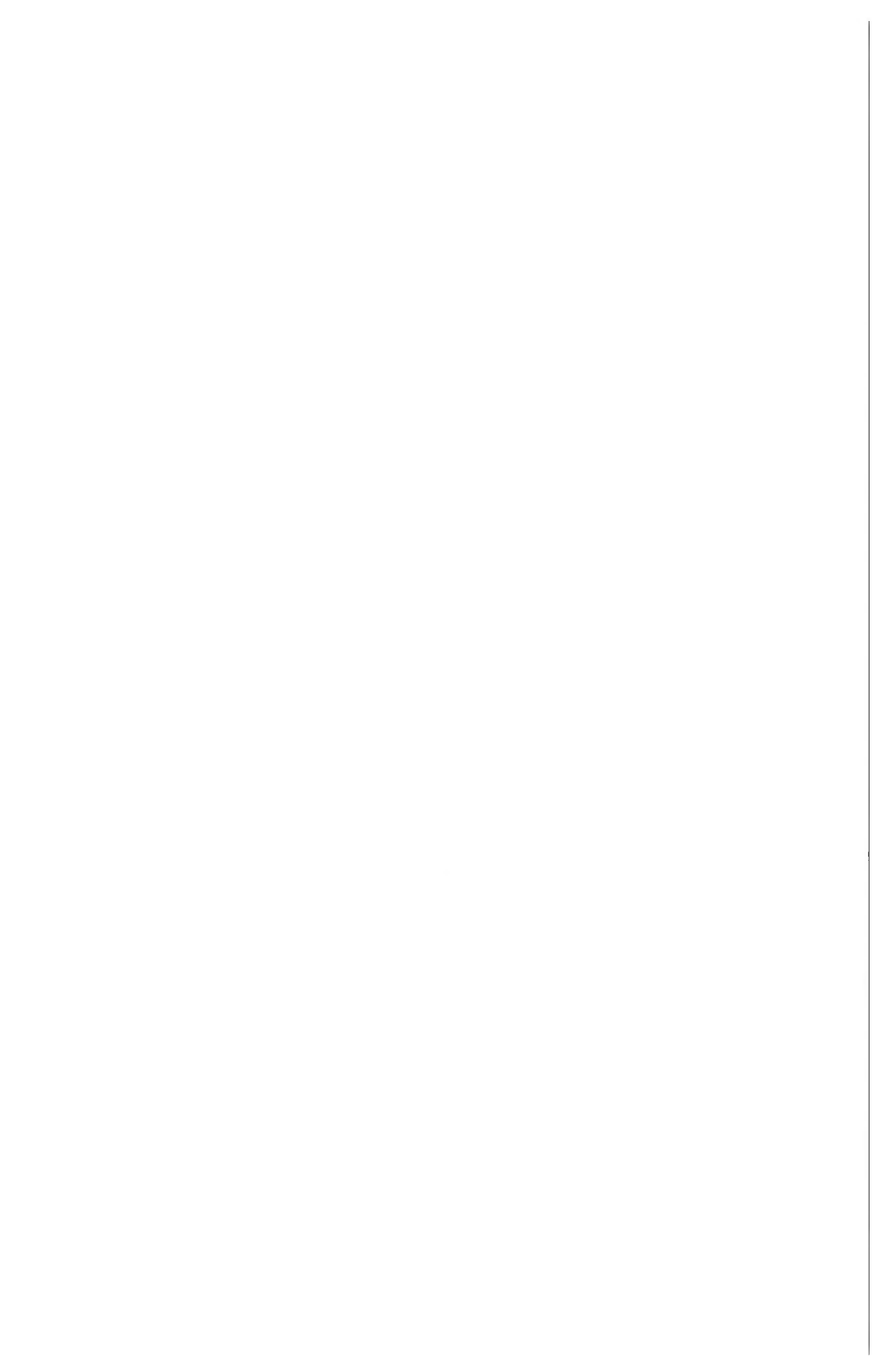
M.F.K. Fisher, *The Gastronomical Me*

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Taya Brown
Untitled
Ink, 18" x 24"



A Review of “Triggers of Self-Induced Vomiting in Bulimic Disorders: The Roles of Core Beliefs and Imagery”

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This study was conducted with the understanding that Cognitive Behavioral Therapy in patients with eating disorders is completely effective at a rate of about 40% to 50%. With that said, questions arise seeking more effective treatment for such patients. Knowing that Cognitive Behavioral Therapy (CBT) has no greater results in treatment than other treatments; what kind of help might one offer an individual with an eating disorder? This study explores the primary factors of Anorexia Nervosa, Bulimia Nervosa, and other unspecified eating disorders; primary factors such as the role of core beliefs. “Core beliefs are defined as absolute and unconditional beliefs about the self and the world that are established early in life in response to a person’s environment” (Young, Klosko, & Weishaar, 2003; as cited by Hinrichsen et al., pg. 262, 2007). In addition, this study explores the primary factors of imagery, which may or may not stem from patients’ core beliefs. Inquires examine whether the role of core beliefs and negative imagery coincide with self-induced vomiting in bulimic patients.

The study explores the idea that factors such as negative core beliefs and/or distressing images can be a leading trigger in self-induced vomiting in those with an eating disorder. Examining the role of core beliefs in bulimic women, Waller, Ohanian, Meyer, and Osman (2000) found that “frequency of vomiting was predicted by the strength of their “defectiveness/shame” core belief” (As cited by: Hinrichsen et al., p.262, 2007). In other words, the more negatively the patient’s core beliefs, the more frequent he or she may vomit. Thus the question is whether the vomiting is a release of one’s poor self-image or how they feel they are being viewed by others. Furthermore, is it the case that one vomits to

release the anxiety about being viewed or viewing themselves as defective? And, therefore, in cases when subjects have intrusive imagery usually related to past memories, do their anxiety levels greatly increase followed by more frequent self-induced vomiting?

This study was comprised of "30 people, all of whom had some form of an eating disorder. Meeting diagnostic criteria of the Diagnostic and Statistical Manual of Mental Disorder" (4th Ed. Hinrichsen et al., p.263, 2007), every individual that took part in study was presently seeing a specialist for a diagnosis of bulimia; all of which involved vomiting. Twenty-Seven participants (90%) were female, while three (10%) were male. The sample consisted of "4 patients with Anorexia Nervosa of the binge/purge subtype, 22 patients with Bulimia Nervosa of the purging subtype, and 4 patients with an eating disorder not otherwise specified" (Hinrichsen et al., p.264, 2007).

Before the process of grading primary core beliefs and imagery could occur, participants had to establish their core beliefs. This was done by using "The Schema Identification Scale for Clients with Eating Disorders" (SIS-ED; Adapted from Brickers and Young, 1994, and from Young, 1999; as cited by Hinrichsen et al., p. 264, 2007). This test is applied to find the negative core belief system in a client with an eating disorder. Such core beliefs as abandonment, defectiveness/shame, emotional inhibition, failure to achieve, mistrust/abuse, social isolation, and subjugation. All of categories were scored on a 6-figure scale.

For the next portion of the study, the individuals were asked to recall thoughts or images just after vomiting. This was followed by asking participants if the thoughts or images had any relation to their core beliefs. Of those individuals who answered "yes," they were asked to rate the intensity of their core beliefs in their imagery from 1 to 4. Next, researchers asked if the participants had noticed these feelings and images before vomiting. If participants answered "yes," they were given a list of emotions and asked to select any of which applied to them. The list of emotions included: "Loneliness, boredom, shame, guilt, worry, anxiety, sadness, anger, and depression" (Hinrichsen et al., p.264, 2007). Patients were then asked to identify the strongest feeling after vomiting and rate it on a scale of 0-100, to rate how much they believed the feeling actually heightened their self-induced vomiting.

The second portion of the study was imagery. To determine certain images, patients were asked to recall the images they had immediately after self-induced vomiting. Of the participants that had some sort of image or sensory imagery, the researchers asked the subjects if any image or sensory image was related to a specific memory. Participants were then asked to describe the specified memory in as much detail they could recall. Researchers then asked the subjects if any of the sensory or

imagery was recurrent. For those who answered “yes,” the participants were asked to identify the earliest they could recall the image taking place. Next, subjects were asked to describe the specific memory with closed eyes and recall feeling and detail at that exact time.

A greater fraction (73%) of the participants felt that their core belief immediately after vomiting was or was related to defectiveness/shame. Participants scaled their intensity “very strong” in regards to their feelings of defectiveness/shame. Many patients felt they applied to the core belief of failure to achieve, stating “extreme” reflections in thought prior to vomiting. “16 participants stated feelings that related to the core belief of isolation, reporting “very strong” reflections in thought after vomiting” (Hinrichsen et al., p. 265, 2007). Of the 17 individuals (53%) who reported recalling past imagery/impressions after vomiting, all instances participants recalled were visual. Most of them said the image recalled was recurrent, and could link it to a past memory which is related to a core belief. “Memories were generally tied to 2 main core beliefs: Being humiliated or abused; Or being abandoned” (Hinrichsen et al., p.267, 2007).

The results would lead one to conclude that many of those with eating disorders with purging subtypes have core beliefs relating to defectiveness/shame. With that, an equal amount of patients related to that core belief of social isolation, perhaps the two go hand-in-hand. Moreover, results may suggest that the recall of images after vomiting may be the trigger of the vomiting in the first place. Furthermore, the self-induced vomiting may be a coping mechanism for the intrusive imagery.

This study has many factors that can and should be revised for finding future results. The reliance on recall of past vomiting episodes is bound to have flaws. Therefore, in future studies, researchers may want to inquire about a subject’s most recent episode, or perhaps ask the question immediately before the self-induced vomiting. This also relates to the recall of memories tied to core beliefs, many of which were based of childhood events. It is possible that the recalled memory was not completely accurate, thus making the core belief with foundation. Moreover, the study was based solely upon individual participants recollection of one vomiting episode. Future researchers may want to document many instances of self-induced vomiting episodes, thus giving researchers a variety of episodes that may stem from different core beliefs.

In conclusion, we know that eating disorders have serious effects on those who are afflicted, as well as those who are close to the afflicted. We must do as much research as possible to help identify the underlying causes of this disease.

References:

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Available EBSCO Host 2/13/08



Talia Finkelstein
Self-Portrait
Acrylic/collage, 24" x 17"

Growing Up Inside a Bubble

J. S. Gering

Being educated at home offers many advantages such as one-on-one learning and a close family environment, but for many homeschoolers the most important advantage is the chance to learn self-discipline. I was homeschooled all my life, from pre-school to 11th grade, at which time I entered community college. During my years as a homeschooler, I kept a planner in which my mother would write things like, 'Grammar exercises 2-4, Math lesson 6 odd problems, read chapter 4 in history and chapter 7 in science.' Sometimes she would even plan out the whole week for me. I could do the schoolwork whenever I wanted—I could even procrastinate and do it on the weekend if I wanted. Little did I know that my parents were teaching me to be responsible and diligent.

Many parents choose to homeschool their children because of the higher quality of education the children are likely to receive. In fact, "The No. 1 reason that most families first decide on home schooling these days, surveys show, is dissatisfaction with the academic quality of the public schools" (Anderson 2). Many homeschoolers are far ahead of their public school peers in important skills like reading. On the Iowa Test of Basic Skills, "the nationwide average for the homeschooled on the Basic Battery (i.e., reading, language, and math) was the 77th percentile. They were at the 79th percentile in reading, the 73rd in language, and the 73rd in math. (The national average is the 50th percentile)" (Ray 1). In a nationwide study of the U.S., and Canada, and several studies of Washington State, researchers found that "In study after study, the homeschooled scored, on average, at the 65th to 80th percentile" (Ray 4). In another study:

Respected University of Maryland statistician Lawrence M. Rudner examined some 20,000 home-schooled students from 50 states. These students scored higher on standardized tests than public and private school students in every subject and at every grade level. The longer their parents had home schooled them, the better they did. (Anderson 4)

These tests completely contradicted Rudner's theory that parents who were not certified teachers could not teach their children properly, and Rudner was forced to change his mind. In further studies, Rudner also found that "By eighth grade, the median performance of home-school students is almost four [grade] levels above that of students nationwide" (Anderson 5). In spite of the fact that many students are, by eighth grade, learning new concepts in math and science that their parents probably never learned, the test results show that they continue to excel.

As far as colleges, they are now accepting more and more homeschooled students, especially since the average ACT and SAT score of homeschoolers is higher than public or private schooled students. "In 1999, students who identified themselves as home schooled scored an average of 1083 on the SAT, 67 points above the national average, and 22.7 on the ACT, compared with the national average of 21" (Anderson 4). Also, "By 12th grade, home-schooled students scored way up in the 92nd percentile in reading" (Anderson 4). If a college requires a transcript, the parents of the student will write one. Sometimes they put together samples of what the student learned and the books they used. In fact, "Harvard accepts approximately ten [homeschoolers] every year. Oglethorpe in Atlanta actively recruits homeschoolers." (Anderson 4). More and more universities are discovering how well home education prepares students for college.

Studies show that homeschoolers who attend college adapt well to the difficulty of the studies:

Home-schooled undergrads do well, after the initial adjustment. Those who have enrolled at Boston University during the past four academic years, for example, have maintained a 3.3 grade-point average out of a perfect four... The consensus among admissions officers across the country, a 1997 study reports, is that home-schooled students are academically, emotionally, and socially prepared to excel in college. (Anderson 5)

I believe that these results are partly due to the self-discipline that these homeschooled students learned during their home education.

Most homeschoolers have a shorter school day because it is not necessary for them to work at the pace of the slowest student. One parent recalled how several years ago her son was “bored crazy with third grade at the New Hampshire public school he attended,” and “begged his parents to let him stay home and read more challenging books” (Anderson 2). The principal of this school admitted that they were teaching to the 40th percentile—the level of the worst kids in the class, so that all the children could remain on the same level.

Many homeschoolers use this extra time to study things that they would not have the opportunity to learn in public school, “Most of the home schoolers I encountered were learning Greek, Latin, and other serious subjects that most public schools have abandoned” (Anderson 3). Many homeschoolers spend the extra time studying music. Anderson wrote after researching homeschooling, “Almost every home-schooling family I talked with had musical children. Sixteen-year-old Piper Runnion-Bareford, home schooled in Deerfield, New Hampshire, practices the harp four hours a day, something that wouldn’t be possible, she says, if she attended public school” (4). Joe and Karen Imperato, who homeschool their eight children, believe that music is a key part of their children’s educations; that it helps them learn to be disciplined and diligent (Anderson 4).

Like many of the homeschoolers in this area, I began to attend community college before I finished highschool. Before I started attending college I thought that I had a bad work ethic and was not a very good student, but I was shocked at the attitudes surrounding me when I entered college, and surprised by how little some of the students seemed to care about their own education. Through a government program in this State, highschool age students are eligible for two years of free community college, but many of these students appeared to be unprepared for the responsibility of attending college.

Although the education of most homeschoolers is more structured than mine was, most have one thing in common: as the students grow older, they take less and less instruction from their parents, growing independent and studying more on their own. Brian C. Anderson, reporting for the city journal, went to visit a homeschool family and wrote about his visit, “The oldest two

children study mostly on their own, requiring little help from their parents” (3). The role of the parents becomes more that of a supervisor than a teacher.

Another characteristic I have observed in many homeschoolers is the pride they take in their work. Every year, from 3rd until 9th grade, I took the Iowa Test of Basic Skills. After the results arrived, my homeschooled friends and I would sometimes compare our grades, having friendly competition to see who had scored the best in each subject. Unlike most of my public schooled friends, I loved getting my test scores, although this is possibly due to the fact that my parents never assigned a letter grade to my homework, so receiving grades was a rare and exciting event.

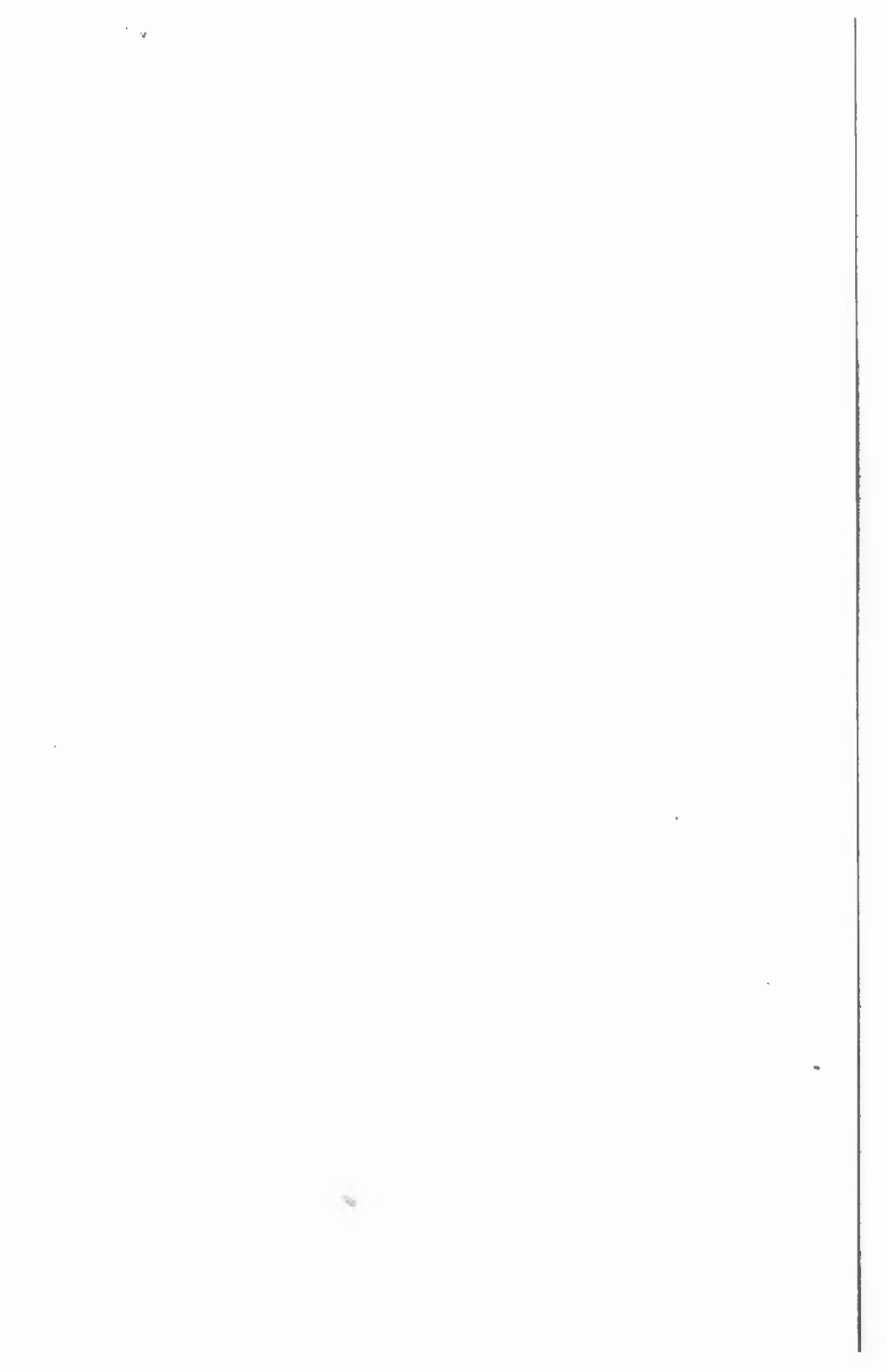
Test results show that homeschoolers are definitely receiving an adequate education, but another common question is whether homeschooled children spend enough time with children their age. One homeschool parent said, “I don't know any adults who would choose to spend eight hours a day, five days a week with 20 to 30 people of exactly the same age” (Anderson 6). Many homeschoolers are more comfortable talking with adults and other people of different ages than children who attend school outside the home. Anderson wrote about the Imperato family, “I left impressed: if home schooling is responsible, even in part, for such a seemingly happy, thriving family and bright, well-mannered children, it's a big success” (2). Instead of being unsocial many homeschoolers are benefiting from the opportunity to spend time with more diverse people than they would if they were in school.

In many ways, the life of a homeschooler can be very sheltered; he spends much of his time with his family, and might have fewer friends his own age. Once, my older sister was asked to answer questions about homeschooling at an informational meeting. One parent asked her, “Don't you feel like you grew up in a bubble, and were unprepared for the real world when you went to college?” My sister answered, “Maybe homeschooling could be called a bubble, but does highschool really give its students an idea of what awaits them in the 'real world?' Everyone has grown up in some kind of bubble, the question is, in what sort of bubble do you want your children to grow up?” Just because homeschooling is so different does not mean that homeschoolers are any less a part of the 'real world.'

Although many homeschoolers are stereotyped as 'religious people' who wear old fashioned clothes, or 'hippies' who are trying to save their children from the 'system,' most homeschoolers simply choose their form of education to better prepare themselves for the future; they choose homeschooling to prepare them for the 'real world,' not to aid them in hiding from it.

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