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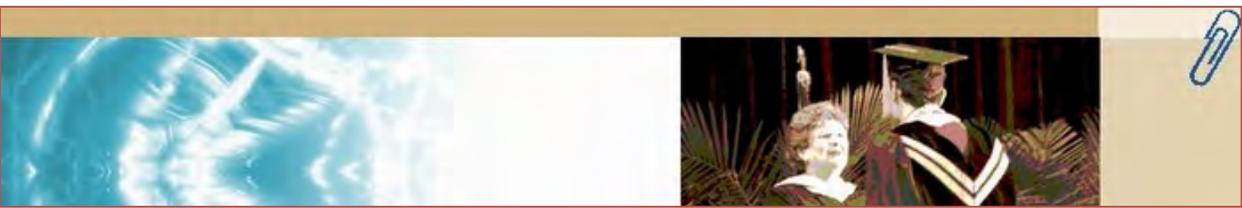Benjamin Topping
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"Pursuing Answers: Stalking of Faculty by Students"

Elizabeth I. Bloom

Abstract

The research indicates that stalking of college faculty by students is not only an underreported issue, but one that can be very serious in nature. More research is needed in this area to discover true prevalence. This paper explores why this crime is often unreported and examines how that relates to the definition of stalking itself. It compares the number of faculty stalked by students with other populations as well as describing the 2 main categories of stalking behavior used in the relative research for the paper. The paper explores why college faculty may be at a higher risk than other populations and proposes some ideas for institutions to effectively address stalking of faculty on college campuses.

I chose the topic of stalking because of my initial interest in the faculty/student relationship. Since returning to school I have heard interesting stories about inappropriate contact between students and professors. While looking for information on the prevalence of faculty/student affairs, I came across the more ominous topic of students actually stalking their professors for various reasons. This seems to be a topic that, while not only a bit different, also needs more attention. I wanted to bring some of the statistics and reasons for this phenomenon to light. While some of these reasons do include "crushes" on the part of the student, we will also examine other reasons for stalking behaviors as well as why some professors may be at a higher risk for becoming victims, some possible ways to catch the problem early, and the importance of more research.

It is important to understand that stalking differs from harassment. Stalking is defined as "a pattern of persistent, unwanted interactions and communications that would create fear in the victim or a reasonable person" (Morgan & Kavanaugh, 2011). Therefore, while harassment is simply annoying, stalking evokes fear. This may be one of the reasons this behavior seems to be underreported, at least in an official manner. The research shows some professors talking to others about stalking behavior, but not necessarily officially reporting it. This could be the case for many reasons, including, but not limited to: not knowing for sure if it is truly stalking, not wanting to get the student into trouble, and in some cases, professors were not believed, not even by their peers. That is to say that even if they were experiencing true stalking, their co-workers did not necessarily take it seriously. Also, there is the criteria that needs to be met for it to be considered "stalking". It needs to evoke fear. If the faculty member is not yet afraid, does that mean that they are not experiencing true stalking? It also needs to exhibit a "pattern". It needs to happen more than once or twice, but how many times? Is four enough, or does it need to be

fourteen times before a pattern is established? These subjective conditions can be quite misleading for most victims of stalking and the everyday faculty member may not even be equipped to identify, let alone report or take appropriate action on, a student stalker.

The prevalence of students stalking faculty most closely resembles the high numbers of people who stalk mental health therapists. Morgan and Kavanaugh (2011) report, "Among mental health therapists the lifetime prevalence rate is approximately 24%; much higher than the average lifetime prevalence rates of 6% for the general population". The research shows stalking of faculty was reported as 25.4%. With these statistics being so similar, Morgan and Kavanaugh (2011) used the same three categories for student/faculty stalking as psychologist and author Glyn Hudson-Allez (2006) did to categorize mental health therapists stalked by their clients. These categories help us to better understand the reasons why faculty members are stalked, although keep in mind not all stalkers will fit into just one category. There will be some overlap of behaviors exhibited.

The first category is defined as "stalkers who were unable to deal with the ending of the therapeutic relationship"(as cited in Hudson-Allez, 2006). This could be compared to the ending of the professor/student relationship, despite why it ended. Reasons could include the end of the term, a professor retiring or moving, or even possibly the end to some type of social contact beyond the classroom. When this happens, stalking behavior may begin, or it may have been there for some time, but remained unnoticed until the relationship between student and professor changed or was supposed to end. This may cause possibly unnoticed, seemingly normal, friendly behavior to escalate into a more noticeable pattern of abnormal behavior. According to Morgan (2009), this type of stalking would fall under the subcategory of "Prior Social Contact"including "Inappropriate Boundaries"and "Misperceived Social Cues" (p.10-

11). For example, inappropriate boundaries might include a professor asking a student to his or her home to help sort items for a charity function, or inviting them to a bar or restaurant (Morgan, 2009, p. 11). While this category is mostly seen as a "one-on-one" interaction, the category of "Misperceived Social Cues" (Morgan, 2009) generally involves the professor asking more than one student to participate in something outside the classroom. One professor stalked had asked students to go Christmas caroling, while yet another professor had asked if students wanted to participate in jogging with him (Morgan, 2009, p. 11). Some of these "off campus" activities seem benign enough and the victim should never be blamed. However, the research seems to indicate that off campus meetings and activities may put faculty at higher risk for becoming targets for stalking. Keeping this in mind, Winkleman & Winstead (2011) point out in their research that faculty members actually make easy targets for stalking, regardless of their behavior whether in or out of the classroom. "Motivated offenders (i.e., students) have easy access to their targets (faculty members). Campuses are open spaces; faculty members hold office hours and publicly post phone numbers and e-mail addresses" (p. 545).

The next category within therapy/client stalking incidents is "Erotic Transference" (Hudson-Allez, 2006). This closely resembles and would fall under the "Erotomanic/Delusional" (Morgan & Kavanaugh, 2011) category for stalkers of faculty. This is further subcategorized by Morgan (2009) as "Obsessives" and "Underlying Psychological Issues" (p. 11). According to Morgan (2009), "Incidents were placed into this category if the stalking was viewed as a result of becoming fixated on a faculty member with whom no prior outside-of-class [sic] social contact had occurred" (p.11). "Obsessives" are described as having a "super crush" (Morgan, 2009, p.11) on a faculty member and often resulted in behaviors like following the victim, taking every class the professor was teaching, waiting at their car, writing

notes, calling, sending many emails, or buying gifts. Again, this would need show some type of pattern, and very often this type of behavior is excessive, with many incidents of the previously mentioned acts. Some students actually approached the professors to speak to them on several occasions, in one case telling them that they "were destined to be together" (Morgan, 2009, p.12). Another student would bring her professor lunch, snacks, and would "caress" the victim's hand as work was passed back to her (Morgan, 2009, p. 12). Some of the students who fall into the "Erotomanic/Delusional" category have, or end up with, official diagnoses of underlying psychological issues. Morgan (2009) expresses, "in the other cases, despite an official diagnoses, such a condition seems evident from the student's behavior" (p. 12). One example of serious psychological distress would include a student who expressed how she "could not live" [without the faculty member], was investigated, hospitalized and diagnosed with schizoaffective disorder. She then, upon her release from the hospital, drove across three states to the faculty member's home with a gun. She was then arrested. Yet another example was a female student that became so obsessed with her male professor that she was sleeping outside his office, following him to public places like restaurants, and spread a rumor, to faculty and students alike, that she was pregnant with his child (Morgan, 2009, p. 12).

With the known research showing such a high incidence of faculty being stalked by students at 25.4%, compared with the general population at 6%, this topic begs for more research. The prevalence of stalking by students may seem high, but actually be artificially low, due to under reporting (Osterholm, Horn, & Kritsonis, 2007, p. 3). There may be misconceptions about what stalking truly is among faculty. Some may experience the fear associated with the definition right away, some may not until the abnormal behavior escalates, or they see a pattern, also part of the definition of stalking. In some cases, as in the first example

cited, it may escalate to dangerous, physically threatening proportions or enough to ruin a career, as in the second example. While there is a third category called "nuisance" stalkers according to Hudson-Allez (2006), Morgan (2009) chooses to focus on the first two categories, as well as her own subcategories for the purposes of studying stalking of faculty members by students.

As Morgan (2009) concludes her study she calls for "the next steps" (p.14). The first step she sees as necessary is more research. More universities asked more questions in every way possible to get a more complete picture of true prevalence. Again, they may be much higher since this is an under reported crime. Morgan points out that because of this, it is important to realize there is enough evidence, even now, to propel universities to implement support services for faculty that do report, including helping them cope with stalking issues. I believe this would greatly help those suffering silently, not knowing what to do, to come forward. However the universities respond to this very real phenomenon, any programs or guidelines implemented should involve letting faculty know they are supported, will be taken seriously, and give them ways to officially report behaviors as confidentially as possible. The aftermath of such crimes can be overwhelming and traumatizing. Therefore, counseling should certainly be considered for those who have been affected, professor and student alike. Last, but not least, Morgan (2009) suggests, "an analysis of students who stalk faculty can provide additional understanding of this phenomenon" (p.14). I whole-heartedly agree that what we do know can be used to help others, even if it is not a complete picture quite yet. I believe that implementing or expanding on- campus student counseling would benefit both students and faculty when approaching this difficult and sometimes confusing issue. Counselors might possibly identify potential stalkers before the behavior escalates, helping the student, faculty, and the university as a whole.

As we search for answers on how to best approach the issue of faculty stalking by students I believe communication and education is key. Support within the college setting, specific guidelines on out-of-school activities, as well as a zero tolerance policy for any romantic relationships between faculty and students are all important steps toward possible prevention.

Educating faculty on how to recognize abnormally attentive behaviors, how to appropriately voice a concern and to who, is another crucial piece of information which should be made common knowledge in an environment that seems abundantly fertile ground for the stalking of professors.

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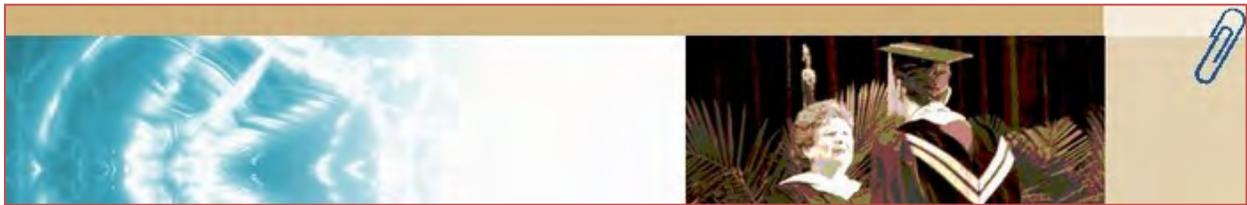
"The Effect of the 'Mozart Effect'"

Elizabeth Hill

Abstract

The "Mozart Effect" is a myth that popped up after a research was done studying the effects of Mozart's music on brain power. Once the news got out, the data was twisted to say that it increase the listener's IQ. The idea was marketed, and many people started to buy into the phenomenon. The reason that people seemed to think that this worked was because the music actually 'warmed' up the brain, causing it to think quicker for a brief period. The "Mozart Effect" is a perfect example of miscommunication and misunderstanding.

"The Effect of the 'Mozart Effect'"

Intellectual perfection is an achievement that the human race stands to strive for. The master formula for smarter and sharper minds remains yet to be discovered, albeit many schemes and ideas that have cropped up over the centuries. These range from the complex to the down-right obscene. As long as there is someone who is looking for a magic pill to make life easier, someone will provide. When an idea is provided, often it takes a community by storm, feeding off anxiety or hysteria (Krakovsky). An idea called the "Mozart Effect" is an example of this phenomenon. It started in a report published in popular science journal, *Nature,* in 1993 about a study that claimed listening to Mozart increased the IQ of the test subjects (Horowitz 156). Following this release was an outburst of attention. The "Mozart

Figure 1 (Mozart)

Effect" swept across the nation, and affected American pop culture and science greatly.

Before the study in 1993 was conducted and called for mass attention, another study was conducted. A French otolaryngologist, Alfred Tomatis, had his patients listen to Mozart's symphonies and music similar to his work. His claim was that 'treating' them with music could cure mental illness and hearing loss. The study was debunked for inconsistencies and science moved on (Horowitz 154-55). The idea was picked up again by a group of scientists: Frances Rauscher, Gordon Shaw and Katherine Ky of the University of California, Irvine (Dowd 21; Horowitz 155). They did a study that tested the effects of listening to Mozart's "Sonata for Two Pianos in D Major (K448)" on college students' spatial ability (Horowitz 157). Dr. Lois Hetland, a cognitive psychologist from Harvard, defines spatial skill "as the ability to conceive of and understand the placement of objects and images in a two or three dimensional space" (qtd, in Hershenshon). The students were also tested after listening to complete silence or verbal relaxation tapes. Subjects who had listened to Mozart scored highest (Horowitz 157). However, the effects were temporary, only lasting around 10 or 15 minutes (Dowd 21). Dr. Rausher even stated that the area of the brain affected was small, and did not raise the general intelligence of the subjects (Spiegel). However, as word spread, the facts became more and more distorted (Krakovsky).

Figure 2 (Krakovsky)

Radio show host Alix Spiegel, who interviewed Dr. Rausher, said "Americans believe in self-improvement, but also quick fixes" (Spiegel). A particular group of people who latched on to this new idea were parents of infants and young children (Krakovsky). The myth was that

listening to Mozart at a young age would enhance their intelligence, and benefit their chances of doing

well in life (Spiegel). Chip Heath, a professor of behavioral health, did research based on the idea that

the rapid growth of attention to the "Mozart Effect" was largely due to this idea. He compared the level

of interest in the "Mozart Effect" to the level of education problems in the U.S. It was found that the

states with the most issues in their education system had the most media coverage of the story

(Krakovsky). The governor of Georgia was reported to have used tax money to pay for Mozart CDs to be

given to newborn children (Horowitz 158). A law was passed in Florida that stated public schools and

child-care centers were required to play classical music to the children for a portion of the day. Even

professional football players were reported to be listening to Mozart during training (Dowd 21).

Millions of dollars have been made off willing people who want to increase their intelligence.

Don Campbell trade-marked the phenomenon into Mozart Effect™, a program that claimed to "improve

your concentration, enhance your ability to make a few intuitive leaps, and ... shave a few strokes off

your golf game!" (Dowd 23). Marketing is a powerful tool. People are more likely to buy a product that

boasts that it can make you smarter than a product that increases spatial ability for a moment (Horowitz

159). Even as research came out debunking these ideas, Campbell wrote that the experiment

conducted by the original scientists did not expand enough, and made too many errors that weakened

the results. Smooth salesmanship and fancy talk of 'magic' is what really sold it (Dowd 22). Many

schools were hopping onto the idea as well. The music program is usually one of the first things to hit

the chopping block when money is short. According to Roberta Hershenson, a writer of the New York

Times, "If music's beauty and mystery fail to impress cost-conscious school boards, the thinking goes,

then proving its ancillary benefits might save the music program from the budgetary ax." VH1's Save the

Music Foundation teamed with Billy Joel and then-president, Bill Clinton to donate $5 million dollars to

schools in the Harlem area (Hershenshon).

So what caused the increase in spatial reasoning during the initial experiment, and why do

people still believe it can make them smarter? The general consensus is that the 'enjoyment arousal'

caused while listening to Mozart makes the listener happier and therefore a little sharper for the

moment. This idea is no good though. A lab test was done similar to the original test, except the

subjects were rats. The group of rats exposed to Mozart finished their maze task quicker than the other

two groups and since rats do not inherently enjoy nor understand music, this must not be the case

(Jenkins). It has been found that Mozart's work, especially his Sonata piece, has characteristics that

stand out from other music. Seth Horowitz identified these in his book, stating:

> Mozart's music tends to be based on relatively simple repeated double phrases or
>
> three-part forms with simple interval structure and non-overlapping tempo. In addition,
>
> the music was written to be performed on analog instruments - in other words, it was to
>
> be played at tempos manageable by human performers. (Horowitz 161)

Brain activity was scanned in an experiment, showing 'enhanced synchrony' in the frontal cortex after

listening to Mozart. It is believed that the music fired up the brain's neurons, making them work quicker

for a short period (Jenkins).

Mozart may not deliver an easy fix, but it can do the brain good in a different way. Music

lessons given to children starting as early as pre-school have been shown to increase memory and math

skills (Jenkins). However, it is never too late to learn. The brain can always improve, or deteriorate. It

depends on the things it is exposed to (Hershenson). As I was researching the topic, I listened to the

piece a couple dozen times. Though I believed I felt more focused, the multiplied sum of 47 and 47 still

eluded me. The placebo effect is my best excuse for this. The anomaly of the "Mozart Effect" shows

how science can be blown out of proportion and skewed to fit people's fancy. Listening to "Sonata for

Two Pianos" to make you smart is just as effective as taking Tylenol for a broken arm. It might seem to

help, but it soon becomes clear it is not doing what you think it should have.

In conclusion, the "Mozart Effect" has affected this country's culture and science in a strong

way. A small study was done and the press took it to the extreme. People started believing that

Mozart's music could pump up brain power like a dumbbell. The notion has even been marketed, with

books and music albums created to beef up one's IQ. When it comes down to it though, the true 'magic'

of Mozart was simple science and had no long term effect. The "Mozart Effect" therefore is a virus that

infected the public with fear. It increased anxiety and made people doubt themselves, and their ability

to do well in life and help loved ones do the same. It is clear that this is a case of misunderstanding and

quite frankly, the blind leading the blind. Unfortunately, this is not the only incident of this, and it will

not be the last. All one can do is educate themselves, and realize that the true key to unlocking the well

of knowledge is to always stay informed, don't believe everything the media tells you, and trust your

own judgment.

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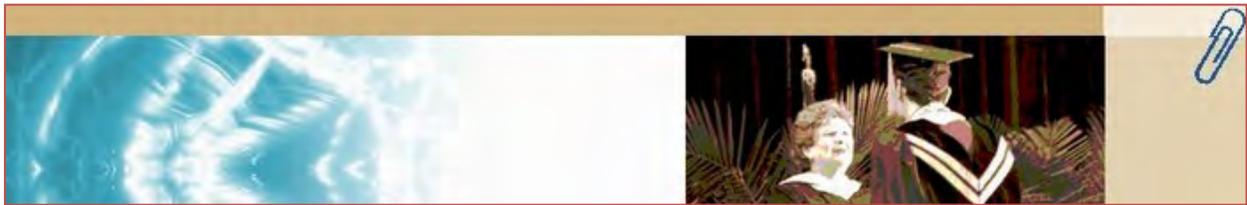
"The Benefits of Music Education in the K-12 Curriculum"

Ashley Kadish

Abstract

The purpose of this text is intended to be an argumentative research paper for an MLA format, research-based English class. My thesis argues that due to the numerous benefits of music education, it should not be removed from the K-12 curriculum.

The information provided in this paper is gathered from a combination of twelve different scholarly and popular sources. I've included popular resources along with my scholarly resources because they provide a perspective that I was unable to acquire from my other resources.

The text begins with an introduction explaining that music education is being cut from the curriculum and why, followed by a brief overview of why music education can be beneficial to kids. The body of this text contains a series of descriptions of experiments, surveys, and other data that show and discuss the benefits of music education. This data discusses music education's effect on cognitive abilities, overall IQ, standardized testing, thinking skills, reasoning abilities, and social skills. This is followed by the benefits music education can provide for special needs students. Moving on, this text discusses the benefits of music education outside the academic school day in the form of marching band. This is followed by a discussion on the views of educators and the government on the subject of music education. Furthermore there is an explanation as to why music is disappearing from our school system despite the many benefits it can provide for children. This is followed by information on how to

get involved with music advocacy groups. The text concludes with a brief overview of the contents of the entire paper as well as re-stating the thesis argument.

<p style="text-align:center">"The Benefits of Music Education in the K-12 Curriculum"</p>

It is an unfortunate truth that music education is being pulled from the K-12 curriculum all over the country. In her article, *Why Arts Education is Crucial, and Who is Doing it Best*, Fran Smith says, "Arts education has been slipping for more than three decades, the result of tight budgets, an ever-growing list of state mandates, that have crammed the classroom curriculum, and a public sense that the arts are lovely, but not essential" (par. 3). It is a common misconception by the general public that music education classes are just for fun, but that is not the case. While music education courses are enjoyable, there is substantial evidence provided by various studies and experiments that they also provide many benefits for kids. Not only can music education provide an enjoyable experience for the students, but studies have shown that it can benefit them cognitively, emotionally, and academically. To support this, Smith says, "Involvement in the arts is associated with gains in math, reading, cognitive ability, critical thinking, and verbal skill. Arts learning can also improve motivation, concentration, confidence and teamwork" (Smith par.2). Due to the numerous benefits it provides for students, music education should not be removed from the K-12 curriculum.

Receiving musical instruction as a child, while the brain is still developing, can actually change the anatomy and the function of the brain, but the question remains, do these changes carry on after musical instruction ceases? Results of a study done at the Institute of Neuroscience suggest that they do. In this study, 45 healthy adults aged between 18 and 31 years old were divided into three groups of 15. Group number one consisted of those with zero years of musical instruction as a child. Group number two consisted of those who had one to five years of musical instruction. Group number three consisted of those who had six to eleven years of musical instruction during childhood. These subjects

were put in a sound proof booth and exposed to multiple different sound frequencies while electrodes

attached to various parts of their scalp recorded their brain activity. Those adults with musical training

during childhood showed significantly higher brain activity in response to the sound frequencies than

those without. Due to these responses, Erika Skoe and Nina Kraus report that, "…results suggest that a

limited period of music lessons (~3 years) during childhood fundamentally alters the nervous system

such that neural changes persist in adulthood after auditory training has ceased (~7 years later)"

(11509). This indicates that musical training during childhood can lead to long-lasting, positive benefits,

including higher cognitive function in response to sound in adulthood.

In addition to the previous study, E. Glenn Schellenberg, a professor and researcher in the

Department of Psychology at the University of Toronto, conducted a study for the American

Psychological Society. This study involved 144 six year olds. Each child was administered a standardized

IQ test before entering the first grade and then divided into two groups. Group number one received

either keyboard or vocal music instruction while group number two did not. At the end of the school

year, the kids took the IQ test a second time. The children in group one (with music instruction) were

reported to have a much higher increase in their IQ than those in group two (without music instruction).

With these results, Schellenberg concludes that, "this experiment provided evidence that music lessons

cause improvements in intellectual ability" (319). Furthermore, he reports that these results are

consistent with other findings, showing that music education has positive effects on math, reading,

verbal and spatial abilities, concentration, memorization, fine motor skills, and emotional expressiveness

(Schellenberg 319).

To further support the benefits of music education in the K-12 curriculum, it has been proven to

strongly correlate with the results of standardized test scores such as the ACT and SAT. In a statement

released by the U.S. Department of Education, "The College Entrance Examination Board found that

students involved in public school music programs scored 107 points higher on the SAT's than students

with no participation." Moreover, they state that, "…data on more than 25,000 secondary school students found that students who report consistent high levels of involvement in instrumental music over the middle and high school years show significantly higher levels of mathematics proficiency by grade 12" (National Center for Education Statistics).

In addition to this, Daryl W. Kinney, Associate Professor of Music Education at Ohio State University, did a study observing middle school children and how music education correlated with their academic achievement test scores. The students took two academic achievement tests, one in fourth grade and then again in either sixth or eighth grade. Some students were enrolled in music education courses and some were not. Again, as with other studies, the children enrolled in music education tended to score higher on their academic achievement tests than those who were not.

Even further support for the academic benefits of music education in the K-12 curriculum can be provided in a study conducted by Christopher M. Johnson, a professor of music education and music therapy, and one of his students, Jenny E. Memmott from the University of Kansas in 2006. In their study, Johnson and Memmott analyzed the 2004-2005 test scores of third, fourth, eighth, and ninth graders from five different states representing the East Coast, the South, the Midwest, and the West Coast, effectively gathering data from all corners of the country. In each region, schools were categorized based on the quality of their music programs before having their test scores reviewed. The difference between this study and the previous studies mentioned is that all students involved in this study were receiving a music education of some sort, just with different qualities. The results show that those students enrolled in the schools with high quality music programs scored higher on their academic achievement tests than those in lower quality music programs. This study, as well as the previous studies, shows just how valuable a good music education can be for kids.

In addition to music education being academically beneficial, it has also been known to correlate with thinking skills, literacy, social skills, emotional development, and motivation to learn. Studies have

shown that music education can boost such processes as reasoning ability, intuition, perception, imagination, inventiveness, creativity, problem-solving, and expressiveness (Ruppert 13). Furthermore, studies have shown that music education can enhance social skills such as self confidence, self control, conflict resolution, collaboration, empathy, and social tolerance (Ruppert 14). Music education can also serve as motivation to stay in school.

In addition to being beneficial to the general student population, music education can be highly valuable to special needs students. In fact, according to S. Gustafson, the benefits of music education are magnified for special needs students. Music education provides multisensory benefits for special needs students by providing them with both audio and visual stimulation. This helps students to perceive and understand all five of their senses as well as develop cognitive and motor skills. Music education can also used as a fun way to teach otherwise mundane topics and tasks. Furthermore, music education can help boost special needs students' self confidence. As Gustafson says, "…music fosters a sense of self-esteem rarely found in special needs children" (par. 3). On the whole, music education is very beneficial to special needs kids.

Moving forward, while music instruction can be beneficial during the academic school day, it can also be extremely beneficial as an extracurricular activity in the form of marching band. Marching band is beneficial both physically and mentally. Physically, marching band provides an excellent cardio workout between marching and playing, promoting better muscle tone as well as improved lung function. In addition to this marching band advances skills in neurological multi-tasking through marching and playing at the same time, teaches discipline, team work, time management, relationship building, resilience, manners, respect, generosity, and body awareness (Ray). Furthermore, statistically students maintain higher grade point averages during marching band season. This is something that I experienced all four years of high school and is common in most high schools across the country. To support this, on the Bellaire High School Band website from Bellaire, Texas, they say, "Historically most

of our students maintain better grades during marching season (and this holds true for most high school band programs)" (Bellaire Band FAQ). The reason for this is that the number of hours taken up by after school rehearsals, performing at football games, parades, and competitions forces kids to manage their very little free time wisely, leading to more focused time spent on homework and consequently higher grades.

Music education has such a long list of benefits that have been proven over and over, but the general public doesn't seem to understand. That being said, how do educators feel? What about the government? Both educators and the government are completely on board in the support of music education.

According to a study released by MENC: The National Association for Music Education, "School principals nationwide agree that music education – especially high-quality music education – is important for educational success" ("Music Makes the Grade" 1). 96% of the principals interviewed in this study agreed that participation in music education encourages and motivates students to stay in school, 55% of principals strongly agreed with that idea, and 89% of principals felt that a high-quality music education program played a role in achieving higher graduation rates. Additionally, in a survey taken in 2005, 94% of principals and 92% of superintendents agreed that arts were an essential part of the school curriculum (Abril, Gault 69).

In addition to the overwhelming number of educators in support of music education, the government is on board as well. In fact, in the *Federal No Child Left Behind* law, music is said to have equal standing with other core academic subjects such as English, math, and science (Ruppert 1). What's more is according to the *Educate America Act*, it is federal policy that music education should be included in the core curriculum (Ruppert 3). Furthermore, the government has paired with schools and provided funding for implementing music education programs (Ruppert 3).

Even with all of the evidence behind the benefits that music education provides and the support

of educators and the government alike, music education is being cut from the curriculum all over the country. In the year 2000 in a survey released by the National Center for Education Statistics (NCES), 94% of elementary schools and 90% of secondary school reported to have offered music classes and those numbers have steadily been declining over the years. In many of those schools, music education is considered an elective rather than a requirement, so regardless of whether or not music classes are offered, many students are still not a music education. Today, 49 of our states offer music education, but it is only a requirement in 43 states, meaning that one state is completely music education free and six states leave it as an elective rather than a requirement (Ruppert 1).

If music education has all of these wonderful benefits and has the support of both educators and the government, one must wonder, why is it fading out from our school systems? There are many reasons for this. The first reason is that many school systems simply can't afford it. Some aren't eligible for government funding for the arts and when it comes to making budget cuts, music is usually the first thing to go in lieu of subjects such as math or English, which are considered to be more valuable skills to have. Another reason is that there has been a steady decline in music teachers. This is the result of higher education costs, difficulty gaining acceptance into college level music education programs, and a decline in students applying for music education programs due to the fact that music education is being pulled out of the K-12 curriculum across the country. It is hard enough to get a job as a music teacher in our current job market and even if a teaching position is obtained, it's hard to tell whether or not the job will still be there ten years down the road, since music continues to be pulled from the curriculum. Because of this, many people, myself included, have chosen a different career path in hopes of finding better job security. The final reason is that the general public simply doesn't understand the benefits that music education can provide for kids.

No matter what the reasons, we need to find a way to get music back into our schools where they belong. We need to bring music advocacy to the forefront of educational agendas across the

country. We need to join music advocacy groups and educate the general public on the benefits of

music education using the countless statistical resources to back us up. Furthermore, we need to help

raise funds for those school districts that can't afford to have music programs. All of these objectives

can be achieved by getting involved with the National Association for Music Education.

In review, there is a lengthy list of benefits for kids as a result of music education. When

received during the early years of childhood when the brain is still developing, music education can

actually alter the anatomy and function of the brain, leaving long lasting, positive cognitive benefits. In

addition, music education has been proven to improve standardized test scores. Furthermore, music

education has been proven to have positive effects on math, reading, verbal and spatial abilities,

concentration, memorization, fine motor skills, and emotional expressiveness. It is also extremely

beneficial to special needs students. Moreover, students can receive additional benefits by participating

in marching band. These benefits include improved physical fitness and advanced skills in neurological

multi-tasking. Marching band also teaches discipline, team work, time management, camaraderie,

resilience, manners, respect, generosity, and body awareness. Statistically, students also maintain

higher grade point averages during marching band season. Though music education provides all of

these fantastic benefits for kids, it is still being pulled out of the K-12 curriculum and it needs to be

stopped. Due to the numerous benefits it provides for students, music education should not be

removed from the K-12 curriculum.

Annotated Bibliography and References

Abril, C. R., and B. M. Gault. "The State of Music in Secondary Schools: The Principal's   Perspective."

Journal of Research in Music Education 56.1 (2008): 68-81. JSTOR. Web. 26 Oct. 2013.

This article was published in an academic journal that is dedicated solely to

research in music education. It provides current, credible research that is relevant

to my topic. This article provides a unique insight into how educators feel on the

subject of music education in the curriculum. It also explains that although music

classes are available in secondary schools throughout most of the country, they

are not a requirement in the curriculum. This is valuable to me because it shows

that about 94% of educators feel that the arts should be an essential part of the

curriculum, which is a point I will be arguing in my paper. This source will also

supplement my other sources by showing that educators are in favor of music

education as a requirement in the curriculum.

"BELLAIRE HIGH SCHOOL BAND FAQ's." Bellaire Band. Ed. Matthew Cummings.   Bellaire High School,

2001. Web. 03 Dec. 2013.

This source, provided by the Bellaire High School Band website provided me

with a quote for my paper that supports a statement that I make. I chose this

particular quote because it accurately describes how students grades are positively

affected during marching band season. This is a trend that I personally

experienced all four years of my high school career and is common in most high

schools. I believe that the fact that students learn the value of time management

through marching band is an important asset to support my thesis statement.

Gustafson, S. "Why Music Education Is an Essential Part of Special Education." Yahoo Voices.

Yahoo.com, 16 July 2009. Web. 15 Nov. 2013.

This article, written on Yahoo Voices is a popular resource. I have decided to

include it in my paper because it describes the benefits of music education for

special needs students in a way that I was unable to find in any of my academic

sources. This is valuable to me because many music advocacy resources fail to

recognize special needs students and as I personally know a wonderful special

needs child that has benefitted from music education, I feel the need to include

this information in my paper.

Johnson, Christopher M., and Jenny E. Memmott. "Examination of Relationships between Participation

in School Music Programs of Differing Quality and Standardized Test Results." *The Journal of*

Research in Music Education 54.4 (2006): 293-307. *JSTOR*. Web. 15 Nov. 2013.

This article was published in an academic journal dedicated solely to research in

music education. It provides current, credible research that is relevant to my

topic. The article gives details about a study conducted of the standardized test

score results of schools with first-rate music education in comparison with

schools with deficient music education. The study shows that students

participating in the first-rate music schools, scored significantly higher on test

scores than those of the deficient music programs. This supports my thesis

statement by providing evidence that students enrolled strong music education

programs benefit academically. This article also supports the information

provided in many of my other sources.

Kinney, Daryl W. "Selected Demographic Variables, School Music Participation, and Achievement Test

Scores of Urban Middle School Students." *Journal of Research in Music Education* 56.2 (2008):

145-61. *JSTOR*. Web. 14 Nov. 2013.

This article was published in an academic journal that is dedicated solely to research in music

education. It provides current, credible research that is relevant to my topic. The article gives

details of a study showing that students actively involved in music educationscore higher on

standardized tests than those who are not receiving music education. This is relevant to my

research because it provides evidence that music education is beneficial to kids. This article not

only directly supports my thesis statement, but also supports information gathered from my

other sources.

The National Association for Music Education. "Music Makes the Grade." *Advocacy.nafme.org*.   NAFME

- National Association for Music Education, July 2012. Web.

"Music Makes the Grade" is an article released by the National Association of Music Education.

This article provides information on the educator's perspective on music education as well as

information on the benefits of music education, and music advocacy. This resource is valuable

to me because it supports and supplements the information that I have gathered from my other

resources.

National Center for Education Statistics. "National Education Longitudinal Study of 1988 (NELS:88) -

Overview." *National Education Longitudinal Study of 1988 (NELS:88) -   Overview*. U.S.

Department of Education, n.d. Web. 26 Oct. 2013.

National Center for Education Statistics is funded by the government and provides credible data

and statistics. The Education Longitudinal Study of 1988 provides statistics showing that

students involved in music education score higher on academic tests than those who are not.

This is yet another source supporting the benefits of music education provides for students, as is

stated in my thesis. Though this study was conducted in 1988, and is therefore slightly outdated,

it is still beneficial to my research. I will use this source in comparison with more current

sources to show that the positive effects of music education are the same today as they were

back then.

Ray, Penny. "18 Lessons Marching Band Teaches Our Kids: A Parents Perspective." *Amparents.org*.

National Association of Music Parents, 23 Oct. 2013. Web. 20 Nov. 2013.

This is an article written from the perspective of a band parent. This is a popular resource, but I

have included it in my paper because it provides an accurate   description of the benefits of

marching band. I have personally experienced these benefits and believe this article is a

valuable asset to my paper.

Rupert, SS. *Critical Evidence: How the Arts Benefit Student Achievement*. N.p.: National   Assembly of

States Arts Agencies, 2006. *National Assembly of States Arts Agencies*.   2006. Web. 15 Nov.

2013.

Critical Evidence is an online publication sponsored by the National Assembly of States Arts

Agencies. The intention of this publication is to educate people on the state of music education

in our schools, which supports the argument that I make about music being pulled from our

school systems. This publication also provides information on the benefits of music education,

the educator's perspective, and the government's perspective on music education. This

resource is valuable to me because it reinforces and supplements information that I've gathered

from my other sources.

Schellenberg, E. Glenn. "Music and Cognitive Abilities." *Current Directions in Psychological Science* 14.6

(2005): 317-20. *JSTOR*. Web. 26 Oct. 2013.

This article is written in an academic journal sponsored by the American Psychological Society

and provides current, credible information. This article provides information detailing research

conducted to observe how listening to music and taking music lessons can lead to short-term

and long-term cognitive benefits. The research was conducted by observing children listening to

and taking music lessons. As my thesis argues that music education is beneficial to kids, this

article is valuable to me. This article will also compliment my other sources with similar

information.

Skoe, Erika, and Nina Kraus. "A Little Goes a Long Way: How the Adult Brain Is Shaped by Musical

Training in Childhood." *The Journal of Neuroscience* 32 (34) (2012): 11507-11510. *JSTOR*. Web.

26 Oct. 2013.

This article in the *Journal of Neuroscience* provides the details of an experiment conducted to

observe how musical education effects development of the brain. The results of this experience

show that music education during childhood alters the brain in such a way that it has long

lasting positive effects on the adult brain. This source supports my thesis by providing current,

scientific data from a credible source. The data is relevant and valuable because it

demonstrates the benefits that music education has on the brain, which is the argument I will be

making in my paper. This source will also compliment the rest of my research.

Smith, Fran. "Why Arts Education Is Crucial, and Who's Doing It Best." *Edutopia*. The George Lucas

Educational Foundation, 28 Jan. 2009. Web. 30 Nov. 2013.

This article, written by Fran Smith, a contributing editor for Edutopia.com (Sponsored by The

George Lucas Educational Foundation), provides information on why music education is

disappearing from our school systems, a point which I   argue in my paper. She also provides

information on the benefits of music education for kids as well as how to get involved with

music advocacy. This is a popular resource, but it is valuable to me because it correlates

information that I have gathered from my other sources.
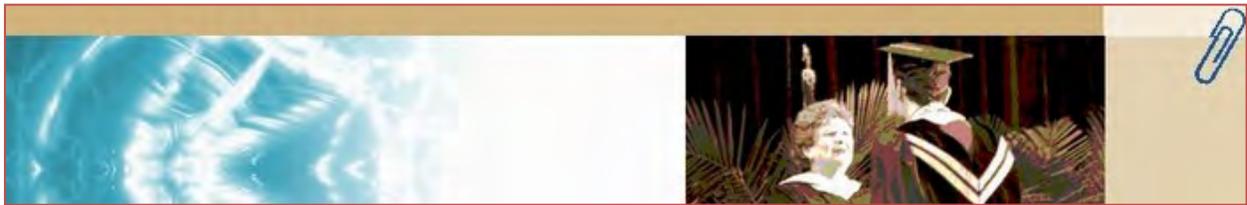
"A Condensed History of Native North Americans and the Modern Day Perspective"

Ashley Kadish

Abstract

This paper was originally intended as a ten minute lightning talk, containing a brief overview of Native North American history followed by the modern day Native American perspective. This format was intended to encourage a discussion for an Early American History class. As 50,000 years of history is difficult to squeeze in to ten minutes, I decided to expand and transform my lightning talk in to a research paper. This paper contains information, references, and quotes gathered from both Euro-American and Native American resources starting from when and how indigenous people first arrived on this continent all the way up until present day, followed by the modern day Native American Perspective on the Euro-American accounts of their history. These 17 resources range from Scholarly articles, Google Books, adult non-fiction history books, and one excerpt from an autobiography. There is an emphasis placed on Pre-Columbian Native societies as they are not covered in the course material.

We begin with the debate among historians and anthropologist as to when the indigenous people arrived on the North American continent. This is followed by how these people spread across the continent and how long it took. Then follows descriptions of how they lived from hunter gatherer societies to permanent settlements, how they traced their lineage, the roles of people in society, types of shelter, what they ate, the introduction of farming, tools, clothing, art, and rituals. This is followed by how things changed when the Europeans arrived, emphasizing the adversity the Natives endured for hundreds of years. The paper ends with examples of the modern day Native American perspective on

the Euro-American account of their history.

"A Condensed History of Native North Americans and the Modern Day Perspective"

The Native Americans, who inhabited North America long before the European explorers discovered "The New World", have an expansive history. Though it is Native American tradition to pass down history orally, historians and anthropologists outside of the native tradition have taken it upon themselves to compile written accounts of Native American history. These written accounts are commonly known as Euro-American or Anglo-centric. With all of these Euro-American perspectives available about the history of the Native Americans, one must wonder, what is the Native American perspective? Let's read and find out!

There is a lot of debate as to when the indigenous peoples arrived on the North American continent. There is a general consensus between historians and anthropologists that the first Americans arrived sometime during the last great ice age, as the low water levels created a land bridge in the Bering Strait, providing an opportune time for people to travel here. The debate is exactly when they arrived during that period. Based on archaeological evidence and radiocarbon dating, it could have been anywhere from 20,000 to 50,000 years ago. Unfortunately radiocarbon dating can be tricky and often provides different results when two tests are done on the same item. For example:

Perhaps the most widely accepted evidence of very early human remains came, in the 1960s, from the Old Crow site in the Yukon. Bone tools from the site, most notably a caribou bone flesher, produced dates ranging in age from 20,000 to 41,000 B.C. A date determination run on the flesher itself produced an age of 25,000 B.C., and this was widely accepted by archaeologists (including this author). It seemed possible that the date related to the first peopling of North America, although the possibility remained that Paleo-Indians were not able to expand

southward from Alaska and the Yukon until much later. However, new understandings of bone

and laboratory techniques to deal with problems in dating bone have led to revised dates for

the Old Crow specimens. They now appear to be less than 2,000 years old. (Trigger and

Washburn 134)

Results such as these lead many scientists to second guess themselves, thus causing the debate as to

when people first arrived on the North American continent.

After their arrival, over many thousands of years, the first Americans moved South along the

Western Half of the continent, likely following the path of the Rocky Mountains, and then fanned out

toward the Eastern Coast until the entire continent was inhabited by about 10,000 B.C.

The very first Americans, commonly referred to as Paleo-Indians, were very mobile hunter

gatherer societies, moving in small bands of about 25 people. They moved following in the path of large

game such as mastodons, camels, and saber-toothed tigers, all of which died out around 10,000 B.C.

The ice age conditions made it difficult for long distance travel, so these bands travelled in the same

general area.

Following the ice age, as the continent and climate proved to be more habitable, Indians spread

across the continent, forming more permanent settlements. The establishment of these settlements

prompted the beginning of more individualized cultures and languages which continued until there were

at least 375 separate languages spoken in America when the Europeans arrived in 1492 (Trigger and

Washburn 128). Even with more individualized cultures and languages, there were still many similarities

in their life styles. Most Native American tribes operated on the same basic lifestyle with their own little

twists depending on where they were located in the country. These people were also a lot more

civilized than most people gave them credit for. They were resourceful, each person in a tribe had

specific responsibilities, and they even kept records of marriages in order to avoid incest (Sherman 12).

These societies were Matrilineal, meaning that the lineage was traced through the women of

the tribe. When a man and woman were married, the man would go to live with the woman's family and follow their customs (Sherman 11-12). Women were considered extremely important in society. They were the keepers of their homes and belongings, keepers of sacred knowledge, theology, healing and social skills. They also taught the values of daily life, gathered wild plants and seeds, made clothing, and planted crops. Men on the other hand were considered the hunters, protectors of the tribe, builders, warriors, harvesters, and were responsible for tending animals. Children were often considered the responsibility of the whole tribe and in some traditions, the role of the father was assumed by the mother's brother rather than the actual father. Each tribe was led by a clan mother, a chief, a wise man, a group of elders, or some combination of those people depending on where they were located.

Since they were so mobile during the ice age, the natives built temporary homes made of light materials. For example:

A home in warm weather might consist of a simple cone made of willow poles   and covered with bundles of reeds, comfortable enough when a family was gathered around a fire, sheltered from the chill of the night. When the family moved on, they would leave this temporary, easily replaced shelter behind. Winter homes were basically the same, although the reed bundles were thicker, leaving no gaps save for a door and a smoke hole in the roof. (Sherman 49)

This would suggest further evidence that people did not stay in the same place for any extended period of time.

Following the ice age, homes varied from long houses (which typically held multiple families), wigwams, adobe houses, pit houses, hogans, and tee pees and were made from items such as mud, stone, wood, and animal skins.

The natives hunted and gathered their food, surviving on whatever large game was in the area such as deer, buffalo, and basically anything else they could get their hands on. They also gathered wild plants and berries. People along the coasts also ate an assortment of seafood. Some food was eaten

raw, and others were roasted over a fire. As time went on, they discovered new ways to prepare food

such as boiling in fiber tempered pots and baskets woven so tightly that water couldn't leak out.

Around 8,000 B.C. the introduction of primitive farming came up from South America. The

Southwestern Indian tribes began farming to supplement their hunting and gathering and they primarily

grew corns, beans, and squash. This trend took nearly 6,000 years to spread from one side of the

country to the other.

During the ice age, tools and weapons were constructed by both men and women from bones,

stones, antlers, ivory, and other similar materials. Native Americans in the upper Midwest also

fashioned weapons out of copper.   These weapons consisted of knives or spears and harpoons, most of

which had fluted points. Ropes were made from rawhide and animal skins. The commonly known bow

and arrow wasn't used until about 500 A.D.

Clothing was made from woven wood and plant fibers as well as animal skins and furs. The style

of clothing varied greatly depending on the area. For example, in the warmer climates, men and women

wore nothing but breechcloth which was essentially the same as a loin cloth. Others wore sleeveless

dresses or pants without shirts. Calf-length leggings and moccasins were also common. In cooler

climates, people wore long sleeved garments of animal skin and fur. People also wore jewelry made of

shell and bone. Tattooing was also common among the Native Americans, particularly in the Northeast.

Some natives began adopting European styles of clothing when the colonists began to settle.

Art work consisted of blankets, baskets, figurines, and pots made from natural materials. The

designs on these were all relatively simple with bold colors to begin with, but became more intricate

following the arrival of the Europeans.

Rituals were a huge part of everyday life. The Native Americans believed that the spirits were all

around them and rituals were necessary to coexist peacefully with them. There were rituals for birth,

aging, and death, healing, hunting, celebration, and protection. It was quite common for Native

Americans to use psychoactive agents during their rituals such as alcohol (typically made from fermented corn), coca leaf (the plant from which modern day cocaine is extracted), and peyote (French 157). Probably the most well known of these rituals are the Sun Dance and Smoking the Peace Pipe, both of which are still practiced today.

For the most part the indigenous peoples of America coexisted peacefully for thousands of years. When the colonists arrived, this all began to change.

The initial interactions between the natives and the Europeans were peaceful. The Europeans needed to learn the lay of the land and the natives regarded them with the reverence of supernatural beings. When the colonists began to settle, things changed. They essentially viewed the natives as the scum of the earth, often seeing them as half-humans or animals (Purdy 640). Natives that weren't killed by European diseases were taken as slaves, raped, and had their villages raided.

The arrival of the Europeans sparked a period of countless wars. The natives fought the Europeans and they fought each other, especially throughout the 17th and 18th centuries. Of course there are the ones that we learned about in grade school such as the King Philip's War, the War of 1812, and the French and Indian War, which was actually the final of four French and Indian wars, but there were so many more that aren't really talked about in our history classes. For our purposes, there are simply too many to talk about, however a thorough overview of Native American wars and the treaties formed as a result can be provided by Philip M. White's *American Indian Chronology*. Though there were many Native American advocates among the Colonists, for example William Penn and Roger Williams, and there were some peaceful interactions when it came to trading, the natives dealt with an enormous amount of adversity.

Both before and after the Revolutionary War, the natives were forced off of their land and on to reservations as territories ceded into the United States. The first reservation was established in 1638 in present-day Connecticut and once on the reservations, the Natives were forbidden to leave or sell land

and were overseen by English agents (White 28). Even after they were put on reservations, following

the revolutionary war, the government continued to seize lands for National Forests. There were also

laws put in place, banning native rituals and customs in an effort by the U.S. Government to try and

civilize them. Native men were forced to cut their hair and children were forced into boarding schools

(White 99).

Throughout all this turmoil, the natives did the very best to continue on with their way of life. In

1890, a ritual known as the Ghost Dance was implemented by the Natives to bring about the renewal of

Indian ways and the disappearance to the white man, which led to the Massacre at Wounded Knee in

South Dakota (White 94). The Massacre at Wounded Knee occurred when government officials sent

U.S. troops to intercept a group of Lakota Indians on their way to a Ghost Dance celebration. These

Indians were weak, freezing, and on the edge of starvation. The troops approached them and when an

Indian warrior refused to relinquish his weapon, things escalated. This resulted in the massacre of about

100 Native men and 250 women and children (White 95).   A second battle at Wounded Knee occurred

in 1973, when activists from the American Indian Movement protested for 71 days demanding a change

in tribal leaders, review of all Indian treaties, and a full scale investigation on the FBI and Police

treatment of the Indians (White 132). I've discussed the details for these battles as opposed to any of

the others, because though there are not an abundance of first person accounts of Native American

history, in the first chapter of her book *Lakota Woman*, Mary Crow Dog describes her personal

experience at the second battle at Wounded Knee. She writes:

I had my baby during a firefight, with the bullets crashing through one wall and coming through

the other. When my newborn son was only a day old and the marshals really opened up on us, I

wrapped him up in a blanket and ran for it. We had to hit the dirt a couple of times, I was

shielding the baby with my body, praying, "It's all right if I die, but please let him live." When I

came out of Wounded Knee I was not even healed up, but they put me in jail at Pine Ridge and

took my baby away. I could not nurse. My breasts swelled up and grew hard as rocks, hurting

badly. In 1975 the feds put the muzzles of their M-16s against my head, threatening to blow me

away. It's hard being an Indian woman. (338)

This heart-wrenching story is just one of the many examples of how the Native Americans were

mistreated over the years.

Native Americans weren't granted citizenship until 1924, but even then, the U.S. Government

made efforts to civilize them and they continued to endure adversity through the 1980s.

Today there are 566 federally recognized Native American tribes in the United States. These

tribes are recognized by the federal government as sovereign nations, meaning that they hold the

Authority to self-govern.

The information you've just been provided with has been gathered from what are considered

Euro-American or Anglo-centric resources. In other words, this has been Native American History from

the perspective of the White man. In his essay, *Native Americans and American History*, Dr. Francis

Flavin of the University of Texas writes, "Although the Indians may have been the subjects of these

writings, the writings often reflected a non-Indian perspective" (2). The Native Americans have a

completely different perspective and since their history is largely passed down orally from generation to

generation many natives disagree with the Anglo-centric perspective. They are often offended when

their spoken history is referred to as folklore or mythology. Before relating a legend, a Kutenai elder

once said, "I want you to know that this is not one of the fairy stories I'm telling, but a fact. It is real

history" (Trigger and Washburn 10). Furthermore, many natives maintain that they never migrated here

and were created here in this land. Another man, a Navajo elder, when presented with a piece of

archaeological evidence found in Arizona, he said, "this isn't true…whoever wrote it, just thinks about it,

just thinks about it…and just makes up a theory about it" (Trigger and Washburn 2). Additionally, many

natives refuse to believe archaeological and ethnographic accounts of their history unless the

information is corroborated with a tribal elder (Trigger and Washburn 2).

These are just a few examples of the Native American perspective on the Euro-American account of their history. Considering this information, this vast history of Native Americans and the struggles they have endured, which side of the fence do you fall on? Whose perspectives are you more inclined to believe, the natives or the white man?

Annotated Bibliography and References

Barnes, Ian. *The Historical Atlas of Native Americans*. Edison, NJ: Chartwell, 2009. Print.

> This book provides a history of the Native Americans starting with their arrival in America and then focusing on their societal structures with an emphasis on the role of women before moving on to how they were affected by the arrival of the Europeans. This book also has maps, diagrams, and pictures to supplement the text. This book is a valuable resource for me as it provides visual evidence of the information that I have gathered from my other resources.

Boundless. *US History, Volume I: Pre-1492—1865*. N.p.: Boundless, 2013. *Google Books*. Google.com, 2013. Web. 27 Oct. 2013.

> This Google E-book contains information about Native American societies from the Paleo-Indian era through the 1800s. With the aid of archaeological evidence, it provides detailed information about the native lifestyles, tools they used, foods they ate, etc. This resource is valuable to me because it is current, and helped me to verify and supplement the information that I gathered from my other sources.

Brandon, William. *The Rise and Fall of North American Indians: From Prehistory through Geronimo*. Lanham: Taylor Trade Pub., 2003. Print.

> This book provides a unique insight into how the Native Americans came to be in America through research done by paleoanthropologists before providing a history of their society before and after the Europeans arrived. This resource is valuable to me because it contains detailed information on my subject matter, is relatively current, and allowed me to cross check the information that I gathered from my other sources.

Crow Dog, Mary. "A Woman from He-Dog." 1990. *Essays from Contemporary Culture*. Ed. Katherine A. Ackley. 5th ed. N.p.: Wadsworth, 2004. 338. Print.

> This excerpt from *Lakota Woman*, written by Mary Crow Dog, was re-printed in Katherine A.

Ackley's *Essays from Contemporary Culture*. It tells the story of Crow Dog's personal experience

at the second battle of Wounded Knee. This resource is valuable to me because there are not

many first person accounts of Native American history and Mary Crow Dog's story is an excellent

example of the adversity that the Native Americans have endured over the thousands of years

they have lived here.

Flavin, Francis. "Native Americans and American History." *Nps.gov*. U.S. Department of the Interior,

2013. Web. 26 Oct. 2013.

This article provides information on the modern day Native American perspective on the Euro-

American account of their history. This source is valuable to me because it coincides with the

information that I've gathered from my other sources, and supports my argument that modern

day Native Americans disagree   with the Euro-American account of their history.

French, Laurence Armand. "Psychoactive Agents and Native American Spirituality: Past and Present."

Contemporary Justice Review 11.2 (2008): 155-63. *EBSCO Discovery Service*. Web. 28 Oct. 2013.

This article provides information on Native American rituals from the past and present,

emphasizing the use of psychoactive agents such as drugs and alcohol.   This resource is

valuable to me because it provided me with a deeper insight into Native American rituals, that I

wasn't able to get from my other sources.

Hazen-Hammond, Susan. *Timelines of Native American History: Through the Centuries with Mother

Earth and Father Sky*. New York: Berkley Pub. Group, 1997. Print.

This book provides a time line of Native American History starting with when they first arrived in

America in 20,000 B.C. and ending in year 2000. It describes how they got here, what they

brought with them, and the things they built and used when they arrived. This resource is

valuable to me because it compliments and verifies the information I gathered from American

Indian Chronology.

McManamon, Francis P. "Changing Relationships Between Native Americans and Archaeologists."

Preservationnation.org. National Trust for Historic Preservation, Mar.-Apr. 1994. Web. 28 Nov.

2013.

This article provides information on the Native Americans versus Archaeologists on the view of

Native American history. This article is valuable to me because it supplements some of the

information I've gathered from my other sources and supports my argument that Native

Americans disagree with the Euro-American account of their history.

Nash, Alice N., and Christoph Strobel. *Daily Life of Native Americans from Post-Columbian through*

Nineteenth-century America. Westport, CT: Greenwood, 2006. Print.

This book provides information of the daily lives of Native Americans in different parts of the

country after the arrival of the Europeans through the 19th century. This resource is valuable to

my research because it is current and supplements my current research on the subject matter as

well as information I have gathered on the Native Americans.

Purdy, Barbara A. "American Indians After A.D. 1492: A Case Study of Forced Culture Change." *American*

Anthropologist ns 90.3 (1988): 640. *JSTOR*. Web. 26 Oct. 2013.

This article provides information on how the Native Americans were affected after the arrival of

Columbus. This article focuses mainly on the natives of South America. My presentation will be

focusing on North America, but I'm citing this one page because of how it describes the

European view of the Native Americans. It also discusses an effort by the Spanish to force a

culture change upon the Indians, which was also a trend that occurred in North America.

Salisbury, Neil. "The Indians' Old World: Native Americans and the Coming of Europeans." *The William*

and Mary Quarterly 3rd 53.3 (1996): 435-58. *JSTOR*. Web. 26 Oct. 2013.

This article provides insight into the Native Americans before the arrival of the Europeans,

focusing on the vast number of cultures that were and debating whether or not these cultures

were aware of each other as well as details of the early colonial period. This article provides the

only contrast I've found in my research against the information that I've gathered from my other

sources.

Sherman, Josepha. *The First Americans: Spirit of the Land and the People*. New York: Smithmark, 1996.

Print.

This book provides detailed information on Native American societies before and after the

Europeans arrived focusing on traditions, beliefs, practices, what they ate and how they lived,

clothing, etc. in different areas of the country. This resource is valuable to me because it

supplements the information I have gathered from my other sources, and provided me with an

added a depth and understanding of the Native Americans on a societal level that I was unable

to get from my other sources.

Trigger, Bruce G., and Wilcomb E. Washburn. *The Cambridge History of the Native Peoples of the

Americas: North America Part 1*. Vol. 1. Cambridge: Cambridge UP, 1996. Print.

Through the combination of research in archaeology, anthropology, history (written and oral),

language, and native culture, this book provides detailed information on the history of the

Native Americans in North America before and after the arrival of the Europeans. It provides

information on how the Native Americans spread across the continent, their lifestyles, roles of

tribe members, tools, clothing, and much more. This book also contains quotes from Native

American elders on their perspective of the Euro-American account of their history, which I

chose as the conclusion for my paper. This resource is valuable to me because it provided the

basis the basis for all of my subsequent research and inspired the focus for my paper.

United States Department of Agriculture. *Early Cultures Along the Front Range: A Window into the Past :

Arapaho and Roosevelt National Forests and Pawnee National Grassland*. N.p.: United States

Department of Agriculture, n.d. *Google Books*. Google.com, 8 May 2009. Web. 27 Oct. 2013.

This Google E-Book provides insight and information on the early cultures in America. It talks about the native lifestyle, where they lived, the tools they used, etc. This source is valuable to me because I was able to verify and supplement the information that I gathered from my other sources.

"Welcome to NCAI." *National Congress of American Indians - Ncai.org*. Ed. Sahota. W.K. Kellog Foundation, 2001. Web. 25 Nov. 2013.

The National Congress of American Indians is a non-profit organization representing the tribal governments of modern day American Indians. This resource is valuable to me because it provided me with information on modern day American Indians directly from the source, which I used for my paper.

White, Phillip M. *American Indian Chronology: Chronologies of the American Mosaic*. Westport, CT: Greenwood, 2006. Print.

This book provides a Chronology of American Indians starting from when they arrived in America through the 21st century. The information is presented by century and years within each century and provides a great deal of detail on how the arrival of the Europeans affected them. This resource also provides extensive information on the interactions, wars, and treaties between the Indians and the Europeans. It is valuable to me because it is current and verifies and expands on some of the information that I have gathered from my other sources.

Whitehead, Neil L. "Native Americans and Europeans: Early Encounters in the Caribbean and Along the Atlantic Coast." *Academia.edu*. Academia.edu, 24 Nov. 2010. Web. 26 Oct. 2013.

This source provides information about the interactions between the Native Americans and the Europeans, including but not limited to, trade details, diseases, etc. This source is valuable to me because it complements the information gathered from my other sources.
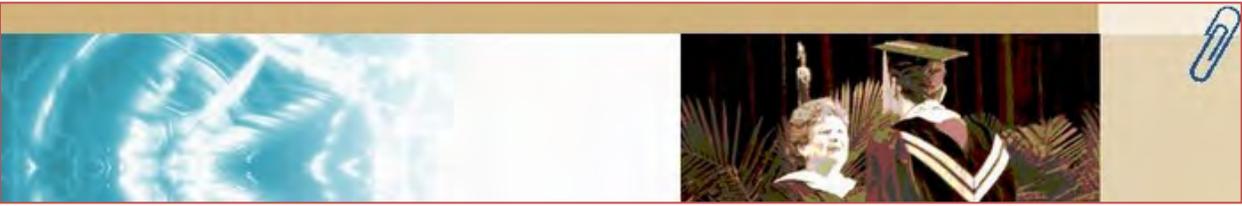
"Ethical Decision-Making in Engineering:

The Flaws with Reactionary Behavior"

Jason Lucas

Abstract

This paper explores the relationships between design engineering, business, and government by analyzing the causal events and choices that led to the Deepwater Horizon Oil Spill, the reactions to the spill by all involved parties, and the ethical nature of those events and choices. Further analysis is then completed to determine if ethical design choices will lead to, or help to prevent, disaster. The nature of ethics is first explored, and a universal definition is derived to be used as a limit for the analysis of both design and reactionary decision making. The actions and decisions of both British Petroleum and the US Government leading up to, during, and after the Deepwater Horizon Oil Spill are then analyzed to determine if they fit into the ethical frame of reference developed for this paper. The relationships between motivation, incentives, and ethical behavior is then explored to evaluate if the reactionary nature of ethical determination and our current system of incentives leads to a greater or lower probability of disaster. Ways to align self-interest with social interest by way of incentives are then considered.

"Ethical Decision Making in Engineering:

The Flaws with Reactionary Behavior"

Business, science, and government coexist and interact in ways that promote both self and

mutual interests. The interactions among these bodies are governed by both laws and ethical

constraints despite having unique motivational causes. These two limits work in tandem as preventative

and reactionary factors, each influencing behavior independently from one another. British Petroleum,

or BP, is a business which was using developmental technology to legally drill for oil at an offshore site

leased from the U.S. Government when a disastrous event, the Deepwater Horizon Oil Spill, or

Deepwater, occurred.   This paper will answer the following questions concerning the interaction

among business, science, and government in relation to Deepwater:

1. What are ethics, and how are they applied?

2. What happened up to, and during, the Deepwater Horizon disaster to cause the event?

3. What are the ramifications of the Deepwater Horizon event?

4. Did the US Government act in an ethical manor in response to the Deepwater Horizon
    event?

5. Was BP acting ethically before, during, and after the Deepwater Horizon event?

6. Are there any flaws in the U.S. system of ethics?

7. Are there any ways to improve upon any flaws in our system of ethics?

What Are Ethics, and How Are They Used?

Ethics are a field of study, expanded in the 1970's as a reaction to both the Feminist, and Civil

Rights movements in the Post World War II era. A review of the works of Goodpaster (1992), O'Neill

(1992), Broome (1992), Callicott (1992), Pettit (1992), Luban (1992), Ruddick (1992), and Becker (1992),

reveals that ethics are not a simple, universal set of easy to apply rules. To define ethics then, perhaps it

is best to start with a frame of reference of what ethics are not. Ethics are not a measurement of applied

morality. Ethics are not universally applied, nor are they equal. Ethics, existing purely conceptually, are not quantifiable, and the frame of reference used to define them is created by those who are considering the ethical nature of any event. As such, ethics are based on perspective. Simply, ethics are an inquiry where the rightness or wrongness of an action is explored, and as right and wrong are also both perspective-based concepts, the true ethical nature of an event is impossible to determine from all perspectives. Ethics are situational and role-differentiated, meaning that the principles used to govern ethics change based on the end goal of the event being judged. Imprisonment is ethically unacceptable, unless it is a legal repercussion. U.S. ethics are the study of best-case outcomes, and the statistical analysis of risk verses reward. An action could be considered ethical if it were to the benefit of the majority, despite the minority not agreeing with that conclusion. The concepts of acceptable risk or statistical allowance are also judged on an interpretive scale based on perspective where profit, public safety, civilian casualty, side effects, triage, and many more comparative terms weigh in the balance when determining if an action is ethical based on risk verses reward. Ethics are an obligation to parties with vested interest in the outcome of an action. Locally, that could be an investor or a voter. Alternatively, Lama (2011) would support the idea of a global responsibility where every action has an impact on every person. Ethics are the search for absolutes in a sea of gray. Nielsen (1990) explores the idea of a nonreligious intrinsic rightness and wrongness by which all actions can be measured against. Ethics are a study of the rightness or wrongness of an action or event, based on the perspective of those who are concerned with the outcome of the study, and as such, ethics are an opinion based on best case outcomes.

Ethics are a reactionary evaluation, in that ethics only come into play in regard to an event that has already occurred. This is not to say that the ethics of potential outcomes can not be explored as a decision-making tool, but rather outcomes that do not occur have no impact, and as such cannot be measured in an ethical frame of reference. Reactionary evaluation is shown within the work of Gelling

(2013) in regards to the HeLa genome, which was collected in 1951 at John Hopkins Hospital, a time

before the ethical ramifications of using patient samples without consent would have even been

considered. The considerable controversy has led to the limitation of the availability of the HeLa

sequence and has left control of the data regarding HeLa partially back into the hands of the Lacks

family.

What happened up to, and during the Deepwater Horizon disaster to cause the event?

All of the information in this section has been summarized from Report to the President (2011)

and Lustgarten (2012). Please see those sources for more complete information. On April 20th 2010, a

series of critical failures caused the destruction of the Deepwater Horizon oil rig, and the following

continuous oil leak.

The problems which led to this disaster begin April 9th with the discovery of an unexpected

problem with the foundation of the well. This served to modify the original plans for the well, both in

limiting the total pressure the well could safely handle, and in reducing the depth of the well, changing

all of the original design schematics as a result. The cement job at the bottom of the well was the next

source of troubles. Computer simulations were found to support the idea of using an internal liner

casing, rather than the long string casing that the design called for due to doubt about the success

chance of the cement job at the bottom of the well; BP decided to go with the original design. The

success chance of the cement job was further reduced when an order of stabilizers, a device used to

ensure even cement distribution, arrived in an unusable state. BP decided to proceed with their

cementing using only six of the sixteen stabilizers that their design called for. Pressure anomalies again

became a problem with the well, and BP was forced to use a less dense cement in order to reduce the

pressure placed on the foundation. The success of a cement job is a difficult thing to measure relying on

pressure tests and flow rates to determine if things are both seated, and sealed off properly. The

cement job at Deepwater had many factors calling into question its integrity; that alone would have

been no cause for concern, but taken together in a meta-analysis, those factors bring forth a large

amount of doubt on whether or not the well should have ever been operational or if it was doomed to

failure from the start.

On April 20th, the well experienced a misdiagnosed kick, or sudden, rapidly rising pressure

anomaly. Once surfaced, this caused mud and gas to shoot from the well, leading directly to the

Deepwater disaster. The crew failed to recognize signs of an approaching kick which could have

prevented the disaster from occurring, though those signs were likely hidden as a result of flaws in the

well's cementing. The damage caused by the kick, prevented the blowout preventer from being able to

activate, leading to an open well once the Horizon rig sank.

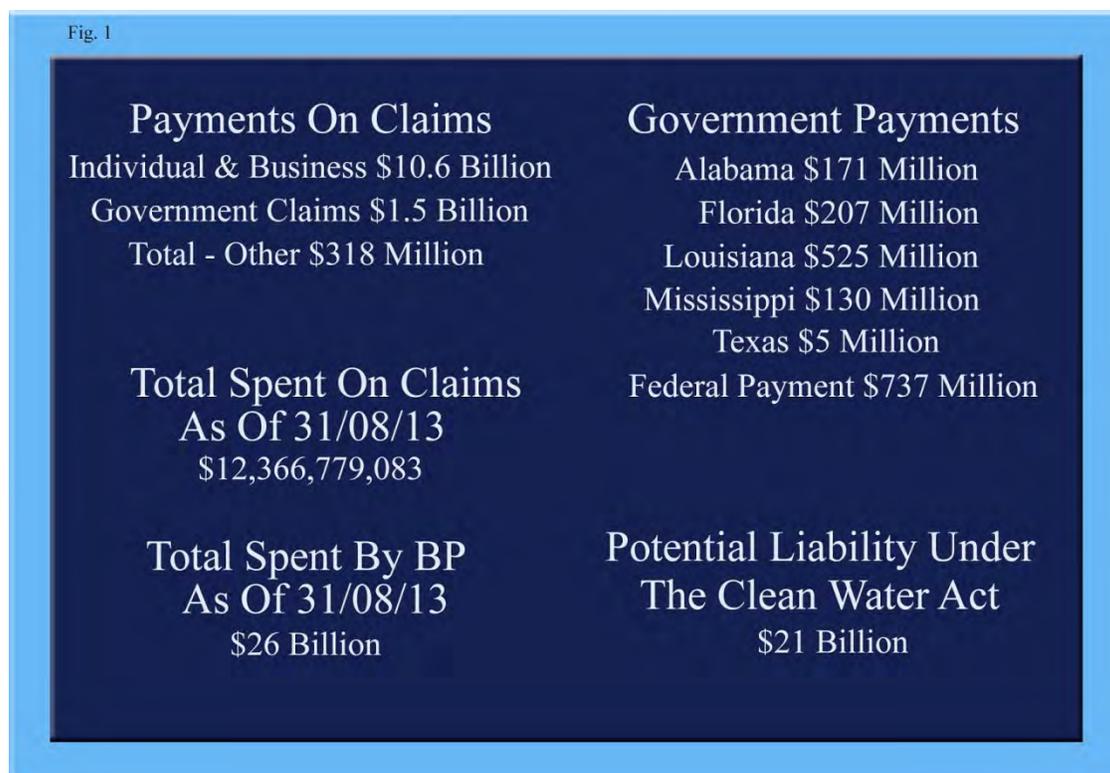### What are the Ramifications of the Deepwater Horizon Event?

It is estimated that between 2.4 and 4.9 million barrels of oil leaked into the gulf as a result of

the Deepwater event. This devastated coastal industry for the surrounding five states, created massive

health concerns, ended a vibrant tourism industry, and caused decade's worth of damage to the gulf

ecosystem. Fig. 1 shows the financial liability that BP has faced to date. This does not include the penalty

for the clean water act violation, which could increase the total by up to seventeen billion dollars more.

The US Government, in Recommendations (2011) has taken on regulatory responsibility as

shown in Fig. 2. These changes should help to prevent another occurrence, especially in the developing

Alaskan waterfront. It is worth noting, that laws are created as a reaction to a disaster not to increase

the punishment for the current disaster but rather to prevent the likelihood of another taking place.

Did the US Government act in an ethical manor in response to

the Deepwater Horizon event?

To begin to analyze the government's response to Deepwater, one first has to consider to whose

interests the government is obligated. It would be easy to simply say that the government is obligated to

Fig. 1

Payments On Claims
Individual & Business $10.6 Billion
Government Claims $1.5 Billion
Total - Other $318 Million

Total Spent On Claims
As Of 31/08/13
$12,366,779,083

Total Spent By BP
As Of 31/08/13
$26 Billion

Government Payments
Alabama $171 Million
Florida $207 Million
Louisiana $525 Million
Mississippi $130 Million
Texas $5 Million
Federal Payment $737 Million

Potential Liability Under
The Clean Water Act
$21 Billion

Fig. 2

Recomendations For Change By The National Commission

Safeguarding The Enviroment
Revise and Strengthen NEPA
DOI Research Into OCS Activity

Spill Response
DOI Developed Spill Risk Analysis
EPA and Coast Guard Spill Response Plans
Mandetory Funding For Spill Response R&D

Well Containment
NRT Should Maintain Expertise On Spill Rate
DOI Requirement Of Deailed Source Control Plans
DOI Requirements Showing Well Component
Sensors and Designs Which Mitigate Risks
During Post Blow Out Containment

Gulf Restoration
Open Availability To The Response Zone
EPA To Develop Plans For Health Issues
80% Of Any Penalty Under The CWA Diverted
To Long-Term Gulf Restoration Efforts

Congressional Engagement
Increase Awareness Of Offshore Risks
Enact Legislation To Fund Regulatory Agencies

Financial Responsibility
Significant Increase To The Liability And
Financial Responsibility Cap
Increase The Per-Incident Payouts

its citizens, and while true, that isn't the only obligation. The government must also seek out the best

interest of its states, its businesses, its economy, and itself.

To begin with, the government must come to an amicable agreement with BP concerning the

lost revenue of the effected states and their citizens. This is nonnegotiable, as it protects those with a

vested interest in the gulf region, while protecting the government itself. This agreement must be

amicable, because of the far-reaching effects that BP has on the American economy, and because the

government has an obligation to BP itself as a businesses operating within the country. In addition, the

government has a responsibility to protect its citizens from future incidents and does so by creating new

laws to increase safety. This, in turn, creates confidence that the government is looking out for

everyone's well-being and helps to guarantee the continued existence off the government itself.

Let's take a closer look at the obligation that the government has to BP directly. BP is a customer

of the government, in that it leases drilling locations from government agencies. BP also is a financial

contributor, through taxes, to the government. With more than 20,000 employees in the U.S. BP has a

strong effect on the U.S. economy, and while the government has to ensure that the penalties

associated with Deepwater are great enough to cover the losses incurred by others, the penalties

cannot surpass BP's viability as a company.

I believe that the government did a brilliant job of managing this disaster. Those parties affected

are being compensated, BP is being suitably punished without any real lasting damage to the company,

and faith in the government's ability to mitigate disaster is unquestionable. The government has acted in

a manner that supports a best case outcome, which does define its actions as ethical.

Was BP acting ethically before, during, and after the Deepwater Horizon event?

As a company, BP has an ethical obligation to its investors, its customers, and itself. It is

obligated to provide its investors with the largest return on their investment that it can. It needs to

provide its customers with the greatest value that it can. BP also needs to remain profitable enough to

remain viable, thus ensuring its own safety and reputation.

Leading up to the Deepwater incident, BP made many choices that were meant to save time and

reduce cost. This benefits investors by creating greater profit and customers by increasing BP's

production value. BP also maintains its reputation as the number one offshore drilling company in the

world, and the greatest supplier of offshore oil, benefiting itself as well. All of these are ethical choices,

and had there not been an incident, they would not be examined.

During the Deepwater Horizon Oil Spill, BP worked continuously to close off the leaking well. BP

also worked to help reduce the impact the leaking oil would have on the surrounding area. These

actions benefit investors by reducing loss and future liability. The actions benefited customers by

salvaging a potential supply line for future use; by attempting to slow the destruction of the gulf coastal

region, BP tried to salvage the lifestyles of its local consumer. The greatest beneficiary at this stage,

however, was BP itself. The Deepwater disaster was a public relations nightmare, and BP had to proactively work to restore its corporate image and to reinforce its brand. By taking responsibility, and leading the efforts to fix the problem, BP portrayed itself as part of the solution, rather than the source, of this complex disaster.

Once the well had been closed and the oil leak resolved, the legal issues set in. To further preserve its self-image, BP pled guilty to a series of charges based around negligence that would allow for restoration and reparation without critically damaging the company. Altruism wasn't the end goal however, so they also launched a major advertising campaign to make certain that the public knew about all of the good they were doing. BP has taken steps to protect its investors and customers at this stage as well, by disputing the claims being filed against the general fund set up for the restoration of the gulf area. A strong case can be made for the illegitimacy of many of the claims, and BP has sought to protect itself from excessive, unrelated losses being filed against the trust. This benefits investors by protecting assets that may otherwise be spent on false claims, and this helps customers by preventing the cost of such claims from being passed down.

I believe that BP's choices to reduce cost and save time were ethical choices, even though they obviously did not prevent a disaster. Further, I believe that BP's attempts at closing the well, preserving the gulf, salvaging public image, and protecting assets were all also ethical choices. I believe that BP made choices weighing risk versus reward and chose what would likely bring the best outcome for all those concerned with the productivity of the Deepwater well. As with the U.S. Government, I find nothing unethical about how BP handled the Deepwater incident.

Are there any flaws in our system of ethics?

Ethics, or the opinionated study of the rightness or wrongness of an event from a biased perspective looking for best case outcomes, are failing to create a pattern of accountability, when used in conjunction with our legal system. Ethics, as well as the idea of ethical behaviors, are reactionary in

nature and do not work to prevent negative outcomes. Ethics have no core point of reference, and leave too much to interpretation, creating an imbalanced system where ethical behavior is situational.

Unethical behavior is not necessarily illegal behavior. That said, however, ethical behavior in certain circumstances becomes greater the closer you get to illegal behavior. Using legality as a limit, sometimes the most ethical choice, the greatest measurement of rightness from a biased, self-interested viewpoint, will to be tread the line of illegal action as closely as possible, if not to attempt to subvert the line itself. This creates a conflict of interest, where laws are meant to be preventative, but ethical responsibility could be trying to reach as close of an outcome as one would have if those laws were not in place.

Ethics are reactionary and do nothing to prevent negative outcomes, because an action cannot be ethical or unethical until it is committed. The likelihood of the intended outcome of an action measured against the actual outcome determines if an action was ethical to take. With risk versus reward thinking and loss analysis, one could make a series of choices with potential terrible consequences of varying degrees of probability in an ethical fashion, based on the expectation of a positive outcome. The primary emphasis on outcomes shows that ethical thinking does not do enough to prevent negative outcomes so long as the expected outcome is positive. The Deepwater incident is a prime example ethical decisions leading to catastrophic failure.

Unlike laws, where actions can be determined to be legal or illegal on their merit alone when compared to the wording of relevant litigation, ethical behavior lacks a core reference point for determining the rightness or wrongness of an action. As a result, ethical behavior can only be judged based on how good or bad the outcome of the action. In fact, the same behavior can have different outcomes based on probability, and as such, that behavior can be considered ethical in one context and unethical in another. This calls into question the limits of right and wrong in context to ethical behavior and leaves interpretation and bias in their place.

I would say that yes, there are unquestionably flaws in our current system of ethical evaluation, intrinsic to the very nature of how ethics are defined. As ethics are a measurement of situational motivation in search of the best positive likely outcome, one must stop and consider if self-motivation, goodness, and positive outcomes are truly linked in a way that allows them to align with the self-motivation, goodness, and positive outcomes of other perspectives. With perspective and bias being the true interpretive factors of ethical judgment, one is then forced to evaluate if the situational rightness or wrongness of an action can be linked to a separate unrelated action, even if the events are similar in nature. I believe that they cannot, and as such, evaluating the ethical nature of an action only serves to reaffirm that the probability of a good outcome is enough to rationalize an action regardless of the possible negative outcomes.

Are there any ways to improve upon any flaws in our system of ethics?

There are two separate keys to reducing negative outcomes and increasing preventative behavior, and those concepts are motivational and social incentive. From Reeve (2001) a system of reinforced incentives, balanced by consequences of value, will lead to positive outcomes without the need for subjective viewpoints. Our current system offers the incentive to take risks with the expectation that there will not be any negative consequences, where a properly made system of incentives would encourage an individual to make the choices least likely to do any reasonable harm. This alignment of self-interest with low-risk choices reinforces the role of laws in directing behavior. It becomes the ethical choice to be risk-adverse first, and reward-seeking second, rather than the potentially more catastrophic route of determining value based on acceptable loss probability. This removes ethical decisions from the role of a reactionary judgment and puts them firmly in place, actively preventing negative outcomes.

Conclusion

Using the definition that ethics are a study of the rightness or wrongness of an action or event,

based on the perspective of those who are concerned with the outcome of the study, and as such, ethics are an opinion based on best case outcomes, it can be determined that both BP and the U.S. Government acted ethically in regards to the Deepwater Horizon Oil Spill. This shows the inherent weaknesses of ethical behavior in preventing negative outcomes from actions which are legal. Despite the harsh consequences of their actions leading up to, during, and after the Deepwater incident, BP still acted with their own best interests in mind when they made each choice that increased the likelihood of the Deepwater event. Had there not been a poor outcome, the choices made by BP would not even be considered from an ethical perspective; that again shows the glaring weakness that ethical evaluation has to be reactionary to an event. By moving away from a punishment only system that rewards choices that skirt laws as much as possible in the name of self-interest, a socially beneficial system of incentives could be created to align self-interest with social interest, actively preventing negative outcomes.

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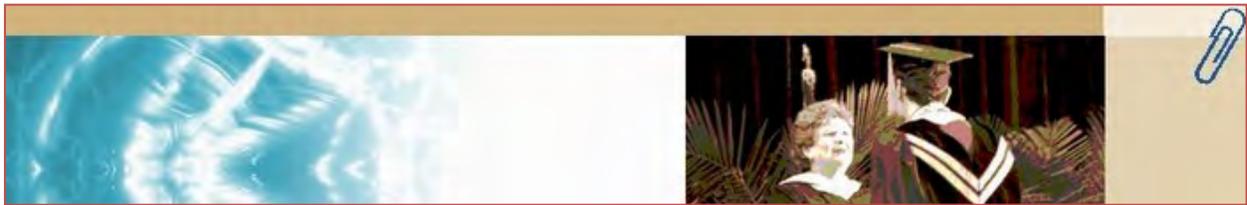
"Peace: The Visionary Legacy from President John F. Kennedy"

Sally Ellen-Marie May

Abstract

In commemoration of the 50th anniversary of President John F. Kennedy's assassination, this essay was written to commemorate the lasting legacy of one ideal he held dear: his vision was the realization of peace for all people everywhere and for all time. Mother Theresa lived it through love and action. Bashar Al-Asaad worked to destroy it through suppression and violence. President Kennedy said we must "labor on" for it, and countless people around the globe have done just that. His ideal still has the power to inspire people today and may yet lead to the day when, as Mahatma Gandhi described the state of peace, the power of love – finally – overrules the love of power.

"Peace: The Visionary Legacy from President John F. Kennedy"

President John F. Kennedy described peace as a "topic on which ignorance too often abounds

and the truth too rarely perceived" at the graduation ceremony of the American University on June 10,

1963. In his commencement address entitled "Towards a Strategy of Peace," President Kennedy spoke

of genuine peace, "the kind of peace that makes life on earth worth living" (2). His vision was the

realization of peace for all people everywhere and for all time. President Kennedy explained that he

chose to speak on peace because of the possibilities of new levels of war following the Cuban Missile

Crisis, but in fact he had already written and spoken on the subject for several years before that crisis.

In his speech at American University, he expressed concern about major countries maintaining large

nuclear forces and refusing to surrender without using those forces. The President went on to speak of

deadly poisons extending to the far corners of the globe in that event, even to generations not yet born

(4). Even in 1963, billions of dollars were spent in the United States on weapons acquired for the

purpose of making sure Americans never needed them, a contradiction in terms. President Kennedy

emphasized that people needed to stop thinking peace is impossible, unreal, or impractical, that peace

is "the sum of many acts, a process, a way of solving problems" (2). Yet even today, fifty years after his

assassination, the United States, along with many other countries, continues to spend vast sums of

money on weapons, dollars that would better serve Americans in the fight against ignorance, poverty,

and disease.

The *Merriam-Webster Dictionary* defines peace as "a state of physical or mental tranquility;

calm; serenity; the absence of war; the state of harmony between people" (N. pag.). Yet the global

Peacebuilding initiative fostered by the Catholic Relief Services (CRS) beginning in 1994, shows there is

much involved in obtaining this ideal. The organization provides three peace-building definitions to help

broaden the thought processes necessary to understanding the steps to achieve this process. The first is

reconciliation, defined as "the restoring of right relationships between people who have been alienated

and separated from each other during conflict" (CRS n.pag). The second is justice in peace-building,

meaning that when social injustices and lack of respect of human dignity cause an already existing

conflict to escalate, "constructive ways to confront injustice and respect human dignity" are

implemented to resolve these issues and build up those who have been hurt (N. pag.). Thirdly, conflict

transformation requires changes that "promote and ensure long-term peace and stability" and it

includes "the constructive changes in personal, relational, structural, and cultural dimensions that

caused or were affected by conflict" (n.pag). Understanding these concepts becomes invaluable to

those striving for peace because it increases their awareness of the depth and complexity of this

enduring ideal, while giving them a framework that can make it a reality.

While the *Merriam-Webster Dictionary* may hold the standard definition of peace, realistically it

becomes a reason or excuse for people and countries to continue in conflicts. Wars, whether worldwide

or regionalized, are all fought in the name of peace or in the name of a god presumed to promote

peace, but history shows that they invariably result in continuing disputes. President Kennedy stated

that "the quality and spirit of our own society must justify and support our efforts abroad" (4). In other

words, if we want and expect there to be peace in others, we must first cultivate that in ourselves. To

emphasize his point, he went on to Proverbs 16:7 which says, "When a man's ways please the Lord, He

makes even his enemies to be at peace with Him" (New International Version). President Kennedy

concluded by saying, "We must labor on – not towards a strategy of annihilation, but towards a strategy

of peace" (5). Not without significance is the fact that he was assassinated less than six months later,

setting back his aspirations for a more peaceful America and world.

There have been others who have also had a desire for peace, but few have been called heroic

for their efforts like Mother Teresa of Calcutta, India. Craig Johnson, a contributing author for the

Nuclear Age Peace Foundation, noted she received Papal permission from the Vatican to work as a

"non-cloistered nun," meaning she let go of her traditional attire and wore a sari with three blue stripes

(N. pag.). Mother Teresa did this so she could live alongside and be more closely connected to the poor living in Calcutta. This simple gesture leaves us with an example of enduring selflessness and humility when responding to the needs of others. In a world where loneliness and isolation surround and consume the hearts and lives of so many people even today, Mother Teresa's life, work, and words still remind us that "love cannot remain by itself – it has no meaning; it must be put into action…all works of love are works of peace" (qtd. in Johnson n. pag.). She went on to say, "Peace and love are synonymous with each other; without love there can be no peace and peace cannot exist without love" (qtd. in Johnson n. pag.). Mother Teresa will forever be the personification of the binding connection between the two; her life exemplifies the process of turning the ideal into the reality.

Peace reaches far beyond being just an idea to believe, but becomes a decision to be made -- and actions to be carried out -- every moment every day. We all know people who sacrifice a part of who they are so our world can be a better place. Mother Teresa demonstrated this in her love and respect for the poor, and she worked relentlessly to make the lives of homeless children better. She knew those children would be the adults who would one day pass it on. Today that dream has been realized in projects that include homes and schools for orphaned children, food kitchens, leprosy centers, mobile clinics, and peace centers for the dying ("The Nobel Peace Prize 1979"). In 1979, Mother Teresa was awarded the Nobel Peace Prize because "she promotes peace in the most fundamental manner, by her confirmation of the inviolability of human dignity" ("The Nobel Peace Prize 1979"). She believed peace can be found in each one of us and inspires us to aspire to the qualities that will strengthen our humanity as we envision the ideals she lived by.

While her dream continues to be expressed in words, unfortunately it falls short in deed on several fronts. Conversations with a doctor from Syria helped me see first-hand one who knows the true meaning of peace. He fled to this country with his family several years ago from a land now ravaged by conflict and strife; tensions there continue to escalate, and war can be seen on the horizon.

Ironically, the country he and his family came to in search of peace is the same country helping to fuel

the fire in Syria by sending money, weapons, and fighters to the Sunni Muslims there. The Sunni

Muslims spent years trying to overthrow now ousted President of Syria, Bashar Al-Assad and his Alawite

faction. In an article for the Gatestone Institute International Policy Council, Stephen Schwartz,

executive director of the Center for Islamic Pluralism, notes that Assad's military killed thousands of

people in Syria and arrested thousands more in protest of the rebel uprising (N. pag.). The United States

did not support Assad or his dictatorial practices, which is why President Obama agreed he needed to be

overthrown, unfortunately resulting in Assad's crackdown of the uprising. As it became more brutal and

intense, it prompted the Muslim Brotherhood to join forces with the Syrian rebels in violent protests

against Assad's regime; the Muslim Brotherhood is supported by Al-Qaeda (Schwartz n.pag.). The Syrian

Rebels thought when Assad was overthrown there would finally be peace, but as Schwartz points out,

history has shown repeatedly when Islamic extremists get their foot in the door of any country or people

there will only be more conflict (N. pag.). Knowing the United States plays a role that sometimes

contributes to on-going civil and international hostilities in the name of promoting peace is not only

discouraging, but frightening as well.

President Kennedy stated in his 1963 speech, "If we cannot end our differences now, at least

make the world safe for diversity" (3). This is yet to be seen, and was echoed by Walid Al-Moualem,

Deputy Prime Minister of Syria, in a speech to the United Nations General Assembly on October 1, 2012.

The Prime Minister said we cannot expect peace to prevail in a country if we arm it for war, holding out

a belief that pluralism and democracy would lead to peace, just as President Kennedy did in "A Strategy

of Peace" address 50 years ago. He further pleaded with "all countries of the United Nations" to stop

financing terrorists groups that perpetuated violence against innocent citizens and perpetuated a

refugee crisis in Syria (Speech). Schwartz, in his article, "What is Really 'Broken' in Syria?" affirms that

Assad believed he had "nothing to gain from accommodating his opponents and nothing to lose by

committing unrestrained atrocities against them" (N. pag.). While Schwartz notes that Bashar Al-Asaad

had "apocalyptic visions" of the "End of Days," Mother Teresa believed the spirit of mercy and love can

be found in each one of us. The contrast between the ruthlessness and egotism of the former and the

compassion and humility of the latter highlight the distinction between "peacekeeping" and true peace,

between inhumanity and humanity. While a shared vision of democracy as a fundamental aspect of

peace for both President Kennedy and Prime Minister Al-Moulem, their view of pluralism and diversity

also has similarities. Mother Teresa's legacy to us pushes us even further, to embrace plurality through

action, motivated by a love that overrides differences, shares and relieves suffering, and by that means,

leads to peace.

Nevertheless maintaining and establishing "peace" through conflict can become the card we

play which allows people and countries to do what they do to each other; it transcends the pages of a

dictionary to become a process that oppresses others so they give up resistance against a stronger

power. Hopefully, we, and those who govern us, will have enough commitment to establishing real

peace to translate that into attitudes and behaviors, choices and decisions that are right and good, and

beneficial for all people. This hope does not dwell just in the heart of Americans, but in the hearts of

people who live behind Syria's war-torn battle lines. A Middle East BBC News report on *Damascus:*

Behind the Battle Lines shared the struggles and the dreams of just a few of them in a series of feature

news clips. Despite the violence surrounding them, several of the Syrians were committed to staying in

Damascus. For instance, Loai, 35, lost his job in Public Relations when the armed conflicts in Damascus

resulted in security concerns and led his employer to shut down the office where he worked. He keeps a

hopeful attitude that the conflicts will end, meanwhile "making the best of it by spending time with

family and friends and riding his horses" *(BBC News Clip*). Hadeel Deiry, 17, is a high school student and

desires to go to college to be an engineer. She also has interests in basketball and graphic design. Most

of her friends have moved away, but she is "determined to stay in her home country – for better or

worse" (BBC News Clip). Samir Bakdash, 36, third generation owner of their family's ice cream parlor, continues to keep his business open despite the dangers of armed conflict surrounding it, saying, "We have to work, we have to open every day in the morning. We are looking for the good days, we are looking for peace" (*BBC News Clip).* Mother Teresa was right after all; the spirit of peace does live in the hearts of some of us even under the most difficult circumstances.

Yet there have been too many times in history when peace has become an obfuscation at best. Ironically, peace treaties serve to aid in the daunting manifestation of that. The reality is while any willful abrogation of a formal peace treaty might be in violation of any pre-set conventional laws or mandates, there is really nothing that can be done to subvert or rectify that revocation. That can hold true for peace treaties made on more personal and less inconsequential levels. A case in point on an international level would be Israel's 1979 Peace Treaty with Egypt which is still in place today, hanging precariously between those in support of the Muslim Brotherhood and now ousted President Morsi, and those who do not support him or his suppressive regime. If President Morsi had decided to swing the pendulum of popularity and politics towards his Islamic constituents while he was in office, a lot would have changed.

Louis Rene Beres, a professor of International Law at Purdue University, explained in a June 24, 2013 article, entitled "The Palestinian Treaty Problem," that Israel's Prime Minister Benjamin Netanyahu reflects his awareness of possibilities on all levels in the "presumptive prudent diplomacy" he is using in present "peace " talks with the Palestinians (1). Prime Minister Netanyahu also knew he would have to take it even further when he met with U.S. Secretary of State John Kerry June 27, 2013. In the U.S. Government foreign policy *Voice of America* editorial, entitled "A Push for Israeli-Palestinian Peace," described Secretary Kerry's reaction :

Secretary Kerry praised a ground-breaking [peace] being shaped by Former British Prime

Minister Tony Blair and leading Palestinian and Israeli businessman, as well as business people

from around the world "to develop a healthy, sustainable, private-sector-led Palestinian

economy that will transform the fortunes of a future Palestinian state, but also, significantly

transform the possibilities for Jordan and for Israel." (N. pag.)

However, as Beres cautions about this treaty, "In essence, the harmonizing promise of Palestinian

demilitarization is pure subterfuge, both operationally and jurisprudentially. Accepting this promise as a

reliable path toward Middle East peace would only bring the region to an even more corrosive condition

of conflict" (3). One could succinctly ask if that is before or after the Palestinians push Israel into the

sea. Efforts by the Palestinians to do just this have been made for years, but Beres noted that Israel has

a "peremptory or incontrovertible right to remain alive" with or without a peace treaty (2).

That "right" was threatened even further as seen in a news article put out July 1, 2013 by Jay

Sekulow, Chief Counsel for the American Center for Law and Justice. His article "Weapons Sent to

Radical Nations" not only reported that former Egyptian President Morsi and his regime were

overthrown, but that the U.S. had recently agreed to spend $250 million in taxpayer money, in addition

to a $1.3 billion annual giveaway to Egypt to put sophisticated tanks and warplanes in the hands of

these terrorists who are blatantly hostile to both the United States and Israel (Sekulow n. pag.).

President Morsi stated Egyptian children should be "nursed" on hatred for Israel (N. pag.). The

implications of continued United States support of oppressive and terrorist regimes are on the road to

reaching Biblical proportions. Prime Minister Netanyahu knows this and becomes the one person who

knows without a doubt there is so much more involved in obtaining peace than negotiating treaties.

Sitting here in the comfortable surroundings of my college library to write this essay and

complete other assignments that my educational opportunity has afforded me -- without the sound of

gunfire overhead, bombs exploding, or terrorists threatening to shoot my computers or me -- gives me

the luxury to reflect on President Kennedy's visionary speech 50 years after his assassination. My

thoughts go to the doctor from Syria who is glad he and his family have been given a second chance to

live, to love, and bring peace to those around them, not only in who they are but in all they do. My

prayers are with others who instead have chosen to remain in war-torn and conflict-ridden nations in

hopes that what they do might also make a difference. I contemplate the contrasting choices and

actions of Bashar Al-Assad, in the guise of peacekeeping, and of Mother Theresa, in the spirit of loving

peace, and how lives will be forever changed because of them. Hopefully, we will be moved to make

the better choice in our own spheres, no matter how small or large they are. As Mahatma Gandhi,

world renowned spiritual leader, once said, "The day the power of love overrides the love of power, the

world will know peace" (qtd. in Alli 48). President Kennedy's words in July 1963 on the power we have

to bring about change are just as inspiring today: "Our problems are man-made; therefore, they can be

solved by man…No problem of human destiny is beyond human beings. Man's reason and spirit have

often solved the seemingly unsolvable, and we believe they can do it again" (3). Peace will forever be

what we and our leaders make it; it is up to us to take the steps that will lead to reconciliation, justice in

peace-building, and conflict-transformation.

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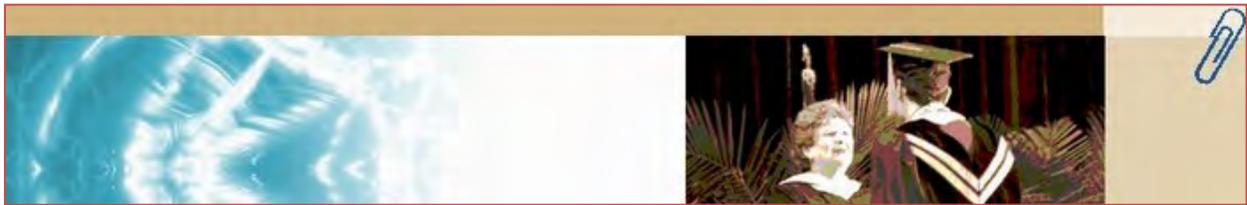
"Autoimmunity in Women: An Invisible Illness"

Imane Rhaleb

Abstract

Women are 2.7 more times likely to develop some type of autoimmune disease than men. While a woman's enhanced immune system serves as a strong resistance to different types of infections, this also makes her more vulnerable to contracting an autoimmune disease. Autoimmunity is incredibly misunderstood as there are eighty different types of autoimmune diseases, and symptoms of one disease usually mimics another disease. Additionally, autoimmune diseases can be characterized by one significant symptom or a plethora of non-specific symptoms. Symptoms can be as minor as overall fatigue or skin rashes, however, symptoms can also present themselves seriously can at times be debilitating. For example, women with developed autoimmunity may experience painful and swollen joints and paralysis in various limbs. If a woman with an autoimmune disease is not diagnosed in a certain period of time, it can result in life-threatening consequences such as kidney failure and heart disease. Unfortunately, many of the symptoms of early onset autoimmunity presented by women to their primary care physician can elicit responses such as "You look so good," or "You're just stressed." This is because the symptoms are not something that is seen with a naked eye. With the increased frustration of shuffling from doctor to doctor yield no answers or relief, woman

can develop symptoms of depression or anxiety. These can be a results of changes to the body caused by the disease itself, side effects of various medications, or simply because of the constant challenges brought on by living with a chronic illness. What many physicians and healthcare providers need to understand is that the depression or anxiety is not the cause of their autoimmune disease; rather it is the effect of their disease. Despite the fact that autoimmune disease is the third most common major illness in the US and the eighth leading cause of death for women, autoimmunity is still not completely understood by researchers and common folk alike. Nevertheless, research about autoimmune diseases are being conducted by various universities and facilities across the U.S., and proper and effective treatment for autoimmunity may finally be uncovered. However, this cannot happen if many physicians lack the understanding that a woman's symptoms are not "only in her head." To make a breakthrough in autoimmune disease research, extensive education about autoimmunity and its increased prevalence in women must be widely distributed to both health care specialists and the general population alike.

Introduction

Autoimmunity is a poorly understood condition that is likely to plague women 2.7 more times than men. While a woman's enhanced immune system serves as a strong resistance to different types of infections, this also makes her more vulnerable to contracting an autoimmune disease. Autoimmunity varies by disease, within the same disease, and changes over time in the same person. It can be characterized by one significant symptom or a plethora of non-specific symptoms. These can be minor, which includes skin rashes and brief facial numbness. On the other hand, symptoms can also present themselves seriously and can at times be incapacitating. Those with an autoimmune disease can exhibit painful and swollen joints and even paralysis in various limbs. Furthermore, if a patient with autoimmunity is not diagnosed in time, it can result in kidney failure, heart disease, and eventually death. Unfortunately, many of the symptoms presented by the women to their primary care physician elicit a response such as "You look so good," "It's all in your head," or "You're just stressed." This is because the symptoms are largely invisible- not seen by the naked eye. Due to the increased frustration of doctor visits that yield no relief or progress, women can develop anxiety and depression. These can be a results of changes to the body caused by the disease itself, side effects of various medications, or simply because of the constant challenges brought on by living with a chronic illness. Despite the fact that autoimmune disease is the third most

common major illness in the US and the eighth leading cause of death for women, autoimmunity is still not completely understood by researchers and common folk alike. However, numerous theories have brought scientists close to identifying what exactly is the cause of autoimmunity and how it can be fixed.

When a person develops an autoimmune disease, it means their immune system does not work the way it should. The immune system's white blood cells are the defense mechanism for the body against harmful substances, which are known as antigens (Dugdale and Zieve, 2011). Examples are bacteria, toxins, viruses, cancer cells, protein, and blood/tissues that are not your own. To fight against these antigens, the immune system produces antibodies. Antibodies are specific proteins made to destroy these antigens. Additionally, when a person has an autoimmune disease, or develops autoimmunity, this means that the immune system loses its original function—it cannot tell the difference between the healthy tissues in the body from harmful substances. Therefore, an immune response is initiated that destroys these healthy tissues by autoantibodies, which are essentially antibodies that wrongly affect and destroy specific tissues or organs in the human body. ("Autoantibodies," 2013). As exemplified in Figure one below, the immune system in the human body is sometimes fooled into activating an immune response that targets and destroys its own healthy organs and tissues along with the antigens causing disruption to the body. This can result in tissue damage and inflammation that can occur either in the entire human body or just one part of it.
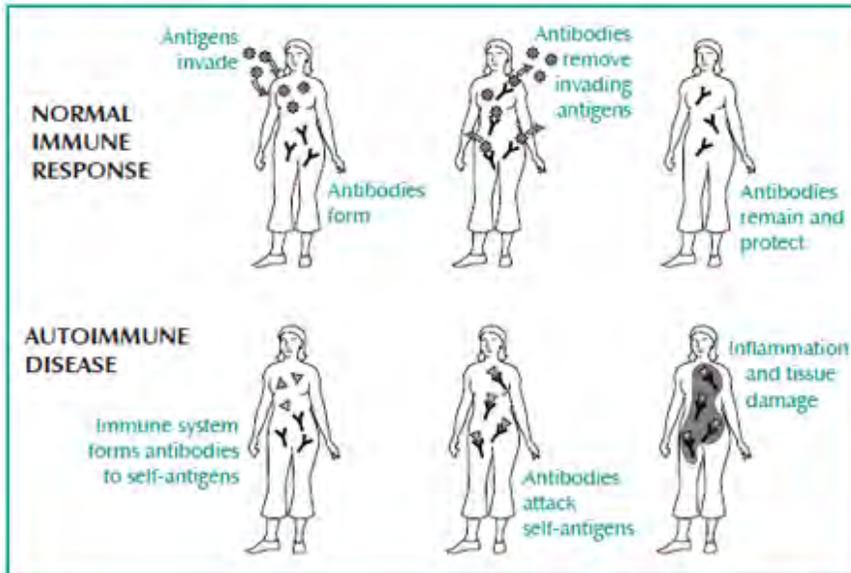
Figure 1- Normal Immune and Autoimmune Responses
(Resnick and McCormick, 2006)

Autoimmunity was first mentioned in 1908 by German biologist and pathologist, Paul

Ehrlich, who created the phrase *horror autotoxicus* (fear of self-poisoning) to describe when a

person's own defense mechanism turns against him/her (Lahita and Yalof, 2004). Ehrlich also

figured out that an antigen can survive and inhabit healthy tissues; but, it would still be

identified as foreign matter by the immune system. Overall, Ehrlich formulated the well-known

notion the immune system can not only detect foreign bodies in the human body, but it can

also respond to what is indigenous to the human body. However, he did not know how the

immune system could do that. It wasn't until the 1950s that researchers discovered that

antibodies in the immune system were what could recognize antigens native to the body, and it

wasn't until the 1960s that the structure of an antibody was characterized by Gerald Edelman

of Rockefeller University and Rodney Peters at Oxford University (Lahita and Yalof, 2004).

Discussion

The oldest known explanation for why women are more likely to develop autoimmunity than men is hormones driving up the female immune response (Park, 2011). Testosterone, a steroid-based hormone, is more likely to restrain the body's response to infection, while estrogens usually boost it. Since women have more estrogen than men, women have an increased strong response, thus their immune systems are to be more likely more hyperactive. However, sufficient data to support this claim has been inconclusive (Park, 2011).

New findings at National Jewish Health (NJH) may have answered the question as to why women are more prevalent in developing autoimmunity than men and what cells are actually attributed to the development of autoimmune diseases ("B-Cell Discovery Suggests Why Women Suffer…," 2011). These cells are a subdivision of B-cells in the immune system that produce autoantibodies that attach to and strike healthy tissue in the body. According to a report published in the August 4, 2011 issue of *Blood*, researchers at NJH learned that higher levels of these cells are found in "elderly female mice, young and old mice prone to autoimmune disease, and humans with autoimmune diseases ("B-Cell Discovery Suggests Why Women Suffer…," 2011). Moreover, senior author Philippa Marrack, PhD, Professor of Immunology at National Jewish Health and investigator at the Howard Hughes Medical Institute assumes that these B-cell subsets may play an advantageous role in further understanding of the overall processes behind autoimmunity and can be valuable in the future for diagnosing and treating autoimmune diseases.

These subdivisions of B-cells came to the attention of the research team at NJH where they located an undefined B-cell type that exhibited a protein called CD11c. A transmembrane

integral protein, CD11c is found at high amounts mainly on human dendritic cells, but it can also be found on macrophages (a phagocytic cell that acts as the body's "clean-up crew" for bacteria, pathogens, and debris), some B cells, and in some cells unrelated to autoimmunity ("B-Cell Discovery Suggests Why Women Suffer…," 2011). Despite this discovery, researchers have yet to ascertain the relationship between the CD11c protein and the development of autoimmunity or if this integrin is only an indicator for the facilitation of autoimmune diseases.

Since these subset B-cells increase as healthy female mice age but stay at a steady low level in healthy male mice, researchers at NJH (2011) dubbed these cells as Age-associated B-cells, or ABCs. In addition, these ABCs were also seen in higher amounts in both young and old mice that were predisposed to an autoimmune disease. All in all, this discovery is indicative of future treatment plans in that physicians and researchers alike will be able to identify increased levels of ABCs before the disease progresses and well before the autoantibodies materialize. Furthermore, many female patients with autoimmune diseases, especially rheumatoid arthritis, were found to display a similar type of ABCs in the blood and that it too increased with age.

Furthermore, researchers at NJH learned that activating these ABCs involves the stimulation of a cell surface receptor called the Toll-like receptor-7 or TLR7, which is coded by gene TLR7. TLR7 is a protein receptor responsible for identifying pathogens and activating the innate response of the immune system (Du, Wei, and Beutler, 2000). This receptor is found on the X-chromosome. Men and women each carry 23 pairs of chromosomes. 22 pairs of these chromosomes are regarded as autosomes—any chromosome that is not a sex chromosome. The 23rd pair is the sex chromosome, which can be with X or Y. Men generally carry one X and one Y chromosome, while women carry two X chromosomes. The fact that women carry two of

them same sex chromosomes could be why they are more prevalent for developing

autoimmunity (Park, 2011). The second X chromosome in women is deactivated, or silenced.

This silencing prevents the second X chromosome for producing additional TLR7 protein.

However, sometimes the silencing is not always complete. According to Anatoly V. Rubstov,

Ph.D, first author and postdoctoral fellow at NJH, since ABCs are seen more commonly in

women, the activation of it depends on the gene that is expressed on both X chromosomes in

comparison to the one chromosome that men have. Therefore, this could be why women are

more commonly afflicted with an autoimmune disease ("B-Cell Discovery Suggests Why Women

Suffer…," 2011).

Common Autoimmune Diseases in Women

Autoimmune diseases can present themselves in two different ways: systemically or

organ specific (Pollard, Hultman, & Kono, 2010). Systemic autoimmunity is when the disease

manifests itself in various organ systems, whereas organ-specific autoimmunity only targets

specific tissues where the autoantigen is found. Examples of organ specific autoimmunity are

seen in Crohn's Disease where the intestines are targeted, and in multiple sclerosis, where the

brain is attacked (Lahita and Yalof, 2004). A woman who has systemic autoimmunity may be

inflicted with diseases such as systemic lupus erythematosus (SLE) or scleroderma where more

than one organ is affected. Since SLE targets healthy tissues, it can affect the heart, the kidneys,

the liver, and even the brain. In scleroderma, collagen fibers build up in the skin and also

various organs which results in a slew of problems (Teitel, 2013). With autoimmunity being

either systemic or organ specific, it's no wonder that there are more than eighty different types of autoimmune diseases (Lahita and Yalof, 2004).

One of the most common systemic autoimmune diseases seen in women is systematic lupus erythematosus (SLE) or otherwise called lupus. The onset of this disease can occur at any age, however, it is ten to fifteen more common in women than men (Resnick and McCormick, 2006). SLE occurs when the immune system attacks healthy tissue targeting the skin, joints, brain, kidneys, and various organs (Teitel, 2013). Since lupus affects nearly the entire body, the beginning symptoms of this disease are incredibly nonspecific and are usually intermittent. Additionally, one woman may experience different symptoms than another despite having the same disease. Nevertheless, the majority of women with SLE experience joint pain and swelling with some even developing rheumatoid arthritis, another autoimmune disease. Joint pain and swelling typically occur in the fingers, hands, wrists, and knees. Other common symptoms presented by women with lupus are (Teitel, 2013):

- Skin rash- this occurs in about half of women with SLE; it's seen over the cheeks and the bridge of the nose causing a butterfly-shaped rash; it can be widespread and worsens in direct contact with the sun
- Malaise- general feeling of being "out of it;" feeling sick; uneasiness
- Unexplained fatigue and fever
- Swollen lymph nodes
- Hair loss
- Chest pain after taking a deep breath

Additionally, some symptoms are correlated with the organs affected by the lupus such as

(Teitel, 2013):

- The digestive tract: nausea, vomiting, abdominal pain

- The lung: difficulty breathing and coughing up blood

- The heart: arrhythmias which are characterized as abnormal heart rhythms

- The skin: patchy skin color, color change in fingers when in contact with cold

  temperature (Raynaud's phenomenon)

Many of these symptoms presented by women with SLE are sometimes associated with other

disorder and diseases which can cause further confusion for both the patient and the physician

treating the patient. Even so, a physician can administer tests to better identify lupus in the

patient. Before a woman may finally get her diagnosis of SLE, she must present four out of the

eleven common symptoms of this disease (Teitel, 2013). Afterwards, the doctor will administer

various exams and blood tests depending on the patient's presenting symptoms. Some of them

may include an ESR blood test (erythrocyte sedimentation rate), an ANA panel (antinuclear

autoantibody), a kidney biopsy, and liver function tests (Teitel, 2013). Once a doctor confirms

that a woman does indeed have SLE, then he/she can begin to map out the treatment plan.

Since SLE has no known cure, the purpose of treating the patient is to manage and control the

symptoms of the disease. Milder forms of SLE usually require NSAIDs (ibuprofen) to treat joint

pain, corticosteroid creams to control skin rashes, and an antimalarial drug

(hydroxychloroquine) and low-dose corticosteroids to treat skin and arthritis symptoms. On the

other hand, women who have a more severe form of SLE require stronger medication therapy.

These include a higher dosage of corticosteroids to lower the immune response and cytotoxic

drugs (drugs that block cell growth). Given the severity of the side effects of cytotoxic drugs, this type of medication should only be administered if the symptoms worsen or if the corticosteroids lose their effect (Teitel, 2013). In addition, since SLE affects nearly the entire body, women who present severe symptoms that implicate the kidneys, heart, lungs, and other organs most likely require further care form health care specialists.

Delaying treatment for SLE can lead to various life-threatening complications. For example, women may develop lupus nephritis, which is abnormal deposits in the kidney cells. This can eventually lead to kidney failure that requires either dialysis or a kidney transplant. Other complications include endocarditis (fluid around the heart), myocarditis (inflammation of the heart), hemolytic anemia (damage of red blood cells), and pregnancy complications (including miscarriage). Typically, the severity and progression of this disease occurs within the first years of diagnosis and women who are under the age of 40 (Lahita and Yalof, 2004). Despite these grim outlooks, women who do seek treatment right away for their SLE will have a better prognosis and exhibit less severe forms of their symptoms.

Hashimoto's disease is one of many autoimmune disorders in which a woman may present overlapping symptoms of another disease. Described in Germany in 1912 by medical scientist Hakaru Hashimoto, Hashimoto's disease is also referred to as chronic lymphocytic thyroiditis (Takashi, Nobuyuki, & DeGroot, 2012). This type of autoimmunity is caused when the immune systems attacks the thyroid, a gland nestled in the medial region of the neck, which causes it to discharge a reduced amount of thyroid hormone; this slows the human body's overall metabolism.   In addition, it is characterized as decreased thyroid performance (hypothyroidism) caused by swelling or inflammation of the thyroid gland (Topiwala, 2012).

While it can occur at any age, Hashimoto's disease is generally seen in women of middle age,

particularly those with a family history of hypothyroidism. In fact, women are ten times more

likely to develop this disease than are men. Furthermore, Hashimoto's disease can be

associated with other hormonal or endocrine diseases triggered by the immune system,

although this is only seen in rare scenarios. Hashimoto's disease can happen alongside with

type I diabetes and adrenal insufficiency, which is categorized as type 2 polyglandular

autoimmune syndrome (PGA II) (Topiwala, 2012). In even rarer cases, Hashimoto's disease can

be presented with a type of disorder called PGA I, type 1 polyglandular autoimmune syndrome.

This occurs also with adrenal insufficiency, but also with fungal infections of the mouth and

nails and hypoparathyroidism, an unproductive parathyroid gland (Topiwala, 2012). However,

usually women with Hashimoto's disease are not afflicted with PGA II or PGA I.

Like lupus, women with Hashimoto's disease display an array of broad-spectrum

symptoms. In some cases, women with early onset of Hashimoto's disease may display no

symptoms whatsoever. However, common symptoms may include constipation, hair loss,

unintentional weight gain (caused by a decreased function of the metabolism), dry skin,

difficulty concentrating or thinking, fatigue, cold sensitivity, joint stiffness, heavy and irregular

periods, and face swelling (Topiwala, 2012). Contrasting to SLE, the blood tests used to

determine the presence of Hashimoto's disease are more specific. One of these tests is called

the T4 test (Topiwala, 2012). Thyroxine (T4) is a hormone made by the thyroid gland, and this

test can measure the amount of this hormone in the blood. Generally, a normal range for this

test is 4.5 to 11.2 micrograms per deciliter (mcg/dL). When a woman has a T4 level lower than

4.5 mcg/dL, it indicates to the physician that the thyroid is producing insufficient amount of the

thyroxine hormone, thus indicating hypothyroidism (Topiwala, 2012). However, a lower than normal value can also signify malnutrition and use of certain medications. In addition to the T4 test, a doctor can also order a T3 test and a TSH test. T3, or triiodothyronine, is a thyroid hormone that plays a significant factor in controlling the body's metabolism (Topiwala, 2012). When the T3 level is below normal range (100 nanograms per deciliter, or ng/dL), it indicates that the thyroid gland is not making enough of this T3 hormone which may signify Hashimoto's disease. A TSH test measures how much thyroid stimulating hormone (TSH) is circulating in the blood. Supplied by the pituitary gland, TSH "notifies" the thyroid gland to make and release thyroid hormones into the bloodstream (Topiwala, 2012). If the TSH test is above the normal range of 3.5 mIU/L (milli-international units per liter), it indicates to the physician that the thyroid gland is underperforming therefore signifying hypothyroidism (Topiwala, 2012).

Sometimes, women with chronic thyroiditis or Hashimoto's disease will present classical symptoms of this type of autoimmunity without having any indication of thyroid hormone deficiency. Therefore, women may not need drug therapy and would just go to their primary care physician regular appointments (Topiwala, 2012). For the women who do have a decreased thyroid hormone production, a physician may prescribe a drug called levothyroxine, a type of thyroid hormone replacement therapy. With proper treatment, Hashimoto's disease remains relatively stable for a good number of years, and the overall outcome is generally very good; only rarely does Hashimoto's disease progresses to thyroid cancer (Topiwala, 2012).

Difficulties with Diagnosing

Autoimmune diseases present themselves differently, and symptoms vary from woman to woman within the same disease and over a period of time. Despite the fact that some autoimmune diseases manifest specific physically visible symptoms, early onset of the disease is usually "invisible," which means that most women exhibit symptoms that cannot be seen. Since early symptoms are intermittent and are not constant, it leaves doctors hanging with an air of uncertainty as to what is causing these symptoms (Lahita and Yalof, 2004). For instance, women may first complain of muscles weakness, fatigue, or struggling to concentrate well. However, these symptoms are not something that is seen with a naked eye, and therefore, can elicit responses from friends and family such as "You look amazing!" "How can you be sick?" "But you look healthy!" Therefore, many women are left undiagnosed for months and years. Shuffling from doctor to doctor can be incredibly discouraging and frustrating for women. Feelings of doubt about their symptoms are common with women who have no clear-cut answer as to why they're suffering; physicians may even excuse their symptoms as just "stress," or it's "just in her head." Furthermore, the costs and disappointment of going from physician to physician without a clear diagnosis can be challenging and incredibly stressful. Consequently, many women with an autoimmune disease develop symptoms of depression or anxiety (M.B White and C.P White, n.d.). This can be due to the changes that the body experiences after developing the disease; the side effects from the medications; or the difficulties of coming to grasp with living with a chronic illness as symptoms can present themselves in unpredictable ways. What many physicians and healthcare providers need to understand is that the depression or anxiety is not the cause of their autoimmune disease; rather it is the effect of their disease (M.B White and C.P White, n.d.).

Diagnosing a patient with any type of autoimmune disease can serve as a challenge to a physician. Due to the nonspecifity of symptoms presented by the patient, it can take months, even years, before a doctor actually suspects the patient of having an autoimmune disease. A doctor will order three common blood tests if he/she suspects that a patient is presenting symptoms that suggest autoimmunity (Hazen, n.d.). One of these tests is called an antinuclear antibody test (ANA). A positive result on this test means that the immune system makes antinuclear antibodies—abnormal proteins—when it's attacking the body's own healthy tissues. Another blood test is called an ESR, or erythrocyte sedimentation rate. This measures how fast the red blood cells fall to the bottom of the test tube. If the cells cluster at the bottom and fall more quickly than normal, it serves as an indicator to the physician that the patient is exhibiting inflammation in the body. Lastly, the third common blood test that can detect autoimmunity is called a C-reactive protein test. The liver makes a particular protein called C-reactive. When there is severe inflammation, the readings of CRP increases considerably. This signifies a patient has some type of autoimmune disease. Despite these three common tests and other ones, autoimmune diseases are still poorly misdiagnosed by physicians. The problem with administering these blood tests is that while they may identify that the body is producing excess proteins or that it is experiencing inflammation, the blood tests do not indicate the source of the problem; it is up to the physician's medical knowledge to gather more information from the patient to determine what is causing these abnormalities (Hazen, n.d.).

Conclusion

While the cause and nature of autoimmunity is still not completely understood,

researchers and physicians are still hard at work in determining alternative treatments and

even cures to various autoimmune diseases. For instance, a group of scientists at Montana

State University (MSU) have developed a new therapeutic drug that has the ability to function

as either a probiotic food or a biological drug (Zelver, 2013). This new therapeutic contains a

common bacterium found in human intestines and could be given in a probiotic food (yogurt), a

pill, or nasal mist. The bacterium has the capability to subdue a wide range of autoimmune

responses, and it does not need a specialized disease antigen to be engineered into this

therapeutic drug; this allows scientists to engineer one particular therapeutic drug/probiotic to

treat various autoimmune diseases. Additionally, because the immune response to the

therapeutic is low, it can be administered frequently without harming the body. While the

patent is still pending on this new development, the technology to produce this therapeutic is

already available. Researchers at MSU believe that this treatment cannot only treat a plethora

of autoimmune diseases, but it can also serve as an enhancer for current autoimmune

treatments (Zelver, 2013).

Not only is Montana State University working on developing new treatments of

autoimmune diseases, but Purdue University professors found a novel way to treat

autoimmune diseases (Gardner, 2013). Chang Kim, a professor of comparative pathobiology,

discovered that cells from one's own blood could be converted into a treatment for

autoimmune diseases. Kim designed a way to direct and alter T-cells, white blood cells that play

a major role in the human body's immune system. His method implements naïve T-cells,

immature cells that eventually develop into T-cells, and stimulates them to become repressive

T-cells that can block the progression of inflammation related to autoimmune diseases. These naïve T-cells would be collected from a patient's blood, treated, and then re-injected back into the body. According to Kim, "More work needs to be done to determine the appropriate dosage of cells for a human patient, but the amount of blood many people regularly donate would likely yield multiple treatments." (Gardner, 2013)

With research being done by Montana State University, Purdue University, and many other facilities, efficient treatment for autoimmune diseases may finally come to light. However, further understanding of autoimmune diseases cannot go forward if many physicians believe that a woman's symptoms are "only in her head." To make a breakthrough in autoimmune disease research, extensive education about autoimmunity and its increased prevalence in women must be widely distributed to both health care specialists and the general population alike.

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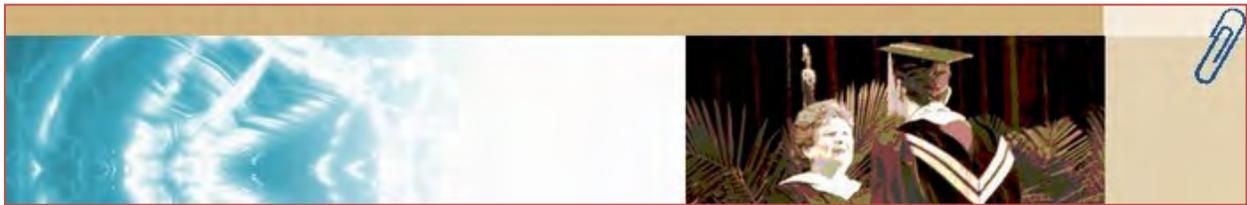
"Some Things Never Change"

Rebecca Sayen

In the last eighteen years I've only lived in five different houses and gone to four different schools. I haven't made any breakthrough discoveries or changed the world, at least not to my knowledge. When a stranger passes me on the street they don't know my name and I'm not the type to attract a second glance. To the world around me, I'm ordinary. Average. Normal. No one knows that I've lived hundreds of lives. I've been to thousands of cities and met millions of people and personalities that have truly changed my life. Most of this has happened, though, without me leaving my room. I've trudged through the dense forests of magical lands and skipped aimlessly down paved roads on the coasts of tropical countries with the sun beaming down on my shoulders. I've been rocked by tragedy and felt the love of another so strongly it brought tears to my eyes. As I've encountered these places and experienced these emotions, I've grown. The young girl who once carefully snuck out to the tree house to bask in the sunshine with her favorite book in her hands has had her life shattered and put back together numerous times. She's questioned everything she's ever known, even questioned herself more times than one. Eighteen years is a long time, a lot can happen. But one thing never changed. When the obstacles of life seem unmanageable and there's nowhere to hide, or if I need to take a moment to breathe and remember whom I am, I still sneak off to escape to another world with one of my favorite books in my hands.

Finally the only sounds I hear through the thin walls of our miniscule apartment are the crickets outside my tiny window. My mother's ragged sobs have eased into soft snores and I can no longer hear my little sister's sniffling. As I take in a deep breath, all the emotions my tiny six-year-old brain had been trying to repress all day come rushing to the surface. The images of all my cousins carrying boxes out of our massive two-story home and loading them onto the trailers cluster together with the memory of the solemn look on my mothers face as we drive out of our pristine community for the last time and make the trip across town to the makeshift apartment complex that we now call home. The voices of all our family members encouragingly saying, "this will be good for us" and "this is a nice apartment" and discretely reminding my mother that she's "better off without him" echo through my ears. The absence of my father feels heavier now than it ever did in the last few months I had in the vast home I grew up in. Tears slowly streak down my cheeks, but I'm careful not to let a sob escape my mouth in fear of waking my 4-year-old sister sleeping in the bunk bed above me. I suck in my breath quickly and pull myself back under control, the way I had been practicing during the frequent nights my mom broke down in the last few months since my father had left. Quietly I ease out of my bed and tip toe across the room, careful not to make a sound. I know exactly where I'm headed and maneuver around the many boxes scattered around our small room easily until I reach the one containing all my books. Still trying not to make a peep, I return to my bed quickly with one of my *Magic Tree House* books in hand. With the tears still building behind my eyes I snuggle down into bed and flip on my bedside lamp, tilting it so not much light reaches the bed above me. As my eyes devour the words on the pages in front of me, I can feel myself drifting away. The tears are no longer in my eyes, but a gentle breeze is in my hair. Ease overcomes me as I look out from the tree house at the African Savannah and anticipate the adventures I'll go on tonight. No fears of the future

cloud my thoughts as I envision the scenes the words are painting for me. I've escaped the real world and all the drama that exists in it long enough for the Sand Man to sprinkle his sleeping dust into my eyes and my dreams of the amazing lands I've explored to trump my reality.

Eight years, two new houses, and one new school later, a lot has changed. I'm walking home from school to a house a block away rather than a shabby apartment across town and my life feels more together now than it ever did when the boxes we didn't have enough room to unpack surrounded me. The late summer sun is filtering through the leaves and warming our tanned shoulders as we take our time ambling down the street. My best friends Brooke, Linsey, and Victoria stride beside me and mock the way I walk. I push Linsey to the side and laugh at their rude comments.

"What time are the guys coming over tonight Becca?" Brooke asks, referring to some of the boys in our class that we had made plans to hangout with. A look of panic flashes across my face, a give away to my friends that I forgot about our plans.

"Yeah, about that…" I begin slowly.

"Becca we've had these plans all week!" Victoria whines dramatically. Guilt really does wash over me as I survey the upset looks on my friend's faces. Even with the bright sun beaming down above us, goose bumps prickle across my arms from the icy cold glares they were sending my way. But I have somewhere to be and the thought of canceling my plans to hangout with some boys doesn't sound fun to me at all.

"I'm sorry you guys, I forgot. Can we do something tomorrow night? Maybe I'll be done in time to come over still tonight. I just have this thing I need to do and it really can't wait…" my voice fades off, discouraged by the angry scowls that were unwavering.

"Whatever. Text us later or something." Linsey responds shortly before making a turn at

the next street, heading towards her house rather than mine. The other two quickly send me one more death look before following her around the corner. I slowly shake my head and roll my eyes before continuing on my way to my house. The time passes quickly as I become more excited about my plans for the night. Soon my house is in sight and my dog Sadie is bounding down the front yard to greet me. Even her warm kisses and excitement about me being home can't distract me from my plans for the night however, and I quickly make my way through the house to discard my backpack on my messy bedroom floor. Rather than get ready to go out or make a phone call to have someone pick me up, I change into a pair of oversized sweatpants and a soft hoodie. I pull my tall cotton curtains to the center and eliminate all the light in my room. A soothing calmness envelops me as I appreciate the silence. Before I click on my bedside lamp I reach into the familiar Barnes and Noble bag on my floor and pull out the new summer book my mom had just bought me the night before. I don't remember what the title of the book was, or if it even rests on my book shelf still, but I remember my eyes lighting up when I saw it on the shelf as we passed through my favorite store the week before. We didn't have time to stop and browse on that day, but the book hadn't left my mind. After persistently mentioning the book all week I eventually convinced my mom to go back the night before and pick it up for me. Since she didn't get home until after I had fallen asleep, this was my first chance to explore the new story. The annoyed look on my friends' faces and the plans I had blown off quickly left my mind as my eyes devoured the words on the pages in front of me. What felt like 5 minutes became 3 hours and soon my mom was calling for me to come to the table for dinner. I doubt I even chewed my food; I was so annoyed of the time taken away from reading this new book. The idea of a world I had never heard of and characters I had yet to meet dazzled me. Their lives were so much more interesting than walking home from school and hanging out with some eighth grade

boys. I never did send that text to my friends that night to see how their plans were going or considered going to join them. I wasn't home that night either though; I was far, far away, exactly where I always wanted to be.

As a senior in high school working full time, free time is hard to come by. While I'm rarely home, I don't get to escape to other worlds either. I'm cutting it close on time today between school and work because I had to stay after at school to talk to one of the advisors about one of my last credits needed to graduate. Concern and anxiety about the next few weeks, which would be my last weeks in high school, cause me to lose focus and almost rear end the car leaving the parking lot in front of me. My breath catches in my chest and I call a quick "Sorry!" out my window as I turn in the opposite direction. As fast as I can I rush home and change before heading to my job as a cashier at the local carwash. Life is less than enjoyable there and I'm already counting down the minutes until we close and my shift is over. Time drags on, but finally it's eight o'clock and I'm free to punch out.

"Becca, can you come in here for a minute?" my manager calls out of his office as I start to head towards the garage door to leave.

"Oh no, what could he possibly need now?" I mutter to myself. I enter his office cautiously, unsure of whether I'm in trouble or not. "What's up?" I ask him directly.
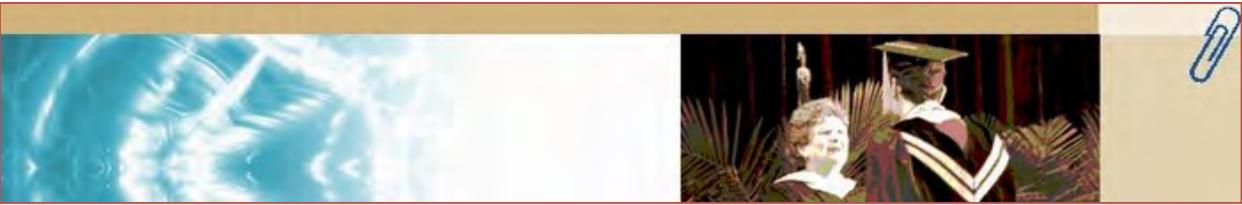
"I need you to work tomorrow night." He answers me back almost faster than I had asked. "Shelby called in sick and we're going to be extremely busy with the nice weather so I need you to cashier for the night. Be here by 3." He adds before turning back to his closing paperwork. I would say I was surprised, but this kind of thing happens to me all the time, especially when the weather is nice on a Friday. I bite my tongue and head towards my car. Soon I'm walking into my house, into a whole new war zone.

"Where have you been Becca?" my mom questions me accusingly. "I needed you to go to the store for me and stop by the bank".

"I've been working mom… And I have to work again tomorrow night. So I'm not going to be able to bring Sam to her doctors appointment." I admit quickly. I know she's going to be really mad, even though she pressures me to work more and pay for my own things. In a split second her tone has gone from accusing to furious as she rants about my selfishness and wonders why I can't be more "helpful around the house". All of the stress I've accumulated throughout the day and in the last few weeks finally overflows and I can feel the tears build up behind my eyes. There's no point in arguing with her, so as soon as I think she's done with her complaining I head for my room. Even though I'm exhausted, my emotions are running too high for me to even imagine going to sleep. I don't even feel like myself anymore, but like a zombie going through the motions every day. I drop down onto my bed and try to collect myself. As I lay there I try to remember the last time I went out and had fun or didn't have a nagging thought in the back of my mind of something important I was putting off. I wish I could just rewind 4 years and be responsibility-free again. That's when I realize exactly what I need. I ascend out of bed and down to my bookshelf, dusting off my favorite of the Harry Potter series, *The Deathly Hallows*. I skim through the pages until I find my favorite scene and let myself get lost in the world I grew up in. I feel Harry's pain as my own when he realizes that he must sacrifice himself and feel the tears slide down my face as he says goodbye to Hermione. The words I've read numerous times still have the same effect on me as they did on the night I brought the story home back when I was in the 7th grade. For a while I'm not an 18 year old girl with all these problems, I'm a witch attending the "finest school of witchcraft and wizardry in the world, under the greatest headmaster that Hogwarts has ever seen; Albus Dumbledore". Graduation, work, and my mom's

complaining leave my mind and images of flying dragons and three headed dogs fill my dreams.

     My first memory as a child was rushing to my mom with my "Cheep Cheep" book in my hands and pushing her to read it to me. The proudest moments of my early life were learning how to read harder books and expanding my personal library. It's not a hobby that just takes up my free time; reading has made me the woman I am today. No matter where I go in this world or whom I meet, reading will always be my escape. An outlet for all my stress, and a reminder of who I am and where I'm going. When I'm an 80-year-old woman, I hope to look down at my grand children and read the Harry Potter series to them. I pray that I see the same inspired and passionate look in their eyes that I know, without a doubt, they see in mine.

"The Principality of the Self:

The Prince as a Spiritual Guide to the *Bhagavad Gita*"

Benjamin Topping

Abstract

The Prince and the *Bhagavad Gita* do not appear compatible on the surface. Machiavelli wrote *The Prince* as a practical guide for those who desired autocratic rule of a state, while the sacred *Bhagavad Gita* seeks to guide its royal warrior Arjuna as well as the reader toward spiritual enlightenment and duty. However, an unorthodox yet accurate interpretation of Machiavelli's work reveals a practical approach to the ideals contained within the *Gita*. As a person follows Krishna's path from distress to power, wisdom, and ultimately sagacity, Machiavelli's principles apply inwardly; the same techniques to master kingdoms and subjects require little variation to master oneself. The *Gita* and *The Prince* both prescribe action before inaction, internal before external power, and using that power as a means before an end. Indeed, the combination of these texts achieves Machiavelli's ultimate prince: the prince of the Self.

"The Principality of the Self: *The Prince* as a Spiritual Guide to the *Bhagavad Gita"*

The Prince and the *Bhagavad Gita* do not appear compatible on the surface. Machiavelli wrote

The Prince as a practical guide for those who desired autocratic rule of a state, while the sacred

Bhagavad Gita seeks to guide its royal warrior Arjuna as well as the reader toward spiritual

enlightenment and duty. However, subtle similarities invite the opportunity for alternative

interpretations: Arjuna is the rightful prince to his contested "principality" in both reality and metaphor;

Krishna, the manifestation of divinity and Arjuna's mentor, agrees with Machiavelli that one must take

necessary actions to assure well-being; and both texts emphasize the importance of relying on one's

own power. Krishna explains that "there are four kinds of virtuous men/who worship me, Arjuna: the

man/in distress, the man who seeks power,/the man who seeks wisdom, and the sage" (*Bhagavad Gita*

102). As world religions scholar and professor William Secrest explains, Arjuna himself "is in anguish at

the beginning" and "undergoes the transformation" to each form in turn. Via unorthodox yet accurate

interpretation, one finds that *The Prince* assists this sequential transformation; in fact, the virtues of the

Gita require one to become the "prince" of oneself. Therefore, *The Prince* serves as an excellent

spiritual guide to attain the goals exalted in the *Bhagavad Gita*.

In order to employ *The Prince* as such a guide to the *Bhagavad Gita*, one must interpret most of

The Prince as an extended metaphor. Early in the *Gita*, Krishna explains to Arjuna the deathless and

unique identity of his "Self" and those of every other being. "Knowing that [the Self] is eternal,/unborn,

beyond destruction,/how could you ever kill?/And whom could you kill, Arjuna?" (49) Because the Self

is the core of every entity, the most important metaphors in *The Prince* involve the Self and its

governance: The Self is a principality and state with the mind as its prince, and according to Machiavelli,

"…the principal foundations of all states … are good laws and good armies." (41) Armies represent the

power to act and influence, and laws represent the conviction and vision with which the mind guides

that power toward righteous action. These forces allow action toward one's duty once they are strong

and secure, and Machiavelli outlines three methods to strengthen and secure them: ingenuity, monetary fortune, and skill (20). A combination of these methods is the best way to bolster the mind's armies and laws: ingenuity discovers a path toward power and clarity; fortune sustains one's needs during the journey; and skill allows one to travel the path toward its goal. However, a follower of Machiavelli, like a follower of the *Gita*, never finishes refining his or her armies and laws. Krishna himself asserts the necessity of his perpetual actions even though he has access to everything in the universe (*Bhagavad Gita* 66). Similarly, literary critic Michelle Zerba notes that one becomes Machiavelli's ideal "by refusing to stand on the facile truths of ceremony, by ceaselessly innovating, by inventing himself out of the turbulent flux of the world." Through these unusual but pertinent interpretations, *The Prince* demonstrates its validity to the journey of the *Gita*.

Of course, to embark on the journey of the *Gita*, one must be "in distress." Arjuna's distress is clear in the beginning of the *Gita* when he begs Krishna, "Tell me where my duty lies, which path I should take … for I cannot imagine how any victory … could drive away this grief that is withering my senses" (*Bhagavad Gita* 47). Nevertheless, this painful distress is actually a disguised opportunity over which neither Arjuna nor any other subject has control. However, *The Prince* clearly describes that one has control over the use of such distress. For example, when writing on venerable leaders such as Moses, Machiavelli analyzes the distresses that pushed these ancient men toward greatness. "These opportunities, therefore, made these men successful, and their outstanding ingenuity made that opportunity known to them" (21). Clearly, identifying "distress" as opportunity is the first step toward success for anyone with the ingenuity, fortune, and skill to capitalize upon it. After that realization, the subject transforms into the next state of worship, "the man who seeks power," and works to strengthen the mind's armies and laws.

In order to increase the scope of the mind's armies and laws, one must first identify their characteristics and then seek outside sources to research. The mind's metaphorical armies do not

reflect only physical might per Machiavelli's intention but also knowledge and status. They are the

means of both inward and outward influence. Similarly, the mind's laws control and guide both action

and intention to focus that influence toward a goal. To attain and augment these forces, one should

utilize an effective leader's cascade effect: "Whatever a great man does/ordinary people will

do;/whatever standard he sets/everyone else will follow" (*Bhagavad Gita* 65). Specifically, Secrest

suggests that the subject finds a mentor, or guru: "a channel that is in touch with the Divine and guides

the seeker." In the same vein, the entirety of *The Prince* highlights examples from ancient history and

Machiavelli's present day, emphasizing leaders' methods, victories, and errors, like King Louis's initial

success and ultimate failure in his Italian campaigns (13). After learning from gurus past and present,

one should combine that knowledge with introspective analysis to discover the most effective strategies

to find personal power.

Nevertheless, the accumulated knowledge from outside sources is useless unless one uses one's

own strength to act upon it. Gurus are useful and can guide one along the desired path, but they cannot

act as a proxy of the subject; Krishna plainly declares to Arjuna that "It is better to do your own

duty/badly, than to perfectly do/another's; you are safe from harm/when you do what you should be

doing" (*Bhagavad Gita* 68). In this regard, Machiavelli's opinion echoes Krishna when he asserts that the

delusion of power borne from others is dangerous and impedes one's goals: "Nothing is so unhealthy or

unstable as the reputation for power that is not based on one's own power" (49). One's own impetus is

the only engine that will move the subject toward enhancement of the mind's armies and laws. When

the mind has sufficient power to influence and sufficient conviction to manage that power, the subject

sates the desire for power and seeks the conduit for that power: wisdom.

If armies and laws are the means of action, then wisdom is the end of such action, and

knowledge of personal duty is an essential part of wisdom. Early in the poem, Krishna commands Arjuna

to "know what [his] duty is/and do it without hesitation./For a warrior, there is nothing better/than a

battle which duty enjoins" (*Bhagavad Gita* 51). Duty implies a call to action due to conflict, whether that conflict is a physical battle like the war before Arjuna or a figurative one in academic areas. One who seeks wisdom must identify the personal duty or *svadharma* (*dharma* within the cited translation) that gives actions and intentions purpose. According to Secrest, this phenomenon "is one's personal niche in the universe. It is the mission one must execute righteously." Indeed, upon identification, one must execute actions toward that *dharma*. Hesitation is useless and dangerous; Machiavelli describes that the ancient Romans' influence and victory over various trouble occurred because "they never allowed such trouble to develop unopposed, in order to avoid a war, because they knew that war cannot be avoided but can only be put off to the advantage of others" (12). As with the Romans, one must act on the compulsion to achieve one's own *dharma* when the opportunity arises in order to gain and retain wisdom.

In this vein, one must see that righteous action toward one's *dharma* is not always obvious. For example, Arjuna mourns that he must fight and slay his kin and exalted mentors and laments to Krishna, "We are about to commit a great evil … It would be better if Dhritarashta's men killed me in battle, unarmed and unresisting" (*Bhagavad Gita* 45). To avoid hesitation at such a crucial time, Machiavelli advocates that "it is necessary for a prince to learn how not to be good, and to use this knowledge or not to use it according to necessity." (52) Violence of any kind is wicked on the surface, but as in Arjuna's situation, sometimes wicked actions must preserve a greater good once all alternatives are exhausted. Recognition of dire means and situations that require them adds to wisdom; after all, failure to pursue one's *dharma* is the greatest travesty of all.

However, reckless pursuit of *dharma* is not an acceptable path, either. As Machiavelli espouses, one must not neglect the sustenance of power and conviction while acting: "It is evident that when princes have given more thought to personal luxuries than to arms, they have lost their state" (49). Fulfilling one's *dharma* is a compulsion but also a luxury, for if one sacrifices power to achieve one

aspect of duty, the subject loses the ability to fulfill further duties. Furthermore, one must couple action

with the correct intention for it. If desire, greed, or delusion fuels an action, that action cannot achieve

one's *dharma*. Krishna instructs Arjuna that "[he] has a right to [his] actions,/but never to [his] action's

fruits./Act for action's sake./And do not be attached to inaction" (*Bhagavad Gita* 54). The correct action

is its own reason, so attachment to its outcome only distracts from one's *dharma*. This does not imply

that its outcome is meaningless; instead, Secrest espouses that "one can always analyze actions [in

order to] guide them toward righteousness." This process also builds wisdom, but it loses its validity if it

moves the subject to despair, dread, or hesitation. In conclusion, the path toward one's *dharma* is not

always steady, but the subject still gains wisdom by striving toward it.

Each Self has its own *dharma*, but each of these *dharmas* lead to the same end: freedom and

the return to Krishna's state of being as the sage. (*Bhagavad Gita* 143). Specifically, the subject

becomes free from desire and the influences of the *gunas*. Three strands of nature, the *gunas*, influence

all entities and actions: *sattva*, clarity and goodness; *rajas*, violent activity and desire; and *tamas*,

darkness and inertia (Zimmer 399). The *gunas* bind one to the world and sensory inputs; as long as the

gunas invisibly delude one's thoughts and beliefs, freedom and sagacity are impossible (*Bhagavad Gita*

161). When one ascends the Self beyond the *gunas* to the realm of the sage, one no longer seeks power

or wisdom; paths and progress toward these are clear, and now the mind's armies, laws, and actions

themselves are just tools. The benefits of such a state are clear to any follower of *The Prince* because "it

cannot seem easy to attack someone whose city is well fortified and who is not hated by his people"

(37). Because the sage sees divinity within all of existence but remains detached from the world, no

attack from without or within can cause harm, and thus the sage enjoys ultimate freedom.

Thanks to this freedom, the sage achieves the ultimate goal: transcendence of the "endless cycle

of birth and death" (*Bhagavad Gita* 85). The sage is free from and thus loves all of existence and its

numerous Selves, and the sage feels the love of all in return. As such, the sage treats such matter as

rock, dirt, or gold with equal demeanor, but the power and wisdom to command these toward *dharma* remains (*Bhagavad Gita* 162). Indeed, the sage has achieved Machiavelli's ideal of inspiring both love and fear, and thus is supremely safe and powerful (56). To this end, the sage's Self discovers its ultimate activity, as prescribed by Indologist Heinrich Zimmer: "The perfect man should fulfill the duties of his life in a spirit of playful routine, so as not to break the whole course of the play in which the role (from which he has become deeply detached) involves him" (387). Indeed, wielding power and wisdom with expertise and aloofness, Krishna's free sage must be Machiavelli's greatest prince of all.

Machiavelli wrote *The Prince* for the Medici dictators but created a work that aids in the acquisition of any goal, even spiritual enlightenment. Its common-sense suggestions require figurative interpretation to apply to the *Bhagavad Gita* but prove trustworthy on the quest to fulfill one's *dharma*. As one transforms from "the man in distress" to the ultimate status of "the sage," *The Prince* provides the methods to bolster the mind's "armies" and "laws" and then achieve Krishna's beautiful rhetoric. The sage performs what must happen without worry, fear, or hesitation; as Krishna notes, "[wise men] do not rejoice in good fortune;/they do not lament in bad fortune;/lucid, with minds unshaken,/they remain within what is real" (*Bhagavad Gita* 85). Machiavelli could not ask for anything more in the ultimate prince: the prince of the Self.

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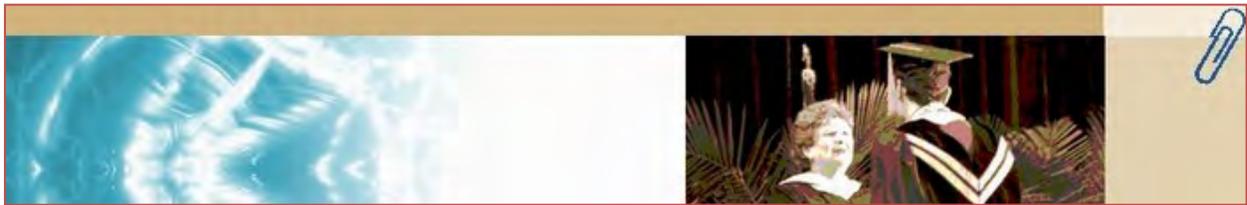
"Gendered Spaces: The Gym and the Restaurant"

Steffani Traskos

Abstract

This project illustrates that gender is something that we do; it is not a natural trait that we possess, instead it is imposed by societal expectations that are different for men and women. The nature of my study is to use the gym and the restaurant as examples to determine if and how spaces may be "gendered" or set up to facilitate different expectations and norms of behavior for women as compared to men. Examining various types of gyms indicated that this space is gendered by how the establishment is designed: its physical layout, its staff, and the features offered. The restaurant space is fairly consistent in physical layout, so a deeper investigation of the staff, and the type of restaurant (formal/informal) was conducted. I found that expectations vary among men and women depending on their title as a waitperson. Waiters, waitresses, and servers are all essentially performing the same job, but behavior varies depending on the type of restaurant.

Research for this study comes from my close observations of these spaces over the course of the semester, as well as from previous experience in several restaurants and gyms. I visited and spoke with employees at various types of gyms, including Planet Fitness, LA Fitness, and Powerhouse Gym in order to conduct research for this project. To complement my observations I referred to several ethnographic articles written about the effect of gender in the gym and in the restaurant. The gym articles covered concepts such as "the feminized gym" and gendered behavior in contemporary gym settings; the restaurant articles focused on the differences between waiters, waitresses, and servers in regard to the

type of establishment, and the gendered behavior that is attached to each job title.

While I focused on examining the imbalance between feminine and masculine expectations, through this study I hope to contribute to the understanding of a space's impact on behavior in respect to its design, including layout and employee expectations.

"Gendered Spaces: The Gym and The Restaurant"

As a society we put stress on behaving according to gender, restraining each sex's ability to fully develop an understanding of each other. Gender is based on behavior; it is imposed by general expectations that differ for men and women. Both sexes' behavior is influenced by the different spaces we encounter daily: Particular places encourage behavioral conformity based on long-standing tradition. The nature of this study is to use the gym and the restaurant as examples to determine if and how spaces may be "gendered" to encourage different norms of behavior for women as compared to men. Examining various types of gyms indicated that this space is gendered by how the establishment is designed: its physical layout, its staff, and features offered. The restaurant space is fairly consistent in physical layout, so a deeper investigation of the staff, and the type of restaurant (formal/informal) was conducted. I found that expectations vary among men and women depending on their title as a waitperson, i.e. waiter, waitress, or server, and the kind of the restaurant in which he/she works.

Stepping outside gender boundaries is not widely acceptable, so social progress is being kept stagnant, even in the spaces we encounter on a daily basis. Throughout this study I found that the spaces in which both sexes were most equally represented also promoted integrated activities, signifying that men and women are capable of the same tasks. Gender inequality is one of the most apparent imbalances in society, but a formula for equality is within reach. The behavioral restrictions each sex faces in given spaces can be eliminated by promoting an impartial, androgynous attitude. In

doing so, spaces like the gym and restaurant appeal to a wider range of people and also promote progress by casting off restrictive social boundaries.

<div align="center">Gender and the Gym</div>

I lift, stretch, dance, swim, push, pull, run and jump. I move, and so does everyone else. Yet we still obey the tendency of separating the movements we make by categorizing them as feminine or masculine, and reinforce these labels in the gym space. All-female gyms focus more so on light exercise, masculine gyms do the opposite, and "feminized" gyms blend the two extremes in an ideal androgynous workout space. The term "feminized" will be used to describe gym spaces that are moving towards gender equality (feminism). Spaces are constructed to urge specific behaviors, and in the workout space men and women separate themselves by adhering to accepted physical and social standards. These actions are results of long-standing gender expectations. Naturally, physical standards do somewhat differentiate between men and women, therefore a trivial divide is to be expected, but closer analysis of this practice in workout environments shows how it can be limiting to the progression towards greater social gender equality. This study will analyze different types of gyms in order to discover if and how the gym space is gendered to promote specific behavior and reinforce societal expectations of men and women.

Several types of gyms will be examined in this study because not all gym settings are alike, and therefore expect different behavior. Establishments such as Planet Fitness, Powerhouse Gym, and LA Fitness, which are considered franchise gyms, along with smaller, informal gyms like those only for women, and academic gyms are covered to deliver a more conclusive study. Multiple factors were examined within each of these spaces: noticeable characteristics such as leadership within the gym, the design, and the layout have a great effect on the intangible social results. Those factors have an influence on the physical effort of the gym members; so gendered expectations are reinforced in areas both social and physical.

One afternoon in my weight training course we were conducting standardized fitness tests, and it happened to be push-up day. Our fitness instructor told us that the women must do modified push-ups in order to get credit. Similarly, to get full credit, men had to do straight-legged push-ups. Immediately I objected and asked why I couldn't do the straight-legged version of the exercise if I was completely able, and pressed further saying that I'd be out of luck if I were male and couldn't complete a standard push-up. The response I got was that the tests were standardized so we were to go by what the instructions said. Later, modified push-ups were referred to as "girl push-ups" by the instructor, and I just wasn't okay with that, it didn't feel right to label an exercise by sex. I could sense the discomfort some of the men doing modified push-ups felt when the instructor labeled the exercise as for girls only. Since that experience I continued picking up on the blatant sexism permitted, and other factors that separated men and women in the class.

The assumption imposed by the curriculum was that men wanted to gain muscle weight and that women wanted to slim down. We all had to do a circuit weight-lifting workout, but the differences lied within the effort expected from men compared to women. High-intensity lifting was expected of the men, and low-intensity toning work was expected of the women. Linda Mealey's article, "Bulking up: the roles of sex and sexual orientation on attempts to manipulate physical attractiveness," tells of the research she conducted on men and women in the gym space. Mealey hypothesized that average men and women (non-athletes) manipulate their workout to enhance their sexual biological differences. Men worked out the upper body to get a triangular shape: muscular shoulders, chest, and arms, and a slim waist. Whereas women worked out to fit the hourglass shape: a slim waist with thicker hips, buttocks, and thighs. These practices are very common among typical gym members, but they are not standard across the board. In fact, in my class most all of the men and the women in the class wanted to lose weight, and only a few wanted to gain muscle. The standardized fitness program we stuck to, and the ideal body image for men and women imposed, created a disadvantage to the students trying to reach

their goals: everyone should have an equal opportunity to advance their physical capabilities based on their own aptness. It's understandable to have standards, averages are averages, but for a grade to be based on a gendered standard over individual effort is unjust, especially when academic settings are meant to be judgment free. Men and women do have different physical abilities, thus have different standards, but freedom to choose your body image should not be forced by the gym you attend.

Academic gyms expect men to do one thing and women to do another. There is a similar trend in other gyms as well: men work out to gain, and women work to lose. We as a society have an idea of the perfect body for men and women, and this idea is reinforced in popular culture constantly, and so it is reflected in our behavior. This trend is backed by franchise gyms that are resistant to feminism, and therefore resistant to equal opportunity. Women's only gyms, like the one described in the article '"Cause That's What Girls Do" The Making of a Feminized Gym, written by Maxine Leeds Craig and Rita Liberti, can be placed in this category. A women's only gym would seemingly be feminist, but not by any modern definition. These fitness clubs do not facilitate neutrality by not allowing any men to join, and they do not offer the same results as would an androgynous gym setting. Instead of encouraging equal opportunity for women, the activities provided and the work level expected at these gyms are limiting. These spaces are not liberating women; instead, ironically, they push women into long-standing societal stereotypes. Gender segregation reinforces sexist customs. Craig and Liberti's article described one chain of all female gyms that they referred to as GetFit; "Common expressions of technical incompetence and aversion to exercise, modesty about personal achievement, and support for other women who struggle with fitness and weight loss provided a conversational foundation for the comfort of the women's gym." In this gym teamwork and conversation is encouraged, whether members like it or not. Machines are placed in a circular pattern so that women must talk to each other in order to avoid an awkward workout. Also, the staff helps to promote friendly conversation about things outside the workout arena that they think women enjoy discussing, like marriage and shopping. These leaders,

like my physical instructor, imply that certain behaviors are expected from the gym members. Minimal work effort is anticipated from women because in these spaces comfort is highly stressed, sending the message that comfort and ease is more important than physical health to women.

Attaining strength is a common goal for men, and it has become an expectation in the gym space. The space example used here is Powerhouse Gym. Powerhouse Gym is not a males-only establishment, but its mission is geared towards society's view of masculinity. The gym has a famous logo of a muscle man lifting an extreme amount of weight, which signals that the space represents the standard archetype for male fitness. The mention of celebrities who work out at this gym within the gym's mission statement seemed to me like show-boating, and on their official website there seemed to be more of an emphasis on becoming an owner of a Powerhouse Gym than becoming a member to better your fitness. The space seemed to be trying to appeal to business men rather than widening its range of members. Powerhouse Gym also describes its establishments as a place for "fitness enthusiasts," so it accommodates a conditioned market. This market is mostly made up of men, and those women who transgress imposed physical boundaries set by society. Intimidating half of the possible customers (women) by providing a primarily masculine workout space is restraining to business. On a positive note however, more recently Powerhouse gym has added features like childcare to appeal to men and women with children; this feature is especially helpful in attracting both sexes to the gym space. Gyms that continue to progress with society's modern customs are providing equal support for men and women who are living under comparable circumstances.

The design of a space does affect willingness to achieve goals in a noncompetitive atmosphere. Most contemporary gyms feature encouraging quotes and brightly lit workout areas to motivate working out. Bold, cheerful colors are painted on the walls, and machines are easy to use and unintimidating. In gyms such as Planet Fitness, Bally Total Fitness, and LA Fitness, the staff is not made up of all personal trainers or body builders, but instead average people. They are hired to be positive

and encouraging, not to be the role models of the gym. In "feminized" gyms like these there are fitness options for all types of people; these gyms can be considered feminized because they are representative of feminist ideals of gender equality. The goal in these spaces is to feel comfortable, yet motivated to work out at your own pace, with your own style, and without judgment. The design and attitude encouraged by the staff aids this gender-neutral behavior, granted there are still differences in what men and women prefer to do. For example, trends illustrate that more women partake in aerobic classes than men, and more men participate in free-weight lifting. However, in nonjudgmental feminized spaces, men and women feel more at liberty to do what they please, despite societal expectations.

We try and justify our gendered and unequal expectations by reminding ourselves of the physical differences between men and women, and in doing so we are widening the gender gap and disadvantaging both men and women. Both sexes share many of the same fitness goals, so an androgynous gym space is ideal. Gendered behavior is facilitated usually by the leaders of the space, and reinforced by member conformity. In order to achieve equality we must realize that trends are changing and all body types are accepted for both sexes, and ways in which people attain their shape are varied and may be exercised by all. Gyms that are "feminized" advocate a balance between masculine and feminine traits, or at least grant members the freedom to choose which traits he or she would like to enhance. These androgynous workout spaces are helping us to ease into the attitude towards physical equality between the sexes. Those gyms that are providing a wide range of activities for both men and women to take part in, as well as promoting an expectation-free environment, are those advocating physical equality among men and women, as well as social gender equivalence.

Traditionally, the gym and the restaurant have been spaces where gender is explicitly defined to the extreme. However, there is a subtle shift taking place promoting an androgynous norm.

Minimizing sexism is the ideal goal in this practice, but endorsing gender equality in these spaces appears to be better for business as well. Gyms where females and males have no socially-set physical boundaries are becoming more and more popularized because they appeal to everyone. Similarly, in the restaurant space, where women and men are equally represented, you'll find a more unified staff; thus providing better service across the board and resulting in happier customers. Whether it's the gym or the restaurant, equality is an essential basis for a cohesive space.

Gender and the Restaurant

There is nothing quite so irritating than thinking yourself a dignified server and hearing "Waitress! Waitress!" called after you as you're walking through the aisles of the restaurant. Why? What difference is there? Patrons are usually blind to it, but there are small significant differences between waiters, waitresses, and servers, and each title holds a different value in society. Waitresses are female, and are more likely found in informal settings. Waiters are male, and are generally hired into a formal dining atmosphere; and servers are an androgynous waitperson species who are suspended somewhere in the middle. Certain negative connotations are attached to being any type of waitperson, just because the job is to be subservient to another person. The scale of servility varies however among these three titles, all of which refer to the same job essentially. The most influential factor in this profession is gender; masculinity will put you in control, and femininity will have you taken advantage of. On a larger scale men and women in the restaurant business adapt to their roles depending on the type of establishment, the image it seeks to project, and how that is enforced. Knowing the guests' personalities and dining occasion is useful to every waitperson because it is additional information to help them personalize each table, within the bounds of the establishment's guidelines, in order to maximize payout. Men and women receive the same types of tables, but the job favors waiters and male servers over women of the same titles. The restaurant space is therefore gendered in the way that expectations vary among men and women depending on their title and the establishment; moving towards gender

equality requires neutrality.

The three types of restaurants examined in this study were family-run, and corporate in both a formal and a casual setting; the family-run restaurant is a small local chain that features homemade Italian dishes for a cheap price, the formal setting is a high volume national seafood franchise that features quality seafood at a more expensive price, and the casual restaurant is a national family-oriented American fare franchise that serves a large variety of average "American" food. I'll use the terms Restaurant X, Restaurant Y, and Restaurant Z to represent the three types mentioned, respectively. The observations I made working in these different restaurants greatly varied. I noticed some differences in the training I received, which reflects the expectations of the establishments. At the family-run place, Restaurant X, training was brief and informal; the manager joked and flirted with me throughout reading the manual and describing the menu to me. I was hired into a "server" position, but in training manual the terms waiter and waitress were used to describe approved uniform attire for each. Everyone had to wear black pants, a black button-up shirt, a black and burgundy apron, and a burgundy bowtie. The aim was to have everyone look the same. However, I noticed quickly that women working there broke many of the dress code boundaries outlined in training and it was perfectly okay with management: women wore excessive amounts of makeup and jewelry, large earrings, and rings on each finger, bracelets jingling as they took orders. They wore yoga pants, which meant no tucking of their work shirts, and a much tighter, hip-hugging, fit. Some girls even wore their hair down. Waitresses distinguished themselves from the masculine look the restaurant was shooting for. The few waiters at Restaurant X were friends of the manager, and they benefitted by being held responsible for large party tables, which equaled more money. Waitresses were already subject to making less by holding less responsibility, so they strove for individuality (usually in their appearance) in order to get bigger tips from their tables whose checks were a fraction of those larger parties.'

Waitresses are more commonly found in informal, familial settings, where the food is cheap and

the rules are bendable. Dress codes are set, but there is wiggle room, which permits some individuality. Waitresses in family-owned or independent restaurants are able to express themselves in their uniform and their serving style. Good thing too, because personalization is key when the tips are expected to be low; you want your table to recognize you and your effort; they might leave you more money. In order to resist this anticipated inferiority and instead institute control, as well as to catch and hold customers' attention, waitresses must use variations of their femininity at tables.

A waitress's persona is not set when she is on stage; it may shift from table to table, even from person to person. Chauntelle Anne Tibbals' article, "Doing Gender as Resistance Waitresses and Servers in Contemporary Table Service," points out two extreme personality types commonly used by waitresses: the nurturing waitress and the sexualized waitress. To be nurturing means to anticipate needs and establish comfort between her and her guests. They need to know that she has things under control, that she has all the answers, and that she cares about them; she is the mother of the table. A nurturing waitress is modest and moral, at least as far as her tables are concerned. In opposition, the sexualized waitress uses flirtation to comfort her table, or rather to make them think more on her than the dining experience. This type of service is advantageous to the waitress because she is not held to as high of a standard, allowing her to take on more customers. However, her morality may be tested when it comes to what she has to put up with. For example, the flirtatious waitress must accept that the men she is serving think of her sexually. Some men have no problem touching their waitress. They might tell her how sexy she is, and despite her pride she will just smile and laugh along, maybe make a joke out of it, because that's what she has to do. If she doesn't want to lose the tip, she had better get it together, grin and bear it.

The sexualized waitress knows how and when to turn it up, also when to tone it down, especially when there are women at her table. "Slut-shaming" refers to insulting (whether publicly or privately) a women who uses her sexuality to her advantage (Rubenstein). This is a practice that all

waitresses must be aware of, so that they can avoid being chastised for doing their job the way they see most profitable. When female dominance is challenged, especially by an stranger, things can get ugly pretty quickly. Your tip will be deducted from at each misstep; and you will feel the judgment from your guests, which makes for a stressful round. The pressure to determine what type of waitress your table wants you to be is immense; the waitress is constantly being critiqued, she is an actress on stage at each moment, trying to please her audience at all times. The waitress must be quick and attentive to gain respect from their guests, but are also expected to be conversational and interesting. In my experience, I've noticed that females in the service industry must simultaneously manage both of these personalities. To master this is a difficult task, one that most don't hope to reach because their time as a waitress is supposed to be temporary anyway.

Being a waiter is also a temporary gig for most men. However, mastering this task, or rather gaining initial respect, is a much more achievable mission for waiters than waitresses. Men make more money than women; waiters make more money than waitresses. This is partially due to the societal mindset that men have it, whatever it may be, under control. Waiters are relaxed and charming, the fastness comes naturally, or perhaps it is the brevity of the conversations opened by men. People do not expect men to chat with them all night, because they assume he's got something important to do. He does actually handle more responsibility than the waitress he works alongside; he is probably responsible for a larger section, or a banquet section. The waiter will hold on to more money for the restaurant, so he will walk with more money in his pocket. Typically, you'll find a greater quantity of men waiting in fine dining establishments than in familial ones. This is because waiting in a fine restaurant does not have as bad a rep; it is more like a profession than waitressing or serving in an informal setting. The job description is no different as to waiting and waitressing; it is just that expectations vary depending on the sex of the server.

By separating the job title by sex, waitress and waiter, it is implied that the job is not the same

essentially. The contemporary term for someone who waits tables is server. This androgynous term allows less room for sexism; expectations for a server are consistent from person to person, male or female. "Server" is a gender-neutral role title, one that most corporate and franchise restaurants are pushing towards. In both, Restaurant Y and Z, I was hired in as a "server" and I was trained to be one. Servers had a set uniform that was not to be tampered with: Restaurant Y enforced black dress pants of a specific material, a black belt with no decoration, a white pressed oxford shirt, and a name tag to be worn. Women were expected to wear toned-down makeup and minimal jewelry. Male and female servers were appointed the same amount of responsibility, and made close to the same amount in tips. At the more casual corporate place, Restaurant Z, some wiggle room was granted in the uniform area: all servers had to have black dress pants, but any modest black shirt was permitted. Regardless, the goal in both of these spaces was to have the servers all look the same, act the same, and be equally replaceable across the board. Men and women were to be thought as interchangeable co-workers, which discouraged individuality to an extent, but more importantly inspired teamwork and equality.

This practice is seemingly equal, granting each server control. Many benefits come with having gender neutrality, but is reaching it actually attainable? Gender neutrality seems more like masculinity than anything else. Uniforms for servers are generally masculine, loose, and boxy. The inability for women to "do gender" (Tibbals) evokes resistance. The oxford shirt buttoned to the neck, the bowtie or tie, the dress pants, and the clunky non-slip shoes are not feminine in style, and do not allow much chance to express typical femininity. More notably, the prohibition from individualizing themselves, by decorating their serving books, and their nametags, sporting a funky makeup style, etc. is the most frustrating. It is important for female servers to individualize, to be more interesting and attractive, because this is what it takes to be accepted by the clientele. Waitresses can do it, female servers, who are programmed to be genderless, cannot. The emphasis on physical attractiveness and individuality for female servers is holding women back from gaining equal standing in the restaurant because it is

expected but not permitted.

Equal work should reap equal reward. Men and women in the service industry perform the same tasks physically and mentally, but remain separated by titles. In high-end restaurant spaces waiters are more common, and in cheap family diners you'll find waitresses. It is in contemporary franchises where the server is prevalent: men and women who are interchangeable employees that look and act alike. The androgynous title of server is gender neutral, but it discourages individuality. In the case of gender equality in the restaurant, it can be said that the shift towards androgynous table service is a step in the right direction. Referring to males and females in the service industry as servers and expecting the same type of service from each, with complete neutrality to both feminine and masculine traits is necessary for gender equality in the restaurant space.

Providing a space where men and women are equally represented is ideal for businesses visited on a daily basis, like the gym and the restaurant. In the gym, separating ourselves by traditional expectations of physical effort is limiting to both sexes. Instead, trends in the gym seem to be moving towards an androgynous norm where males and females are encouraged to do exercises fit to their lifestyle and skill rather than their sex. Similarly in the restaurant, assigning titles based on sex is only helping to make social progress stagnant. Coining women as waitresses and men as waiters implies a difference between the titles; the term *server* can be used as a standard label to cover both sexes. Although the androgynous server is slightly more masculine than feminine in appearance, the behavior expected is still the same for men and women. All wait staff employees essentially perform the same tasks and deserve the same recognition and representation.

These spaces where masculine and feminine behaviors are blended allow to individuals the freedom to behave in either fashion or find a balance of the two, which is what human behavior is moving towards anyway. A space where equal opportunity is provided and equal effort is expected is not only ideal, but necessary, for social cohesion among men and women.

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