Letter from the editor

a great amount of vigor and teamwork, and

“All great changes are preceded by chaos.” - Deepak Chopra

I’m not comfortable with change. It causes me great angst and, on occasion, to hyperventilate. In fact, if my life were to flash before my eyes, many moments would include illegal U-turns, the sound of squealing brakes and me huffing and puffing into brown paper bags only to be catapulted forward, nonetheless, into varying degrees of discomfort and consequence. And, yet, I have survived each and every occurrence. Not always with grace, not always unscathed, or with the intended outcome; but always with growth, emerging shiny and new with a new-found purpose and vision: just like this year’s volume of The Undergraduate Review.

Last fall, our review committee met to reassess the journal’s publication process. It was determined that the journal was in need of an overhaul. One of the changes that were implemented was a double-blind review of each submission (previously, there had been only a single-blind review of each submission). While I was in favor of the idea—I was also fully aware of the effort and time this change would require.

As the editor of the journal one of my responsibilities (and the one I covet most) is ensuring we adhere to the publication timeline— the deadlines. So you can imagine my horror (RECAP: fear of change + hyperventilation + added reviewer x 52 submissions +…did I mention the severe OCD, and the fact that I’m a Virgo?) at the thought of adding this huge task to the process. I believe I muttered one of my favorite movie lines, “I think we need a bigger boat” between intermittent yogic breathing and sips of water.

My “bigger boat” came by way of 65 faculty reviewers who graciously volunteered their time to review this year’s submissions. Their hard work and talent brought about great change. Therefore, I’ve marred Deepak’s quote. He has overlooked an important component: the fact that change does not always involve chaos in the negative light that we Type A folks assign it, but rather, it promotes teamwork, forces vigor, and encourages excellence. This year’s journal is a culmination of all these things. I am privileged to have witnessed nearly a decade of changes that leave me breathless…in a comforting way.

Stacy Moskos Nistendirk, MA
Managing Editor
# Table of Contents

## ATP GRANTS

**NCUR**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Food Pantry Dilemma: Understanding the Need for Nutritional Value in Emergency Food Provided in a Down Economy</td>
<td>10</td>
</tr>
<tr>
<td><strong>Amy Anderson</strong></td>
<td></td>
</tr>
<tr>
<td>Bike Sharing as Alternative Transportation at Bridgewater State University</td>
<td>16</td>
</tr>
<tr>
<td><strong>Jennifer Ashley</strong></td>
<td></td>
</tr>
<tr>
<td>Overcoming Educational Disadvantage: Shelter Initiatives for Homeless Children</td>
<td>26</td>
</tr>
<tr>
<td><strong>Diana DeMont</strong></td>
<td></td>
</tr>
<tr>
<td>Through the Eyes of Sailors and Citizens: How Sailors on the USS Constitution Viewed the Greek Revolution</td>
<td>33</td>
</tr>
<tr>
<td><strong>Elizabeth George</strong></td>
<td></td>
</tr>
<tr>
<td>Sexual Education and Teens: A Study of the Effectiveness of Greater Lowell Area Public High Schools</td>
<td>40</td>
</tr>
<tr>
<td><strong>Victoria Harkins</strong></td>
<td></td>
</tr>
<tr>
<td>Infomercial: A Marketing Odyssey</td>
<td>49</td>
</tr>
<tr>
<td><strong>Bligh MacDonald</strong></td>
<td></td>
</tr>
<tr>
<td>Reading and Writing Women of the Middle East: A Story of War and Recovery Chapter III: It was a Dungeon</td>
<td>54</td>
</tr>
<tr>
<td><strong>Saide Ranero</strong></td>
<td></td>
</tr>
<tr>
<td>Deficits on the Clock Drawing Test in Parkinson’s Disease</td>
<td>60</td>
</tr>
<tr>
<td><strong>Ashley Rober</strong></td>
<td></td>
</tr>
<tr>
<td>The Impact of Service: Cultural Understanding and International Service-Learning with Bridgewater State University</td>
<td>66</td>
</tr>
<tr>
<td><strong>Nicole Sauber</strong></td>
<td></td>
</tr>
<tr>
<td>Juvenile Life Without Parole</td>
<td>74</td>
</tr>
<tr>
<td><strong>Kallee Spooner</strong></td>
<td></td>
</tr>
<tr>
<td>A Call to Prayer: A Cross-Cultural Examination of Religious Faith, Modesty, and Body Image</td>
<td>81</td>
</tr>
<tr>
<td><strong>Heidi Woofenden</strong></td>
<td></td>
</tr>
</tbody>
</table>

* National Conference on Undergraduate Research (NCUR) 2012 Presenter
1ST AND 2ND YEAR WORK

Modern Warfare: Is the Evolution of Weaponry Worth the Cost?  90
Nicholas DeCastro

Plato’s Instruments: Harmony, Hubris, and Heartstrings  93
Kendra Tully

COURSEWORK

Tobacco—The Lesser Evil  100
Samantha Graham

Carlyle, Arnold, and Wilde: Art and the Departure from
Humanism to Aestheticism in the Victorian Era  102
Caitlin Larracey

Wounded Women, Varied Voice  108
Kathryn Johnston

Capital Punishment and Race: Racial Culture of the South  111
Jerry Joubert

Writing with an English as a Second Language (ESL) Student  120
Sara Mulcahy

Bribery and Controversy in the US and Global Market  126
Kathleen Thompson and Charlotte Medina

2011 UR ABROAD CHINA

China-ASEAN High-Speed Rail Project  135
Neala Menz

Predictors of Chinese College Students’ Attitudes Toward Older Adults  139
Deana Andrade

Gender Differences and Perspectives on Elderly Care in China  145
Stefanie Carreiro

Globalization and its Effects on Chinese College Students’ Perspectives on Elderly Care  152
Juliann Manning
Just eight years old and

The Undergraduate Review

is all grown up!

From the outset it has been a precocious publication: a print journal of outstanding student research that bravely emerged during the high-tech boom—a time of worrisome news across the country about the demise of print media and, worse, the end of American readers glancing at anything more substantive than blogs and social media updates. A Gallup poll in 2004, the year this journal began, reported that one out of three adults in the United States had not read a book in at least a year. Articles with headlines such as “Twilight of the Books” and “Death of the Reader” proclaimed sharp declines in just ten years’ time in newspaper circulations, book sales, and reading of every kind—“for fun” as well as for school or work assignments. Not to be deterred, The Undergraduate Review has kept going, publishing sophisticated analyses and inspirational creative work by the students of this university. And each volume has brought an increasing degree of quality, as the number of submissions has grown and the process of culling an excellent and diverse selection of essays has become more meticulous.

There is plenty of bad news in the national reports of failing print publications and deteriorating interest in reading: those who read infrequently do not develop skills of analysis and interpretation, nor understanding of complex matters and different points of view. Furthermore, the less one reads, the more one is likely to experience low wages or unemployment. But this Undergraduate Review that you hold in your hands (or read on your screen) stands in plucky defiance to such reports. It is a notable example of good writing and interesting ideas—and of the tremendous stories that continue off the page about the success of those whose work has been published here: advanced degrees, meaningful careers, and lifelong attention to the questions and issues that require thoughtful consideration. It perseveres in engaging readers and inviting their deliberation and response.

We received a record number of student manuscripts for consideration for this year’s volume. And we employed for the first time a two-reader, double-blind review process that provided all students who submitted a manuscript, responses from two professors who are experts in the particular subject area. It is a rigorous, time-intensive, and formative process for the students whose work has been evaluated. The seriousness with which their work is imbued, their openness to critique and revision, and the care with which their faculty mentors and reviewers have read and assisted with their drafts along the way, have created this indomitable and inspiring little journal we call The Undergraduate Review.

JENNY OLIN SHANAHAN, PH.D.
Director of Undergraduate Research
The Undergraduate Review

VOLUME 8 2011-2012

Managing Editor
Stacy Moskos Nistendirk

Director of Undergraduate Research
Jenny Olin Shanahan

Publications Committee:
Kathleen Bailey
Benjamin Carson
Michelle Cox
Deborah Nemko
Jing Tan
Chien Wen Yu

Contact info:
The Office of Undergraduate Research
200 Maxwell Library
10 Shaw Rd
Bridgewater State University
Bridgewater, MA, 02333
508-531-2303

www.bridgew.edu/undergraduatereview

© Copyright Bridgewater State University 2012
The Undergraduate Review, Volume 8

Reviewers

Richard Abers
Arnaa Alcon
Stuart Allen
Joyce Rain Anderson
Martina Arndt
Kathleen Bailey
Jordon Barkalow
Heidi Bean
Diane Bell
Matthew Bell
Laura Boutwell
Benjamin Carson
Gregory Chaplin
Michelle Cox
Kimberly Davis
Christelle DelPrete
Edward Devery
William Devlin
Kelley Donalds
Jason Edwards
Patricia Fanning
Karen Fein
Aviva Twersky Glasner

Steven Haefner
Herbert Hamilton
James Hayes-Bohanan
Curtiss Hoffman
Bjorn Ingvoldstad
Teresa King
Cindy King-Frode
John Kucich
Deniz Leuenberger
Leora Lev
Xiangrong (Sharon) Liu
Arthur Lizzie
Margaret Lowe
Bruce Machart
Jennifer Manak
Laura McAlinden
Michael McClintock
Suzanne Miller
John Mulrooney
Sandra Neargarder
James Norman
Erin O’Connor
David O’Malley

Evelyn Pezzulich
Molly Robey
Maura Rosenthal
Leslie Sattler
Ellen Scheible
Jenny Shanahan
Stacey Sheriff
Melissa Singer
Peter Sietens
Sandra Faiman Silva
Elizabeth Spievak
Jing Tan
Wing-kai To
Hank Vandenburgh
Michelle Wakin
Katy Whittingham
Sara Wiggins
Nicole Williams
John Winters
Tong Ching (Tom) Wu
Chien Wen Yu

The staff of The Undergraduate Review thanks each of these faculty reviewers for their time and effort in evaluating the record number of manuscript submissions we received for this issue. Thank you to the Adrian Tinsley Program (ATP) for funding the journal and the Office of the President and Division of Academic Affairs for outstanding support of undergraduate research at Bridgewater State University. And many thanks to the dedicated students and faculty mentors whose excellent work is on display here.
Record Number of BSU Students Present at NCUR 2012 in Ogden, Utah

NCUR presenters enjoying a day at the Great Salt Lake

Rachael Ackley
Matthew Ahrens
Amy Anderson
Deana Andrade
Jennifer Ashley
Ashley Barry
Julie Boucher
Kendra Bourne
Kimberly E. Bryant
Stefanie Carreiro
Richard Charette
Yueqiao “Chichi” Chi
Jennifer Conway
Nicole Coughlin
Silviane DaConceicao
Diana DeMont
Bonnie Dunigan
Christopher Espinoza
Mary Pat Brennan
Finnie
Elizabeth George
Jolee Griffin
Erkan Gulturk
Yiyun “Emma” Hao
Victoria Harkins
Thomas Howard
Johanna Jackson
Stephanie James
Jerry Joubert
Jeremy Kaplan
Caitlin Larracey
Kristen Leone
Heidi Lima
Bligh MacDonald
Larry MacDougall
Juliann Manning
Kevin McElwee
James Ouk
Moiré O’Mullane
Richard Orcutt
Mallory Piggott
Kara Pittsley
Saide Ranero
Janelle Roberts
Nicole M. Sauber
Helen Silkonis
Jessica Sylvia
Zeeley Sylvia
Ankita Tandon
James-Ace Thackston
Yuening “Jaspar” Wu
Kelly Young
Zhoujing “Jane” Zhou
The Adrian Tinsley Program (ATP) Grants section includes the work of students guided by a faculty mentor during the ATP Summer Grant program. The opportunity for this ten-week research experience is open to all undergraduates, including both students with outstanding academic histories and students who show great promise. Grants were approved based on the quality of student proposals, and you will see the results of the extraordinary efforts these students produced.
The Food Pantry Dilemma: Understanding the Need for Nutritional Value in Emergency Food Provided in a Down Economy

Amy Anderson

The purpose of this project was to determine if there are viable nutritional options available to the patrons of suburban food pantries located in Norton, Easton and Bridgewater, Massachusetts. The goal was to establish the existing practices of the pantries, how the food received is utilized, the needs of the patrons, and how corporate establishments work in conjunction with the food pantries. Providing nutritional options in a down economy is a difficult task if there is not a strong system currently in place or if the facility is unable to store and distribute fresh fruits, vegetables and dairy to the patrons. Mixed-methods data was collected through surveys, observations, interviews, and evaluations of each pantry’s operating system. Upon examining these areas, it has become clear that there are viable nutritional options available, but only if the pantries are willing and able to work with the corporate and local establishments. According to the Greater Boston Food Bank (GBFB), 47% of people in eastern Massachusetts have food insecurity, and there has been a 23% increase in the requests for assistance. Public awareness, volunteers, and new procedures within the existing food pantries are essential if pantries are to restructure toward healthier options for a service that is at risk.

INTRODUCTION

Life experiences can sometimes provide the best backdrop for bringing relevant issues to the surface and help advocate for change. This is where I began my journey towards the ATP grant program at Bridgewater State University. It started while I was attending my English 102 class with Professor Stacy Moskos Nistendirk. The course focused on the development of writing skills as we explored the subject of food as a primary theme. We read The Omnivore’s Dilemma, watched Food Inc., and delved further into how food in this country is grown and the processes leading up to how it is served at our tables. During this semester (and even through today), I personally had to supplement the groceries for my family by going to the food pantry in my town. I am a single mother of two school-aged children and found that when I would return home from the food pantry, on more than one occasion, I would have my arms filled with sheet cakes, cookies and muffins. I was left wondering where the fresh fruits, vegetables or dairy items were. This personal experience allowed me to question whether or not I was the only one looking to have better nutritional selections available.
THE PROBLEM

The United States is facing the worst recession since the Great Depression and food has been a source of contention. Currently many Americans face an epidemic called hunger. Hunger is when there is not enough food and one goes without any food at all. When there is some food but not enough to feed an individual or a family, it is called food insecurity. More individuals are facing the dilemma of deciding whether to pay their bills or using the little money they have to put food on the table. Unfortunately this is a common problem facing different socioeconomic statuses and is escalating into a societal issue that must be addressed. Since the Great Depression of the 1930’s, there have been national food programs implemented such as Food Stamps and Women, Infants and Children (WIC). These agencies have provided aid but cannot take on the vast scale of a growing clientele; therefore, individuals look to local food pantries to help fill a gap that is steadily growing. Since the government is unable to fill this need, individuals have been forced to look for other means to meet their basic food necessities. Programs that were designed to help with food assistance were not meant for long-term dependency but for short-term solutions during crisis situations (Daponte and Blade). It has reached a point that individuals are both obtaining governmental assistance and reaching out to the local food pantries; yet it still is not enough to meet their basic needs (Paynter, Berner, and Anderson, 2011). The increase in food-insecure homes emphasizes the need for timely data to help answer questions regarding not only the frequency of the patrons obtaining assistance, but also how various federal and state programs can interact and support the pantries on each of their levels. Reviewing recent history and current operating practices of programs such as WIC, food pantries and food banks, will help to establish benchmarks where there is little standardization existing.

In 2010, The Greater Boston Food Bank (GBFB) released a study entitled Hunger in Eastern Massachusetts 2010. The purpose of this study was to provide data that would reflect accurate statistics within eastern Massachusetts regarding the clientele utilizing the emergency food system and the agencies that provide services to these clients. This study showed how hunger in eastern Massachusetts affects individuals with a variety of different educational levels, social economic status, marital status, family status, employment status, medical care, household demographics and resources and outside agency assistance such as food stamps. This study reviewed information for pantries, soup kitchens and shelters to acquire their data. While these agencies are not turning away clients, the GBFB has had to increase the supply of food given to these agencies; many would not be able to operate without this assistance. The GBFB 2010 study of eastern Massachusetts contains demographic information that shows that females, 1-2 member households, those with an age range between 30-49, white, on state assistance and an average monthly income of $990/month were the top categories of people needing assistance. It also states, “At any given time, at least one third of clients have had to make choices between food and other critical survival factors such as heat, housing, medical care or transportation” (Tienken 13). As the numbers of patrons escalate, a dilemma has surfaced in the pantries. The food items that are being distributed among the suburban neighborhoods are contributing to poor nutritional choices, which can lead to obesity and poor health. When soliciting donations, food pantries typically request dry goods and canned goods. These generally have high sodium and fat quantities. This is due in part because of the shelf-life of these types of food products. There are few food options available to assist the low-income households with food they need for nutritional sustainability. Additionally, fresh fruits, vegetables, and proteins are often the more expensive items. The current research project is intended to determine if the donations given to the food pantries are providing essential nutrients in their food products and, if not, whether there are alternative sources that can be explored which could be beneficial to all involved.

Food pantries and food banks are two different entities that have been receiving attention over the last year due to the information surfacing from census data, statistical surveys and increasing volumes of patrons serviced by these establishments. While we know the general purpose of these establishments, our understanding of how they operate, for whom they operate, and the importance of what they are supplying is vague. According to 7 USCS § 7501 (Title 7, Agriculture; Chapter 102, Emergency Food Assistance), the term “food pantry” means “a public or private nonprofit organization that distributes food to low-income and unemployed households, including food from sources other than the Department of Agriculture, to relieve situations of emergency and distress” (Food Pantry Law). Food banks collect food and supply it to agencies that serve low-income populations. Food pantries provide food directly to people in need. The GBFB is “the largest hunger-relief organization in New England and one of the largest food banks in the country distributing more than 34 million pounds of food and grocery products annually to a network of approximately 550 member hunger-relief agencies.” (Greater Boston Food Bank) The GBFB feeds 545,000 people annually in nine counties in eastern Massachusetts. These statistics and definitions help show the great need for food. There is also a disparity in scope between food banks and food pantries. Pantries provide assistance to a much smaller volume of patrons. The focus of this project will be specifically on food
pantries in Norton, Easton and Bridgewater, Massachusetts. These towns are communities that are not predominantly low-income. The need for assistance in suburban towns does not encompass the massive volumes of the inner-city areas. However, a person in need living in a suburban area is just as important as those living in an urban area, and often these suburban towns are overlooked for aid.

Additionally, there is a rise in obesity in America in part because someone is struggling to provide food for their family; price and accessibility outweigh nutritional value (United States Department). While food pantries are providing food items, there seems to be a need for alternative selections to assist them in ensuring proper nutritional value of the products they are distributing. These pantries should extend the same options as their urban counterparts. In reviewing how these establishments operate, the goal is to assess their existing nutritional selection, and also to help them find viable alternatives to their current practices to increase the distribution of fresh fruits, vegetable and dairy items.

The current study will examine if there is a need for nutritional value in emergency food provided in a down economy, specifically in the food pantries in Norton, Easton and Bridgewater, Massachusetts. The hypothesis is that there will be an affirmative response to this question not only from the directors of the pantries, but also from the clients. Another hypothesis is that the type of food donated to the pantries will affect the lack of nutritional food supplied to the patrons. A third hypothesis is that the physical and organizational structures contribute to the successful or unsuccessful pantry operation practices. There has been limited research done specifically analyzing the need for nutritional value of food provided to food pantries within suburban settings. The results of this study may be useful for the food pantries, donors, clientele and the Executive Office of Health and Human Services to aid in implementing policies and programs for healthier food options and further research.

**METHODOLOGY**

This study was exploratory in assessing the Norton, Easton and Bridgewater food pantries by obtaining information about their physical space, how the sites acquire their goods, storing and distribution procedures as well as alternative options for obtaining perishables and dairy items. Qualitative face-to-face interviews of the directors of the food pantries were conducted. In addition, anonymous surveys of pantry patrons were used to assess the need for alternative systems that could provide more nutritional food. Interviews were also conducted with local grocery stores such as Stop & Shop, Roche Bros., Shaw's, Hannaford's, Market Basket and BJ's Wholesale Club to review their policies for food pantry donations and inquire if they are willing to look at alternative solutions. Interviews were conducted with representatives of the GBFB to review pertinent studies and compare how the GBFB handles large volumes and their distribution program relative to suburban communities. An interview was conducted with a director of the WIC program to review the structure of its system to aid in a voucher proposal. Introduction of a voucher system or other alternative plans may assist in loss prevention for stores, reduce waste of perishable items, and give economically strapped individuals and family's opportunities for food security in their homes with nutritional items. The main goal is promoting healthier food choices at food pantries through alternative options.

**FOOD PANTRY FINDINGS**

**Physical Structure**

The Norton and Easton facilities are located within the town hall buildings but each has its own side entrance. The Bridgewater facility is free-standing and located inside the town's senior center. The Norton site has shelving, a chest freezer and a small refrigerator. There are three aisles for the employees and patrons to walk around to gather their food items. The Easton pantry has several rooms stocked from floor to ceiling with food items. There is a large industrial size refrigerator/freezer to accommodate some bulk donations. The Bridgewater site has a refrigerator that is shared with the senior center and some cabinet space that is set aside for some of the pantry items. There is very limited space and makeshift areas are constructed when a client comes in to gather their items.

**Organizational Structure**

Food pantry requirements vary by town, director, volunteer base and the ability to function as a non-profit entity. In order to operate, each pantry needs to comply with health codes for proper handling and storage of food items. While each of the three pantries has a director, the amount of time dedicated varied as well as the volunteer base. The Norton site has been operating for eleven years. Easton's director has been running its establishment for over twenty years. Bridgewater's pantry used to be located within the Town Hall, but was recently moved to the Senior Center. The Director of the Senior Center was given control of the food pantry program. This provided additional responsibilities on top of learning procedures in implementing the pantry into the Senior Center. Each director's varying years of experience with a pantry provides an indication of the rate of success or failure in their ability to utilize experience or understanding of methods available to maintain the operation.
Donations
The food pantries receive their donations from the general public through direct drop offs, collection boxes placed throughout the towns, monetary gifts, food drives and corporate sponsors. Most of these items are non-perishables and canned goods. On occasion paper goods, toiletries and baby supplies are given as well. While the pantries may have suggestions for organizations, the donations are generally at the discretion of the provider. It was during the meeting with the Easton food pantry that it became evident that they operate on a very different scale compared to the other pantries examined. This establishment is self-sufficient, receives a large volume of donations, has a local farm down the street providing them fresh vegetables and has made networking connections that have proven to be the solid foundation for this entity. It was clear that the Easton pantry was taking an active role in expanding nutritional options and yet there is still more that could be done.

Storing and Distribution
Since there is little room to house food supplies, there are specific time frames in which the goods are received before they are dispersed. In Norton, town residents sign in for their items on the first and third Monday of the month. The individuals need to provide proof of residency through mortgage/rent/utility bills and birth certificates of those in the household as well as other information. Once the information is verified, then eligibility for food assistance has been approved. They have had to re-check the paperwork due to the influx of individuals looking for assistance during these hard times. Individuals are coming from other towns to try and acquire help which has increased the need for credential checks to make sure that the residents of the town are receiving the aid that they need. The Norton site does not provide any dairy or produce items due to the limitations of the physical structure. Easton allows its residents to visit the pantry once a week and it has approximately five hundred people on the roster. They provide pre-made bags of items for the clients to pick up. Bridgewater allows its residence the opportunity to visit its facility only once per month. They have certain times for pick up and have certain information, similar to Norton, which assists them with size of household to prepare the bags of food for pick up.

EDUCATION
Alternative Options for Nutritional Food Items
After reviewing the organizational structures of these pantries, it was evident that there is a need for education at all levels, including the pantry directors, volunteers, donors and clients. These organizations are run by volunteers and do not exhibit the focus or commitment that paid employment positions demand. The pantry workers are often exhausted and burnt out from their efforts and have little time to explore other avenues. For example, an introduction of a hypothetical voucher system was presented which would involve local farms, farmer’s markets and grocery stores to help promote healthy food items for purchase. There was even discussion regarding adding appliances to their establishment for safe food handling as it was evident that these options had not yet been considered. The Easton food pantry worked with a local farm down the street to provide fresh vegetables. This relationship was not only beneficial for the pantry, and for the pantry clients, but also for the farm; the items that they are not able to sell would no longer be wasted. Roche Bros.’ corporate offices indicated that there are many towns that operate outside of the box instead of relying on the traditional food pantry model. Some towns have positions in the pantry that are paid, provide clothing at minimal cost to the clients, contain industrial appliances and have a strong corporate and community investment for healthy practices. Roche Bros. has made an effort to directly interact with the local communities of its stores. To this end they have reduced their giving to GBFB in favor of giving larger donations to the local pantries. Some of these corporate donors have found that they would rather give directly to the establishments than splitting up amongst several organizations. Not all food pantries are seeking to adapt to the changing times and the heart or mission of each town rests within the individual structures.

The ability of a town to adopt new approaches to their food pantries appears to depend on the director of the pantry. Some places may agree with new efforts, but it does not mean that they are willing to implement changes for themselves. The leadership at the Norton pantry was willing to examine options that they did not know were available in order to offer more alternatives in their pantry. This may even include a donation of a refrigerator and freezer. The Easton pantry has been operating successfully for over twenty years and appears positioned to continue its success. The most difficult task facing all of these establishments is recruiting and maintaining a solid volunteer base and consistent donations. The Bridgewater pantry had the constraints of taxing the skeletal staff that is in place. The mention of a refrigerator and freezer donation was politely declined. Even in the midst of a situation where a possible solution could be implemented, it did not yield a positive, progressive response.

CORPORATE FINDINGS
In speaking with the local grocery stores, Roche Bros., Stop & Shop, Hannaford’s, Market Basket as well as BJ's Wholesale club, information was shared regarding how each organization aided local pantries with donations. All of these companies
supply large volumes of items to the GBFB and then smaller quantities to the local food pantries. This is largely due to the GBFB’s ability to collect, store and distribute more significant amounts of food supplies. These organizations donate some perishables, dairy, or frozen meats to other organizations that can acquire and distribute these goods in a timely fashion. These corporate entities explained that they were happy to provide non-perishable items and baked goods to the pantries as these types of food are the main source of donations from the stores. However, they pointed out that unused perishable items, specifically dairy, fruits and vegetables were either composted or disposed of due to liability issues associated with donating such items. There was also a discussion regarding the possibility of a voucher system that could be used to expand the nutritional value of the food available. This would consist of providing a set of $5.00 vouchers to each family to specifically purchase dairy, vegetables and fruits. The corporation would then use these donations as a tax write-off. In general the grocery stores thought this was a creative idea in theory, but stated that there were enough established programs to help people already and it would be ineffective to get involved beyond their current practices. Furthermore, the stores already receive a tax reduction for the items they dispose of and there is no economic incentive to donate the food instead. One store manager suggested that the proposed voucher program would only become another aid program filled with fraud just as he believes that the WIC and Food Stamps programs are. The stores also discussed how much they donate to the towns’ athletic programs and other groups in the form of gift cards or food donations upwards of $10,000 annually and believed that such support was important to the local community.

RESULTS

The start of my research began with data collection, interviews and surveys. As I began my project I received a lot of positive feedback from the food pantry patrons, the directors of the pantries, and WIC. During this time, my initial hypothesis that the practices needed to be modified appeared to be validated and reinforced. The GBFB has wonderful programs that are able to assist many individuals, but they are mainly structured within urban settings. They feel that it is not as cost effective for them to work with the suburban pantries. This provided more questions that needed to be answered in the three towns that I was investigating that are not currently receiving aid from the GBFB. In interviewing the local grocery store managers, it also became evident that although the grocery stores donate items to the food pantries, non-perishables are their preferred donation. They avoid fresher, healthier options because perishables are easier to throw away and the stores faced less liability. Furthermore, stores would rather help the community by donating 1,500 hamburgers and buns for little league teams rather than institute perishable vouchers for the pantry patrons. While the local stores tried to assist local pantries through the implementation of non-perishable food donation boxes, this process left me questioning whether or not the organizations would take into consideration the validity of my research and step up to implement better practices. The need for nutritional value of items in a pantry does not solely rely on the pantry itself but also with the general public, corporations, and the willingness of each to partner with pantries to establish more effective strategies.

DISCUSSION

The intent of this study was to learn whether or not there were viable options available for nutritional value of emergency food in a down economy. It became evident that there were options available; however there are many hurdles to overcome including space limitations, limited staff, accessibility to products/services, and resources such as money and donations. I decided to go back and visit the locations that I had worked with to see if there were any changes that had been implemented. The Norton pantry now has the individuals choosing what items they would like to place in their bags instead of having them pre-made. I was also able to expedite their application process to be accepted into the GBFB. Unfortunately, the pantry director has health-related limitations and there is no one willing to go to the GBFB to acquire the food and bring it to the pantry, so this has been delayed for now. I had the Norton Pop Warner Football league take part in a local food drive to help stock the shelves and I am currently working with a corporate sponsor to help get a large refrigerator donated for this site. The pantry is also working with a local farm for seasonal fresh vegetables. The Easton pantry is still working with their local farm, but has encountered difficulty with maintaining a regular supply of fruits and vegetables. The director is also concerned that the volunteer staff is older and they need younger generations to step in to promote longevity for the pantry and its practices moving forward. The Bridgewater facility has been utilizing local farms as well and received farmer’s market vouchers for its patrons. Bridgewater State University’s Kappa Delta Pi Education Honor Society also held a food drive and is looking to continue this practice to give back to the community. It has been exciting to see some results from my work so quickly and I can only hope that more steps will be taken to help achieve better nutritional items in these pantries.
Works Consulted


Bike Sharing as Alternative Transportation at Bridgewater State University

JENNIFER ASHLEY

This research project examined the feasibility of a bike share program as an effective form of alternative transportation at Bridgewater State University. Bike share models were developed, first, by brainstorming with key members of the BSU campus and surrounding community. Next, three New England colleges with bike share programs were explored to determine how they structured their programs and overcame their challenges. Lastly, the BSU community was surveyed to assess potential interest and usage in bike sharing. The results stated that 84% of total participants were interested in a bike share program with 50% reporting they would use it eleven or more times per year. Participants report 46% would use it for on-campus classes and commuting while 45% would use it for fitness and errands. There are two types of bike sharing programs that are feasible for BSU. One is geared toward commuters and on-campus commuting, which needs a higher turnover rate, and the other is a slower check out and longer usage.

Keywords: bicycle, bike, bike-share, sharing, transportation

Bike Sharing as Alternative Transportation at Bridgewater State University

Global fossil fuel costs are skyrocketing. In June of 2010, fuel delivery was $83 per barrel and the forecast for December 2011 is between $100 and $120 per barrel (U.S. Energy Information Administration, 2011), while, in 2009, Americans spent 4.8 billion extra hours and 3.9 billion additional gallons of gas in traffic congestion. Traffic congestion projections for medium density areas parallel those of the high density areas in 2009. Boston is rated as the sixth worst city for traffic congestion (Cholia, 2011; Urban Mobility Report, 2010). The increase in time in cars may contribute to the fact that in 2008 over two-thirds of adults in America were overweight and one-third was obese (U.S. Department of Health and Human Services, 2011).

As awareness of these issues becomes more preeminent, many college campuses are investigating alternative, healthy ways for their student body to get around campus and into the community at large. According to the Association for the Advancement of Sustainability in Higher Education 2010 report there are close to 100 college campuses with bike share programs (Kersey, 2011). This proposed project will explore the plausibility of piloting a bike
share program on the Bridgewater State University campus through examination of the prospects and barriers.

New England campuses with climate and terrain similar to Bridgewater report positive responses from their programs. Brandeis University offers a semester long, free bicycle rental that requires student enrollment in a lottery system, because of a high demand in bike usage (Brandeis University, 2011). The University of New Hampshire bicycle users report positive results from a weeklong bicycle rental program. In April, 2011, Tufts University had 300 people participate in their bike-share program on the first day (Kersey, 2011). While the immediate favorable reports are plentiful, Bowdoin College did not examine the cost benefits or the supply chain of their bike share program. They had neglected to take into account the cost of repairs, damage and storage for their 50-bike program. They revived their program in 2009 after it went out of service in 2006 due to this oversight (Pratt, 2011).

The feasibility of a sustainable bike sharing program at Bridgewater State University may impact the university in many positive ways. Bicycling may help eliminate the need for additional parking, green house emissions and traffic congestion. In 2008, the University of New England encountered a problem of parking space shortage; hence, they provided bicycles to all incoming freshmen that agreed to go car-less on campus. They were able to eliminate a 95-car parking lot converting it to a basketball court and river view tent for campus events (Tang, 2010). An average American sits in traffic congestion for 34 hours a year at a cost of $808 dollars per person and Boston rates sixth on the worst hit traffic cities (Cholia, 2011; Urban Mobility Report, 2010). Unfortunately, we at Bridgewater State University contribute to this waste. For example, students slowly circle around parking lots waiting for spaces and faculty and staff often drive to the other side of campus to attend meetings and events. For every mile a person rides a bike, one pound of CO2 emission is saved (U.S. Environmental Protection Agency, 2010). Students and campus employees could contribute to these savings by using bicycles to travel about campus. Resident students could use bicycles to shop and recreate in the community. The availability of bicycles on campus could reduce the number of trips, cars and bus routes, so it would help to reduce global resource consumption.

Mass transportation can be increased with bike sharing. If commuters know they will have a bicycle waiting for them when they arrive at the commuter rail or bus stop, their commute is more integrated. Ralph Becker, mayor of Salt Lake City, notes the integration between bicycling and transit, such as getting off the train, hop on your bike, and go where you want (Bergenthal, 2011).

Cycling also promotes a healthy lifestyle; improving student, faculty and staff’s physical health with aerobic exercise is a cost benefit that is often overlooked. Cycling burns calories and decreases obesity, blood pressure, insulin levels and triglyceride levels, all of which affect diabetes (Gordon-Larson, Boone-Heinen, Sidney, Sternfeld, Jacobs, & Lewis, 2009). Diabetes presently affects 25.8 million Americans. The estimated cost of diabetes to the economy in 2007 was $218 billion dollars. In the under twenty age group, one of every 400 Americans has Type I diabetes (American Diabetes Association, 2011). The risk of breast cancer is reduced in women who bike thirty minutes a day (Luto, Latikka, Pukkala, Hakulinen, & Vihko, 2000).

Sharing bicycles year after year also helps to sustain global resources. According to the National Bicycle Dealers Association (2009), the total US bicycle industry market share for 2009 was $5.6 billion dollars with 14.9 million bicycles sold. Bikes in a bike sharing program are available year-after-year, so the purchase of new bicycles is unnecessary, reducing saving global resource consumption. By purchasing quality bikes in bulk and controlling the supply chain, bike sharing programs can leverage the purchase and discount of future purchases by recycling used bikes.

Instituting a bike sharing program at BSU may have several advantages such as a potential decrease in the number of shuttle services that are offered on campus, which would save the amount of fuel used for the campus shuttle, number of miles the shuttle is run, and operation and repair costs of the vehicles. Bike sharing could also permit a decrease in the number of parking spaces needed on campus (Tang, 2010), which would save on infrastructure expenses, road repairs and snow removal. Most importantly, the exposure to alternative transportation as a viable means of reducing the carbon footprint of biodiesel vehicular transportation can also create a lifelong love affair of cycling that could improve fitness and create a healthier lifestyle. Therefore, the purpose of this study was to examine the feasibility of establishing a bike sharing program at Bridgewater State University.

METHODS

Participants
Focus group. Thirteen individuals were selected to participate in focus groups based upon their job responsibilities and specific knowledge of community and university resources. Participants included: community planning organizers, town councilmen, a local bike shop purchasing manager, a university transportation representative, a recreation department coordinator, the sustainability director, student affairs administrators,
a parking department representative, a police department representative, the fitness center director, and faculty mentors for the grant.

**Campus interviewees.** This study researched bike share programs at three different New England campuses: Tufts University, University of New England and Brandeis University. Universities were selected based on a combination of student demography and population, size and terrain of campus, climate, and unique features (railroad crossings, building density, etc). Across these campuses, outdoor recreation directors, sustainability directors, student managers and bike share program facilitators were interviewed since they had intimate knowledge of their campus bike share program and were able to answer detailed questions.

**Survey participants.** Bridgewater students, faculty and staff volunteered to complete a 10-question survey to determine feasibility and interest from full-and part-time students, faculty, administrators and staff.

**Procedures and Instruments**

**BSU focus group interviews.** Members were invited to a luncheon through an email contact or a face-to-face request. Invitations were given 10 days in advance and reminders were sent out the day before. After a brief presentation of a BSU bike sharing idea, questions and comments were facilitated and two scribes collected answers. Topics of discussion included: benefits, challenges, and a summary of other bike share programs. The focus group was used to create questions for the college campus interviews.

**Selected college campus interviews.** From the information gathered in the focus group interview, a 37-question survey was developed to address what other universities had done to overcome the challenges to a bike share program. The three selected New England colleges/universities were contacted using Facebook, college websites, Whitepages.com and telephone calls. Interviews were conducted face-to-face, by telephone and over email. Data were collected by the interviewer on paper, then typed and sent to interviewee for editing. Face to face interviews were collected on or near the selected campuses. Photos were taken after each interview or collected through email. At each campus, interviews ascertained bike usage, membership, fees, sustainability, start up costs, cost/benefits, maintenance costs, the goal of the program, marketing, and implementation. The data from these interview questions were used to determine cost-benefits, Social Return on Investments, and Break Even Point (BEP) to assess the plausibility of bike sharing at BSU. (Appendix A)

**Surveys.** Surveys were distributed to students, faculty, administrators and staff at Bridgewater State University. There were two methods of delivery; paper surveys were distributed in several different locations (i.e., front of the Kelly Gymnasium, the Maxwell Library, the Chapel commuter lot, and the Campus Center) and staff and faculty were emailed a link to a Zoomerang online survey. Directions for both forms of the

---

Figure 1. Anticipated Participation Interest in Bike Sharing

![Anticipated Participation Interest in Bike Sharing](image)
survey asked participants to complete the survey once only. Appendix B.

Data Analysis
Survey data were tallied and analyzed to create frequency distributions and summative descriptions of open response answers. (Appendix B) Price elasticity was determined using Alfred Marshall’s analysis of percent of change in quantity demanded divided by the percent change in price. Cost-benefit and Social Rate of Return addressed social, environmental and economic aspects of the proposal and was conducted using a narrative format on information provided through interviews at other campuses. BEP identified the financial break-even point for the program if a bike share model with membership fees was proposed. Monetary membership values were determined from the BSU campus survey and costs for the bikes and accessories from University of New England’s and Sobi’s social bicycle company. BEP was calculated as total contributions (membership fees) = Total Fixed Costs (costs of bikes).

Results
A total of 252 surveys (32 electronically, 220 paper) were distributed to students, faculty, administrators and staff on campus. All survey data were analyzed.

Survey results indicated that 84% (210/252) participants would like to participate in a bike share program with 37% (57/153) of undergraduate students reporting they would use a bike one to ten times a year. Thirty-six percent (4/11) of administrator respondents report that their anticipated bike use would be 31 times or more per year. Fifty-five percent (16/29) staff respondents anticipate their bike use would be 1 to 10 times a year.” Lastly, 66% (19/29) of faculty respondents reported anticipated bike use between 11 and 31 or more times per year. Those who are on campus more regularly (faculty, staff and administrators) reported a higher number of times that they would use a bike than students’ anticipated bike usage.

Table 1: Membership Fees

<table>
<thead>
<tr>
<th>Membership Fees</th>
<th>1) $1 to $10</th>
<th>2) $11 to $20</th>
<th>3) $21 to $30</th>
<th>4) $31 to $40</th>
<th>5) $41 or More</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Undergraduate Student</td>
<td>45% (n=68)</td>
<td>34% (n=52)</td>
<td>17% (n=26)</td>
<td>2% (n=3)</td>
<td>1% (n=2)</td>
</tr>
<tr>
<td>2) Graduate Student</td>
<td>29% (n=5)</td>
<td>47% (n=8)</td>
<td>6% (n=1)</td>
<td>12% (n=2)</td>
<td>6% (n=1)</td>
</tr>
<tr>
<td>3) Faculty</td>
<td>33% (n=8)</td>
<td>21% (n=5)</td>
<td>29% (n=7)</td>
<td>8% (n=2)</td>
<td>8% (n=2)</td>
</tr>
<tr>
<td>4) Staff</td>
<td>57% (n=13)</td>
<td>30% (n=7)</td>
<td>4% (n=1)</td>
<td>4% (n=1)</td>
<td>4% (n=1)</td>
</tr>
<tr>
<td>5) Administrator</td>
<td>33% (n=3)</td>
<td>22% (n=2)</td>
<td>33% (n=3)</td>
<td>0% (n=0)</td>
<td>11% (n=1)</td>
</tr>
<tr>
<td>6) Other</td>
<td>44% (n=4)</td>
<td>33% (n=3)</td>
<td>0% (n=0)</td>
<td>11% (n=1)</td>
<td>11% (n=1)</td>
</tr>
<tr>
<td>Total Sample</td>
<td>43% (n=101)</td>
<td>33% (n=77)</td>
<td>16% (n=38)</td>
<td>4% (n=9)</td>
<td>3% (n=8)</td>
</tr>
</tbody>
</table>

Occupation by membership fees
Further, the results indicated that 79% (120/153) of undergraduate students were willing to pay between $1-$20 dollars for a yearly membership. Faculty and administrators were willing to pay more than students: 30% (10/33) of the faculty and administrators were willing to pay $21 to $30 but only 16% (27/168) of the students would pay this same amount. Similarly, faculty and administrators reported higher anticipated rates of usage.

The middle of each price range was selected for computation
which indicated membership fees should not be increased above the $21-$30 range since the elasticity is greater than 1. At this point membership fee increases do not justify membership lost. Money will be lost for membership lost for any fee increase.

Bike Usage
Since the greatest number of survey participants and largest population on campus is undergraduate students, a detailed look at their responses was merited.

Usage for travel on-campus to classes and to and from commuter lots (51%) requires rapid turn around on checking out and checking in bicycles, while fitness and errands (46%) do not mandate a quick system of check out.

Each participant was asked to mark the top three locations they would pick up or return a bicycle. The Campus Center had the highest number of responses 23% (131/578), yet dividing the campus by east and west, 35% (135/388) of undergraduates selected the west locations of Campus Center and Boyden Hall while 65% (205/388) chose locations on the east side of campus. Faculty and administrators were split down the middle between east and west campus locations.

The on-campus shuttle is under used, as 69% (172/252) of participants have never used the shuttle and 22% (54/252) reporting one to ten uses per year.

Cost

**Advantages of Bike Share**

**Social Return on Investment:** A bike share program lessens the dependence on fossil fuels while decreasing parking needs, traffic congestion, greenhouse emissions, foreign dependency on fuel, and number of days and frequency of the campus shuttle. Bike sharing increases exercise, enlarges the campus accessibility in a timely manner, provides for transitions in public transportation (bike waiting at the train stop) and saves global resources by using bikes over and over each year. Bike sharing also creates social dynamics that allow individuals to gather in a collective manner to foster unity for like-minded college members to network on environmental, sustainability, economic and exercise interests.

**Cost of Bike Share Program**

**Cost-Benefit Analysis:** Model one: The cell phone bike share system would cost $1100 USD per bike, shipping and on-site assembly (approx $100/bike), $8/bike/month wireless connectivity and hosting, 10% of revenues booked on the platform (no helmet or lock included). Model two would cost $300 for a Giant Sedona plus the costs of a bicycle, helmet, lock, and light. Both models would require the same bike shelters, bike paths, repair center, storage, and IT data management. Bike repairs were averaged at $25 per year for

<table>
<thead>
<tr>
<th>1) Undergraduate Student</th>
<th>2) $11 to $20</th>
<th>3) $21 to $30</th>
<th>4) $31 to $40</th>
<th>5) $41 or More</th>
</tr>
</thead>
<tbody>
<tr>
<td>68</td>
<td>52</td>
<td>26</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>5</td>
<td>8</td>
<td>1</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>8</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>13</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>3</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Total Sample</td>
<td>101</td>
<td>77</td>
<td>38</td>
<td>9</td>
</tr>
</tbody>
</table>

Table 2: Price Elasticity
tubes, patch kit, chain and tire. Damage and major repairs for either bike model could be billed to the user and repaired by a bike shop. Bike share program management has been done in other universities through work-study, existing job structures, graduate assistantships and student organizations. Old Colony Council, Canton, MA, offers grants available for bike racks funding support, and bike pathways would be part of redevelopment of green space integrated into new pedestrian and vehicle roadways. Benefits of a bike program would include decreased need for parking spots thus less maintenance (e.g., restriping, snow removal, trash pickup). Benefits could be expansion of campus boundaries by improving access to the community resources, decreased need for campus shuttle and its associated costs, a greener/healthier campus, less traffic congestion/fossil fuel use, and an extension of public transportation from commuter rail train stops.

Break-Even Point

Each model was determined for 100 bicycles with a membership fee of $20 a month. Model one would use a bicycle that has an electronic check out system done online which allows quick check outs. The cost is $1,200 per bike. Given 100 bicycles, the total cost would be $120,000. If the user fee was $20, then it would take 6,000 users to reach the break-even point for bicycle start up. Monthly fees for this model would also include a percentage fee for electronic usage from the bicycle company at $800 a month, which would require an additional 40 users a month to break even. Model two would use a manual check out from the library or recreation center at a cost of $325 per bike. Given 100 bikes, the total cost would be $32,500. If the user fee was $20, then the break even point would be reached after 1,625 users ($32,500/$20/user).

Discussion

The results of the feasibility study determined that a bike share program at Bridgewater State University was desired by an overwhelming majority of survey participants (84%) in all areas of the campus community. According to the survey results, 36% of administrators have indicated that they would use a bike 31 or more times a year, 55% of staff would use a bike one to ten times a year, and 66% of faculty would use it ten to twenty times a year. A majority of the surveyed undergraduates (37%) estimated usage at one to ten times a year. Administrators, faculty and staff often spend more time on campus out of class so that they have more opportunities to use a bike than undergraduates throughout the year.

To make a bike share program more sustainable, Brandeis University has implemented a successful membership fee structure for their semester rentals. The BSU survey reported that a large majority of undergraduate students were willing to pay $1 to $10 dollars a year, and the largest percentage of administrators and faculty were willing to pay $21 to $30 a year. Similarly, those who reported a greater usage were willing to pay more for a membership. The price elasticity indicated that $21 to $30 would be the highest amount charged before losing the greatest number of participants.
Understanding the bike usage was important in developing a bike share program. The bike usage for on-campus and commuter lot usage required a bike share program that allowed for a quick check out and higher turnover; yet, for errands and fitness allow for a longer check out process and longer rental time. Two of the campuses, Brandeis and UNE, had two separate bike share programs, one for longer use and one for shorter turnovers, thus allowing the needs of two different users to be met. The BSU survey reported that on-campus and commuter lots had 51% and the errands and fitness had 46%.

Location of bike placement varied among survey participants: The Campus Center scored the highest with the Tinsley Center and the MBTA parking lot second and third, respectively. These locations rated the highest but would need an effective way to check bicycles out. It would be imperative to add additional bike racks to these locations in response to indicated demand regardless of other check out locations.

Social Return on Investment entailed items gained from a bike share program. The most impressive bike program was the University of New England’s because it received support from the entire campus. Their program started with a problem of insufficient parking spots on campus. The solution was to offer incoming freshman that agreed to leave their cars at home 28 free Zipcar hours or a free bicycle. This solution resulted in 255 freshmen that chose a bicycle for transportation. They raised the parking fee from $60 to $300 dollars to generate the funds. Not only were they successful in solving the parking issue, but UNE was able to eliminate a 95 spot parking lot. The parking lot was then converted to a riverside event center and outdoor basketball courts. Students have continued to use their bikes in the following years. At Brandeis University priority was given to those who used a bike for primary transportation, thus making bike sharing more sustainable for the environment while lessening dependence on fossil fuels, traffic congestion and emissions. The outdoor recreation director of UNE was in charge of managing the bike program in order to make it more affordable. At Brandeis and Tufts, the program was completely student driven with connections to the Sustainability Center. Tufts University hired an intern for continuation of the bike program in the summer. UNE used their bikes for campus tours for potential students and, in the summer, they rented their bikes to seminar participants. All funds were returned to the program.

The break-even point for a sustainable program factored in the costs of the bikes and maintenance with the example of a $20 membership. Costs of hosting fees and revenue splits were included. Funding for program start up was considered to come from a number of areas: student government organizations, sustainability grants and increased parking fees. While ongoing funding came from membership fees, grants and student government funds, program contracts would require students to be accountable for major repairs. In order to avoid constant repairs and downtime for bikes, Brandeis learned that purchasing a higher quality and standard model for their bikes helped run a more efficient fleet.

The BSU slow check out model is based on Tufts’ model. Rentals could be done from the campus library. Students would sign waivers at the beginning of the year and a category could be added to their Connect card that allowed librarians to know the waiver was signed and check out could occur. This system would allow for a greater range of check out times and an online, real-time website for availability. BSU quick bike check-out model is based on The Social Bike Company’s model. They offered quick turnover on bike check out with pick up and return at any location. The lock and security system was built into the bike and used wherever a u-type bike lock can be secured. Use of either model would allow the BSU campus to benefit from a healthier form of alternative transportation.

Conclusion
A bike share program at BSU has been determined to be very feasible and would benefit the campus and student body greatly. A majority of sampled BSU campus users are interested and willing to pay a membership fee to access bikes through a bike share program. The most beneficial bike share program would be the quick check out model that allows all users access, no matter their time restrictions. Bikes would be turned over quicker and more efficiently with this model. A bike share program would allow BSU users an alternative transportation system that would benefit them and their community.

References


Appendix A
Campus Interview Questions:

Overview-
1. Why did you start a bike share program – reasons
2. How and why was it initiated?
3. How was it funded to start up?
4. How long has the program been operating?
5. What were the challenges to start-up?
6. What were your start-up costs?
7. How did you determine the physical location of the bikes on campus?
8. How has your membership grown?
9. What kind of facilities to store and maintain the bikes? (take a tour and take some pictures)
10. What are the challenges to maintain?
11. Is theft a problem – how do you secure the bikes?
12. What is the process to obtain a bicycle? How long are rentals?
13. Has anyone had any injuries/claims? How are you insured?
14. How many bikes do you have?
15. What do you do to address personal accountability for public property?
16. How does program address helmet usage?
17. What are the safety issues?
19. Do you have a goal for your program?

Management-
1. How is the program now sustained – financially, maintenance and repair of bikes
2. Who manages the day-to-day operation of the program? What organization/department?
3. Who oversees the program? What organization/department?
4. What university division/person does the program accountable to? What organization/department?

Operations-
1. What is your operating budget? How is it allocated?
2. Have you lost any bikes?
3. How long does a bicycle last?
4. What are your yearly maintenance costs?
5. What do you do with the bikes in the winter? In the summer when there are less students on campus?
6. How often are the bikes used? What are the measurable benefits? What are perceived benefits?
7. If you have a membership? Are there fees? If so, how many people are members (% of student body)?
8. How many bikes do you have?
9. What do you do to address personal accountability for public property?
10. How does program address helmet usage?
11. What are the safety issues?
13. Do you have a goal for your program?

Conclusion-
1. How would you improve your program?
2. What are the strengths of your program?
3. How are the campus bikes used in the community?
4. How has your bike share program influenced sustainability efforts on campus
Appendix B

Bike Sharing as Alternative Transportation at Bridgewater State University
(Department of Movement Arts, Health Promotion & Leisure Studies)

Bicycling helps eliminate the need for additional parking, green house emissions and traffic congestion. We are conducting a survey to evaluate how feasible is the development of a sustainable bike sharing program at Bridgewater State University. We are simply interested in your opinion, and your participation would be most appreciated and helpful to us. Please use a check mark (ü) for each of the following questions.

1. What is your gender?
   Male ___
   Female ___

2. How do you commute to Bridgewater State University?
   Commuter train ___
   Car ___
   Bicycle ___
   Walk ___
   Other (please specify) _________________

3. How often do you take campus shuttle in a year?
   0 ___
   1-10 ___
   11-20 ___
   21-30 ___
   31+ ___

4. Do you presently own or ride a bicycle?
   Yes ___
   No ___

5. If bikes were provided by BSU, how many times a year would you ride?
   0 ___
   1-10 ___
   11-20 ___
   21-30 ___
   31+ ___

6. Please check (ü) three locations that you would pick up and return a bike share bicycle for your convenience and schedule.
   1. Swenson Field Lot ___
   2. Tinsley Building ___
   3. Shea and Durgin Hall ___
   4. MBTA commuter train lot ___
   5. Crimson Hall ___
   6. Campus Center ___
   7. Boyden Hall ___

7. If BSU provided bicycles, how much a year would you be willing to pay for membership?
   $1-10 ___
   $11-20 ___
   $21-30 ___
   $31-40 ___
   $40+ ___

8. What is your occupation?
   Undergraduate student ___  Faculty ___
   Graduate student ___  Staff ___
   Other (please specify) _________________

9. What are your thoughts about having a bike sharing program at Bridgewater State University?
   (e.g. interested/uninterested and strengths/weaknesses)
Overcoming Educational Disadvantage: Shelter Initiatives for Homeless Children

DIANA DEMONT

This project addresses the challenges confronting children living in Massachusetts homeless shelters, with particular attention to these youths’ education as well as the services that family shelters provide to support their academic achievement. With 1.35 million homeless children living in the United States each year (“How Many People Experience Homelessness?”, 2009), it is imperative that this population receives a quality education. Homelessness can result in academic disadvantage for many children, who benefit from a strong collaboration between the school system and a well-equipped shelter to meet their unique educational needs. This qualitative study involved interviews with ten shelter employees across Massachusetts. Analysis of the data indicated that the areas of greatest concern are the quality of parental involvement with the child, securing before and after school care, and accessing transportation. Many of the respondents noted that the availability of funding and staffing determined the shelters’ ability to adequately address these concerns. Policy-makers interested in resource allocation, homelessness advocates, and those who can offer volunteer services could utilize these findings.

INTRODUCTION

The United States faces homelessness on an epidemic scale, as nearly 650,000 individuals are homeless on any given day (“Snapshot of Homelessness”, 2011). Homelessness proves difficult to quantify, but according to the National Law Center on Homelessness and Poverty, 3.5 million homeless individuals live in the United States each year, 1.35 million of whom are children (“How Many People Experience Homelessness?”, 2009). These are children like “Katie,” a young student who struggles with severe asthma, particularly during the cold winter months. “Katie” usually takes the bus to school, but the shelter she resides in currently is not quite distant enough from her new school for a bus to transport her. Now she walks to school each day, and her asthma has gotten worse.

Children of homeless families are a particularly vulnerable population and face numerous hardships such as hunger, mental and physical health ailments, and difficulty accessing consistent, quality education. Educational discrimination puts homeless youth at a significant disadvantage, since they are often unable

1 “Katie” is a child living at an urban central Massachusetts family shelter where I conducted a research interview.
to access the education offered to other children, due to lack of transportation, inability to access immunizations and other medical services, and the lack of opportunity concerning school selection (National Center on Family Homelessness, 2010). Homeless children are 35% more likely to repeat a grade and are 78% more likely to have poorer school attendance than non-homeless youth (“McKinney-Vento Homeless”, 2010).

A homeless child is “an individual who lack[s] a fixed, regular, and adequate nighttime residence”; this includes children living in motels, camp grounds, cars, public places, and shelters, youth awaiting foster care placements, and some migrant children (“McKinney-Vento Definition of ‘Homeless’”, n.d.). Individuals lose their homes due to a variety of factors. Through loss of employment, eviction from their residence, or having significant medical expenses, parents, and consequently, their children, can experience homelessness. Recessions, a lack of available jobs or housing (Dillon, 2009), the onset of and lack of affordable care for a mental or physical illness, and domestic violence (Hernandez Jozefowicz-Simbeni, & Israel, 2006), all act as agents of homelessness as well. Poverty may also generate homelessness, especially for youth, who comprise 40% of all poverty-stricken individuals (“Causes of Homelessness, n.d.). The following sections will address the challenges, legislation, and family shelter efforts pertaining to homeless children, their daily struggles, and their education.

Physical, mental, and emotional health. Homelessness proves to have severely adverse effects on children’s health conditions since basic medical and nutritional needs are generally left unmet for children without housing (Julianelle, 2007). Developmental delays, especially in young children, can occur as a result of living in an insufficiently stimulating environment (Hernandez Jozefowicz-Simbeni & Israel, 2006). According to a landmark 1987 Boston-based study, of the eighty-one sheltered children five years of age and younger tested with the Denver Developmental Screening Test, 47% had one or more developmental delays, 33% had at least two, and 14% had four. Delayed areas occurred in language development, social skills, and fine and gross motor skills (Bassuk & Rubin, 1987).

Mental health and emotional issues among homeless children are also of great concern. The chaotic and generally stressful environment characteristic of shelter life does not provide ideal living conditions, especially for youth (Bassuk & Rubin, 1987). Homeless youth are more at-risk for developing aggressive and antisocial behavior and are more inclined to abuse illegal substances, all of which are a cause for concern both in and out of the classroom (Hernandez Jozefowicz-Simbeni & Israel, 2006). Emotional anxiety as a manifestation of distress is certainly prevalent among homeless youth and can often stem from experiencing or witnessing violence (Darden, 2009), from vulnerability to the loss and change of schools or friends, or from other events considered stressful for young individuals (Hernandez Jozefowicz-Simbeni & Israel, 2006). Homeless youth also experience considerably lower levels of self-esteem stemming in part from their homeless status and the associated negative stereotypes as perceived by themselves or others (Hernandez Jozefowicz-Simbeni & Israel, 2006).

Quality of Parenting. Lack of parental involvement is a major contribution to homeless children’s everyday and educational challenges (Dupper & Halter, 1994). Homeless parents, who are most often single mothers, are likely to experience their own emotional and physical health problems, substance abuse issues, and high stress levels. Furthermore, homeless parents are less likely than their non-homeless counterparts to be able to afford medical services (Hernandez Jozefowicz-Simbeni & Israel, 2006). Parents may not be invested in their children’s education because of pressing survival needs, and may not send their children to school unless otherwise mandated (Dupper & Halter, 1994). It should also be noted that many parents of homeless children are themselves undereducated. According to a study concerning homeless shelters in New York City, 62% of homeless parents had not completed high school, and 60% of these parents lacked any form of work experience. If parents’ skills in literacy and math are limited, reading and understanding their children’s important school forms becomes difficult (Da Costa Nuñez, 2000).

Academic Issues. According to research conducted through the Metropolitan Housing and Communities Center (n.d.), homeless students have lower standardized test grades in reading, spelling, and math than do their non-homeless counterparts. Shelters can be noisy and chaotic with limited study areas for homework, and often the families of homeless students are unable to afford the proper supplies required for educational success (Cunningham, Harwood, & Hall, 2010) such as school fees related to field trips, textbooks, and extracurricular activities (Dworsky, 2008). When the simple act of getting to school becomes a critical problem as well, it cannot be expected that homeless youth will be able to make the most out of their education. Although federal legislation mandates that homeless students may remain in the school in which they were formerly enrolled, homeless shelters at times encourage parents to re-enroll their children in a school closer to the shelter, especially if transportation services are limited (Dworsky, 2008). Since homeless students are likely to bounce from one school to another, schools and
shelters face difficulty in providing adequate transportation (Dupper & Halter, 1994).

**The McKinney-Vento Homeless Assistance Act.** Federal legislation has been passed to confront the obstacles homeless children face when trying to secure an education. The McKinney-Vento Homeless Assistance Act is the revised legislation of the Stewart B. McKinney Homeless Assistance Act implemented in 1987 that addressed some of these educational barriers. In the 1990s, the Act was revised to include preschool-age children and stressed the importance of public programs and cooperation at the community level. Finally in 2001, the McKinney-Vento Homeless Assistance Act became recognized as a portion of the No Child Left Behind Act of 2001 (Hernandez Jozeowicz-Simbeni & Israel, 2006).

The most basic mandate of the McKinney-Vento Act states that each homeless child “has equal access to the same free, appropriate public education, including preschool education, as provided to other children and youth” (Cunningham, Harwood, & Hall, 2010, p. 6). States are required to identify the homeless students in their school systems and must work to remove educational barriers as well as expand the potential for academic achievement among homeless youth (Cunningham, Harwood, & Hall, 2010). The Act stipulates that all homeless students possess the right to continue attending and receiving transportation from the school in which they were originally enrolled. Schools are prohibited from engaging in any measures that would segregate homeless students from non-homeless students, whether through the implementation of separate schools or programs or by stigmatizing the housing situation of homeless children by neglecting confidentiality (Darden, 2009). Once a child has been identified by a school system as homeless, the rights of the student must also be privately discussed with his or her parent or guardian (Dworsky, 2008).

**Homeless Shelters’ Efforts.** Homeless shelters can take helpful measures to counteract some of the educational hurdles that homeless students are likely to encounter. A 1994 Illinois-based study addressed the educational obstacles specific to homeless youth in shelters from the viewpoints of homeless shelter directors and educators in the public school system. They found that the most significant hindrances to education for homeless children were parents’ non-involvement with their children’s education, difficulties in securing transportation to school, and insufficient clothing (Dupper & Halter, 1994).

Although only a small number of homeless shelters have implemented additional education-related programs for homeless youth, these services have proven their effectiveness, as demonstrated in a 2008 research study concerning Chicago homeless shelters and their educational services. School attendance and grades were not regularly tracked by shelter staff, but children were recognized and praised for their academic accomplishments. Some staff members took an additional step by ensuring that the older children were ready for school in the morning if their parents needed to be at work during early hours. Many shelters, while they intended to provide after school services, including tutoring and recreational programs, actually lacked these programs. Even though outside study services and recreational activities were offered, shelter staff generally did not encourage parents to take advantage of these programs. Many shelters also lacked services promoting early childhood education enrollment. By not clarifying that homeless parents are legally permitted to enroll young children in preschool programs regardless of deadlines and documentation, shelters were unintentionally discouraging their residents from this process (Dworsky, 2008).

Research indicates that shelter services related to education are indeed effective if they are implemented and utilized. In a review of the educational attainment of homeless youth in California, children who lived in shelters were less likely to be expelled, suspended, or receive detentions than homeless youth living in public or outdoor areas (Julianelle, 2007). Since merely living in a shelter resulted in positive outcomes for homeless youths’ education, extra services that shelters offer are likely to produce even greater academic success.

Despite the seriousness of childhood homelessness, however, in some areas of the country no formal research has been conducted regarding these children’s educational concerns (Hicks-Coolick, Burnside-Eaton, & Peters, 2003). Therefore, the purpose of this research study is to determine the daily and academic challenges that children living in homeless shelters are confronted with and to explore the efforts in addressing these issues in Massachusetts.

**METHODOLOGY**

In order to gain a more comprehensive understanding about the daily and academic challenges that confront homeless children living in shelters, to discern which programs related to educational advancement for homeless youth are being offered in these shelters, and to assess the quality of these services, I gathered information from shelter employees involved in some way with homeless children and their struggle to meet educational goals. Speaking with shelter staff seemed the most appropriate information-gathering avenue, since they can offer not only objectivity and factual information but also personal perspectives regarding shelter programs.
Using internet shelter directories from the mass.gov and National Coalition for the Homeless websites as my sampling frame, I collected data from ten family shelters throughout Massachusetts. I sought geographical variety and purposely selected a convenient sample that included urban and suburban shelters located in the western, central, and eastern regions of Massachusetts. After initially contacting each shelter to determine that at least one staff individual was interested in participating, I conducted interviews with each participant from May to July of 2011. Each interview lasted between 30 – 60 minutes, and each participant was interviewed once at the shelter in which she worked. Questions consisted of specific inquiries regarding the shelter and the participant (for example, the number of residents under the age of eighteen, the children’s duration of homelessness, and the participant’s position in the shelter). Other questions pertained to general issues that children encounter when living in a shelter such as:

What do you think are some of the challenges that homeless children face?

Check all that apply.
- Lack of transportation/access to community services
- Inadequate clothing
- Physical/medical concerns
- Lack of health insurance
- Developmental delays
- Emotional issues (internalizing behaviors)
- Behavioral issues (externalizing behaviors)
- Other: _________________________________________

Some questions focused on homeless children’s educational challenges, and others inquired about the programs and services that the shelters offer in an attempt to address educational outcomes such as:

Which services related to academic achievement does this shelter provide for its child residents?

Check all that apply.
- Before school care
- After school care
- School attendance support
- Mentoring
- Tutoring
- Transportation
- Provision of school supplies
- Provision of clothing
- Other: _________________________________________

Questions also addressed the participants’ opinions about the effectiveness of these programs, the obstacles the shelter faces in providing educational assistance, and possible improvements that could be made to these programs. Examples include:

- Which services provide the best educational services to child residents? What makes them so effective?
- What are some improvements that could be made to the services this shelter offers?

**FINDINGS**

**Demographics.** A total of ten individuals each employed at ten different shelters throughout Massachusetts initially consented to an interview. At the time of the interviews, however, additional staff at the shelters also elected to participate and provided supplementary information. As many as three shelter staff individuals were present at the time of each interview. Participants’ length of employment at their respective shelters ranged from two weeks to twenty-two years, and their positions of employment included case workers, case managers, family advocates, and directors, among others.

Each participant answered questions regarding the shelters themselves as well as some demographic information concerning the children presently in residence. Six of the ten shelters operated in urban environments, and two of these six were considered domestic violence shelters; generally, victims of domestic abuse flee to distant shelters in order to better ensure asylum from their abuser’s potential harm. The remaining four shelters operated in suburban areas. Participants indicated that their shelters housed families with children of all ages, ranging from newborns to eighteen-year-olds. Children in residence consisted of no more than twenty-one and no fewer than four children at any given time.

**Problems.** Participants indicated that the most significant everyday and academic challenges that confronted homeless children included issues relating to parenting; behavior, emotional well-being, and social adjustment; and transportation. Participants also described types of shelter services that complemented the schools’ efforts to improve the education of children in residence including after school care, school attendance support, and the provision of school supplies, among others.

**Parenting.** Perhaps the most pervasive issue and most damaging factor to the well-being of the children in residence, however, was the poor quality of their caregivers’ parenting. “We [shelter
With nine out of the ten participants expanding upon issues related to parenting at least once within the scope of the first four questions of the interview, it became obvious that poor parenting had clear implications for the children's well-being. At the time of the interviews, many parents were unable to establish routines or manage time, and their knowledge of proper nutrition was lacking. Parents often had not completed high school, thus making it difficult for them to assist their children with homework, particularly since many of the parents also experienced some level of a language barrier. Additionally, participants indicated that patterns of substance abuse and parents' own mental health issues related to depression, bipolar disorder, and anger impaired their ability to interact positively with their children.

It should be noted, however, that many of these issues result from parents' own stressors as well as the lack of quality parenting role models that these individuals had in their own lives as children. The “parents come from a horrific background, and that transfers to the children,” stated one participant. Poverty inhibits many of these adults who have often experienced trauma, and feel overwhelmed with trying to find jobs, meet welfare requirements, and simply survive. Many are single mothers, and some are adolescents themselves with more than one child in their care. Additionally, many parents feel they lack control in decision-making when in shelter, seeing as they and their children often are forced to adapt to new home and school environments. Such concerns place a tremendous amount of pressure on homeless parents.

Children's Challenges. The chief concern of many of the participants included the children's behavior, emotional well-being, and social adjustment. For the purposes of this study, behavioral issues are defined as externalizing behaviors such as acting out, aggression, and violence; and emotional issues, or internalizing behaviors, include depression, anxiety, a low sense of stability, and confusion or a heightened sense of the unknown. Social adjustment issues refer to the difficulties child residents encounter in acclimating to new living situations, which includes adjusting to shelter life and dealing with the stress around hiding their homelessness from peers.

<table>
<thead>
<tr>
<th>Participant Number</th>
<th>Location</th>
<th>Participant Position in Shelter</th>
<th>Years Employed at Shelter</th>
<th>Domestic Violence Residents</th>
<th>Number of Child Residents</th>
<th>Age Range of Child</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Urban</td>
<td>Case worker</td>
<td>5 months</td>
<td>No</td>
<td>12</td>
<td>1–13 yrs</td>
</tr>
<tr>
<td>2</td>
<td>Urban</td>
<td>Office manager &amp; Family life advocate</td>
<td>10 years</td>
<td>No</td>
<td>13</td>
<td>Newborn-18 years</td>
</tr>
<tr>
<td>3</td>
<td>Suburban</td>
<td>Director</td>
<td>22 years</td>
<td>No</td>
<td>12</td>
<td>6 months – 6 years</td>
</tr>
<tr>
<td>4</td>
<td>Urban</td>
<td>1. Housing coordinator</td>
<td>1. 4 wks</td>
<td>Yes</td>
<td>18</td>
<td>&lt;6 years-18 years</td>
</tr>
<tr>
<td>5</td>
<td>Urban</td>
<td>2. Family advocate</td>
<td>2. 2 wks</td>
<td>Yes</td>
<td>18</td>
<td>&lt;6 years-18 years</td>
</tr>
<tr>
<td>6</td>
<td>Urban</td>
<td>3. Stabilization worker</td>
<td>3. 10 yrs</td>
<td>Yes</td>
<td>4</td>
<td>1-7 years</td>
</tr>
<tr>
<td>7</td>
<td>Urban</td>
<td>Assistant director</td>
<td>2 years</td>
<td>No</td>
<td>21</td>
<td>3 months-12 years</td>
</tr>
<tr>
<td>8</td>
<td>Urban</td>
<td>Director</td>
<td>2 years as director</td>
<td>Yes</td>
<td>4</td>
<td>1-7 years</td>
</tr>
<tr>
<td>9</td>
<td>Suburban</td>
<td>Case manager</td>
<td>17 years</td>
<td>No</td>
<td>19</td>
<td>11 months-18 years</td>
</tr>
<tr>
<td>10</td>
<td>Suburban</td>
<td>1. Case manager</td>
<td>1. 19-20 yrs</td>
<td>No</td>
<td>8</td>
<td>1-16 years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2. Site manager</td>
<td>2. 5 yrs.</td>
<td>No</td>
<td>8</td>
<td>1-16 years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Case manager</td>
<td>1. 1 yr</td>
<td>No</td>
<td>8</td>
<td>1-16 years</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Program supervisor</td>
<td>2. 11.5 yrs</td>
<td>No</td>
<td>8</td>
<td>1.5-6 years</td>
</tr>
</tbody>
</table>
for example. Each of these factors played a significant role in the ability of child residents to function in both everyday life as well as in an educational setting.

Many of the younger children in pre-school and kindergarten exhibited high levels of resiliency and seemed to adjust more easily to shelter life, in part because of their assumed obliviousness to their homeless situation. However, participants indicated that the sense of loss among this age group was still present and not easily understood even if it was not as profoundly experienced as it was in comparison to some of the older children. The children in grades 6 – 12 were more likely than children in younger grades to experience anxiety, depression, and embarrassment or shame surrounding their homeless status. Adapting to shelter rules and adopting a new shelter lifestyle also proved difficult for adolescent residents. New curfews, lack of privacy from living in a single room with their entire family, the inability to allow peers to visit, as well as acclimating to living in close quarters with a group of strangers, all contributed to the anxiety and behavioral issues in many of the children.

**Functional Delays.** Participants from seven out of the ten shelters cited the presence of functional delays with both physiological and environmental origins. These delays included ADHD, Autism Spectrum disorders, and speech disorders, while educational delays often reflected factors related to the child’s environment. For example, absenteeism and being forced to frequently change schools often resulted in the child being held back a grade. Parents’ mental health, a history of autism and other childhood disorders, as well as a history of trauma in either parents’ or children’s lives often exacerbated these delays.

**Transportation.** Six participants described inadequate transportation as an educational challenge, and three of these participants listed the lack of transportation as one of the most significant educational challenges. Problems in securing transportation to and from the shelter resulted in difficulty accessing other aspects of the community, especially since many of the suburban communities where some of the shelters were located did not provide any public transportation. However, transportation between the shelters and schools was generally adequate, as long as the school was located in the same community as the shelter. Since being sheltered outside of their former communities impacts school attendance, the provision of adequate transportation becomes a key factor in accessing education. Although McKinney-Vento legislation mandates that children in shelters are to receive transportation to and from their school of choice, coordinating this service at times took multiple weeks, especially since some schools failed to offer buses or vans in these cases, forcing the children to rely on public transportation instead.

**Programs and services.** While problems arise in providing academic services to children in residence, the family shelters of this sample certainly demonstrated the means to implement some educational services. Ideally, the relationship between homeless shelters and school systems is a partnership in which the programs and services of each facility complement the other in providing adequate education for this disadvantaged population. In cases where the shelters and schools maintained a collaborative relationship, participants described a positive academic experience for the children in residence. One participant described the accomplishments of an eleven-year-old student who received an “Exceptional Student Award” while in shelter, in which this supportive shelter-school relationship existed.

The services provided with the most consistency included after school care, transportation, school attendance support, and the provision of school supplies. Six out of the ten participants remarked that, while the shelters themselves did not actually provide after school care, the schools the children attended as well as other organizations in the community usually administered this service. Each of these shelters often provided transportation to and from after school programs, a crucial aspect in measuring the effectiveness of accessing both after school care and transportation. Nine out of ten participants also expanded upon their efforts concerning school attendance support. When interacting with parents, participants stressed the importance of education in general, including school attendance. Participants also took efforts to ensure all families were awake and ready for school in the morning; some participants even indicated that they at times drove students to school if they missed the bus. Finally, nine out of ten participants indicated that the shelter possessed the resources to provide school supplies to their young residents by means of governmental grants and private donations.

**DISCUSSION**

Not surprisingly, participants were forthcoming in stating that the lack of sufficient funds limited the adequacy of many of these programs and services. Participants indicated that more staff or volunteers would allow the shelter to provide a greater number of services with increased consistency. Participants remarked that the shelters could provide certain programs, such as tutoring services and some recreational activities, only when staff from the shelter or school was available or when
volunteers were present. One participant described a tutoring program in which teachers from the local school volunteered their time for individualized homework help at the shelter. This program was only provided sporadically, however. The “kids are floundering,” she remarked, when they are unable to receive tutoring. This speaks to the influence that policy makers and volunteers have on resource allocation and service provision, both which ultimately determine the academic experiences of these children. Policy and volunteerism conducive to supporting effective programs are essential to these children's success in educational settings.

Because of its small sample size and local focus, the conclusions of this study are not necessarily generalizable to other areas. However, these findings may represent the situation of childhood homelessness in regards to access to and achievement in education as it exists currently in Massachusetts. The dedication of the participants in servicing this vulnerable population, however, cannot be overstated. All participants were forthcoming with information during the interviews and appeared genuinely concerned for their young residents’ well-being as well as the functioning of the shelter. “I see them [the sheltered women and children] as my sister or my family,” expressed one of the participants, the director of an urban domestic violence shelter. Their commitment to overcoming homeless children’s challenges gives hope for a future where no child has to suffer the injustice of an inferior education because of homelessness.

Works Cited


Through the Eyes of Sailors and Citizens: How Sailors on the USS Constitution Viewed the Greek Revolution

ELIZABETH GEORGE

Around noon on October 21, 1797, a crowd of men and women gathered at Hartt's shipyard in Boston, Massachusetts to attend the launching of the USS Constitution. The Americans who witnessed the launching of the Constitution on that cold, overcast, autumn day must have marveled at the sight of the newly completed 44-gun frigate. Joshua Humphreys, a Philadelphian shipbuilder, designed the Constitution longer and thinner than the typical frigate of the time in order to facilitate the ship's ability to sail with greater alacrity and precision through the ocean. Humphreys also ordered the ship's hull to consist predominantly of live oak from Georgia, to help increase the Constitution's durability. Crowds cheered with overpowering enthusiasm and pride as the ship slid into Boston Harbor. The launching of the USS Constitution was significant because it symbolized the United State's potential as a world power.1

In the fall of 1824, approximately twenty-seven years after the Constitution's first launching, the US Navy ordered her to join America's squadron in the Mediterranean Sea, under the command of Commodore John Rodgers. One of the key issues in the geo-politics of the Mediterranean in 1824 was the Greek War for Independence from the Ottoman Empire. Although the United States remained a neutral country, the Constitution traveled between Greece and Turkey from 1824 until 1828, in order to protect trade and serve as an unofficial diplomat in Greece and Turkey.2 Traditionally, historians, by examining policies such as the Monroe Doctrine, tend to view the United States in the nineteenth century as an isolationist nation that wished to remain removed from European affairs. The US Navy's involvement in international revolutions such as the Greek War of Independence, however, indicates that the United States did engage in the geo-politics of the 1800s. Furthermore, because of their direct involvement in the Mediterranean and their observations of Greeks and Turks, the officers and sailors aboard the USS Constitution expressed opinions that both reflected and challenged the prevailing American idealization of Greeks and condemnation of Turks.

Historiography: Explaining how American ideologies shaped foreign policies is part of an ongoing historical debate. Many historians turn to basic tenets in American ideology in the late eighteenth century and nineteenth century in order to explain America's involvement, or lack thereof, in foreign revolutions. While some historians, such as Richard Brookhiser and David Brion Davis attempt to distinguish America's idealist and realist ideologies

Elizabeth George is a senior majoring in History. This research was conducted during the summer of 2011 as an Adrian Tinsley Program Summer Grant. Dr. Joshua Greenberg and Dr. Brian Payne mentored and guided Elizabeth throughout her research. This project was presented at the 2011 Undergraduate Summer Research Symposium at Bridgewater State University, as well as the National Conference on Undergraduate Research (NCUR) in Ogden, UT in March 2012.
that imitated Greek architecture. American towns after Greek cities, and constructed buildings essays in support of Greece and liberty, named newly formed help raise money and supplies for the Greeks, wrote poems and with Greece's struggle for liberty and began to take action to recently fought their own war for independence, sympathized interest in the Greek Revolution. Many Americans, having policies, Americans from all over the country expressed Ironically, as the United States formulated its isolationist policies, the Ottoman Empire began to deteriorate toward the beginning of the nineteenth century, the Ottoman Empire began to deteriorate and collapse from within. Sensing the Ottoman Empire's vulnerable state, the Greeks forged a government and army to fight for their independence.

American diplomats clearly saw the use of naval vessels as a conduit through which to conduct quiet and informal diplomacy. Yet, historians have largely failed to see this side of that diplomacy. By examining the USS Constitution's Mediterranean cruise from 1824 until 1828 and their involvement in the Greek War of Independence, it is apparent that the United States did not strictly desire or practice isolationist policies. Although the United States remained neutral throughout the Greek War of Independence, the U.S. naval squadron did attempt to conduct treaty negotiations with the Ottoman Empire in order to maintain and protect American Mediterranean trade interest. At the same time the squadron helped facilitate America's humanitarian effort to provide relief to the suffering Greek citizens. The mission of the USS Constitution and the US naval squadron, and the activities of the men aboard those vessels, challenges the prevailing views of American neutrality and isolationist policies of the 1820s.

**Background on the United State's Involvement in the Greek Revolution:** The Greek War of Independence began in 1821. For over 400 years the Ottoman Empire had occupied Greece, yet even under the Turkish yoke, the Greeks maintained their distinct national identity. Toward the beginning of the nineteenth century, the Ottoman Empire began to deteriorate and collapse from within. Sensing the Ottoman Empire's vulnerable state, the Greeks forged a government and army to fight for their independence.

Meanwhile, President James Monroe and Secretary of State John Quincy Adams began drafting the Monroe Doctrine, which asserted America's decision not to interfere with the internal affairs of Europe and preexisting European colonies. Ironically, as the United States formulated its isolationist policies, Americans from all over the country expressed interest in the Greek Revolution. Many Americans, having recently fought their own war for independence, sympathized with Greece's struggle for liberty and began to take action to support the Greeks. Americans formed benevolent societies to help raise money and supplies for the Greeks, wrote poems and essays in support of Greece and liberty, named newly formed American towns after Greek cities, and constructed buildings that imitated Greek architecture.

America's interest in the Greek cause, however, transcended the notion that Americans wished to support the Greeks simply because they wanted to promote democratic governments and self-determination. After all, the Americans had not supported, and even criticized, the Serbian uprising against the Turks, which lasted from 1807-1817. Cultural idealization proved to be as essential as political ideologies in Americans' views of the two different uprisings against the Turks. Philhellenism had deep roots in American intellectual culture. Americans revered ancient Greek philosophy, art, literature, and democratic ideas. Many people who lived in America believed that the people of modern-day Greece were direct descendents of the ancient Hellenes and deserved to free themselves from the “Turkish barbarians” and Muslim rule. American newspapers across the country published accounts of Turkish atrocities committed against the Greek population and tended to ignore Greek crimes committed against the Turks. Editors of the Franklin Gazette, a Philadelphia newspaper, believed it “impossible for the sincere republican or the true philanthropist…to avoid sympathizing with those gallant sires, who are now devoting life and property to the redemption of their liberty and fame.”

Prominent Americans such as President Thomas Jefferson, Harvard University President Edward Everett, Henry Clay and Daniel Webster urged Americans to aid Greece. In late January 1824, Daniel Webster addressed Congress in order to advocate for the United States to recognize the Greek defector government. Webster concluded his speech by saying:

> I cannot say, sir, that they [the Greeks] will succeed: that rests with Heaven. But for myself sir, if I should tomorrow hear that they have failed – that their last phalanx had sunk beneath the Turkish scimitar, that the flames of their last city had sunk into ashes, and that naught remained but the wide melancholy waste where Greece once was, I should still reflect, with the most heartfelt satisfaction, that I have asked you in the name of seven millions of freemen, that you would give them at least the cheering of one friendly voice.

Many American politicians and civilians agreed with Webster that it was America's moral duty to support the Greeks' fight for freedom; however, the American government never officially supported the Greeks.

Despite widespread American support for the Greeks, the American government remained neutral and refused to send an ambassador to Greece or Turkey. American merchants conducted a significant amount of trade with the Ottoman Empire and many government officials, such as John Quincy Adams, feared that any involvement in the Greek War of
Independence would disrupt U.S. trade and threaten the economy. Also, the United States did not want to involve itself in European affairs. As the Ottoman Empire broke apart, a power vacuum developed in the Balkans. The major European countries hoped to exert their influence over Greece if it successfully gained independence. If the United States openly supported Greece then they would be in danger of upsetting powerful European countries.9

The American government recognized that the outcome of the Greek War of Independence would affect the balance of power in Europe as well as affect trade in the Mediterranean. Therefore, President Monroe sent a naval squadron, consisting of major warships, to Greece in 1822 in order to protect American commerce. The administration also hoped that the ships would serve as an unofficial source of information of the affairs in Europe and the Greek Revolution without upsetting America’s commitment to remain neutral. Among the ships in the U.S. naval squadron that traveled to the Mediterranean in the 1820s was the USS Constitution.10 The day-to-day operations and observations of the men aboard the Constitution provided them with direct contact with Greeks and Turks. This direct experience forced them to reevaluate both the official isolationist policies of the United States government and the mainstream idealization of the Greeks and condemnation of the Turks.

The USS Constitution’s Involvement in the Greek Revolution:

On July 2, 1824 a Turkish fleet arrived at the island of Psara, located in the northwest Aegean. The Turkish soldiers disembarked from their ships onto the island and commenced a bloody massacre of all of the Greeks in Psara. Among the inhabitants of the island was a six-year-old boy named George Sirian. As the Turkish soldiers advanced further into the island, Sirian’s mother searched for a way to save her youngest son. She decided to put George on a small boat and send him out into the sea in hopes that a neutral ship would discover him and take him under their protection. As Sirian set off into the sea, he witnessed from his boat a group of Turkish soldiers slaughter his mother.11

George Sirian successfully escaped Psara, but what became of him immediately following the attack remains a mystery. The first official records of Sirian appear in 1827 when he sought protection and work on board the USS Constitution, at the age of nine. Captain Daniel Patterson wanted to help Sirian, but did not want to break the United State’s neutral position in the Greek War of Independence by providing refuge to an orphaned Greek boy. Patterson overcame this dilemma by allowing Sirian to remain on the Constitution only if he enlisted in the United States Navy. Sirian agreed to these terms and served as a Boy on the ship.12

The story of George Sirian demonstrates some of the obstacles the USS Constitution encountered in the Mediterranean while trying to uphold US foreign policy. Although the United States maintained a neutral stance in the Greek Revolution, the crew of the USS Constitution often walked a fine line between neutrality and direct involvement in the conflict. Members of the 1820s naval squadron in the Mediterranean found themselves torn in their desire to provide humanitarian relief to the struggling Greeks and their aspirations of securing US trade with the Ottoman Empire.

One of the USS Constitution’s duties while in the Mediterranean was to protect private American vessels abroad. Many of these vessels consisted of ships carrying provisions for the suffering Greek people. William Fleming, a Marine aboard the USS Constitution, wrote numerous times in his personal journal about instances in which the ship protected American vessels containing provisions for the Greek citizens.

In one entry Fleming mentioned that Dr. Samuel Gridley Howe, an American doctor and philanthropist who traveled to Greece in order to aid the Greeks in their revolution, entreated the Constitution on May 31, 1827, to help the ship Chancellor from New York. Fleming wrote, “Capt. Patterson received a letter from Dr. Howe (at Napoli) stating that our presence would be necessary there, as there was considerable contentions about the provisions, which the ship Chancellor brought at from New York. Accordingly we got underway immediately (having first sent the Chancellor to join the brig Fortune.)” The Constitution then traveled to protect the ship Chancellor and oversee the distribution of the provisions. These accounts of the USS Constitution protecting the American private ships, which brought humanitarian relief to the Greek people, help demonstrate how the Constitution indirectly participated in the American efforts to provide help to the suffering Greek people.

Another instance, which demonstrates the USS Constitution’s interest in participating in America’s humanitarian effort to help the Greeks, occurred in July 1826, off the coast of Salamis. From the shore, a few Greek men signaled to the Constitution and Captain Patterson ushered them on board. They entreated the captain for provisions for their starving families. Captain Patterson understood that the US Navy was forbidden under the terms of neutrality to directly aid the Greeks or the Turks, yet he found a way around this restriction. He agreed to give a certain sum of goods to the Greeks if they in turn gave him an ancient Greek statue to take home to the United States. One of the sailors noted, “the captain, regarding the purchase as an
The US Navy wished to make their presence as much as possible as they are new about establishing a Treaty, important that our squadron should be shown among the Turks on the waters. In a letter to his mother, Amasa Paine, Midshipman well the larger implications of their presence in the disputed waters. In a letter to his mother, Amasa Paine, Midshipman on the Constitution, wrote “our government I believe thinks it important that our squadron should be shown among the Turks as much as possible as they are new about establishing a Treaty with them.” The US Navy wished to make their presence known with the Ottoman Empire in hopes of maintaining their trade. The US naval squadron did not passively sail through the Mediterranean.

In the examples of George Sirian, the ship’s participation in the distribution of provisions to the Greeks, and the purchase of the ancient statue, it is clear that the USS Constitution remained proactive in the Mediterranean and did not simply just observe the events in the Mediterranean unfolding. The USS Constitution, despite the United States’ neutral stance in the Greek War of Independence, participated in America’s humanitarian effort to help the Greeks. At the same time, the US Navy, in aiding the Greeks, did not lose sight of their desire to augment and strengthen American Mediterranean trade, which required them to maintain friendly relations with the formidable Turkish navy.

**The Sailors’ Opinions of the Greek Revolution:**

On the Fourth of July, 1826, Americans all over the United States prepared for festivities in honor of the anniversary of their country’s independence. Almost 5,000 miles away, situated between the island of Tenedos and mainland Turkey, sailors on board the USS Constitution also prepared to celebrate their nation’s birthday. That morning, Captain Daniel Patterson sent a small boat and a few sailors to Tenedos to receive provisions for their ship, while the rest of the crew performed their daily duties. At 11:20 am, some members of the ship noticed a few objects appear in the distance. Sailors and officers gathered on the deck and strained their eyes to try to decipher what ships approached them.

Within minutes, the US sailors recognized that a Turkish fleet, comprised of sloops of war, frigates and schooners, covered the horizon. The Turkish fleet, which returned from the Dardanelles where they had just prevailed in a naval battle with the Greeks, sailed directly towards the US squadron. A Midshipman on board the Constitution announced that the USS North Carolina, stationed next to them, had just made orders to beat for quarters. The Midshipmen ordered “to quarters, to quarters, to quarters,” the drums echoed from all ends of the Constitution, and the crew proceeded without hesitation to their proper station and prepared for battle.

Commodore Rodgers on the North Carolina decided to proceed with their Fourth of July plans, despite the advancement of the Turkish fleet. At twelve o’clock the North Carolina fired a twenty-one-gun salute. The Turks assumed the U.S. squadron fired the salute in their honor, and then returned the courtesy. Over the course of the next few days the Americans and Turks exchanged friendly gestures with each other. On July 7, the US schooner Porpoise received the Capedan Pascha on board their ship and even hoisted the Turkish flag on their fore mast. All of the sailors included this event in their personal journals, but refrained from writing extensively on the Capedan Pascha.

It is difficult to ascertain whether the American sailors on the USS Constitution favored either the Turks or the Greeks, because they abstain from directly stating their opinions of the war. By comparing their descriptions of the Turkish and Greek officers that the American sailors encountered, however, definite biases can be recognized. William Fleming, a Marine on the USS Constitution, mentioned the visits of various Turkish and Greek officers in his personal journal. His writings provide valuable insight into his biases about the Turks and Greeks.

In July 1826, the US squadron and the Turkish fleet interacted frequently and pursued various meetings and formalities with each other. Commodore Rodgers met several times with the Capedan Pascha in hopes of finalizing a trade treaty with the Ottoman Empire. Marine William Fleming mentioned briefly the encounters with the Turkish fleet, but refrained from writing extensively about the Capedan Pascha and the details of his visit. On July 14, 1826, Fleming wrote his most detailed description of the Capedan Pasha when describing Commodore Rodger’s visit with the Turkish commander. Fleming wrote, “the commodore and his company were received with every mark of distinction on board, and on leaving the Turkish
In describing Colocotronis, Fleming wrote:

Constitution

Colocotronis’ visit aboard the USS campaigns against the Turks. Fleming elaborated on General in their War of Independence, and led many successful Colocotronis. Colocotronis was the backbone for the Greeks in their War of Independence, won widespread fame after inflicting significant damage on the Turkish Fleet in retaliation for the Turkish massacre of the Greek island of Chios. Fleming praised Colocotronis in his description of the admiral’s visit. He wrote:

Admiral Canaris accompanied by some other Greek officers visited our ship. He is a man of about 35 years of age of small stature, but well made with dark penetrating eyes, and of a very mild, modest department. He’s one of the bravest men that the Greeks possess, and his gallant exploits have endured his name dear to his countrymen.17

Fleming’s description of Canaris was not an anomaly in his writings about the Greeks. He expressed the same amount of enthusiasm when writing about General Theodoros Colocotronis. Colocotronis was the backbone for the Greeks in their War of Independence, and led many successful campaigns against the Turks. Fleming elaborated on General Colocotronis’ visit aboard the USS Constitution on June 1, 1827. In describing Colocotronis, Fleming wrote:

While laying here, we were visited by the celebrated Greek General Colocotronis. He is almost 50 years of age, of great stature, with large features and of a determined look. He is altogether a very majestic looking man, and a great warrior. The Greek soldiers look upon him at their main support in their struggle for liberty. His very appearance animates them and seldom he leads them into action without being victorious.18

In both of his writings of Admiral Constantine Canaris and General Theodoros Colocotronis, Fleming portrayed them as valiant heroes of the Greek Revolution. Admiral Canaris and General Colocotronis were described in the same revered way that Americans described George Washington in his participation in the American Revolution. Although Fleming never directly states his partiality to the Greeks, his favorable descriptions of the Greeks in comparison with his matter-of-fact description of the Capedan Pascha exposes a blatant bias in favor of the Greek officers.

Edward Clearwater, Midshipman on the USS Constitution, focused his entries on the everyday happenings on board the ship, the weather and the location of the ship. He rarely strayed from his objective writing style and seldom elaborated on any event. Additionally, Clearwater refrained from including extended descriptions of what he witnessed outside of the USS Constitution. On the night of May 14, 1827, the USS Constitution crew observed a battle between the Greek and the Turkish armies. Following this battle, a slight change occurs in Clearwater’s writing style.

Clearwater mentions the battle in several preceeding entries. The numerous battle references signify the significant impression it left upon Clearwater. Additionally, after observing the scuffle between the Greeks and Turks, Clearwater then referred to the Greeks as the “poor Greeks” multiple times. For example, when describing the American private ships that arrived to bring provisions to the Greek people on May 18, 1827, Clearwater writes, “The Smeriea Brig Forline Captain Harris arrived 56 days from Philadelphia with provisions for the poor Greeks.”19 Again on May 24, 1827, Clearwater notes, “At 5 AM the American Ship Chancellor arrived from New York with provisions to the poor Greeks.”20 Describing the Greeks as the “poor Greeks” may not appear to be noteworthy at a first glance. By taking into account Clearwater’s plain and objective writing style, however, the change in his writing demonstrates the sympathy he felt for the Greek people and his desire to provide them with relief.21

As Americans abroad, the sailors on the USS Constitution reflected the opinions of Americans at home and their desire to support the Greek people in their struggle for freedom from an oppressive rule. As sailors on a neutral United States naval ship, Marine William Fleming and Midshipmen Edward Clearwater never expressed support for either the Greeks or the Turks. By analyzing and comparing their writing styles, however, Fleming and Clearwater’s admiration and sympathy for the Greek Cause becomes apparent. Yet, unlike Americans at home, those aboard the USS Constitution expressed their opinions of the Greeks and Turks after direct observation. This level of observation sometimes challenged the idealization of the Greeks voiced by most the American public.

The Sailors’ Opinions of the Greek and Turkish Cultures: When visiting the island of Milos in Greece, George Jones, a Protestant minister and a scholar on board the USS Constitution wrote in great depth about his visit to a Greek Orthodox Good Friday service. Although Jones was a Christian, the Greek Orthodox Church must have seemed very foreign to him. Orthodox Christian churches and chapels are ubiquitous in Greece. Some of the chapels are simple and no more than
twelve feet long, while other larger churches are decorated extensively with paintings, domes and riches. A tall wall with icons of Christ, Mary and Orthodox saints divide the altar from the narthex of the church. Scenes from the Bible and from the lives of saints cover the walls and ceilings of the church and numerous candles are kept lit at all times of the day. The churches do not possess pews, and the church segregates the women on the left side and the men on the right side. Priests and deacons with long beards wear long service robes of various colors, decorated with elaborate embroidery. Orthodox Christian services are mainly chanted and can last up to six hours.22

When reflecting on his visit to the Good Friday Service, Jones concluded “there is no people, not even the Roman Catholics, more superstitious than the Greeks. I watched them to-day, with great interest: they would have been a fine subject for a painter.”23 As a Protestant minister who values simplicity when praising God, Jones must have been shocked at the florid and convoluted service. By describing the Greek Orthodox service and traditions in great detail, Jones illustrated the great contrast between Orthodox and Protestant Christian churches.

Ironically, one of the prominent rallying points for Americans at home to support the Greek cause was their common Christian faith. In a poem written to rally the Greek cause, the author, a man from Berwick, Pennsylvania, wrote:

Sleeps then, there, one Christian sword?  
Sleeps! Though Greece expiring calls?  
Rouse it ‘gainst the Moslem horde,  
Rouse it, ere the red-cross falls.24

Many Americans viewed the Greek War of Independence as a religious war between Christianity and Islam. Marine William Fleming reflected this American view in one of his journal entries, after he discovered an American Marine abandoned his ship and became a Turk to fight for the Ottomans. Fleming writes that the marine “renounced his God and his Country by turning a Turk.”25 Americans often supported the Greeks for their Christian faith, but failed to realize that the Greek people’s Orthodox faith differed sharply from Protestant Christianity.

Aside from their religious views, many Americans viewed the Turkish people very negatively and often referred to them as barbarians. The Americans who traveled abroad, however, and interacted with the Turks express a more favorable opinion of them. As a teacher on the Constitution, George Jones enjoyed many opportunities to leave the ship and discover the Mediterranean cultures. Jones spent a considerable amount of time with the Turkish people and concluded, “the Turk is not the surely, brutal animal, we imagine him; they are taciturn, but polite; and, like all people, indeed, accessible when one approaches them in their own fashion. A good humored smile, with a spice of dignity in it, and a salutation, a little after their own manner, never fails to make them kind and affable in return. I chat as well as I can; praise their goods, when they are fine and have never been rudely treated yet.”26 This description of the Turks illustrates how Americans stereotype the Turks as “brutal animals,” but then negates that stereotype.

Through traveling and receiving a first-hand account of Greece and Turkey, Americans who traveled abroad expressed a more mature understanding of the Greek and Turkish people. George Jones realized that the Greeks did not possess the same Christian faith as the majority of Americans and also that the Turkish people maintained virtuous qualities. Jones’ journal expresses his realization that the cultures of Greece and Turkey did not reflect a clash between good versus evil. Each culture possessed its advantages and setbacks.

**Conclusion:**

By examining the USS Constitution’s Mediterranean involvement in the Greek War of Independence, the sailors’ opinions of the war, as well as the cultures of Greece and Turkey, it is apparent that the United States did not strictly desire or practice isolationist policies. Americans expressed interest in foreign affairs and foreign cultures. Because of their direct participation in the Mediterranean and their encounters with the Greeks and Turks, the officers and sailors aboard the USS Constitution possessed opinions that both reflected and challenged the prevailing American stereotypes of the Greeks and Turks. Although the United States remained neutral throughout the war, the US naval squadron did attempt to conduct treaty negotiations with the Ottoman Empire in order to maintain and protect American trade interest. At the same time the squadron helped facilitate America’s humanitarian effort to provide relief to the suffering Greek citizens. The mission of the USS Constitution and the US naval squadron, and the activities of the men aboard those vessels, challenge the prevailing views of American neutrality and isolationist policies of the 1820s.

**Endnotes**


4 Ibid., 57-60.


12 Ibid.


17 Ibid.

18 Ibid.


20 Ibid.

21 Ibid.


23 Ibid., 235.


---

**Bibliography**


Clearwater, Edward. CONSTITUTION’s 1824-1828 Mediterranean Voyage, USS Constitution Museum, 2111.1.


Raizis, Byron. “American Philhellenic Poetry, 1821-1830.”

Sexual Education and Teens:
A Study of the Effectiveness of Greater Lowell Area Public High Schools

Victoria Harkins

In 2008, the teen birth rate for Lowell, Massachusetts was 142.3% higher than the teen birth rate for all of Massachusetts. The State of Massachusetts does not mandate sexual education or education about sexually transmitted disease (STD) and human immunodeficiency virus/acquired immunodeficiency virus (HIV/AIDS), but instead provides curriculum recommendations. This study examines the health and sexual education curricula from nine public high schools in Greater Lowell, comparing their content to the recommendations of the Massachusetts Comprehensive Health Curriculum Framework. Data were collected using two methods: a survey of health educators, and a content analysis of 9th-12th grade health curricula. The results show that 78% of the reviewed curricula discuss abstinence and 100% discuss STDs and HIV, yet 67% of educators surveyed report that abstinence and contraceptives receive equal emphasis in their respective school’s sexual education program. One-hundred percent of the curricula discussed pregnancy prevention, though only 56% discussed consequences of teen parenting. Finally, only 62% of educators reported that their respective school’s health curriculum meets students’ needs. These findings foster greater awareness of the current status of health and sexual education curricula in Greater Lowell, and offer insight into the growing issues that these communities face with teen pregnancy, STD and STI rates, and the overall sexual health of teens.

Introduction

“Teen Mom” and “16 and Pregnant” are popular MTV reality shows in which the lives of pregnant teens and new teenage mothers are filmed. These shows are representative of the media’s depiction of teenage sexuality. According to L’Engle, Brown and Kenneavy (2006), “Media users are more likely to adopt behaviors depicted by characters who are perceived as attractive and realistic, and who are not punished but rewarded for their behavior” (p. 191). The reality shows reward teen moms for their pregnancies by making them television stars, and therefore teen viewers may perceive the mothers on television as role models. According to the Kaiser Family Foundation, Hoff, Greene, and Davis (2003), more than half of young people admit to having learned about sexual health and relationships from media sources such as television and movies. They also state that many females admit to using magazines as sources of sexual health and relationship information. However, television, movies and magazines often do not depict sexual health information accurately or in an age-appropriate manner. Because teens are
being misinformed by the media, the need for accurate sexual health information in appropriate settings is urgent.

According to Melby (2010), sexual education for teens is declining, with only 66 percent of males and 70 percent of females receiving formal education about birth control. Schools need to counteract the negative influence of the media by providing accurate and appropriate information on sexuality, because, as explained by Hampton, Watters, Jeffrey, and Smith (2005), students prefer to learn information about pregnancy-prevention and STI-prevention in school rather than from friends, parents, or clinics. Adolescents need accurate information so that they will make healthy sexual decisions; they should not have to risk being uninformed about sexual health by the media.

This research study focused on the Massachusetts Comprehensive Health Curriculum Framework for public high schools located in the Greater Lowell area. The effectiveness of each high school curriculum was examined as well as whether sexual education components of the Massachusetts Comprehensive Health Curriculum Framework standards were being met. The objective of this study was to learn how well Greater Lowell area public high school students were being informed about topics relating to sexual education. Research findings indicate that the Greater Lowell area high schools need to reevaluate and improve the reproductive/sexuality sections of their health curricula. These changes can impact the Greater Lowell area in a positive way by engaging teachers in working to provide more effective sexual education programs to the high school students and potentially lowering the teen birth rate in the future.

**Literature Review**

The United States records the highest teen pregnancy rate of all industrialized nations. About 20% of all sexually active girls and women ages 15-19 become pregnant annually (Chandra et al., 2008). According to Abma, Martinez, Mosher, and Dawson (2002), one-third of teens have not been formally taught about birth control, and, according to Kaiser Family Foundation et al. (2003), three-fourths of adolescents express a need for more information regarding sexual health. Most youth desire a stronger understanding of sexual health, so sexual education classes must acknowledge this.

**Methods of Sexual Education**

There are several different methods of teaching sexual education, but the two most common are comprehensive sexual education and abstinence-only sexual education. Comprehensive sexual education teaches the use of contraception for prevention of STDs and pregnancy as well as promotes abstinence, while abstinence-only sexual education censors information about contraception and focuses on teaching teenagers to abstain from sex (Alford, 2001).

In the United States, 27 states require abstinence to be stressed, while 18 states require information on contraception to be provided (Guttmacher Institute, 2011). Massachusetts does not require any sexual education, STD or HIV/AIDS education. When sexual education is taught in the public high schools, whether through abstinence-only or comprehensive sexual education, Massachusetts does not require the teachings to be medically accurate (Guttmacher Institute, 2011). Even though the United States as a whole places more emphasis on abstinence when teaching sexual education, “no abstinence-only-until-marriage program has been shown to help teens delay the initiation of sex or to protect themselves when they do initiate sex” (McKeon, 2006, p. 1). Abstinence-only sexual education programs also have been found to contain insufficient and inaccurate information about sexual health (Weiss, 2007). By teaching students incorrect information, the students are put at risk for unhealthy sexual behavior. According to Zanis (2005), students who are sexually active will continue to be sexually active even after taught to abstain. Furthermore, teaching abstinence to students who are already sexually active does not teach the adolescents how to properly protect their sexual health. Trenholm, et al. (2007), explain that students who participate in abstinence-only sexual education programs are no more likely than students who do not participate in any type of sexual education to abstain from sexual intercourse; the students in abstinence-only programs are just as likely to engage in unprotected sex, contract an STD, and become pregnant. According to The Foundation for AIDS Research (2007), abstinence-only-until-marriage programs “fail to address the fact that… marriage and faithfulness do not necessarily protect women and girls from HIV” (p. 2). While abstinence-only programs teach the health benefits of abstaining from sex, they cannot guarantee that students will abstain. Students in abstinence-only programs are not taught how to protect themselves and their personal health when they do ultimately decide to have sex.

In contrast, according to Alford (2001), comprehensive sexual education teaches that sexuality is a healthy part of life; the method includes information on abstinence, as well as information to prevent pregnancy, STDs, and HIV/AIDS. Comprehensive sexual education promotes adult sexual health (Sexuality Information and Education Council of the United States, 2004) and the adaptation and maintenance of healthy behaviors (American Cancer Society, 2007); it encourages sexual delay for those who are not sexually active, and promotes condom use for those who are (Massachusetts Department of Elementary and Secondary Education, 2007). According to
The Foundation for AIDS Research (2007), “the scientific evidence to date suggests that investing in comprehensive sexuality education that includes support for abstinence but also provides risk-reduction information would be a more effective HIV-prevention strategy for young people” (p. 4). Students are better informed through comprehensive sexual education, and are thereby more likely to become sexually healthy adults (Massachusetts Department of Elementary and Secondary Education, 2007).

**First Sexual Experiences Set the Stage for Subsequent Experiences**
The median age for first intercourse is 16.5; however, 9% of all sexually active adolescents had their first sexual intercourse at 13 years old or younger (Kaiser Family Foundation et al., 2003). According to Spriggs and Halpern (2008), the earlier an adolescent’s sexual debut, the more likely contraception use will be lower, and pregnancy and STD infection rates will be higher. In addition, according to Kaiser Family Foundation et al. (2003), two-thirds of adolescents believe that delaying sex is “a nice idea, but nobody does” (p. 8). Adolescents who are sexually active are more likely than those who are not sexually active to report feeling pressured by their peers to have sex (Kaiser Family Foundation et al., 2003). Young people are misinformed about condoms and birth control; this is evident because one in six adolescents believe sex without a condom sometimes, “is not a big deal” (Kaiser Family Foundation et al., 2003, p. 4).

Female adolescents face particular adversity when becoming sexually active. Not only are they at risk of STDs and HIV/AIDS, but they also are at risk of becoming pregnant. According to the Kaiser Family Foundation et al. (2003), the younger the female is when she first has sex, “the greater the average age difference is likely to be between her and her partner” as well as “the greater the likelihood the experience was unwanted and/or non-voluntary” (p. 18). Females who have early sexual debuts are at a higher risk of pregnancy and early childbearing and they have a lower likelihood of postsecondary education (Spriggs and Halpern, 2008). They are also more likely than males to be subjected to more negative labeling by their peers.

**Risks of Unprotected Sexual Activities**
Students may be avoiding using condoms because they do not know how and/or do not understand the risks of unprotected sexual activity. Less than half of students are taught in school how to use a condom (Massachusetts Department of Elementary and Secondary Education, 2007). This may be because “no highly effective sex education program is eligible for federal funding because mandates prohibit educating youth about the benefits of condoms and contraception” (McKeon, 2006, p. 1). In other words, because schools are not given funding from the federal government to teach comprehensive sexual education, they more often choose an abstinence-only program that they will receive funding for.

The use of condoms by adolescents is important because four million adolescents in the United States contract an STD every year, and half of all new HIV infections are diagnosed in young people under the age of 25 (Kaiser Family Foundation et al., 2003). At the same time, the Centers for Disease Control and Prevention (2009) reports that the teaching of HIV/AIDS has decreased by almost 5% since 1997. The Kaiser Family Foundation et al. (2003) found that one-third of sexually active adolescents have never been tested for STDs because they are unsure what the test involves, or because they do not know where they can get tested. Teaching students the risk of contracting STDs and HIV/AIDS is important, as well as discussing local places where they can be tested.

**Greater Lowell, Massachusetts**
In 2008, the teen birth rate for Lowell, Massachusetts was 142.3 percent higher than the Massachusetts teen birth rate (FACTS: Lowell, 2010). The Greater Lowell Community Health Needs Assessment found that the “increase in the teen birth rate, after years of decline, signals that teens are not receiving adequate sex education and reproductive health services” (Lee, Ackerson, Flodin, & Slatin, 2010, p. 41). It is important for high school students to be provided updated and accurate sexual education information so that before engaging in sexual intercourse, teens will know how to properly protect themselves.

**Methodology**
This research analysis was completed with a mixed-methods design using two types of data. The first set of data is a content analysis of the 9th-12th grade health curricula from the public high schools in Greater Lowell: Billerica Memorial High School, Chelmsford High School, Dracut Senior High School, Greater Lowell Technical High School, Groton-Dunstable Regional High School, Lowell High School, Tewksbury High School, Tyngsboro High School, and Westford Academy. The second set of data was collected through a survey administered to the health educators of the public high schools in the study.

**Setting**
Lowell, Massachusetts has the 11th highest teen birth rate in Massachusetts: 48.7 births per 1,000 teenage girls and women. The state does not require sexual education nor for it to be medically accurate, but it does have curriculum standards within the Massachusetts Department of Elementary and Secondary Education. The 2010-2011 student enrollment at Lowell High School was 3,403. The student body was
approximately 37% White, 30% Asian, 24% Hispanic, and 9% Black. The four-year graduation rate was 69.8%. In 2010, the average expenditure per pupil in Lowell was $12,899; the Massachusetts state average was $13,055 per pupil.

**Sample**

The high schools included in this study are Billerica Memorial High School, Chelmsford High School, Dracut Senior High School, Greater Lowell Technical High School, Groton-Dunstable Regional High School, Innovation Academy Charter School, Lowell High School, Tewksbury High School, Tyngsboro High School, and Westford Academy. All public schools in the Greater Lowell area were contacted to participate in this research study. Innovation Academy Charter School was the only school that did not participate. Billerica Memorial High School, Dracut Senior High School, and Greater Lowell Technical High School each had four teachers participate in the survey; Tyngsboro High School and Westford Academy each had three teachers participate.

**Research Design**

Principals at each school were mailed a letter and then received a follow-up phone call and/or email. The principals made referrals to educators within the school’s respective health departments, and a meeting was set up with each of those health educators to discuss the sexual health curriculum. The curricula requested were for courses required for graduation, as well as other health electives. Courses required for graduation are mandatory courses the student must pass in order to graduate, while elective courses are those which the student may choose to take; these courses are not required and are not taken by all students. Other classroom information, such as worksheets and PowerPoint presentations, were also provided by the health educators and analyzed for this study.

The first data collected in this study came from a content analysis of the 9th-12th grade health curricula from the public high schools in Greater Lowell. Out of the nine schools, four had their health curriculum posted online: Chelmsford High School, Groton-Dunstable Regional High School, Tewksbury High School, and Westford Academy. The remaining five schools’ curricula were obtained through email or by meeting with the school’s health educator. Meetings were also held with health educators from four schools: Billerica Memorial High School, Dracut Senior High School, Greater Lowell Technical High School, and Tyngsboro High School. Upon receiving each school/district’s health curriculum, a comparison of each was undertaken with the Reproduction/Sexuality Strand in the Massachusetts Comprehensive Health Curriculum Framework.

The curricula were analyzed by using a checklist of topics recommended for sexual education within the Massachusetts Comprehensive Health Curriculum Framework. This checklist was used to compare each school’s curriculum to the Massachusetts Comprehensive Health Curriculum Framework. Each school was represented by one column. An X in the column indicates that the school discussed that topic in their curriculum, while an O indicates that the topic was not found or was not directly discussed in the curriculum. Each curriculum was analyzed twice to make sure all topics were found. After comparing the schools to the Massachusetts Comprehensive Health Curriculum Framework, the schools were then compared to each other through graphs. This was done by utilizing the checklist and totaling the number of schools that discussed each topic for graduation-required courses (those with an X in their column). Each graph was broken up into categories based on the topic discussed. Then another graph was made that included schools that discussed each topic in both graduation-required courses and elective courses. The graphs were then overlapped to show the different topics discussed between schools that offered only graduation-required courses and schools that offered both graduation-required courses and elective courses. Both totals were then formed into a percentage (number of curricula that included topic divided by total number of curricula) and are illustrated in Tables A-C.

The second data set in this research was collected through the survey of health educators in the Greater Lowell public schools. During meetings with each health educator, the names and emails of the other educators within their school’s health department were requested and obtained. Each educator was then sent an email with the link to the survey. The survey was set up online through Survey Monkey (an online survey service). The survey included opinion questions in which respondents were asked whether or not they believe that their school/district’s health curriculum meets state standards and how they feel their school’s curriculum meets the needs of students. Other questions asked how well specific topics are discussed, and what resources are used for sexual education. The survey was administered and collected during the final weeks of May and throughout the month of June, while schools were still in session. The schools that participated were Billerica Memorial High School, Dracut Senior High School, Tyngsboro High School, Greater Lowell Technical High School, and Westford Academy. Fourteen of the eighteen educators contacted participated in the survey, for a 78% response rate.

Lastly, in addition to the content analysis of the curricula and analysis of the survey results, meetings were scheduled at both the Lowell Community Health Center and Lowell General Hospital to learn what resources they have available.
### Table A. Physical & Sexual Health/Interpersonal Relationships

<table>
<thead>
<tr>
<th>Topic in Massachusetts Health Curriculum Frameworks</th>
<th>Curricula of Graduation Required Courses</th>
<th>% Curricula of Graduation Required Courses</th>
<th>Curricula of Graduation Required Courses &amp; Electives</th>
<th>% Curricula of Graduation Required Courses &amp; Electives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stages of male and female reproductive systems over life cycle</td>
<td>8</td>
<td>88.89%</td>
<td>8</td>
<td>88.89%</td>
</tr>
<tr>
<td>Abstinence</td>
<td>7</td>
<td>77.78%</td>
<td>7</td>
<td>77.78%</td>
</tr>
<tr>
<td>Identify sexual risks such as pregnancy, STI, sexual assault, HIV/AIDS</td>
<td>9</td>
<td>100%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HIV prevention</td>
<td>9</td>
<td>100%</td>
<td>9</td>
<td>100%</td>
</tr>
<tr>
<td>STI/STD prevention</td>
<td>9</td>
<td>100%</td>
<td>9</td>
<td>100%</td>
</tr>
<tr>
<td>Sexual orientation</td>
<td>4</td>
<td>44.44%</td>
<td>4</td>
<td>44.44%</td>
</tr>
<tr>
<td>Influence of gender on identity/self-concept</td>
<td>5</td>
<td>55.56%</td>
<td>6</td>
<td>66.67%</td>
</tr>
</tbody>
</table>

Total number of curricula: 9

### Table B. Pregnancy Health/Family Life

<table>
<thead>
<tr>
<th>Topic in Massachusetts Health Curriculum Frameworks</th>
<th>Curricula of Graduation Required Courses</th>
<th>% Curricula of Graduation Required Courses</th>
<th>Curricula of Graduation Required Courses &amp; Electives</th>
<th>% Curricula of Graduation Required Courses &amp; Electives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pregnancy Prevention</td>
<td>9</td>
<td>100%</td>
<td>9</td>
<td>100%</td>
</tr>
<tr>
<td>Pregnancy Signs</td>
<td>7</td>
<td>77.78%</td>
<td>7</td>
<td>77.78%</td>
</tr>
<tr>
<td>Prenatal Care</td>
<td>4</td>
<td>44.44%</td>
<td>6</td>
<td>66.67%</td>
</tr>
<tr>
<td>Examination for HIV/STI before conception</td>
<td>3</td>
<td>33.33%</td>
<td>4</td>
<td>44.44%</td>
</tr>
<tr>
<td>Risks and precautions of delivery with HIV/STI</td>
<td>3</td>
<td>33.33%</td>
<td>4</td>
<td>44.44%</td>
</tr>
<tr>
<td>Harmful effects of drug/alcohol substances on pregnant women and their unborn children</td>
<td>4</td>
<td>44.44%</td>
<td>5</td>
<td>55.56%</td>
</tr>
<tr>
<td>Birth defects</td>
<td>3</td>
<td>33.33%</td>
<td>4</td>
<td>44.44%</td>
</tr>
<tr>
<td>Steps for getting support or help for the family</td>
<td>4</td>
<td>44.44%</td>
<td>6</td>
<td>66.67%</td>
</tr>
<tr>
<td>Consequences of teen parenting</td>
<td>5</td>
<td>55.56%</td>
<td>6</td>
<td>66.67%</td>
</tr>
<tr>
<td>Consequences of teen parenting from teen mother perspective</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>Consequences of teen parenting from teen father perspective</td>
<td>2</td>
<td>22.22%</td>
<td>2</td>
<td>22.22%</td>
</tr>
<tr>
<td>Consequences of teen parenting from perspective of parents of the teens</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>Child rearing skills; emotional maturity needed to parent</td>
<td>3</td>
<td>33.33%</td>
<td>4</td>
<td>44.44%</td>
</tr>
<tr>
<td>Child rearing skills; financial resources needed to parent</td>
<td>4</td>
<td>44.44%</td>
<td>6</td>
<td>66.67%</td>
</tr>
</tbody>
</table>

Total number of curricula: 9
to the youth in the community. The health centers provided information about programs and events, and offered pamphlets and information directed toward the adolescent population of Greater Lowell. Both health centers provided information to pass on to the participating high schools, so that the health educators can have a better knowledge of resources provided in the Greater Lowell community.

**Limitations**

Some schools provided supplemental information in addition to the requested sexual education curriculum. The additional information allowed for a more thorough understanding of topics discussed within the curriculum. This may cause some curricula to appear more extensive with greater topic coverage and potentially more detail given to certain topics. An additional limitation is that this research cannot verify what is taught in the classroom because it only examines the curriculum materials, not the classroom teaching of those materials.

**Results and Discussion**

As shown in Table A, 77.78% of the curricula discuss abstinence, while 100% identify sexual risks, including HIV prevention and STI/STD prevention, illustrating that sexual risks are more widely incorporated in curricula than abstinence. 44.44% of the curricula discuss sexual orientation and 55.56% of required course curricula discuss the influence of gender on identity/self-concept. This may be explained by the fact that sexual orientation and gender identity are controversial topics in today's society; by not discussing either topic, schools can avoid having to choose a side in the controversy. There are no significant differences between curricula that include electives and curricula for only graduation-required courses.

Table B shows that 100% of curricula discuss pregnancy prevention; however, less than half of the curricula of the courses required for graduation discuss the steps to take after becoming pregnant, such as prenatal care, the harmful effects of drugs/alcohol on pregnant women and their unborn children, and steps for getting support or help for the family. This may be explained by a reluctance to admit that students may become pregnant, or by the belief that students will not become pregnant if pregnancy prevention is taught. The consequences of teen parenting are discussed in two-thirds of all curricula; however, less than 25% of all curricula discuss the consequences of teen parenting from the mother’s, the father’s, or the parents of the teens’ perspectives. The difference between the topic of consequences of teen parenting and the topics of various perspectives may be attributed to the curricula providing an overview of the topic but not including an in-depth discussion of each sub-topic. The only significant differences between curricula that include electives and curricula for only graduation-required courses are the topics “steps for getting support or help for the family” and “identify child rearing skills-financial resources needed to parent.” Each topic had a 22% variance. This variance may be attributed to family/life skills and child development electives which typically include pregnancy and family life topics.

As demonstrated in Table C, 66.67% of all curricula include the topic of date and acquaintance rape. However, less than one-third of all curricula discuss how to protect oneself from rape, the health consequences of rape, how to seek help from rape, strategies for preventing rape, strategies for dealing with rape, and date and acquaintance rape laws. The small percentage of curricula that discuss these topics may be attributed to the curricula providing an overview of the topic but not including an in-depth discussion of each sub-topic. The small percentage of curricula discussing these topics may also be attributed to a reluctance to admit that students may be raped, may have been raped, or may have to protect themselves from being raped. There are no significant differences between curricula that include electives and curricula for only graduation-required courses.

Table D reports that 91.7% of respondents believe that emphasis on abstinence is equal to or greater than contraceptives in their respective school’s sexual education program. However, as shown in Table A, abstinence is not discussed in 22% of all curricula.

As shown in Table E, 92.9% of respondents believe that their respective school’s health program meets or exceeds the expectations of the Massachusetts Department of Elementary and Secondary Education. However, as shown especially in Table B and Table C, many curricula do not discuss various topics recommended by the Massachusetts Department of Elementary and Secondary Education in the Massachusetts Comprehensive Health Curriculum Framework.

Table F reports that 61.6% of respondents believe the sexual education components of their respective school/district’s curricula are meeting the needs of the students. 23.1% of these respondents believe the needs are very effectively being met. However, a comparison of Table F with Table E shows a 31% difference between respondents who believe their respective curricula meet the needs of the students, and respondents who believe their respective curricula exceed/meet the expectations of the Massachusetts Department of Elementary and Secondary Education. This could be attributed to respondents believing that the Massachusetts Comprehensive Health Curriculum Framework does not meet the needs of the students. However,
Table C. Safety, Violence and Injury Prevention/Laws and Policies

<table>
<thead>
<tr>
<th>Topic in Massachusetts Health Curriculum Frameworks</th>
<th>Curricula of Graduation Required Courses</th>
<th>% Curricula of Graduation Required Courses</th>
<th>Curricula of Graduation Required Courses &amp; Electives</th>
<th>% Curricula of Graduation Required Courses &amp; Electives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date and acquaintance rape</td>
<td>6</td>
<td>66.67%</td>
<td>6</td>
<td>66.67%</td>
</tr>
<tr>
<td>How to protect oneself from rape</td>
<td>2</td>
<td>22.22%</td>
<td>2</td>
<td>22.22%</td>
</tr>
<tr>
<td>Health consequences of rape</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>How to seek help from rape</td>
<td>2</td>
<td>22.22%</td>
<td>3</td>
<td>33.33%</td>
</tr>
<tr>
<td>How to prevent rape</td>
<td>2</td>
<td>22.22%</td>
<td>2</td>
<td>22.22%</td>
</tr>
<tr>
<td>How to deal with rape</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>Mental health consequences sexual harassment</td>
<td>2</td>
<td>22.22%</td>
<td>3</td>
<td>33.33%</td>
</tr>
<tr>
<td>Harassment based on sexual orientation</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>Laws about reproductive services</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>Laws/court rulings about consensual sexual</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
<tr>
<td>relationships and reproduction</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sexual harassment laws and legal consequences</td>
<td>2</td>
<td>22.22%</td>
<td>3</td>
<td>33.33%</td>
</tr>
<tr>
<td>Date and acquaintance rape laws</td>
<td>1</td>
<td>11.11%</td>
<td>1</td>
<td>11.11%</td>
</tr>
</tbody>
</table>

Total number of curricula: 9

Table D. Regarding your school’s sexual education program, do you believe greater emphasis is given to abstinence over contraceptives?

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes, abstinence receives greater emphasis than contraceptives</td>
<td>25%</td>
<td>3</td>
</tr>
<tr>
<td>Abstinence and contraceptives receive equal emphasis</td>
<td>66.7%</td>
<td>8</td>
</tr>
<tr>
<td>No, contraception receives greater emphasis than abstinence</td>
<td>8.3%</td>
<td>1</td>
</tr>
</tbody>
</table>

Total Respondents: 12

Table E. Do you think your health program:

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>Response Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exceeds the expectations of the Massachusetts Dept. of Ed</td>
<td>28.6%</td>
</tr>
<tr>
<td>Meets the expectations of the Massachusetts Dept. of Ed</td>
<td>64.3%</td>
</tr>
<tr>
<td>Does not meet the expectations of the Massachusetts Dept. of Ed</td>
<td>7.1%</td>
</tr>
</tbody>
</table>

Total Respondents: 14
Table F. How effective do you believe the sexual education components of your school/district's health curriculum are in meeting the needs of the students?

<table>
<thead>
<tr>
<th>Answer Options</th>
<th>Response Percent</th>
<th>Response Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 (not meeting needs)</td>
<td>15.4%</td>
<td>2</td>
</tr>
<tr>
<td>1</td>
<td>7.7%</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>7.7%</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>7.7%</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>38.5%</td>
<td>5</td>
</tr>
<tr>
<td>5 (very effectively meeting needs)</td>
<td>23.1%</td>
<td>3</td>
</tr>
</tbody>
</table>

Total Respondents: 13

as explained earlier, many curricula are not discussing various topics recommended by the Massachusetts Department of Elementary and Secondary Education in the Massachusetts Comprehensive Health Curriculum Framework; therefore possibly contributing to the lack of perceived effectiveness of the curricula.

Conclusion

This research study focused on the Massachusetts Comprehensive Health Curriculum Framework for public high schools located in the Greater Lowell area. The effectiveness of each high school curriculum was examined, as well as whether sexual education components of the Massachusetts Comprehensive Health Curriculum Framework standards are being met. Findings demonstrated that 92% of health educators in this study believe the emphasis on abstinence is equal to or greater than emphasis on contraceptives in their respective school’s curriculum; however, 22% of curricula did not include the topic of abstinence. When examining discussions of pregnancy prevention, 100% of curricula cover this, yet less than half of courses required for graduation discuss topics regarding pregnancy and becoming a parent. While 67% of curricula discuss the topics of date and acquaintance rape, less than one-third of curricula discuss how to protect oneself from rape and how to seek help from rape. It is these gaps in the curricula that potentially leave teens with incomplete information. By withholding such important information from teenagers, we are disadvantaging young lives and damaging generations to come. Students must learn how to properly protect themselves physically, mentally, and emotionally so that they will have every chance of living a long and healthy life. The better informed young minds are, the more likely they are to make healthy decisions that keep themselves and others safe.

The findings foster greater awareness of the current status of health and sexual education curricula in Greater Lowell, and offer insight into the growing issues that these communities face with teen pregnancy, STD and STI rates, and overall sexual health of teens. Further research on this topic in the future can track curricula improvements and/or changes. The hope is that with a greater awareness of curricular short-comings and the changing needs of teens today, Greater Lowell’s Public Schools will move to offer their students more from the Massachusetts Comprehensive Health Curriculum Framework and in doing so will offer students a healthier future.

References


Infomercial: A Marketing Odyssey

Bligh MacDonald

Few forms of media are so derided as the infomercial. It seems to ooze tackiness and low production standards, coupled with shameless pandering and questionable selling points. Still, the infomercial, or “direct-response” commercial, can be an astoundingly effective selling tool. In this age of ubiquitous mass media, infomercials for products such as the “Snuggie” and the “Shake Weight” have used their inherent “butt-of-joke” qualities to make millions and to attain cultural icon status. For this project, I researched the infomercial as a genre in an attempt to explain its success and rhetorical appeal. I then applied my analysis to the writing, production, and activity-tracking of my own infomercial. The results may offer insight into the rhetorical strategies of rapidly-evolving new media genres and American pop-culture commerce.

The “product” that I developed is in the vein of the Snuggie and the Shake Weight. It is a silicone nipple, like that which goes on a baby’s bottle, designed to go on a wine bottle, for adults. It is called the “Sipple.” Like my muse, the Snuggie, it is a quirky product of questionable usefulness. Its infomercial is just over two minutes in running time; it includes a “demonstration” sequence, shot against a green screen, and numerous remotes, including faux customer reactions, and “slice of life” shots. I have given the spot a retro-eighties-flavored score, which increases the spot’s cheesiness, and thus its potential.

Process
I began my project by reading journal articles about television commercials, infomercials, viral advertising, and genre theory, and I supplemented my research with articles from business and trade publications, and materials published by direct marketing firms. The book But Wait—There’s More! by Remy Stern, though not an academic piece, served as a good resource. Of course, I also looked closely at a multitude of infomercials themselves.

The Infomercial as a Genre
The term “infomercial,” of course, derives from the words “information” and “commercial,” and it is a fairly accurate moniker—infomercials tend to contain five times as many information cues as traditional TV ads (Hope)—though the accuracy of the information presented in a given infomercial may be questionable. It originally referred exclusively to half-hour-long commercial programming which aired during off-peak viewing hours, but today, the term “infomercial” refers to any direct-response TV ad.
The infomercial is as old as television itself; infomercials actually comprised a large share of the primordial television airwaves of the 1940s and 50s. As more televisions were sold and viewership increased, the number of infomercials decreased significantly, but the genre returned to prominence in the late 1970s and early 1980s (Hope). Arguably the most prolific figure in the world of infomercials is one Ron Popeil. He has graced television airwaves selling odds and ends since the 1970s, and his contribution to the rhetoric of the infomercial is undeniable; he is credited with the phrases “operators are standing by” and “but wait, there’s more!” (Stern 1).

Before I could attempt to determine the infomercial genre’s rhetorical characteristics, I first had to determine that the infomercial does in fact stand alone as a distinct genre. In her seminal piece “Genre as Social Action,” Carolyn Miller argues that “a rhetorically sound definition of genre must be centered not on the substance or the form of discourse, but on the action it is used to accomplish” (151). The defining characteristic of a genre is its “pragmatics,” or the rhetorical action that the discourse performs. Miller effectively argues, in other words, that we decide what constitutes a genre based on what the work aspires to do to its audience.

For instance, when we look at the sonnet as a genre, under the light of Miller’s theory, we notice that its pragmatics, or desired rhetorical action is three-dimensional: (a) the sonnet calls for an action—to enhance its audience’s perspective, (b) by a certain means—by recalling the history of the sonnet as a form, (c) at a time—sometime after we have finished reading. Thus, the sonnet’s form (iambic meter, quatrain stanzas, etc.) is a means to the rhetorical action it aims to perform, which is the defining characteristic of the sonnet as a genre.

As with the sonnet and, indeed, all genres, the infomercial’s pragmatics are three-dimensional: (a) it calls for an action—to call the number on your screen, (b) by a certain means—your phone, (c) at a certain time—right now. So, not only does the infomercial qualify as a genre, but it is a highly specialized genre based on the “pragmatics” approach of genre taxonomy. As a rhetorical action for a discourse to perform, it doesn’t get much more transparent than “Call Now!”

Per Miller, each of Aristotle’s three forms of classical rhetoric (deliberative, forensic, and epideictic) comprises a fusion of form and substance:

Each has its characteristic substance: the elements (exhortation and dissuasion, accusation and defense, praise and blame) and aims (expedience, justice, honor). Each has its appropriate forms (time or tense, proofs, and style). These fusions of substance and form are grounded in the specific situations calling for extended discourse in ancient Greece, including the audiences that were qualified to participate and the types of judgments they were called on to make. (153)

This fusion relates to all genres, decides Miller, including infomercials. Further, as form and substance are related, there may be a relationship between the aesthetics of a discourse and the specificity of what the discourse aims to accomplish.

For instance, when we compare an infomercial to a “brand image” TV spot, or a spot that has only one marginally specific goal (e.g., to get us to feel better about the brand), we observe a contrary set of aesthetics to those of an infomercial. We see slick film images and limited text—maybe even just a logo; there is far less information and clutter than in an infomercial. The camera work of a brand-image spot involves deft panning and zooming. We get a sense of artistry. The camera work of an infomercial, on the other hand, usually involves alternating between a static medium shot and a static close up. The text graphics of an infomercial usually look tacky by comparison; the quality of film stock used is usually the lowest of industry standard; the sets look cheap; and performances tend to be over-the-top. In short, there is an obvious difference between the aesthetics of an infomercial and those of a traditional commercial, and there is also an obvious difference between the specificity of the call-to-action of the two genres. All genres have pragmatics, but the pragmatics of an infomercial are highly specific. The correlation between the specificity of what the discourse aims to accomplish and the aesthetics of the discourse as explored in my study may be of interest for future studies.

Infomercial Rhetoric and Urgency

In addition to the overarching goal of getting the audience to call, an infomercial’s working parts perform numerous other functions toward that end. A good deal of its rhetoric is used to cultivate a sense of urgency. For instance, when an infomercial purports that “this offer won’t last forever, so call now!”—it is a claim that we have all heard before, but how many of us stop to consider how nonsensical it is? Of course it will not last as long as someone is making money from it. It makes use of what is known as “the scarcity principle” (Stern 55). Scarcity has been an important factor in determining pricing since the dawn of economics and long before. Infomercials invoke a false sense of scarcity to artificially inflate value in the minds of viewers. Thus, “supplies are limited” is a rhetorical cliché of the infomercial.

Similarly, audiences compelled by perceived value are enticed further by the notion of a ticking clock. This clock might be ex-
pressed in terms of an allegedly rapidly declining supply or by a limited window of time for which the item will supposedly be available. Sometimes the “ticking clock” is represented literally by a ticking clock on the screen. It is a shameless exploitation of human weakness. We do not see such aggressive tactics in soft-sell TV spots; soft-sell spots aim to evoke a mood—infor-mercials aim to evoke a specific action.

In addition to employing verbal rhetoric, infomercials use a good ration of nonverbal rhetoric to create urgency. For instance, infomercials will supplement the claim that “operators are standing by!” with a chorus of ringing phones in the background. In another example, the “Shamwow” guy wears a headset mic in his infomercials. He is working in a closed studio, so the mic is completely unnecessary, but it gives the infomercial a live (thus, urgent) feel. Also, many infomercials use studio “audiences” or canned audience noises to create that faux live urgency. Most viewers will be dubious of the legitimacy of the audience’s fascination with the product being presented. But the rhetorical situation created by the infomercial encourages viewers to join in rather than to stop and consciously scrutinize the audience’s legitimacy.

Another of the most familiar rhetorical devices of the infomercial is the customer testimonial, or man-on-the-street reaction. The raw aesthetic of the infomercial lends credibility to the testimony which traditional “slice of life” ads are not quite able to capture. In the same way that watching a person get brutally assaulted on a convenience store camera video can be more terrifying than watching a similarly brutal act take place in a movie, even if more graphically portrayed in the movie, a poorly-filmed, seemingly unscripted segment with people in the street can be more effective, as it seems more real.

Another trope of the infomercial is the use of dubious comparisons and analogies in order to demonstrate the “amazingness” of the product. For example, the infomercial for Ginsu Knives begins by saying “In Japan, the hand may be used like a knife [shows hand breaking board], but this wouldn’t work with a tomato [shows hand smushing tomato]” (Original Ginsu 1 Ad). This comparison grabs the audience’s attention in classic infomercial fashion, making use of tackiness, absurdity, and in this case, subtle racism. The spot’s apparent lack of cultural sophistication contributes to its sense of urgency and perceived value, and much like many of the tropes used in infomercials, it does not hold up to the scrutiny of a rational mind.

Indeed, most of the infomercial’s rhetorical characteristics do not “fool” anyone on a conscious level. We all know that $19.95 means $20; we know that “three easy payments” thereof means $60; we do not really believe that a chintzy blender and a handful of accompanying trinkets is “a $200 value”; and we are highly skeptical that the offer will simply “expire” in the near future—they will sell until they run out of stock, and if they sell it off quickly enough, they will produce more inventory. We know that “offer” means “sell” and “receive” means “buy,” but audiences do not weigh these options rationally. The purpose of the rhetoric of an infomercial is to lull audiences into a logical coma—to spellbind—to overload our faculties until the absurd is the norm.

New Media and Virality
As a genre, the infomercial relies heavily on the telephone. In fact, infomercial phone operators do not just take orders; they do a fair amount of selling themselves. So, the one-click selling potential of “new media” (media which operate on interactive platforms such as computers and mobile devices) may be a boon for the direct-sales industry, but conversely, takes the operator-as-selling-tool out of marketers’ hands. This is likely the reason that infomercials still close with “call this number” rather than “visit this website.” However, as communication technologies continue to evolve, we are increasingly likely to see the traditional television infomercial supplanted as the industry standard by a new type of sales pitch, one that is based on interactive platforms.

In their book Remediation, Bolter and Grusin closely examine the evolution of media with a particular focus on new media. They propose that as a form of media becomes part of everyday discourse, it becomes less obvious. In their words, “our culture wants both to multiply its media and erase all traces of mediation: ideally, it wants to erase its media in the very act of multiplying them” (5). And they claim that, in lieu of our culture’s impulse to multiply/erase our media, media types tend to blend into one another to the point where they strongly resemble one another. They give the example of how news websites are loaded with video while television news broadcasts are loaded with information on the screen, to the point where the two forms of media are nearly indistinguishable in some examples (9). The preceding parcels of information are relevant to this project because this project is a microcosmic example of media-blending: it has the aesthetic of an infomercial, but it truly is a viral video.

The term “viral video,” by the way, refers to video media that is freely distributed and electronically shared between users (Porter 33). I call my video a “viromercial.”

Humor is often used in viral advertising. Brown, Bhadury, and Pope did a study on comedic violence in infomercials in which they conclude that there are three types of humor (50): “incongruity” humor stems from a defiance of rational expectations; “relief” humor serves to relieve tension; and “superiority” humor stems from demeaning or exerting control. In my video

BRIDGEWATER STATE UNIVERSITY 2012 • THE UNDERGRADUATE REVIEW • 51
for “The Sipple,” I deliberately employ two of those types of humor. I use superiority humor by making my apparent ineptitude as a producer the butt of the joke, along with my apparent disconnect from consumer needs (i.e., the nature of my product). Also I could not help invoking the delicious randomness of incongruity humor. For instance, the image selected to be imposed onto the green screen behind the pitch character is that of an orange grove rather than a vineyard.

**Viromercial™ Production**

Taking into account all that I had learned about infomercials and viral videos, I set out to make my own viromercial. Before putting pen to paper, I had a rough idea what my video would aim to do. I would borrow some infomercial conventions to synthesize the content, form, and texture of the thing; but based on my research and reading for this project, I concluded that the tie that binds the infomercial and the viral video is the draw of incongruity. A successful viral video often draws on a juxtaposition of the unusual against a mundane, familiar context. E.g., “Here is an ordinary high school basketball game—but here is this kid banking a half-court shot off his opponent’s head! Here is a boring cable access show—but listen to that guy’s voice! Here is a reporter doing a story like you see everyday—but a bird just crapped into his mouth!” Infomercials rely on the same unexpected absurdity—certainly the more notorious ones do. After all, the Shake Weight’s infomercial (Shake Weight Commercial #2) received a huge windfall of buzz when audiences set their eyes upon women using the device, a motion which strongly evokes a sexual act, presented unflinchingly as a workout.

For my infomercial to have a chance of going viral, I had to be selling a product that lent itself to a bit of foolishness. My creation looks like the nipple from a baby’s bottle, but it is made to fit onto the top of a wine bottle, allowing adults to sip directly from the bottle. My claim is that it “enhances the drinking experience and prevents spillage.” I call it “The Sipple.” The prototype was manufactured by Acropolis Studio in Warwick, RI. It is made from food-grade silicone based on my sketches.

After developing the product, the next step was writing a creative strategy that would serve to instruct the writing of the script and other production decisions involving graphics, filming, and editing. The overall objective of the spot, as stated on my creative strategy, is to drive traffic to The Sipple’s website. However, the additional, unstated goal of the project is to demonstrate an understanding of the infomercial genre by executing familiar tropes. The product is positioned as a novelty gift, and its target audience is primarily women ages 21-40, as they tend to be the most frequent givers of novelty gifts. Its key benefit is humor, and I describe its personality as “refreshingly unsophisticated.”

Having nailed down a creative strategy, I proceeded to write the script. The following excerpt demonstrates the classic infomercial scenario of framing a problem and presenting the product as an ingenious solution. Here it is:

**EXT. BEACH - DAY**

A COUPLE is sitting on the beach; their picnic spread is laid out before them, complete with wine, poured, in glasses. The WOMAN goes to take a sip, and she recoils from the glass. (GIUSSEPPE is the name of the presenter/narrator character.)

GIUSSEPPE (VOICE OVER)

As nice as it sounds, you just can’t keep the sand out of your glass! And your glasses are always falling over!

**MAN**

Observing the WOMAN’S difficulty with sand, he leans in to comfort her and kicks HIS glass over.

GIUSSEPPE (VOICE OVER)

Enter, The Sipple!

A CLOCK-WIPE resets the scene. This time, there are no glasses poured; there is only a bottle, topped with The Sipple. The couple is laughing gaily. SHE grabs a pull off the bottle and sets it down. HE goes to pick it up and accidentally knocks it over. BOTH shrug it off and laugh again. He picks the bottle up and pulls.

**INT. STUDIO - DAY**

GIUSSEPPE stands before the DEMO DESK with THE SIPPLE and a bottle of BRAND X wine.

GIUSSEPPE (VOICE OVER)

The Sipple always keeps your palate sand-free, and costly accidents are a thing of the past.

**INT. STUDIO - DAY**

GIUSSEPPE stands before the DEMO DESK with THE SIPPLE and a bottle of BRAND X wine.

GIUSSEPPE

You might say, “But Giusseppe, what’s the difference between using The Sipple and just drinking out of the bottle?” Shame on you! You’re not a wino, you’re a young professional!
We see a SHOT of a homeless-looking MAN drinking wine from a bottle; he is stamped with a CIRCLE-WITH-A-LINE-THROUGH-IT.

GIUSEPPE

The Sipple is more than just a cap -- it is an advanced flavor delivery system. In fact, it is the ultimate tool for wine on the go!

Conclusions

Once I had completed and finished editing the video, I published it on YouTube and built a website for the Sipple (www.thesipple.com). I promoted it aggressively on the web, using social networking sites such as Facebook and numerous other web forums to “get the word out.” I had an initial surge in viewership, due in no small part to support from friends and colleagues. YouTube views reached several hundred early within the first week of posting. By week 3, views had reached nearly 500, but viewership began to slow down after that, and currently it has stagnated at just over 700 views. The video did not have the viral “legs” that I hoped it would have.

I have a theory about why my video was not a viral phenomenon: it was a hybrid project. As mentioned earlier, the pragmatics of an infomercial are pointedly precise and aimed at motivating a reader to buy. The pragmatics of my video, on the other hand, were multifold and less precise. While I wanted to synthesize the look and feel of a typical infomercial, my video is somewhat satirical as well. It had the body of an infomercial, but the soul of a fiction piece. It was not written as a pure comedy piece, so it did not gain traction as such, nor did it fully capture the deadpan earnestness of a true infomercial. Most importantly, I did not have an actual product to sell, so the video inherently lacked the serious call to action on which infomercials rely to become the cultural icons they are.

Although this study is limited in its focus on one video piece, it has provided me with insight into the rhetorical strategies of a selling tool that annually nets more than the television, film, music, publishing, and gaming industries combined (Stern). In the early 21st century, the Major League Baseball team the Oakland Athletics famously employed a system called “sabermetrics,” which uses a bottom-line (i.e. run-scoring) based formula to calculate player value rather than the traditional scouting approach, which heavily weighed “intangibles,” such as charisma and physical grace. The “As” had tremendous success with it, and the method has been adopted by the majority of today’s MLB franchises. The story has been made into a critically-acclaimed film, *Moneyball*. Direct-selling is the method has been adopted by the major-
Saide Ranero is a senior majoring in English with a writing concentration. She began writing her novel *Not a Victim* during the summer of 2011 with funding from an Adrian Tinsley Program Summer Grant. The story is the voice of a generation that survived the Lebanese Civil War and lived through its aftermath. She would like to thank The Office of Undergraduate Research and Adrian Tinsley Program, specifically Dr. Jenny Shanahan, Ms. Kathy Frederick and Professor Stacy Moskos Nistendirk for their support and patience. She is especially grateful to Dr. Lee Torda for the endless encouragement and mentorship.

Afer what seemed like the longest walk of my life, we arrived at the shelter. The shelter was a large room built under a showroom gallery for house furniture called Al-Khoury Furniture, owned by George Al-Khoury who was one of my father’s friends. After the battle to retain independence during the 40s, and after many town meetings to discuss the matter, every neighborhood in the major cities of Lebanon decided to nominate a space as the best hiding place, the spaces we all came to know as the shelters. As it was by the nature of construction in our city, showrooms were built underground. They made for logical shelters. The original owners of this particular gallery, the Hajj family, some thirty years ago built an additional space in case of another war. It was located in the heart of Byblos, and the neighboring communities chose it, with the delighted approval of the owner, to be the shelter in case of an eruption between the many sects and the long-lived struggle between Sunnis, Shiites, Maronites and Orthodox to coexist.

When we first arrived all the furniture was covered in white sheets and pushed together in the center of the space. The place seemed bigger than I remembered it, but it felt deserted and lonely just the same. Hesitating to go inside, I felt my mother take my hand. She told me that everything was going to be ok. Even then as a little girl I knew she was just trying to comfort me and that everything would not be ok. My first look at the place made it seem to me more like a dungeon than a shelter. The smell of mold and dust filled my nose, and I wondered how I was to survive in a place where the smell of my mother’s fresh baked cookies would never be. I realized that not only would I miss my home’s smell but my city’s smell. Of fresh baked chocolate croissants. Of Mr. Samir’s bakery when my mom would take me with her every Sunday to buy the best French breakfast in the neighborhood, a Sunday tradition I loved so much. The smells of my uninterrupted perfect life.

I was going to miss the sound of the metal doors opening at 7:30 every morning at Uncle Najib’s dry cleaner and Uncle Anis’ grocery store right across from our bedroom window. My mother called it our natural alarm. She never had a problem waking us in the morning to go to school. It was comforting to me to wake up hearing Uncle Anis greeting the arriving neighbors and informing them that he would start the coffee in five minutes, because that means once I’m out of the house I would get my daily licorice-flavored Stimerol gum. Even on Sundays, we would wake up early. We got used to the stores opening...
six days a week, all of our lives. I wondered in that first day in the shelter what would wake me up every morning if all the stores were closed, and we were stuck in the shelter for who knows for how long.

After a while, dad came over and told my brother and me that the corner on the left would be the place where we were going to sleep. The shelter was really just a gigantic room without any walls to divide the space. Four poles ran along the middle. A dozen king-size mattresses placed right next to each other were lined up in a row against the back wall. Over to the right I noticed a filthy old sink and a stove; right beside it was an old rusted refrigerator. Beyond what must have been meant to be our kitchen was an old door. To my disbelief and horror, my father told me that this was the door to the bathroom. I couldn’t get myself to imagine going in there, never mind taking a shower in a place shared by everybody in the shelter. On the other side of the room there were three big plastic tables and about fifteen plastic chairs. On one of the tables I noticed the old-fashioned radio and the TV my grandmother had given us when she cleaned her house before she and my grandfather moved to a small condo. The look of the TV reminded me of how nice my grandfather was to me in particular.

Everybody in the family had expected me to be the first-born boy in the family, the one that would carry the name of the family. The problem of my being born a girl was considerable. My grandfather was the only one who actually showed me that, secretly, he favored me, and he was happy that I had turned out to be a girl. He used to come over and bring me this pineapple juice called Bonjui with a Chocoprince chocolate bar, but the most precious gifts he would buy me were the books I cherished. They were my greatest possessions because they were from him, and he thought a great deal about picking each one of them. I was the only girl my age that would spend her time reading. My mom’s voice brought me back to the horrid reality of this shelter and told my brother and me to wash up. I did not want to settle in. I wanted to go back home. I wanted to go back to my room, even if it meant working on math homework.

Other people from my neighborhood started to arrive at the shelter. A couple of the families I recognized. Uncle George’s family was there. His daughter Suzanna was my best friend. We used to spend hours in front of her house with the Barbie house her mother bought her on her birthday. I remembered one time her mother caught us stripping Barbie and Ken naked and trying to make them kiss. She yelled at both of us and took Ken away from us, and we never saw him again. Uncle Majid’s family was there as well. He had a boy who was a couple years older than me named Roy. He was my second grade crush. I used to write his name on the walls in our house, leaving my dad to repaint. I was heartbroken when he told me he liked this other girl, Rania. But I got over him the moment Rania told him she liked Jacob the butcher’s son.

Each one of these families did exactly as we did: they had heard the news that the Lebanese Forces and Aoun’s supporters from the Lebanese Army started fighting, pulled their kids out of their schools, gathered anything they might need for the journey, and headed to the appointed shelter. I knew that some of the people in the neighborhood were too stubborn to leave their houses; they were willing to die with their homes and their memories. Some of the kids my age were as shocked as I was, and some of them looked like they had been crying. But as I watched the adults ready the shelter, I was surprised at how everyone knew what to do. Later on I realized that all of our parents had actually been preparing for this event to happen. Every family knew automatically where their mattress was. After a while mom came over and told us to go to our mattress and try to get some sleep. She told us that she would give us the chance tomorrow to answer any question we had. Only one question was on my mind: when could we go back home?

Chapter IV

Adam

The shelter didn’t permit any sunlight, any natural light at all, so we were constantly asking the adults what time it was. All of us children had questions for our parents, millions of them that they couldn’t answer without scaring us to death, and always, always, we asked: when will it be time to go home? I think now it must have hurt them deeply to not be able to answer, but at the time they seemed very ordinarily annoyed with all of us. The adults tried to find distractions, but after being in the shelter for nearly two weeks, there was little to entertain all of us children. Some of the children would spend the day coloring; my brother was one of them. My brother was the featured artist in our home. He was so good at it. My mother displayed his painting all over our walls at home. In the shelter, he used to draw cartoon and Disney characters for all the kids there, and we would all use the crayons we gathered in one big bucket and color. One of his most famous drawings from our shelter days were imitations of Mickey Mouse’s head and of Superman. For me, he drew my favorite characters from a comic book I used to be addicted to called Loulou and Tabbouch. We used to sit on the floor beside the laid out mattresses, my brother drawing and the rest of us waiting for him to give us our papers. After all the paintings and coloring was done, our mothers would appear excited and proud of the work we had done, but I saw right through them: it was all an act so we wouldn’t feel sad.
They didn’t care about our paintings; all they cared about was how long we could be distracted from dwelling on life in the shelter. This activity would distract me for about half an hour, and then I would go back to trying to hear the adults.

I was the only kid in that shelter that was more interested in the news that all the adults gathered around the radio to listen to at six-thirty in the morning. The voice of Free Lebanon was the only station broadcasting at the time, and Fayruz, the most celebrated Lebanese folk singer of our time, seemed to become to everybody the voice of mourning mothers and the bleeding hearts of the people.

After his I Love You Lebanon song, every morning, the news would continue on to more devastating news about casualties and political disappointment. One hundred and twenty people killed in Achrarif right between Sahat Sesin and Martyr Square; mothers trying to protect their children. A commanding officer at a food pantry in Baabda wouldn’t allow more than one loaf of bread per family. A car-bomb set off in a neighborhood where the residents refused to leave their homes, killing seventeen civilians. Most of them were kids. Not all that I heard made a lot of sense at the time, but I still understood the horrible effect of it. The idea of Christians killing each other, even as a child, made my head spin in confusion. My mother was saying to the other women that she heard earlier this morning that some of the older political families are resorting to international help in order to settle the feuds between the Lebanese Forces and Aoun’s Followers from the Lebanese Army. I didn’t understand at the moment that actions like that would lead the country to another ten years of struggle to get foreign arms out of Lebanon; at the time all I wanted to hear coming out that radio was that the fighting would stop and that I could go back home.

One afternoon I heard a bunch of men yelling and preparing to leave the shelter. I got close to hear what the commotion was about, and I heard my father telling Uncle Addel and Uncle Farid to go with him and get Auntie Souad from the front steps of her house. She had been screaming and beating her head with a large black plastic bag in her hands. Auntie Souad was a nice old lady who lived across from our house. She used to babysit my brother and me when our parents would go out for the night. She had a son named Adam who was our Math tutor. He was tall, skinny, with dark brown hair. Adam was always smiling and, when he did, his nose would wrinkle under his eyeglasses. He was the nicest out of the dozen Math tutors my parents had hired. Everybody knew that no force could ever help me pass any sciences; however, he was understanding, and he made the hours of intense studying bearable.

As the men set out, my mother and the rest of the women watched them go from their circle of plastic chairs. They followed them with their eyes as they sat drinking coffee and smoking, the only entertainment they had. I could see that most of them were petrified. My mom was doing the sign of the cross:

“God help us all” she said, “This is not going to be good news!”

We waited for hours to hear some news about Auntie Souad. Right when I decided to give up the wait, my father and the other men walked in with this lady, someone who looked like the Auntie Souad I knew—but much older. She was covered in blood. I didn’t even recognize her. Dad was helping her to walk. She had one arm around his shoulder. She was beside herself with grief, and still with her plastic bag.

At that moment I remembered how sweet she was to us. She used to let us stay up as late as we wanted when she watched us and would let us eat as many chocolate cookies and candy as we could hold. We used to get so hyped up on sugar that sleep was the last thing on our minds. Now, though, she was crying and screaming, going in and out of consciousness. Another lady that I didn’t recognize brought her a cup of water with sugar in it and a little bit of rose water. She kept rocking back and forth, beating her fist on her chest and crying out from the top of her lungs:

“They killed him. He’s gone. My only child. They ripped him out of my heart. They put him in a garbage bag, like…. One of his arms is missing, I want his arm. I want my baby’s arm.” And right before she fainted again, she looked up at my dad and pleaded with him to go look for her son’s arm.

I couldn’t believe what I had just heard. Who killed who? Who was in that bag? Whose arm was missing and who took it? I couldn’t put all the pieces of this scene together. Then I saw my dad throwing himself on the plastic chair beside her and crying.

The adults looked at Auntie Souad and the black plastic bag, both, in horror.

“He joined the Lebanese Forces. I hoped he would come back to his senses and come home. Souad didn’t leave her house for two weeks waiting for him to come back home. And now he’s back, in a garbage bag. I heard that he got kidnapped about a week ago. He was the only one left for her in this world.”
My father stopped talking, put his head in his hands, and started crying again. It was Adam, my Math tutor, who was in that garbage bag. I remembered that it broke Auntie Souad’s heart when he told her he was leaving to join the Lebanese Forces. She couldn’t understand why a Math teacher would want anything to do with any militia. How could he replace books with guns, a calculator with a grenade? She stayed with us in the shelter. She kept waking up at night screaming and pleading with whoever was in front of her to go and get her son’s missing arm. No one knew what would happen to Souad. And no one knew what to do with Adam’s body.

Not long after they brought her to the shelter Auntie Souad died. She didn’t get a proper burial. Only the men went and buried her without even a headstone. They buried her beside her son’s dismembered body. People said she died of a heart attack. I knew she died of heart break.

I never understood at that time why someone would do something like that to Adam. He was such a nice person. And I didn’t understand why he had left Auntie Souad in the first place. Later on in life I understood that it was a matter of honor to him as it was for so many; a matter of defending a Christian identity and the integrity of our region. But if Lebanon was proud of its Christian existence among the Muslim countries, I wondered what these countries under the Islamic regime would be thinking of us now when we were fighting each other. They would think the same thing I was thinking: what a shame. As a child at that time and as an adult later on in life thinking back, I feel embarrassed and ashamed of what we did to our land, people and reputation as the most hospitable country in the Middle East.

Chapter VI

Sunlight?

Towards the middle of October 1990, the Syrian army interfered in the Civil War in order to stop the feuds between the army general, Michel Aoun, and the Lebanese Forces leader, Samir Geagea. They entered the Christian area in Beirut and surrounded Aoun in his house. Because of this, the civil war ended, and we could leave the shelter. Aoun managed to flee and take refuge in the French embassy. He was always on good terms with the French, so they protected him and his family. Later I heard from people that he had been exiled to France for fifteen years. A couple of years later on April 24, 1994, the Lebanese forces leader Samir Geagea was arrested for the assassination of another Christian leader that also took place in October of 1990 during the bombing of a church in Jounieh at afternoon mass. He received four life sentences to be served consecutively. The fate of our nation now lay in the hands of our neighboring country, Syria. Our government would not be able to make any political, economic, even education policy decision without the permission of Syria. No one had forgotten that not less than ten years prior to that we had been fighting with them in an even nastier war.

But everyone in the shelter would care about all of that much later. On this day in 1990, the adults in the shelter cried and embraced at the news that came over the radio. The important thing that I understood was that the long, fifteen-year civil war in Lebanon had finally ended. For the time being everybody was happy; this war was over. All I kept thinking of was that I would be in my bed again, I would go back to my own bathroom. I would soon smell my mother’s cooking again. I didn’t care about any political decision or the fate of our nation. All I cared about was that I was going home. I wanted to be protected by the walls of my own home, not a shelter underground; protected by my father, not soldiers.

It took a full week to leave the shelter. I was so anxious to go back home, I made my mother angry by nagging at her to stop talking to the other women and to pack. It seemed to me that she was stalling our departure on purpose. Years later she admitted to me that she was scared to face what was waiting for us up there. Finally, on the day we were to leave, everybody started their goodbyes, promising each other to visit as soon as they settled in.

I didn’t say goodbye to anybody.

I hated this place. I hated the smell. I hated the mattresses we used to sleep on. I hated the people, everybody crying all the time. I hated the bathroom that always smelled like urine. I even started hating my brother for being so content with his situation. Anger was piling up inside me and hatred towards everything and anyone that forced that life on my family and me.

I felt I had grown apart from my father most of all. I barely saw him during our stay in the shelter. It seemed like he was always talking about politics and that discussing the situation with the men was more important than giving me the kind of attention he used to. I worried that even after we left the shelter things would not be the same. No more French movies and no more freshly squeezed orange juice on Sundays. We were happy once and now I started to wonder if we would ever forget this nightmare and go back to being the dear little family that we were.
Walking out of the shelter was the happiest moment I had felt in a long time. Those dark stairs gave way to the wide open door of the gallery. The second we stepped out, the sun hit my face, giving warmth and comfort. I had tears in my eyes and the smell of the fresh air made me cry harder. My mother came closer to my brother and me, held out her hands, and smiled for the first time in months. Perhaps things would return to normal after all.

We walked for almost ten minutes to get to our house. The front wall of my house was full of bullet holes. It looked like a pasta drainer. The left side of it was bombed to the ground, and I saw on the edge of the road what was left of my brand new bike. I looked over to see my dad, shocked, the color fading from his face. Did he expect to come back and find everything perfect and for life to continue as normal? I was nine, and I knew that wouldn’t be the case. After a long while of collective hesitation on all our parts, it was my brother that took the first step towards the front door. We all stood there waiting for him to tell us there was nothing left. He looked inside and back over to our direction:

“The TV is gone!”

That was all he said. We ran over to the house. My mother’s new dishwasher, washer, and dryer were all gone. My father’s display of old-fashioned weapons was missing, and the big TV and the VCR my father had bought just three months before the war started, all taken. I ran over to my bedroom and realized that all my clothes were stolen along with all my books. I thought to myself: the clothes, I could buy new ones, but my books! Most of them were gifts from my grandfather, and they were irreplaceable.

A couple of days passed. All we did was clean what was left of the house. My father’s cousin Jean came over, and within days he had repaired the wall on the side, but he didn’t have time to close the hundreds of small holes on the front wall. These we had to live with for another five months.

It took weeks getting used to real life again—showering at eight every night, bed time at nine, chores. We learned all over again how to play on the best playground in the world: the streets of our hometown. The Old Roman Street, Souk El Atii, was the most wonderful maze a kid could have. Stores were starting to open again (it was nice to see some of the old merchants, Uncle Anis, Uncle Najib). The cars were our obstacle courses and the stores were our labyrinths. We were out of the shelter and school hadn’t started yet. We would play outside until my mother had to come looking for us. We would just come home to eat. None of us kids, after being trapped in that shelter for so long, wanted to stay indoors. We all needed to be outdoors and play in the sun as long as we could.

At night, all the people in the neighborhood would gather in our house to watch TV on the small black and white set that was my grandmother’s, the one that had been with us in the shelter. Dad hooked it up to his red Mercedes’ battery because the electricity was still out, and we all watched a new Mexican soap opera dubbed into Arabic: You or No One Else. The Mercedes had survived the war unharmed. Dad said it was a miracle. It got destroyed a couple of summers after the war when dad was picking me up from my aunt’s house in the village. Some road contractors were blowing up rocks in the valley across from the road where my father was driving. Small rocks started hitting the car and my father almost crashed, thinking that someone was shooting at him, still paranoid from the war he had just survived. He finally made it to my Aunt’s house, but the car didn’t.

All the adults were so attached to this soap opera they never missed an episode. They would sit and analyze it for hours after it was done. They all found an escape from the surrounding madness in the love triangle between Raquel, Antonio, and his evil stepbrother Maximiliano. In the story, Antonio inherits his father’s millions only to have it stolen from him by his scheming brother, who has secretly married a young woman of low birth named Raquel. But, of course, Raquel thinks that Maximiliano is actually Antonio (because Max told her as much). Then Max blows up the plane that Antonio is on, presumably killing him, making it possible for Raquel to inherit his father’s fortune. There was more. Maximiliano threatens to tell the authorities about Raquel’s father’s illegal business dealings if she refuses to stay married to him. Antonio returns, and believing he does not remember marrying Raquel because of the plane crash, falls in love with his wife. And she with him. And then Max falls in love with Raquel as well. The stories went on and on, each one more ridiculous and complicated than the one before.

These issues were easier to talk about than the real issues that were facing us in Lebanon, and analyzing Max’s psychological problems seemed more reasonable than analyzing the life our people were facing every day. The foreign presence of the Syrian army was everywhere we went. It was our country, and they were controlling every aspect of it. For years they had checkpoints all over the country. In front of every entry to a new town or city they had one. We had to stop and show identification whenever they pleased to ask us. We had to answer their questions, like where were we going and why, and with the little bit of dignity that we had left we had to answer the soldiers with respect or they would search our cars and keep us sitting on the side of the road for as long as they wanted.
And they would take whatever they wanted.

Once my father wanted to take us visit St. Charbel’s chapel in a village called Annaya. Right before we got to the main road to the town, we were met with a Syrian check point. My father had instructed us to never answer anything and to keep our heads down. My father stopped in front of the Syrian soldier, rolled down his window and said:

“Good afternoon, officer.”

The officer walked around our car and came back to my father’s window: “Where are you heading? Do you have any weapons in your trunk?”

My father automatically replied that we were going to the mountains and that he didn’t carry any weapons.

“Pop your trunk open,” he commanded. My father never questioned his orders. He simply opened the trunk for him, and the soldier took about fifteen minutes to search our trunk for weapons. He returned to my father’s window.

“You go ahead and don’t think of looking back.” We drove off in silence. We never talked about it, but we encountered the same situation almost every time we left the house.

***

One day not long after we left the shelter I went outside early in the morning on a sunny Sunday with my dad to buy fresh bread from the bakery down the street. I took a look at the great historic buildings in front of us. The once beautiful and ancient city in Lebanon was hurt. All the buildings had holes in them like the front of our house. It had given a great fight. It seemed to me like the buildings were looking down, ready to bend and give up out of exhaustion. The streets were so quiet this early in the morning, yet I could still hear the soft cry of my city. We survived the wars with the Syrians, the Israelis, the Palestinians, and the French. We even survived the Ottoman Empire, but how were we going to survive our hatred for each other: Christians fighting Christians and Muslims fighting Muslims. What had the fight for power and supremacy done to my beautiful city? There was a time when I thought I would love this city with an unconditional love. But now I didn’t think, even as a nine-year-old girl, that I could ever forgive my country or forget this war.
Deficits on the Clock Drawing Test in Parkinson’s Disease

ASHLEY ROBER

Parkinson’s Disease (PD) is a progressive neurodegenerative disorder that affects 1% of the world population over the age of 65—anywhere from four to six million people (National Parkinson Foundation, 2010). Although most people identify PD as a movement disorder, cognitive deficits are also present. Poor performance on tasks such as set shifting, internal control of attention, and sequencing is commonly reported by PD patients (Stout & Johnson, 2005), as are visual and verbal memory impairments (Moody, Bookheimer, Vanek, & Knowlton, 2004). Visuospatial skills are also problematic, including depth perception, spatial orientation, and spatial organization (Bowen, Burns, Brady, & Yahr, 1972).

For years, researchers have argued that all of the noted cognitive problems observed in PD patients are due to deficits in the frontal lobes (Dubois & Pillon, 1997). Although it is well known that verbal and visual memory abilities primarily involve the temporal lobes and that visuospatial performance involves the parietal lobes, many argue that deficiencies in the frontal lobes and their connections with these other lobes are responsible for the noted impairments. Only recently have researchers acknowledged that perhaps pathology exists in other areas of the brain, mainly the parietal lobes, and that the frontal lobes are not the only areas affected (Amick, Schendan, Ganis, & Cronin-Golomb, 2006). Perhaps, indeed, pathology in the parietal lobes is in fact responsible for the noted deficits in visuospatial function.

One assessment that has been primarily used to examine visuospatial function in a variety of populations is the Clock Drawing Test (CDT; Goodglass & Kaplan, 1972). The test requires participants to draw a clock, including the face, numbers, and hands (set to a specific time). PD participants have been shown to perform poorly on the numbers portion (correct placement of the numbers on a clock face) of the CDT, most frequently by placing the numbers distant from the rim of the clock, rather than bordering it (Sandyk, 1995). It has been argued that poor number placement on the CDT by PD participants may be indicative of visuospatial dysfunction (Sandyk, 1995) and not frontal lobe pathology, which is a more commonly adopted view. Through recent studies at the Vision and Cognition Laboratory at Boston University, we noticed that PD participants and normal control participants vary in the manner in which they draw a clock. As mentioned earlier, some participants use a planning strategy and some do not. The type of strategy used may relate to frontal lobe involvement in completing the task.

The aim of the current study, therefore, was to compare PD participants to normal control participants on the CDT, both in terms of approach (planned/unplanned drawing of the numbers), and the physical placement
In addition to examining group differences on the CDT, both strategy and number placement scores from this assessment were compared to performance on a number of classic frontal lobe and parietal lobe assessments, respectively, in the PD group. The thought was that if PD participants who did not plan performed more poorly on other frontal lobe mediated assessments (e.g., FAS, Trails A and B, Digit Span, and the Stroop) than those who did plan, then the approach one takes on the CDT (planned or unplanned) is related to frontal lobe functioning. On the other hand, if number placement is related to parietal lobe involvement, those PD participants with poorer number placement scores should perform worse on other parietal lobe mediated assessments (e.g., Money Road Map, Judgment of Line Orientation, and the Landmark task) than those with better number placement scores. The hypotheses of this project were as follows: 1a) When comparing PDs and normal control participants, we expected significant differences in the number placement scores, with the PD group exhibiting poorer number placement scores; 1b) We expected to see differences in clock planning strategies between groups, with the PD participants adopting an unplanned strategy more frequently than NC participants. 2a) Based on previous literature, we expected PD participants to exhibit deficits on the frontal lobe assessments when compared to NC participants; 2b) PD participants who plan and PD participants who do not plan were expected to show differences on the frontal lobe assessments if the strategy one adopted is frontally mediated. If the two PD groups did not differ in performance, we believed it would have suggested that the clock strategy one adopts is not frontally mediated. 3a) Based on previous literature, PD participants were expected to exhibit deficits on the parietal lobe assessments when compared to NC participants; 3b) PDs with poorer number placement scores were expected to perform worse on the parietal lobe tasks if number placement is related to visuospatial functioning. If number placement scores did not relate to visuospatial functioning, the results would suggest that performance was not parietally mediated.

METHOD

Participants
Participants included 24 adults with PD (12 males and 12 females) and 40 normal control adults broken into two groups, NC1 and NC2 (NC1: 4 males and 12 females; NC2: 8 males and 10 females) due to the fact that the neither group had been given all necessary tests. Independent Groups t-tests were used to ensure that both NC groups matched the PD participants on both age and education. Participants provided informed consent approved by the Boston University Charles River Campus Institutional Review Board.

Measures and Procedures
The Clock Drawing Test. (Goodglass & Kaplan, 1972). Participants were provided with a blank 8.5 x 11” sheet of white paper and the following instructions: “I would like you to draw a clock, including the numbers, and set the hands to 10 after 11.” The order that each section (face, hands, and each number) was drawn in was recorded by the test administrator. The numbers were either drawn in a planned (e.g., sequential “1, 2, 3, 4, 12” or anchor “12, 6, 3, 9…” ) or unplanned (such as “10, 4, 7, 3…”) order. All clocks were analyzed as described below by using principles of the Boston Process Approach (Milberg, Hebben, & Kaplan, 1986) and the Rouleau Method (Rouleau, Salmon, Butters, Kennedy, & McGuire, 1992).

The Boston Process Approach. The Boston Process Approach (Milberg et al., 1986), in regard to Clock Drawing, refers to closely watching and recording how a participant draws a clock, and in this case, the order in which they place the numbers on the clock. It is believed that individuals who place the numbers in a sequential (1, 2, 3, etc.) or anchored (e.g., 3, 6, 9, 12 etc.) manner are utilizing a more planned approach compared to those individuals who adopt a more random method (e.g., 3, 1, 5, etc.). Two scorers were trained on how to read and identify the approach each participant used. Their inter rater-reliability on identifying the approach used was 100%.

The Rouleau Method. The Rouleau Method (Rouleau et al., 1992) looks at the clock not only as a whole, but also assesses the drawing of the individual parts (the face, numbers, and hands). The clock face is scored according to the severity of distortion on a 0-2 point scale with a 2 indicating a gross distortion. A 0-4 point scale is used for judging the clock numbers and clock hands (both placement and length).

Frontal lobe assessments.
FAS. For the FAS the examiner asks the participant to say as many words as they can think of that begin with the letter F, then A, then S, for one minute. The total number of words is recorded, along with any errors and repetitions, which are subtracted from the total. The higher the score, the better the performance, with a combined F, A, and S score of 53 or higher considered superior and a score of 10-16 considered severely deficient. Test-retest reliability for NC participants on the
The Money Road Map measures visuospatial abilities, including mental rotation in space and left-right discrimination. This test requires the participant to follow the examiner’s finger as it traces a map and to tell the examiner to go left or right every time they make a turn. There are no time limits to the task. Errors are circled and counted for the final score.

**Judgment of Line Orientation (JLO).** The JLO measures the ability of the participant to determine angular relationships between line segments by visually matching angled line pairs to 11 numbered radii formatting a semicircle. The test consists of 30 lines to be matched to the semicircle of radii on a sheet in front of the participant. The score on the JLO is the number of items the participant gets correct, so the score range is 0-30.

**Landmarks (Line Bisection Test).** The Landmark Test is a non-motor line bisection test developed at the Vision and Cognition laboratory at Boston University. Line bisection tests measure visual attention. A horizontal line is shown on a computer screen with a vertical cursor intersecting it. The examiner will gradually move the cursor towards the middle and the participant must say “Stop!” when it is in the middle. On a response sheet, the examiner marks when the participant perceived the cursor to be in the middle.

**RESULTS**

**Performance on the Clock Drawing Task**

**Hypothesis 1a.** When comparing PD to NC1 participants, differences in number placement scores were expected, with the PD group exhibiting poorer performance. Significant differences between groups were not expected on the face and hands portions of the CDT. Using an Independent Groups t-test with group (PD, NC) as the independent variable and number placement scores as the dependent variable, the PD participants (M = 3.69, SD = 0.40) exhibited significantly worse performance on the number placement portion of the CDT than the NC1 participants [M = 3.27, SD = 0.66; t (38) = 2.26, p < .03, partial η² = .12]. There were no group differences in performance on the face [t (38) = .82, p = .20] or hands [t (37) = 1.31, p = .20] sections of the CDT.

**Hypothesis 1b.** When comparing the PD group to the NC1 group, the former group was expected to adopt an unplanned strategy more frequently than the latter group. To investigate this hypothesis, a Pearson Chi Squared test statistic was used to compare those who planned and those who did not plan across the PD and NC1 groups. Results revealed no significant differences between groups [χ² (1, N = 40) = .44, p = .51; planned N = 14, unplanned N = 10], indicating that both groups used similar strategies when completing the clock drawing test.
Performance on the Frontal Lobe Assessments

Hypothesis 2a. Based on previous literature, PD participants were expected to exhibit deficits on the frontal lobe assessments. To examine this hypothesis, an Independent Groups t-test was performed to compare PD participants to NC participants on the frontal lobe assessments. Alpha was adjusted to .008 (.05/6) to account for significant correlations between the six frontal lobe assessments. PD participants performed significantly worse than NC participants on the FAS [t (35) = 4.49, p < .001, partial \( \eta^2 = .37 \)], Trails B [t (20) = 3.10, p < .006, partial \( \eta^2 = .33 \)], and the Stroop task [t (35) = 3.29, p < .002, partial \( \eta^2 = .24 \)]. There was a trend toward worse performance on Trails B [t (20) = 2.45, p = .024]. No significant differences between groups were found for Digit Span Forward [t (36) = 1.25, p = .22] or Digit Span Backward [t (36) = 1.78, p = .09]. See Table 1 for the means and standard deviations for each group on each assessment.

Hypothesis 2b. PD participants who planned and PD participants who did not plan were expected to show differences on the frontal lobe assessments if the strategy one adopted is frontally mediated. If the two PD groups did not differ in performance, it was thought to suggest that the clock strategy one adopted may not be frontally mediated. To investigate this hypothesis, a nonparametric statistic (Independent Samples Mann Whitney U Test) was used to compare the planned PD group and the unplanned PD group across the six frontal lobe assessments (FAS, Digit Span Forward, Digit Span Backward, Trail Making Test parts A and B, and the Stroop Test). A nonparametric statistic was chosen due to the extremely small sample sizes that resulted from dividing the PD group into subgroups. Because all six frontal lobe assessments tap into similar functions (i.e., they are correlated), a more conservative alpha level (.05/6 = .008) was adopted. No significant differences were noted between the planned and unplanned PD groups for any of the six assessments (all p's > .04). See Table 2 for the median, ranges, and p values for each assessment for the two PD groups. These results suggest that the strategy one adopts is most likely not frontally mediated.

Performance on the Visuospatial Assessments

Hypothesis 3a. Based on previous literature, it was hypothesized that PD participants should have exhibited deficits on the parietal lobe assessments. To address this hypothesis, an Independent Groups t-test was performed to compare PD participants to NC2 participants on the parietal lobe assessments. Alpha was adjusted to .017 (.05/3) to account for the correlations between the three parietal lobe assessments. PD participants performed significantly worse than NC2 participants on the JLO [t (36) = 2.45, p < .019, partial \( \eta^2 = .14 \)]. No significant differences between groups were found for the Money Road Map [t (36) = .06, p = .96] or Landmarks [t (36) = 1.25, p = .22]. See Table 3 for the means and standard deviations for each group for each assessment.

Hypothesis 3b. PD participants with poorer number placement scores were expected to perform worse on the parietal lobe tasks than NC2 participants if number placement was related to visuospatial functioning. If number placement scores did not relate to visuospatial functioning, it suggests performance was not parietally mediated. Due to small sample sizes, a nonparametric statistic (Spearman's rho correlation) was used to compare PD participants’ number placement scores with the three parietal lobe assessments (Money Road Map, Landmarks, and the JLO). As all three of the assessments tap into parietal lobe functions, the alpha level was adjusted to be more conservative (.05/3 = .017). None of the parietal lobe tasks correlated with the number placement scores [N = 20; Money Road Map: r (18) = .12, p = .62; Landmarks: r (18) = .40, p = .08; JLO: r (18) = .03, p = .89]. After finding no significant correlations between number placement scores and performance on the parietal lobe assessments, additional analyses were conducted to examine other factors that may be related to number placement performance. First, we examined whether the number placement scores were being driven by frontal lobe performance. To examine this question, Speaman's rho correlations were computed comparing number placement scores to performance across each of the six frontal lobe assessments. No significant correlations were observed (all p's > .16), thereby ruling out frontal lobe involvement. We then examined whether number placement scores were related to disease duration. Perhaps those that had PD for longer periods of time were more susceptible to number placement errors. Duration of illness, however, did not correlate with number placement scores [r (22) = .32, p = .13], ruling out this hypothesis. Finally, we examined the relation between number placement scores and severity of impairment as measured by the UPDRS. A significant correlation was found [r (20) = .47, p < .03]. Specifically, those participants that performed the best on the number placement portion of the CDT had less disease severity. In light of this finding, we examined whether UPDRS scores were related to performance on our other dependent measures. We found that the UPDRS did not relate to any of the frontal or parietal lobe assessments (all p's > .09).

DISCUSSION

Hypothesis 1a. When comparing PDs to NCs, differences in number placement scores were expected, with the PD group exhibiting poorer performance. Significant differences between
groups were not expected on the face and hands portion of the CDT. Results of the current study indicated that the PD participants did perform significantly worse on the numbers portion of the CDT, but not the face or hands portions, thereby lending support for this hypothesis. Poor number placement on the CDT is commonly seen in PD, with participants usually placing the numbers distant from the rim of the clock, but performance on the hands and face portions of the CDT is relatively unimpaired (Sandyk, 1995).

Hypothesis 1b. When comparing the PD to the NC group, it was predicted that the former group would adopt an unplanned strategy more frequently than the latter group. Results showed no significant differences between groups, indicating that a difference in planning could not be detected. Recall that participants were placed into the categories of planned (sequential: 1, 2, 3, etc.; or anchor sequential: 3, 6, 9, 12, 1, etc.) and unplanned (random, or any other pattern), based on the order in which they placed the numbers on the clock. This is a fairly new method developed by researchers at Boston University’s Vision and Cognition laboratory and is based on the Boston Process Approach. A limitation of this method is that the categories for the planned group were very strict. For instance, if a participant filled in the anchor points (12, 3, 6, 9), but then continued to put in the remaining numbers in backwards order (i.e. 11, 10, 8, 7,…1), they were placed into the random category. Redefining the groups to allow for slight differences may reveal different results, and is something future research should address.

Hypothesis 2a. Based on previous literature, it was predicted that PD participants would exhibit deficits on the frontal lobe assessments. In the current study, PD participants performed significantly worse than NC participants on the FAS, Trails A, and the Stroop Test, and there was a trend toward worse performance on Trails B, which supported our hypothesis. Frontal lobe dysfunction is considered the primary cognitive issue arising from PD (Muslimovic, Post, Speelman, de Haan, Schmand, 2009). In previous studies, PD participants have shown deficits on various frontal lobe assessments, including the Stroop Test (Woodward, Bub, & Hunter, 2002), Digit Span Forward (Siegert, Weatherall, Taylor, & Abernethy, 2008), Digit Span Backward (Siegert et al., 2008), the Trail Making Test (Trails A: Taylor, Saint Cyr, & Lang, 1986; Trails B: Amick, Grace, & Ott, 2007), and the FAS (Taylor et al., 1986).

Hypothesis 2b. PD participants who planned and PD participants who did not plan were expected to show differences on the frontal lobe assessments if the strategy one adopted was frontally mediated. If the two PD groups did not differ in performance, it suggests that the clock strategy one adopted may not be frontally mediated. No significant differences were noted between groups for any of the six frontal lobe assessments, indicating that it is possible that the method in which one draws the clock may not be frontally mediated. Planning is a function of the frontal lobes, so if the participants used a planning strategy that helped them adequately complete their clocks, it is assumed that they would also be able to successfully complete tests of frontal lobe function. However, it has been proposed that if the categories were less strictly defined (as mentioned in Hypothesis 1b), different participants may be categorized into the planned and unplanned categories and perhaps significant differences in frontal lobe tests may be noted (i.e., those that plan more score significantly higher on the frontal lobe tests).

Hypothesis 3a. Based on previous literature, PD participants were expected to exhibit deficits on the parietal lobe assessments. In the current study, significant differences were found between the PD and NC groups on the JLO, but no significant differences were found on Landmarks (Line Bisection) or the Money Road Map. Many researchers believe that in addition to frontal lobe dysfunction, PD patients also experience visuospatial impairments, which result from parietal lobe dysfunction (Cronin-Golomb & Braun, 1997). In previous studies, PD participants have shown deficits on parietal lobe tests including Line Bisection (Lee, Harris, Atkinson, & Fowler, 2001), JLO (Montse, Pere, Carme, Francesc, & Eduardo), and the Money Road Map (Cronin-Golomb & Braun, 1997). In the present project, a combination of small sample size and the grouping of all PD participants together, rather than examining subgroups based on side of onset or initial symptom, may have led to the lack of significant differences on the Landmark and the Money Road Map assessments.

Hypothesis 3b. PD participants with poorer number placement scores were expected to perform worse on the parietal lobe tasks than NC participants if number placement was related to visuospatial functioning. If number placement scores did not relate to visuospatial functioning, it suggests performance was not parietally mediated. PD participants’ number placement scores were compared with the three parietal lobe assessments. None of the parietal lobe tasks correlated with the number placement scores, indicating that number placement is not parietally mediated. However, a limitation to the current study is that there was a small sample size. Also, there are methods to scoring number placement other than the one used in the current study (the Rouleau Method), leaving the possibility open that if a different method was used, correlations may have existed. As demonstrated through correlations, disease severity may have played a significant role in the number placement errors noted in the PD participants.
Conclusion. This study examined whether deficits exhibited by PD participants on the CDT were parietally mediated, or whether there was influence from the frontal lobes as well. Results revealed that neither the frontal nor the parietal lobe determined number placement scores and planning strategy on the CDT. Number placement scores did, however, correlate to disease severity. The worse the disease severity according to the UPDRS, the lower the number placement scores. This may simply indicate that number placement errors derived from motor disability. However, the sample size in this study was small, and further research is needed to support this claim.

References


The Impact of Service: Cultural Understanding and International Service-Learning with Bridgewater State University

NICOLE SAUBER

This mixed-method study examined the impact that international community service experiences have had on college students’ academic learning, cultural understanding, global interest, and sense of global citizenship after studying abroad through programs hosted by Bridgewater State University (BSU). Survey questionnaires were distributed to 427 BSU students who participated in university-sponsored international travel in the past 3 years. A total of 80 students returned completed surveys, and 10 respondents volunteered to participate in face-to-face interviews to elaborate on their experience abroad. Survey results show that 63% of respondents did not have a service component in their travel program, and 74% of those respondents indicated a desire to have done service while abroad. Statistically significant differences were found between the responses of students who did community service while abroad and those who did not with regard to acquisition of cultural knowledge and an inclination toward global citizenship. Interviews reveal that community service experiences create memorable interactions that offer travelers first-hand insight into a foreign country’s culture and social problems. The results provide means for the evaluation of current travel programs and grounds for the potential development of an international service-learning program at BSU.

Introduction

An increasing number of students are participating in international travel trips during their undergraduate years. According to recent statistics, an estimated 240,000 college students studied abroad between 2006 and 2007, and the numbers have been increasing annually. Additionally, it has been shown that students who participate in study abroad programs, even short-term programs of two to eight weeks, report notable gains in terms of their global values and engagement (Bringle, Hatcher, & Jones, 2011). Academic institutions around the world are beginning to incorporate more international education and service-learning programs into their curricula as they embrace the new era of globalization and encourage students to become “global citizens.” Analysis and reflection on the social, cultural, and environmental contexts of an act of service is encouraged by many service-learning programs, which makes them practical and advantageous tools for teaching the concept of global citizenship.

Defining Service-Learning

The definitions of service-learning, although varied, specifically emphasize its
multiple and interconnected components. Bringle, Hatcher, and Jones (2011) identify four main components within the definition of service-learning. First, it must be an academic activity that is created to purposefully link an act of service to a particular academic curriculum. This distinguishes service-learning from an act of volunteering, which is often not intentionally linked to a curriculum. Next, the service activities within a service-learning program must not only be educationally meaningful to the participants, but also socially valuable to the community that is being served. Structured reflection activities are the third and arguably the most important aspect of service-learning, as the reflection creates a link between the service activity and the educational content that provides opportunities to study, analyze, and interpret a community for deeper understanding. Finally, service-learning includes the unique objective of developing civic responsibility within its participants. The connection between serving a community and understanding the purpose and value of service project can produce a justice-oriented civic education experience. Such an experience can permanently affect the way that participants view global issues, as well as their role in their local and global communities. Furthermore, effective learning experiences occur when students are able to directly interact with the native people of their host country through a service project and are subsequently led to reflect on their work.

**The Benefits of Service-Learning within Diverse Populations**

Recent research has focused on the impact of both national and international service-learning experiences on participants to reveal a number of individual benefits, including the development of leadership skills, an increased sense of self-efficacy and social competency, a stronger drive toward high academic achievement, enhanced problem-solving and teamwork skills, and an inspired attitude toward civic engagement (Roehlkepartain, 2007). Service activities have also been shown to improve students’ learning, or understanding of educational material associated with the service. Students in service-learning programs not only gain a clearer understanding of academic assignments, but also elucidate the connection between the subject matter and daily life (Tannenbaum and Berrett, 2005).

The personal and academic benefits of service-learning programs on individuals from disadvantaged backgrounds are multifold. Scales, Roehlkepartain, Neal, and Kielsmeier (2006) suggest that community service is related to smaller achievement gaps between students from higher and lower income backgrounds. Students with a low socioeconomic status and/or those who did not regularly partake in community service were found to experience less overall motivation for achievement, school engagement, and reading for pleasure than students who were involved in community service programs and/or those from higher socioeconomic backgrounds. Their study poses that community service and service-learning may be related to academic success because they provide youth with the two key resources of feeling useful and witnessing how their classroom education is connected to “real world” situations.

Low-income, first-generation college students were the topic of recent exploratory research on the relationship between service-learning participation and student retention rates. All of the respondents in this small study noted that their service-learning experience was a vital part of their success in college, and their service-learning participation impacted them in four main areas: building skills and understanding, developing resilience, finding personal meaning, and developing critical consciousness. Involving low-income, first-generation students—or nearly any group from a disadvantaged background—in service-learning projects may be conducive to higher retention levels and academic success within this population (Yeh, 2010).

**Community Service and International Travel at Bridgewater State University**

Bridgewater State University emphasizes its commitment to community service through its multiple opportunities for service and travel that are accessible to the institution's diverse population. Fifty per cent of BSU students are first-generation college students. The university recently received more than $600,000 in grants to be used toward increasing the graduation rates for students of color, first-generation and low-income undergraduate students (Bridgewater State University, 2011b). The President’s Office and many of its social justice-oriented taskforces and councils oversee offices like the Community Service Center and the Center for International Engagement (CIE), which provide international travel opportunities for the students of BSU.

The Community Service Center’s “Take a Break and Make a Difference” trips include low-cost trips to Honduras, Belize, and Guatemala. Students are selected from a pool of applicants for these one- to two-week trips, and they travel abroad to perform need-based community service projects for the duration of the trip. Pre-departure meetings are mandatory for all participants in order to learn basic information about the host country and the trip itinerary, but there is no required academic work for these non-credit programs. Time for personal and group reflections is often incorporated into the daily schedules of each trip.

The CIE organizes several types of international trips for BSU students. Two- to three-week academic study tours to
countries around the world are held each winter and summer and typically require academic work before, during, and after the trip that must be completed for credit. Service activities and reflection activities are incorporated into some tours, but they tend to be based on the preferences of the tour leader. Semester exchange programs are available in a variety of countries to offer more long-term travel opportunities. Many of these exchanges are offered through the CIE itself, and others can be accessed through affiliate program providers that organize international excursions and offer academic credit. Pre-departure readings and lessons are not required for most exchange programs due to the expected length of stay and planned education while abroad. Very few of these trips include a service component and are almost entirely based on academic programming (Bridgewater State University, 2011a).

BSU offers programs for international learning and international service, but there is currently no program specifically for international service-learning. Gaining a better understanding of the effects of community service on students’ international experiences both provides a basis for the evaluation of current travel programs and explores the potential worth of establishing an international service-learning program at BSU.

**Methods**

This study employed a mixed methods design with the concurrent collection of qualitative and quantitative data. The results were subsequently integrated to develop a deeper analytical understanding of the topic.

**Recruitment of Participants**

The CIE and the Community Service Center at BSU were contacted and asked to provide lists of students who had participated in international travel in the past three years, particularly the “Take a Break and Make a Difference” community service trips, summer and winter study tours, semester exchange programs, and affiliate exchange programs. Students on all of the lists were contacted through their university e-mail addresses to distribute IRB-approved survey questionnaires that included questions on their travel program, the presence or absence of a service component, and the academic, cultural, and global experiences that students received from the trip. In total, 427 students were contacted, of whom 80 returned completed surveys; this represents an 18.7% response rate.

The surveys, which included a portion where students could volunteer to be contacted for further interviewing on their travel experiences, provided a voluntary sample for in-person qualitative interviews. Ten of the 12 volunteers were randomly selected and individually interviewed over the course of six weeks. The sample of respondents (see Table 1) was comprised of a diverse group of students and was divided between students who had participated in a community service project while abroad and those who had not.

**Measurement**

Completed survey questionnaires were collected via e-mail, saved anonymously, and printed before inputting coded data into an SPSS data file for analysis. Univariate statistics were calculated to describe demographic variables and frequencies, and bivariate independent t-tests were used to determine the statistical impact of the community service variable on students’ international experiences. These experiences were evaluated through 12 statements using a Likert scale in which respondents could strongly agree, agree, disagree, or strongly disagree with each statement; these responses were scored with the numbers 4, 3, 2, and 1, respectively. The 12 statements were grouped into four conceptual categories—academic learning, cultural understanding, global interest, and global citizenship—and can be viewed in Table 2. Mean scores were calculated from the collective responses to statements within each conceptual group and analyzed in the bivariate t-tests. Interviews were digitally recorded, uploaded onto a computer, and coded on a question-by-question basis using grounded theory methodology. Participants’ responses were analyzed to identify common themes and important perspectives that encourage a deeper understanding of the personal significance of international community service activities. Over 270 minutes of audio recording were gathered from the interviews.

**Quantitative Results**

Of the 80 respondents, 61 were female and 19 were male. The mean age was 22.81 years old. Approximately 84% of the respondents were seniors or alumni of BSU, 15% were juniors, and 1% were sophomores. The reported year of travel was divided between 2011 (44%), 2010 (37%), and 2009 (19%). In total, nearly 52% of respondents participated in study tours, 24% participated in an international community service program, 11% went on semester exchange programs, and 13% participated in affiliate or “other” programs. Only 37% of respondents did community service within their program. Of the 63% who did not do community service abroad, 74% indicated a desire to have done a service project during their program.

Table 2 shows the data collected from the survey statements using the Likert scale. The t-values represent the correlation between the response to the statement and the presence or absence of a community service component in the respondent’s program. Four of the 12 statements were found to be statistically significant (p < 0.001).
Table 1: Interview Participant Information

<table>
<thead>
<tr>
<th>Demographics</th>
<th>Type of Program</th>
<th>Service? (Y/N)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male, 21 years old</td>
<td>Community Service</td>
<td>Y</td>
</tr>
<tr>
<td>Male, 23 years old</td>
<td>Study Tour, Community Service</td>
<td>Y</td>
</tr>
<tr>
<td>Female, 21 years old</td>
<td>Study Tour, Community Service</td>
<td>Y</td>
</tr>
<tr>
<td>Male, 24 years old</td>
<td>Community Service</td>
<td>Y</td>
</tr>
<tr>
<td>Female, 22 years old</td>
<td>Study Tour, Community Service</td>
<td>Y</td>
</tr>
<tr>
<td>Female, 22 years old</td>
<td>Semester Exchange</td>
<td>N</td>
</tr>
<tr>
<td>Female, 22 years old</td>
<td>Study Tour</td>
<td>N</td>
</tr>
<tr>
<td>Female, 23 years old</td>
<td>Semester Exchange</td>
<td>N</td>
</tr>
<tr>
<td>Male, 22 years old</td>
<td>Semester Exchange</td>
<td>N</td>
</tr>
<tr>
<td>Female, 21 years old</td>
<td>Study Tour</td>
<td>N</td>
</tr>
</tbody>
</table>

Qualitative Results
Participants’ responses were analyzed using grounded theory methodology to identify significant recurring themes within the conceptual categories of academic learning, cultural understanding, global interest, and global citizenship.

Academic Learning
It was found that the amount of academic learning was strongly influenced by the length of their travel program. Two- to three-week study tours resulted in little long-term learning unless the academic lessons were connected to memorable and meaningful experiences for the participants. Pre-departure meetings were helpful in getting to know other participants in the travel program, but essentially ineffective in educating students about their host country. In contrast, those who participated in semester-long exchange programs without community service components reported significant gain in knowledge about their host country, particularly around the country’s government, education system, and culture. Semester exchange participants reported no pre-departure meetings or readings. One student who spent a semester studying geography in Brazil described his eye-opening international academic experience:

“The focus of learning in America is in class… in Brazil, not so much. In class is not the focus; it’s at home. I would talk to kids and they’d talk about this project they were doing, and then they’d tell me it wasn’t for class. They’re independently academic.”

Another participant who studied maritime history through an at-sea exchange program also called her experience “eye-opening,” but from a different perspective:

“[Teaching in Belize] was an especially awesome experience for me, mostly because I don’t want to be a teacher and I had to step out of my comfort zone. Honestly, for the first two days I dreaded it… however, by the last few days of it I was thinking, ‘I could do this forever.’”

Students who participated in travel programs with community service components indicated that they experienced significant learning from their international travel. Planned service activities ensured interaction with native citizens of the country and provided students with an experience-based education that tended to deviate from their field of study in school. Interdisciplinary education in unfamiliar communities removed students from their comfort zones and, as a participant noted, exposed them to unique new situations:

“Most of what we read in our classes made us feel bad about being Americans, you know, being descendants of Europeans. Some of the stuff we read about was just awful, like… Columbus and what he did to the people.”

Journaling, or the practice of keeping a written record of daily activities during a travel program, was required of several students who participated in programs with community service components. Journaling encourages students to reflect on their daily experiences and how it impacts their service. Although journals are not entirely academic works, the reflections were meaningful to participants:
Table 2: Students’ Reports of the Impact of Community Service Activities on Travel Experiences

<table>
<thead>
<tr>
<th>Statement</th>
<th>Community Service?</th>
<th>Mean (SD)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category: Academic Learning</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My program increased my knowledge about the country that I visited.</td>
<td>Yes (n=30)</td>
<td>3.867 (0.571)</td>
<td>1.302</td>
</tr>
<tr>
<td>The activities in my program helped me to better understand the pre-departure readings and lectures on the country that I visited</td>
<td>No (n=50)</td>
<td>3.7 (0.544)</td>
<td></td>
</tr>
<tr>
<td>Category: Cultural Understanding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My program increased my understanding of foreign cultures.</td>
<td>Yes (n=30)</td>
<td>3.833 (0.592)</td>
<td>0.846</td>
</tr>
<tr>
<td>I was able to interact and connect with the citizens of the country that I visited</td>
<td>No (n=50)</td>
<td>3.72 (0.572)</td>
<td></td>
</tr>
<tr>
<td>I participated in traditional cultural activities through my program.</td>
<td></td>
<td>3.833 (0.592)</td>
<td></td>
</tr>
<tr>
<td>I have a better understanding of the needs and problems facing the country that I visited</td>
<td></td>
<td>3.26 (0.828)</td>
<td>1.085</td>
</tr>
<tr>
<td>Category: Global Interest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>My program has increased my interest in international travel.</td>
<td>Yes (n=30)</td>
<td>3.833 (0.592)</td>
<td>0.777</td>
</tr>
<tr>
<td>My program has increased my interest in doing community service abroad.</td>
<td>No (n=50)</td>
<td>3.6 (0.472)</td>
<td></td>
</tr>
<tr>
<td>If I had the time and money, I would participate in another travel program with BSU.</td>
<td></td>
<td>3.76 (0.555)</td>
<td>0.5</td>
</tr>
<tr>
<td>Category: Global Citizenship</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I feel compassion for the disadvantaged citizens of the country that I visited</td>
<td>Yes (n=30)</td>
<td>3.767 (0.679)</td>
<td>3.43†</td>
</tr>
<tr>
<td>My program has increased my interest in studying foreign cultures and language.</td>
<td>No (n=50)</td>
<td>3.22 (0.708)</td>
<td></td>
</tr>
<tr>
<td>I feel an obligation to serve my global community.</td>
<td></td>
<td>3.733 (0.521)</td>
<td>3.42†</td>
</tr>
<tr>
<td>Cultural Understanding</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>All of the interviewed participants stated that their respective international programs gave them a better understanding of their host country’s culture, but it was found that deeper cultural understanding and appreciation was largely influenced by the amount of direct interaction that each student had</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

†p < 0.001

“The lasting academic experience—it wasn't so much academic, but reflective and personal—was the journals that we kept each day based on our activities each day at the school, our personal thoughts and experiences, or collective experiences. It is something that I still reflect on today.”
with the native citizens of the country. The length of semester exchange programs necessitates interaction with natives and provides cultural learning opportunities, but shorter programs often limit the amount of possible interaction. Participants mentioned the value of cultural immersion in gaining cultural understanding; this immersion was influenced by exposure to both urban and rural areas of the country, the participants' lodging location and accommodations, and the use of a translator.

A participant who had gone on a non-service study tour to Egypt as well as a community service trip to Belize noted that visits to museums and conversations with university professors in Egypt were helpful in reinforcing academic lessons, but working with young students and elementary school teachers in Belize was more effective in understanding the country's cultural and social situations. Another participant with a similar travel history stated the following:

“You learn through the people what they think their country is about. They're proud of their country everywhere you go, so that is who you learn from.”

Study tours without service activities offered some immersion opportunities, but programs with community service were more effective in connecting participants with native individuals who provided a humanitarian perspective on the host country.

**Global Citizenship**

The analysis of interview participants' sense of global citizenship revealed strong positive correlation to the presence or absence of a community service component within their travel program. While nearly all participants claimed that their travel experience was “eye-opening,” only those who were involved in international service projects tended to voice sincere empowerment and inspiration to help their global community and create change. Several participants implied personal obligations to assist their global communities based on their exposure to social issues and other injustices during their travel program:

“Probably what struck me the most was when we would walk out the door and there would be an open sewer down the street on both sides. That just drove home the fact that this is the situation and the standards that those who we are living among currently have and probably will have for a long time.”

“People are universal, you know? Kids are the same in every culture. You realize these kids could be your nephews, or your cousins, or whatever. It just helps you realize that we're all connected, and that we're all responsible for each other.”

Other participants described the impact that their travel programs and community service experiences have had on their personal global perspectives:

“T o be perfectly honest, I didn't look into [world issues] before my trip to Belize. But now, my eyes are opened ... I've become so much more involved in community service, as well as looking into the global world and seeing what's going on.”

Those who participated in programs both with and without community service components noted that each of their travel experiences offered different learning opportunities from which new global perspectives can be developed. According to the students, personal preference and desire to serve—not social or institutional pressures—should influence one's participation in a program with a community service component. One participant stated:
“If people are not looking to do community service, then going on these study tours is fine. You shouldn’t think of yourself as a bad person if you don’t want to get down and dirty, but for me, I know it feels good when I help someone out.”

Discussion
The research, based on this sample of student self-reports, supports that community service experiences have a positive effect on the academic learning, cultural understanding, global interest, and global citizenship of BSU students who participated in international travel programs, but the extent of the impact varies across the conceptual categories. Analysis of the responses to the 12 evaluation statements posed on the Likert scale shows that the group of respondents who did community service while abroad consistently produced higher mean scores than those produced by the group of respondents who did not serve abroad. However, statistically significant differences between the group means were found for four statements in three conceptual categories. These data correspond well with the responses offered in the qualitative interviews.

No significant differences were found between group means within the survey statements regarding academic learning. Similarly, interview participants did not attribute increased levels of learning to community service activity, but rather to the length of their program and the “hands-on” exposure to another country and its culture. Structured community service work provided a means for students to get involved in a culture, but semester-long exposure to a culture seemed to be more effective in teaching the travelers enduring academic lessons.

In the category of cultural understanding, statistical significance was found between the group means for the statement “I have a better understanding of the needs and problems facing the country that I visited,” which suggests that service is effective in informing students about a country’s social issues. Interview participants who had served abroad noted that their service allowed them to have direct interaction with native citizens who could share insights about their home country and inform the students about the country’s societal problems. Those who had participated in semester exchange programs without service components also indicated a similar level of education and concern about their respective host country’s needs and problems. Students’ affirmations of enhanced cultural understanding, therefore, can be at least partially attributed to the amount of direct interaction that the students had with citizens of the host country. Short-term service-based programs deliberately concentrate large quantities of direct cultural interaction into a short time period, while semester exchange programs gradually expose participants to various aspects of the culture through several months of cultural immersion.

Collected data revealed a significant difference in group means in response to the survey statement “My program has increased my interest in doing community service abroad.” However, the finding that 74% of those who did not serve abroad indicated a desire to do so suggests that international community service is highly regarded at BSU. Interview participants who had served abroad emphasized that the advertised service components for their respective travel programs were paramount in their decisions to apply for the programs. Moreover, several of them insisted that they will never travel to a foreign country again without performing some type of community service. For many students in this study, it seems that their global interest is fundamentally tied to global service.

The most significant and powerful results were related to the category of global citizenship. Two statements—“I feel compassion for the disadvantaged citizens of the country that I visited” and “I feel an obligation to serve my global community”—produced the strongest differences between group means out of all the statements. The presence of a community service component, according to several interview participants, allowed students to connect classroom learning about their host country to real people around the world. Based on the findings of this research, such a connection seems to produce a sense of humanitarian obligation to help people in foreign countries in the face of social issues they may be encountering. Semester exchange programs, in spite of their length, may not stimulate this level of compassion within students unless they feel deeply connected to the citizens of the host country. Based on the interviews, travel programs with community service seemed to empower students by educating them about a society’s problems and then provided them an outlet to make a positive difference within that society. Interactive service activities help diminish cultural boundaries between the students and the native citizens and foster a perspective of global citizenship.

Limitations
Several limitations in this study must be acknowledged. The research period was limited to 10 weeks due to the nature of the research grant, so the results were consequently restricted. A low survey response rate could be attributed to the timing of the study, the method of survey distribution, and/or the difficulty of contacting students who had recently graduated. Graduates lose access to their university e-mail accounts shortly after graduation, preventing a small number of students from the sample from receiving the survey. The survey statements,
conceptual grouping categories, and interview questions used in this study were non-standardized and subject to error. The generalizability of this study must be taken into consideration due to the low response rate and the demographic characteristics of the sample of BSU students.

Implications
The results of this study not only contribute to previous research on the benefits of international community service, but provide suggestions for improvements on university-sponsored international travel programs. Community service activities have a positive effect on most students’ international experiences—particularly on their understanding of a culture and their humanitarian connection to foreign cultures and people—and appear to be valuable components of any international program. The Center for International Engagement at BSU could evaluate their current travel programs and consider requiring a community service component within every international program, particularly the short-term study tours. This combination of community service with academic learning would create a large, interdisciplinary variety of international service-learning trips at BSU. The implementation of an international service-learning program—at BSU or any other institution of higher education—would present more opportunities for students to become global citizens and reflect a strong institutional commitment to social justice.

References


The purpose of this paper is to analyze data, policy trends, and legal concerns on the issue of sentencing juvenile offenders to life without the possibility of parole (LWOP). Policy changes in the 1980s and 90s dramatically changed the sentencing outcomes for juvenile offenders. Significantly departing from the rehabilitative goals established by the juvenile court, states adopted harsher punishments, including LWOP. During this shift, the diminished culpability of youth became insignificant when compared to the nature of their crimes. The recent cases of *Roper v. Simmons* (2005) and *Graham v. Florida* (2010) reinstated the importance of recognizing that juveniles are different from adults, and accordingly should not be subjected to the same punishments. In light of these decisions, the constitutionality of sentencing juveniles to LWOP will be addressed.

**Policy Trends and Data**

Punitive sentencing trends initiated during the late twentieth century have resulted in an increased application of the sentence of life without the possibility of parole (LWOP) for juvenile offenders. From 1962 to 1981, an average of two juvenile offenders received LWOP sentences each year (Human Rights Watch, 2008). Beginning in 1982, annual increases were reported, peaking at 152 youth in 1996 (Human Rights Watch, 2008). Although crime rates have declined since 1994, it is estimated that the rate at which states sentence youth to LWOP is three times higher than it was in 1992 (Hechinger, 2011). Human Rights Watch (2010) reports that 2,574 individuals are currently serving LWOP for crimes they committed when they were under the age of eighteen.

Today, the United States is the only country in the world that actively sentences juveniles to LWOP (Human Rights Watch, 2008). LWOP conflicts with provisions of international law, including Article 37 of the United Nations Convention on the Rights of the Child (1990) that prohibits life sentences for juveniles. Contrary to global law and practice, forty-four states and the federal government permit juvenile LWOP (Koppel, 2010). All of these states impose LWOP on a mandatory or presumptive basis for certain offenses (e.g. first-degree murder) (Human Rights Watch, 2008).

The following Table 5.1 breaks down the number of youth serving LWOP by state. California, Florida, Louisiana, Michigan, and Pennsylvania have the
largest number of youth sentenced to LWOP. More than half of all the juveniles sentenced to LWOP are in these five states.

**TABLE 5.1**

<table>
<thead>
<tr>
<th>State</th>
<th># of Juveniles Sentenced to LWOP</th>
<th>State</th>
<th># of Juveniles Sentenced to LWOP</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alabama</td>
<td>62</td>
<td>Montana</td>
<td>1</td>
</tr>
<tr>
<td>Alaska</td>
<td>No LWOP</td>
<td>Nebraska</td>
<td>24</td>
</tr>
<tr>
<td>Arizona</td>
<td>32</td>
<td>Nevada</td>
<td>16</td>
</tr>
<tr>
<td>Arkansas</td>
<td>73</td>
<td>New Hampshire</td>
<td>3</td>
</tr>
<tr>
<td>California</td>
<td>250</td>
<td>New Jersey</td>
<td>0</td>
</tr>
<tr>
<td>Colorado</td>
<td>48</td>
<td>New Mexico</td>
<td>No LWOP</td>
</tr>
<tr>
<td>Connecticut</td>
<td>9</td>
<td>New York</td>
<td>0</td>
</tr>
<tr>
<td>Delaware</td>
<td>7</td>
<td>North Carolina</td>
<td>44</td>
</tr>
<tr>
<td>District of Columbia</td>
<td>No LWOP</td>
<td>North Dakota</td>
<td>1</td>
</tr>
<tr>
<td>Florida</td>
<td>266</td>
<td>Ohio</td>
<td>2</td>
</tr>
<tr>
<td>Georgia</td>
<td>8</td>
<td>Oklahoma</td>
<td>48</td>
</tr>
<tr>
<td>Hawaii</td>
<td>4</td>
<td>Oregon</td>
<td>No LWOP</td>
</tr>
<tr>
<td>Idaho</td>
<td>4</td>
<td>Pennsylvania</td>
<td>444</td>
</tr>
<tr>
<td>Illinois</td>
<td>103</td>
<td>Rhode Island</td>
<td>2</td>
</tr>
<tr>
<td>Indiana</td>
<td>2</td>
<td>South Carolina</td>
<td>26</td>
</tr>
<tr>
<td>Iowa</td>
<td>44</td>
<td>South Dakota</td>
<td>9</td>
</tr>
<tr>
<td>Kansas</td>
<td>No LWOP</td>
<td>Tennessee</td>
<td>4</td>
</tr>
<tr>
<td>Kentucky</td>
<td>5</td>
<td>Texas</td>
<td>5</td>
</tr>
<tr>
<td>Louisiana</td>
<td>335</td>
<td>Utah</td>
<td>1</td>
</tr>
<tr>
<td>Maine</td>
<td>0</td>
<td>Vermont</td>
<td>0</td>
</tr>
<tr>
<td>Maryland</td>
<td>13</td>
<td>Virginia</td>
<td>48</td>
</tr>
<tr>
<td>Massachusetts</td>
<td>57</td>
<td>Washington</td>
<td>28</td>
</tr>
<tr>
<td>Michigan</td>
<td>346</td>
<td>West Virginia</td>
<td>0</td>
</tr>
<tr>
<td>Minnesota</td>
<td>2</td>
<td>Wisconsin</td>
<td>16</td>
</tr>
<tr>
<td>Mississippi</td>
<td>24</td>
<td>Wyoming</td>
<td>6</td>
</tr>
<tr>
<td>Missouri</td>
<td>116</td>
<td>Federal</td>
<td>36</td>
</tr>
</tbody>
</table>


Proponents of juvenile LWOP argue that the sentence is applied sparingly as it is reserved for chronic and violent offenders. From 1980-2008, juvenile offenders committed 44,357 homicides, yet there are only 2,445 juveniles serving LWOP for homicide offenses (Puzzanchera & Kang, 2010). This means that less than six percent of juvenile homicide offenders were sentenced to LWOP. These numbers suggest that the sentence of LWOP has been sparingly applied to juvenile homicide offenders.

However, contrary to proponents’ beliefs, juvenile LWOP is not only reserved for the worst of the worst. The majority of juveniles (59%) sentenced to LWOP are first-time offenders (Human Rights Watch, 2008). Twenty-six percent of juveniles sentenced to LWOP were convicted of felony murder. Felony murder is charged when a youth participated in a robbery or burglary while a co-participant committed murder, without the knowledge or intent of the youth (Human Rights Watch, 2008). Sentencing juveniles to LWOP for felony murder seems particularly harsh considering their inability to foresee long-term consequences of their actions, and their increased susceptibility to peer pressure.

The data also suggests that there may be gender and racial biases in juvenile LWOP sentencing. Males comprise the majority of the juvenile LWOP population. For example, in Massachusetts, all of the youth sentenced to LWOP are males (Monahon, 2009). In Michigan, 98% of juvenile LWOP inmates are male and only 2% are female (LaBelle, Phillips, & Horton, 2004).

The evidence also shows that Black youth are disproportionately sentenced to LWOP when compared to White youth. Black youth are sentenced to LWOP at a rate of ten times that of White youth (Human Rights Watch, 2008). In addition, Human Rights Watch (2008) found that Black youth arrested for murder were sentenced to LWOP at a rate of 1.59 times that of White youth. Although Black offenders are disproportionately a part of both the adult and juvenile justice systems, issues of racial bias deserve additional consideration in LWOP sentencing.

The sentence of LWOP is particularly harsh for juveniles given their vulnerability in adult correctional facilities. According to Monahon (2009), juveniles are vulnerable because of their size, lack of experience in the system, and lack of peer support groups. Compared to youth in juvenile facilities, juveniles incarcerated in adult prisons are five times more likely to be sexually assaulted, and almost twice as likely to be attacked with a weapon by inmates or beaten by staff (Redding, 2010). In order to protect themselves from physical violence, including rape, many youth engage in fights in prison (Human Rights Watch, 2008).

The sentence of LWOP communicates to youth that they are irredeemable and can never reenter society. LWOP inmates may obtain release via sentence commutation or pardon, however this rarely occurs (Leigey, 2010). With little hope of release, juveniles sentenced to LWOP are at risk of self-harm and suicide (Human Rights Watch, 2008). Juveniles in adult facilities are eight times more likely to commit suicide than youth in juvenile facilities (Redding, 2010). In addition, juveniles sentenced to LWOP often lose important family and
pro-social bonds (Butler, 2010). For example, they can be incarcerated in an institution that is far from their family and some prison policies limit phone calls, thus inhibiting visits and communication. Pro-social ties and support help inmates adjust to prison life (Rocque, Bierie, & MacKenzie, 2010). Loss of supportive family members could contribute to their sense of hopelessness.

Leigey (2010) conducted a study addressing the mental health of inmates sentenced to LWOP. Using data from a 2004 survey of inmates in state and federal correctional facilities as well as conducting interviews with twenty-five LWOP inmates in a mid-Atlantic state, Leigey found that the initial stages of incarceration are particularly stressful (Leigey, 2010). This is evidenced by the higher likelihood of reported mental illness among LWOP inmates who had served less than ten and a half years. Respondents reported improved mental health over the course of their incarceration, attributing their mental wellness to a positive outlook and hope of release. Further, the study found that most inmates did not rely on mental health services to help them adjust to prison life. A small subset of respondents reported a smoother transition to prison life because they had already served time prior to their LWOP sentence. However, these inmates admitted that adjusting to a LWOP sentence is different than adjusting to a shorter sentence (Leigey, 2010).

Although this sample did not include inmates who were sentenced to LWOP as juveniles, it provides an outlook on the challenges that juveniles may face in adult correctional facilities. Given the vulnerability of youth in adult prisons, it is likely that they will experience an increased risk of mental health issues during the initial stages of their sentence. Additionally, while the sample size is relatively small, this study provides meaningful qualitative data on the mental state of inmates sentenced to LWOP.

Since individuals serving LWOP are not likely to be released, it is extremely difficult for them to gain entrance to educational or skill-building programs in prison. Monahon (2009) suggested that this is because individuals serving LWOP are not seen as needing to learn or develop skills since they will never be free again. Unfortunately, juveniles sentenced to LWOP are denied opportunities to develop and reform at a time in their life when they most need it.

Sentencing individuals to LWOP assumes that they will be a danger to society for the remainder of their lives. Contrary to this assumption, recidivism rates are low among older inmates, including individuals serving life who are released (Nellis, 2010). Mauer, King, and Young (2004) reported that four out of five individuals serving life who were released in 1994 were not arrested for a new crime three years after their release. Whereas only one third of all offenders released from prison were not arrested within three years of release. These figures suggest that with age, most offenders become less of a danger to society. Research about LWOP sentencing is critical in determining effectiveness and constitutionality. With a comprehensive understanding of relevant data, this paper will now explore the legal issues of sentencing juveniles to LWOP.

**Legal Issues of Juvenile LWOP**

In *Graham v. Florida* (2010), the majority of the Supreme Court ruled in a 6-to-3 vote that sentencing juveniles to LWOP for non-homicide offenses was a violation of the Eighth Amendment’s cruel and unusual punishment clause, and thus unconstitutional. This ruling did not require states to release juvenile non-homicide offenders, but states must afford these offenders meaningful opportunity to get parole based on demonstrated maturity and rehabilitation (*Graham v. Florida*, 2010). *Graham* applied to the 129 prisoners serving LWOP for non-homicide crimes committed as juveniles (Hechinger, 2010).

Prior to the *Graham* decision, the Supreme Court had established two tests, one for capital cases and the other for noncapital cases, to determine if the Eighth Amendment's cruel and unusual punishments clause had been violated. Capital cases employed a categorical approach, whereas noncapital cases used a balancing test. In *Graham*, the Supreme Court applied the categorical approach to a noncapital case, departing from previously established procedures.

**Supreme Court Procedures to Determine the Constitutionality of Punishment in Capital and Noncapital Cases**

In capital cases, the court requires a two-step test to decide whether certain categories of offenders or offenses should be excluded from the death penalty (Siegler & Sullivan, 2011). At step one, the court determines whether there is a national consensus against the death penalty. To do this, the court looks at the number of jurisdictions that allow the death penalty and how often it is imposed for a particular offense or class of offender.

At step two, the court makes an “independent judgment” on whether the death penalty for a certain crime or class of offenders violates the Eighth Amendment (*Roper v. Simmons*, 2005). In this analysis, the court weighs the nature of the offense and the culpability of the offender against the severity of the punishment. The court also considers the penological justifications for the death penalty (i.e. retribution, deterrence, rehabilitation, and incapacitation). Additionally, the court
takes into account any international consensus against the punishment as an instructive means to interpret the Eighth Amendment’s prohibition of cruel and unusual punishment (Siegler & Sullivan, 2011).

In noncapital cases, the court applies a balancing test on a case-by-case basis. The balancing test is used to determine whether a particular punishment is disproportionate to the crime committed (Siegler & Sullivan, 2011). The balancing test consists of two stages.

At stage one, the court determines whether the defendant has established “an inference of gross disproportionality” (Harmelin v. Michigan, 1991). In this analysis, the court weighs the nature of the offense and the culpability of the offender against the type of sentence imposed. For example, the court might rule disproportionate a first-time juvenile drug offender sentenced to 50 years in prison. In the rare case that the defendant proves gross disproportionality, the court then moves to stage two (Siegler & Sullivan, 2011).

At stage two, the court considers sentences imposed on other offenders in the same jurisdiction and sentences imposed for the same crime in other jurisdictions (Solem v. Helm, 1983). In these analyses, the court looks at both the legislatively permitted sentences and the actual sentencing outcomes (Siegler & Sullivan, 2011).

**Supreme Court Jurisprudence in Graham v. Florida**

In *Graham v. Florida* (2010), the Supreme Court used the categorical approach to come to their decision. First, the court determined that there was a national consensus against sentencing juvenile non-homicide offenders to LWOP. Thirty-seven states and the federal government allowed LWOP for juvenile non-homicide offenders, however the sentence was used infrequently. Florida accounted for 77 of the 109 juvenile non-homicide offenders serving LWOP in 2010 (National Conference of State Legislatures, 2010). The remaining 52 were incarcerated in just ten states and the federal system (Graham v. Florida, 2010). These figures demonstrated that youth were disproportionately sentenced to LWOP in a small number of states.

Second, the majority made an “independent judgment” that LWOP for juvenile non-homicide offenders violated the Eighth Amendment. In this analysis, the court weighed the nature of the offense and culpability of the offenders against the severity of the sentence, considered the penological justifications, and took into account international law and practice.

Although non-homicide offenses can be quite violent, they are different from murder in severity and irrevocability. Life is taken from the victim of a murderer, but the victim of a non-homicide crime still has a chance to live. Writing the majority opinion, Justice Kennedy argued, “the court has recognized that defendants who do not kill, intend to kill, or foresee that life will be taken are categorically less deserving of the most serious forms of punishment than are murderers” (Graham v. Florida, 2010).

Considering the culpability of juveniles, Justice Kennedy referred to *Roper v. Simmons* (2005). In *Roper v. Simmons* (2005) the court held in a 5-to-4 vote that the Eighth and Fourteenth Amendments categorically prohibit capital punishment for offenders who were under eighteen when they committed the offense. The majority in *Roper* cited scientific and sociological studies on the salient characteristics of juveniles that distinguished them from adults. The court recognized that juveniles lack maturity, have an underdeveloped sense of responsibility, are vulnerable to negative influences (e.g., peer pressure), and have not developed fixed characteristics (*Roper v. Simmons*, 2005).

Further demonstrating the differences in culpability between youth and adults, Justice Kennedy alluded to developments in psychology and brain science. The research in these fields has shown that juveniles are more capable of change because parts of the brain involved in behavior control continue to develop through late adolescence. Justice Kennedy wrote, “because juveniles have lessened culpability they are less deserving of the most severe punishments” (Graham v. Florida, 2010).

Regarding the severity of the sentence, Justice Kennedy recognized that LWOP is not the same as the death penalty, yet both sentences share characteristics. Both sentences are irrevocable. In both sentences, those convicted have no hope for restoration, except in the case of an executive clemency, the possibility of which does not make the sentence any less harsh. Both sentences communicate to convicted offenders that they are irredeemable, incapable of change, and will never be fit to reenter society (Graham v. Florida, 2010).

Justice Kennedy maintained, “life without parole is an especially harsh punishment for a juvenile” (Graham v. Florida, 2010). Juveniles will serve on average more time than adults sentenced to LWOP, making the sentence disproportionately longer for youth. A minor sentenced to LWOP will serve virtually his or her entire life in ignominious confinement (Brief amicus curiae of the Juvenile Law Center in Graham v. Florida, 2009). The juvenile sentenced to LWOP will never experience free adulthood (Brief amicus curiae of the American Psychological Association in Graham v. Florida, 2009).
Additionally, the Justice Kennedy determined, “none of the goals of penal sanctions that have been recognized as legitimate – retribution, deterrence, incapacitation, and rehabilitation – provide an adequate justification” for sentencing juvenile non-homicide offenders to LWOP (Graham v. Florida, 2010). The purposes of retribution are to express society’s moral condemnation of a crime and to seek restoration of the moral imbalance. Roper established that “retribution is not as strong with a minor as with an adult” (Roper v. Simmons, 2005). Justice Kennedy argued that retribution does not justify sentencing juveniles to such a harsh punishment given their diminished culpability (Graham v. Florida, 2010).

Furthermore, the majority found that deterrence does not justify LWOP for juvenile non-homicide offenders because juveniles are less likely than adults to be discouraged from committing crime. This is because juveniles are less capable than adults to consider the long-term consequences of their actions. When compared to adults, youth are less likely to think about possible punishments when they decide to commit crimes (Graham v. Florida, 2010).

The purpose of incapacitation is to ensure public safety by keeping those at high risk to reoffend off the streets. Incapacitation does not justify sentencing juvenile non-homicide offenders to LWOP because if the offender can be rehabilitated, then there is no need to incapacitate that offender. Justice Kennedy argued, “a life without parole sentence improperly denies the juvenile offender a chance to demonstrate change and maturity” (Graham v. Florida, 2010). Although a youth may seem at high risk of harming others upon conviction, LWOP erroneously assumes that the youth will always be a high risk. Considering the transient nature of youthfulness, it is wrong to presuppose that a juvenile offender will not change.

Lastly, the majority determined that rehabilitation does not justify LWOP for juvenile non-homicide offenders because the sentence of LWOP denies youthful offenders the right to reenter society. A sentence of LWOP communicates that the juvenile offender is irredeemable. This judgment is not warranted given the capacity of youth to change and their diminished moral culpability. Further, rehabilitation is not accomplished by this sentence because individuals sentenced to LWOP are often denied access to rehabilitative services (e.g. vocational training, education). The denial of rehabilitative services and treatment makes LWOP for juveniles especially severe considering their receptivity and need for rehabilitation (Graham v. Florida, 2010).

After the majority considered the penological justifications, it then took into account international law and practice. Justice Kennedy noted that the United States is the only nation that actively imposes LWOP sentences on juvenile non-homicide offenders (Graham v. Florida, 2010). Outside of the United States, only ten countries allow LWOP for juveniles. Only Israel imposes this sentence currently, and in Israel there are only seven prisoners serving LWOP for crimes committed as juveniles (De La Vega & Leighton, 2008). The majority considered international consensus as instructive in making this decision.

**Significant Departure from Previous Jurisprudence**

In his dissent, Justice Thomas stated, “for the first time in its history, the court declares an entire class of offenders immune from a noncapital sentence using the categorical approach it had previously reserved for death penalty cases alone” (Graham v. Florida, 2010). The majority offered three justifications for using the categorical approach, instead of the case-by-case approach, in the case of juveniles facing LWOP for non-homicide crimes.

In their first justification, the majority referred to the general proposition in Roper that juveniles are categorically less culpable and more capable of reform than adult offenders. The majority argued that sentencing authorities lack the means to sufficiently identify the few persistent juvenile offenders who might deserve the harshest penalty available (Siegler & Sullivan, 2011). The second justification was that the case-by-case approach does not take into account the difficulties of counsel in representation. Juveniles are generally less able than adults to assist their counsel, resulting in an impairment of the quality of defense. The psychological immaturity of youth impacts the way in which they perceive legal processes and make choices. Adolescents tend to focus on short-term consequences because they lack the ability to think about long-term outcomes. This deficit in decision-making faculties could lead them to make adjudicative decisions (e.g. waive rights, plea bargain) that they would not make as a reasonable adult (Griss & Schwartz, 2000). The third justification was that the “categorical rule gives all juvenile non-homicide offenders a chance to demonstrate maturity and reform” (Graham v. Florida, 2010).

The court chose to use the categorical rule because the case-by-case approach would most likely lead to the imposition of LWOP on juvenile offenders who are not culpable enough to deserve it or who are capable of maturation and rehabilitation (Siegler & Sullivan, 2011). Some juvenile non-homicide offenders may be seen as deserving the harshest available punishment, however most deserve a second chance. Before Graham, it was nearly impossible for juvenile offenders in non-
homicide cases to prove their sentences unconstitutional. In fact, under the balancing test only a handful of defendants won relief at the state and federal appellate court level (Siegler & Sullivan, 2011). Thus, the Supreme Court applied the categorical rule in order to protect less culpable juvenile non-homicide offenders from disproportionate sentences.

Application to Juvenile Homicide Offenders

Graham applied to the 129 individuals sentenced to LWOP for non-homicide crimes committed as juveniles. Juvenile non-homicide offenders represented a fraction of the entire population of youth sentenced to LWOP. It is estimated that there are 2,445 individuals currently serving LWOP for homicide offenses committed as juveniles (Human Rights Watch, 2010). If the Supreme Court were to determine the constitutionality of sentencing juvenile homicide offenders to LWOP, the court would have to (1) consider whether there is a national consensus against the sentence, and (2) make an “independent judgment” on whether LWOP for juvenile homicide offenders violates the Eighth Amendment.

There are objective indicators of a national consensus against sentencing juvenile homicide offenders to LWOP. Of the forty-four states that allow LWOP for juvenile homicide offenders, twenty-seven states and the District of Columbia have ten or fewer individuals serving LWOP for committing homicide as juveniles. Only seven states have one hundred or more individuals serving LWOP for crimes committed as juveniles (National Conference of State Legislatures, 2010). This suggests that a minority of states are disproportionately sentencing youth to LWOP.

In making an “independent judgment” on whether LWOP for juvenile homicide offenders violates the Eighth Amendment, the court would weigh the nature of the offense and culpability of the offenders against the severity of the sentence, consider the penological justifications, and take into account international law and practice. Roper and Graham both support the proposition that juveniles are categorically less culpable. The majority in Graham made a distinction between the nature of homicide and non-homicide offenses. It is important to note, however, that in Graham the majority was concerned that initial decision makers might give too much weight to the seriousness of the offense and not enough to the reduced culpability of the offender, resulting in many juveniles sentenced to LWOP who arguably do not deserve such a harsh sentence (Siegler & Sullivan, 2011).

In addition, a case could be made that sentencing juvenile homicide offenders to LWOP does not meet the defined penological justifications. All of the rejections of the penological justifications found in Graham could be applied to juvenile homicide offenders. Considering youth’s inherent capacity to change and their diminished moral culpability, none of the penological goals justify sentencing juveniles to LWOP.

Furthermore, the international consensus against sentencing juvenile homicide offenders to LWOP should be noted. For example, the International Covenant on Civil and Political Rights (ICCPR), ratified by the United States in 1992, demands that no one should be subject to cruel or inhumane punishments, that juveniles must be separated from adults in correctional facilities, and that sentencing authorities should promote rehabilitation for juvenile offenders. Although the United States reserves the right to treat juveniles as adults in exceptional circumstances, the number of youth transferred to adult court and sentenced to adult punishments suggests that the United States has abused this right (Hechinger, 2011).

Additionally, the Convention on the Rights of the Child (CRC) prohibits LWOP for juvenile offenders (CRC, 1990). Every self-governing nation in the world has both signed and ratified the CRC. Only the United States and Somalia have failed to ratify the CRC (Hechinger, 2011). Furthermore, in 2007 the United Nations General Assembly called for the abolition of LWOP for juveniles. Out of 184 parties, the United States was the only dissenter (Hechinger, 2011). An international consensus against sentencing juveniles to LWOP is instructive in determining the constitutionality of the sentence.

In the 2011 term, the Supreme Court agreed to hear arguments for two cases dealing with the sentence of LWOP for juvenile homicide offenders. The court will hear these two cases in March 2012 and render a decision likely by the end of June 2012. In the first case, Jackson v. Hobbs, the Supreme Court will consider the constitutionality of (1) sentencing a 14-year-old convicted of felony murder to LWOP, and (2) mandatory sentencing schemes that necessarily result in juvenile LWOP. In the second case, Miller v. Alabama, the Supreme Court will determine whether sentencing a 14-year-old to LWOP violates the Eighth and Fourteenth Amendments’ prohibition of cruel and unusual punishment. In these cases, the Supreme Court will focus on the specific age group of 13 to 14 year olds. It is not clear how the court will rule. The court may abolish the sentence completely or in limited circumstances (e.g., mandatory sentences, felony murder), or conclude that LWOP for 13- and 14-year-old homicide offenders is constitutional.

In conclusion, there is evidence to suggest that sentencing juveniles to LWOP is unconstitutional. Recent Supreme Court jurisprudence in Roper and Graham has established that juveniles are less culpable and more amenable to rehabilitation.
than adults, and thus they are less deserving of the most severe punishments. Sentencing juveniles to LWOP disregards these developmental differences and treats youth like fully responsible adults. Criminals should be held responsible for their crimes, but not at the expense of constitutional rights.

References


Complaint at 1, Hill et al. v. Granholm, No. 10 (United States District Court Eastern District of Michigan Southern Division, 2010).


A Call to Prayer: A Cross-Cultural Examination of Religious Faith, Modesty, and Body Image

Heidi Woofenden

Body image, a multidimensional construct encompassing the perception and evaluation of appearance, was examined in connection with religious faith and modesty of dress in a sample of 291 Jordanian and 189 American women university students. Participants completed the Multidimensional Body-Self Relations Questionnaire-Appearance Scales, the Santa Clara Strength of Religious Faith Questionnaire, and a modesty scale. As hypothesized, Jordanians reported more favorable body image evaluations, greater religious faith, and greater modesty than Americans. Also, religious faith was positively correlated with better body image for both groups. Although religious faith and modesty were weak predictors of better body image, culture was found to be the overwhelming predictor. Results suggest that Jordanian culture, and to a lesser degree religious faith (particularly Islam), are potentially protective against negative body image.

Introduction

Although every human has an identity and a body to complement it, not every human experiences this body the same way, nor experiences the same influences on their body image. Culture has been shown to have great influence on body perceptions and body image (Akiba, 1998; Mahmud and Crittenden, 2007; Nasser, 1986), and specific aspects of culture, such as religion, are thought to buffer against body dissatisfaction and more serious disorders associated with it (Homan & Boyatzis, 2010; Joughin, Crisp, Halck, & Humphrey, 1992; Kim, 2006; Mahoney, et al., 2005; Smith, Hardman, Richards, & Fischer, 2003).

Although it is at first glance a superficial construct, body image affects most (if not all) aspects of human experience, including emotions, thoughts, behaviors, and relationships (Pruzinsky & Cash, 2004). Those suffering from body dissatisfaction or body disturbance may experience reduced functioning in these areas or even total loss of control, as in the case of eating disorders. Scholars increasingly agree that body image embodies so much more than its most basic sense, a person’s perception and evaluation of their physical appearance (Cash & Pruzinsky, 2004). Defining it can be difficult because of its multifaceted nature. According to Thompson (1996), so many terms are used to define the different dimensions that they inevitably get used interchangeably when perhaps they should not.
Over the years, a great deal of body image research has been conducted in the West, and generally body satisfaction has gone down over time, plummeting for women (Cash, 2004). So common is body dissatisfaction in modern women of Western cultures, researchers have termed it “normative discontent” (Rodin, Silberstein, & Striegel-Moore, 1985). This growing increase in body dissatisfaction is often attributed to the “thin ideal,” or the tall, extremely slender but large-breasted woman of Western media (Pokrywka, 2006; Ruggiero et al., 2000; Williams, et al., 2006). Research has shown that Western acculturation and exposure to Western media negatively influence body image (Apter & Shah, 1994; Mussap, 2009a) and encourage disordered eating (Berry, 1997; Dolan, 1991; Lake, Staiger, & Glowinski, 2000; Nasser, 1986). For example, a meta-analysis conducted by Groesz, Levine, and Murnen (2002) found that women’s body satisfaction decreased significantly after viewing thin models as opposed to average or overweight models or control images.

Body image concerns have been linked to poor self-esteem, anxiety, depression, sexual dissatisfaction, dysfunctional eating and exercise behaviors, and generally unhealthy behavior patterns that can develop into eating disorders and other negative coping strategies (Gardner, 2004; Jefferson & Stake, 2009; Rand, Resnick, & Seldman, 1997; Stice, 2004). Negative body image is in fact a strong predictor of eating disorders (Garner, Olmstead, & Polivy, 1983; Stice, 2004; Stice, Schupak-Neuberg, Shaw, & Stein, 1994; Striegel-Moore & Franko, 2004), and body dissatisfaction is considered the “most immediate or proximal antecedent to the development of anorexia nervosa” (Gardner, 2004, pg. 295). Thus, body image is an important research area in the West, and increasingly so in other parts of the world as Western media and influence become more prevalent.

Although research on non-Western body image could greatly benefit from expansion, it generally shows that individuals from non-Western cultures have better body image than those from Western cultures (Akiba, 1998; Barak, Sirota, Tessler, Achiron, and Lampl, 1994; Mahmud and Crittenden, 2007; Nasser, 1986). In an extensive survey of 800 Jordanian women of all ages (18-73 years), Madanat and colleagues (2011) discovered that, in contrast to Western women who strive to be thin, Jordanian women simply want a “normal” body size. Although a large percentage (66.1) desired to lose weight, the majority of these participants fell within the overweight or obese ranges. Furthermore, 12.7% of the overweight and obese participants actually wanted to gain weight.

Islam stresses acceptance of one’s body and de-emphasizes appearance, attributing the most importance to outward actions (Ahmad, Waller, & Verduyn, 1994). Yet it also teaches that Allah commands his followers to take care of the body that he has given them (Mahmud & Crittenden, 2007; Odoms-Young, 2008). Research generally shows the impact of religion—and especially Islam—on body image to be positive (Dunkel, Davidson, & Qurashi, 2010; Kim, 2006; Levin, 1987, 1994; Mahoney et al., 2005; Mussap, 2009a, 2009b; Strawbridge, Cohen, Shema, & Kaplan, 1997). Religious people tend to judge themselves and others based on spiritual characteristics rather than physical ones (Graybill & Arthur, 1999; Nelson, 2009; Odoms-Young, 2008). They also may feel less pressure to meet societal appearance and weight ideals if they feel that they are living a rewarding life, which includes adequately participating in religious activities.

Islam also holds modesty for women highly important. Traditional Islam mandates that only the face and hands should be visible when in public (Winter & Williams, 2002). Such modesty often takes the form of long, loose-fitting clothing (e.g. jilbab dress or salwar-kameez pant suit) and a hijab head covering to conceal the hair and ears. Research confirms that many Muslim women believe their religion and modesty bolster their body image (Bigger, 2006; Droogsma, 2007; Odoms-Young, 2008). According to those interviewed by Odoms-Young (2008), “by covering they were treated with more respect and viewed in a less sexual manner” (pg. 2581). One woman went as far to say “you protect yourself by cover” (p. 2579).

It is a common Western conception that modest dress on the part of Muslim women is simply a mechanism of sexist oppression (Cloud, 2004; Droogsma, 2007; Dunkel, et al., 2010; El Guindi, 1999). Although this may be the case for some, most others seem to appreciate the relative safety and anonymity such coverage affords them, and would even go as far as to argue that the Western female custom of dressing (to Easterners) provocatively and constantly comparing oneself to others when in public is much more oppressive than covering up to control who sees “your beauty” (Bigger, 2006). “A woman who wears a hijab can be active and engaged, educated and professional” (Bigger, 2006, p. 219). In other words, a hijab does not signify weakness or repression.

Current Study
The purpose of the current study was to compare university women from Jordan and the United States on strength of religious faith, modesty, and body image. This age group is especially relevant for body image research because it is at high risk for eating disorders (Rand, Resnick, & Seldman, 1997). It was hypothesized that greater religious faith and modesty would be associated with and predict better body image,
especially for Jordanians. Because Middle Eastern cultures tend to be more conservative and religiously oriented than Western cultures, it was predicted that Jordanians would have greater religious faith and modesty than Americans, leading to greater body image satisfaction for Jordanians.

METHOD

Participants
The Jordanians (N = 291) ranged in age from 18 to 43 years (m = 21.45). Body mass indexes (BMIs) ranged from 13.71 to 58.92, averaging 21.67. The vast majority (91.4%) reported their nationality as Jordanian, with the small minority (8.6%) reporting being Palestinian, Omani, Israeli, Qatari, Kuwaiti, Bahraini, Egyptian, or Yemeni. Of those that reported their religion, the overwhelming majority (97%) were Muslim, while a very small minority (1.7%) reported being Christian or Hindu (0.2%).

The Americans (N = 189) ranged in age from 18 to 63 years (m = 19.95), and BMIs ranged from 16.3 to 50.02, averaging 23.63. The vast majority (78%) reported being Caucasian, followed by 5.4% African American, 5% Latin American, 4.6% Cape Verdean, 4.6% Other (including bi-racial), 1.5% Asian American, and 0.8% Native American. Christianity was the dominant religion (74.8%) followed by “spiritual but no religious affiliation” (10%), agnostic (5.2%), atheist (4.8%), “other” (3.5%; several wrote in Unitarian Universalist), and Jewish (0.9%).

Based on the reported education level of participants’ parents, overall both cultural samples appeared to be from middle to upper socioeconomic status.

Procedure
Data were collected at Yarmouk University located in Irbid, Jordan during July 2009 and at Bridgewater State University from September 2009 to November 2010.

Questionnaire packets were distributed within various classrooms at Yarmouk University. Several classes were visited per day over a one-week span, and most (if not all) students from each class consented (i.e. signed the informed consent form) and completed the questionnaire. To ensure accuracy, all Jordanian questionnaires were translated into Arabic and cross-checked by a second native Jordanian translator before copying and distribution. Any items (such as certain demographics) requiring back-translation into English were transcribed by a third native Jordanian in the United States.

American university students were recruited through postings in Bridgewater State University’s psychology department. Data were collected starting in the spring semester of 2009, and ending in the fall semester of 2010 in the psychology research lab. Participants received either course credit for Introductory Psychology or extra credit for other courses.

Approval to conduct this study was granted by Bridgewater State University’s Institutional Review Board (IRB). Yarmouk University did not have an IRB, but its president granted permission to collect data there. All participants signed an informed consent form and were treated with full respect, confidentiality, and in accordance with the guidelines established by the American Psychological Association.

MEASURES

Demographics. Participants from both countries were asked to self-report their gender, weight, height, ethnicity, and parents’ education.

Body Image. The Multidimensional Body-Self Relations Questionnaire-Appearance Scales (MBSRQ-AS; Cash, 2000) is an abbreviated version of the MBSRQ, arguably the most widely used and validated self-report measure of body image (Cash, 1994; Thompson, 1996; Thompson & Gardner, 2004). It has 34 items within a total of five subscales. These consist of the Appearance Evaluation Subscale (AE), with a reported Cronbach’s alpha score of \( r = .88 \) (Cash, 2000) and items such as, “I like my looks just the way they are”; the Appearance Orientation Subscale (AO), with a reported Cronbach’s alpha score of \( r = .88 \) (Cash, 2000), and items including “before going out in public, I always notice how I look”; the Body Areas Satisfaction Scale (BASS), with a reported Cronbach’s alpha score of \( r = .77 \) (Cash, 2000), and consisting of rating 8 specific body parts; the Overweight Preoccupation Subscale; and the Self-Classified Weight Subscale. For the current study, only the first three were analyzed, yet they provide a broad assessment of body image (Thompson, 1996). Subscales were scored by computing a mean of the scale items after reverse-scoring certain items. Scores range from one to five, with higher scores indicating better appearance evaluation and body areas satisfaction, and greater appearance orientation.

Religious Faith. The Santa Clara Strength of Religious Faith Questionnaire (SCSORF) (Plante & Boccaccini, 1997a) was used to assess religiosity. This 10-item measure is formatted as a 4-point Likert-type scale ranging from “strongly disagree” to “strongly agree.” Questions include “my religious faith is extremely important to me” and “my faith impacts many of my decisions.” The SCSORF has been found to be valid and
Table 2. Summary of Intercorrelations as a Function of Culture

<table>
<thead>
<tr>
<th>Measure</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. AE</td>
<td>--</td>
<td>-.28*</td>
<td>.74**</td>
<td>-.03</td>
<td>-.29**</td>
<td>-.32**</td>
<td>--</td>
</tr>
<tr>
<td>2. AO</td>
<td>.28</td>
<td>--</td>
<td>-.29**</td>
<td>.10</td>
<td>-.02</td>
<td>-.02</td>
<td>--</td>
</tr>
<tr>
<td>3. BASS</td>
<td>.64**</td>
<td>.12</td>
<td>--</td>
<td>.17*</td>
<td>-.29**</td>
<td>-.27**</td>
<td>--</td>
</tr>
<tr>
<td>4. REL</td>
<td>.10</td>
<td>.06</td>
<td>.16**</td>
<td>--</td>
<td>-.04</td>
<td>.14</td>
<td>--</td>
</tr>
<tr>
<td>5. MOD</td>
<td>.03</td>
<td>-.03</td>
<td>.03</td>
<td>.26**</td>
<td>--</td>
<td>.14</td>
<td>--</td>
</tr>
<tr>
<td>6. Scarf</td>
<td>-.03</td>
<td>-.05</td>
<td>.03</td>
<td>.20**</td>
<td>.47**</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>7. BMI</td>
<td>-.26**</td>
<td>-.15*</td>
<td>-.24**</td>
<td>.03</td>
<td>.08</td>
<td>.11</td>
<td>--</td>
</tr>
</tbody>
</table>

Note. Intercorrelations for American women (N = 189) are presented above the diagonal, and intercorrelations for Jordanian women (N = 291) are presented below the diagonal. For all scales, higher scores are indicative of more extreme responding in the direction of the construct assessed. AE = Appearance Evaluation; AO = Appearance Orientation; BASS = Body Areas Satisfaction; REL = strength of religious faith; MOD = modesty; Scarf = observed head coverage; BMI = body mass index.

*p < .05

**p < .01

Table 1

<table>
<thead>
<tr>
<th>Culture</th>
<th>Jordanian (N = 291)</th>
<th>American (N = 169)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Variable</td>
<td>M (SD)</td>
<td>M (SD)</td>
</tr>
<tr>
<td>AE</td>
<td>4.09 (.61)</td>
<td>3.29 (.71)</td>
</tr>
<tr>
<td>AO</td>
<td>4.22 (.42)</td>
<td>3.57 (.58)</td>
</tr>
<tr>
<td>BASS</td>
<td>3.82 (56)</td>
<td>3.23 (.67)</td>
</tr>
<tr>
<td>REL</td>
<td>36.83 (4.72)</td>
<td>22.20 (9.24)</td>
</tr>
<tr>
<td>MOD</td>
<td>46.21 (7.34)</td>
<td>25.57 (6.36)</td>
</tr>
<tr>
<td>Scarf</td>
<td>1.97 (.29)</td>
<td></td>
</tr>
<tr>
<td>BMI</td>
<td>21.67 (3.97)</td>
<td>23.62 (4.64)</td>
</tr>
</tbody>
</table>

A Multivariate Analysis of Covariance (MANCOVA) revealed a significant omnibus effect of culture on all dependent variables, $F(5, 419) = 319.34, p < .001, \lambda = .79$, multivariate $\eta^2 = .79$. Jordanian women scored significantly higher than American women on each measure: AE, $F(1, 419) = 138.29, p < .001$; AO, $F(1, 419) = 160.04, p < .001$; BASS, $F(1, 419) = 85.53, p < .001$; religious faith, $F(1, 419) = 486.92, p < .001$; and modesty, $F(1, 419) = 922.36, p < .001$. Independent sample t-tests revealed that Americans had significantly higher mean BMI than Jordanians, $t(353.14) = 4.65, p < .001$, and BMI was a significant covariate between culture and the dependent variables, $F(5, 419) = 12.01, p < .001, \lambda = .13$, multivariate $\eta^2 = .13$. However, controlling for BMI through the MANCOVA

MoModesty. A modified version of the measure employed by Mussap (2009b) was used to assess modesty of dress. Participants were asked to rate the extent to which they cover various parts of their body when in public using a 5-point Likert-type scale ranging from “never” to “always.” Specific body areas assessed included hair, nose, mouth, neck, chest, shoulders, upper arms, lower arms, hands, waist, legs, and feet. The original scale included “thighs” and “calves” but for the current study these were combined as “legs” for cultural sensitivity purposes. Responses were averaged to produce a final modesty score ranging from 12 (not at all modest) to 60 (very modest). Because many participants overlooked items, an allowance of two missing values was made to still score. The original scale has a reported internal consistency of $r = .94$ to $r = .97$ (Plante & Boccaccini, 1997a, 1997b). Responses were summed to produce a final strength of religious faith score ranging from 10 (no faith) to 40 (high faith).

Results

Means and standard deviations for all study variables and BMI are presented in Table 1, and correlations are presented in Table 2.
revealed that it did not affect the significance of the difference between body image scores.

Multiple regressions showed that religious faith weakly but significantly predicted higher BASS scores for both groups: Americans, \( R^2 = .03, F(1, 185) = 5.56, p = .019 \); Jordanians, \( R^2 = .03, F(1, 274) = 7.41, p = .01 \). Culture accounted for the majority of the variance in religious faith \( (R^2 = .52, F(1, 470) = 511.63, p < .001) \) and modesty \( (R^2 = .67, F(1, 473) = 999.15, p < .001) \), and a significant amount in AE \( (R^2 = .29, F(1, 472) = 194.23, p < .001) \) and BASS \( (R^2 = .19, F(1, 467) = 105.66, p < .001) \).

Discussion

The purpose of the current study was to compare university women from Jordan and the United States on strength of religious faith, modesty, and body image. It was hypothesized that greater religious faith and modesty would be associated with and predict better body image, especially for Jordanians. Because Middle Eastern cultures tend to be more conservative and religiously oriented than Western cultures, it was predicted that Jordanians would have greater religious faith and modesty than Americans, leading to greater body image satisfaction for Jordanians.

As hypothesized, Jordanian women had significantly better overall body image than American women. One might argue that an obvious explanation appears to be their significantly lower mean BMI \( (21.67 \text{ as opposed to } 23.62 \text{ for Americans}) \). BMI was in fact negatively correlated with both measures of body satisfaction for women of both cultures. Yet even after controlling for BMI through the MANCOVA, women's mean body image scores remained significantly different.

A more plausible explanation for the differing body image scores lies in Jordanian cultural and religious customs. According to Dunkel, et al., (2010), Muslim women may hold beliefs, religious or otherwise, related to their modesty that provide protection against body image concerns. Droeber (2003) also witnessed that Muslim women pray more often and regularly than do Christian women, who are more likely to pray when they “feel the need to do so” \( (p. 418) \) instead of according to a pattern like that dictated by Islam. In fact a call to prayer is broadcasted throughout Jordan and other Muslim countries five times a day, compelling citizens to pause and remember Allah. Due to culturally encouraged increased religious adherence (Jordanians were reportedly almost twice as religious as Americans in the current study) and the guidelines of Islam, most Jordanian women are much more modest in their dress than American women.

An intriguing finding was the way in which modesty related to body image for women of the different cultures. It was not correlated with any body image measures for Jordanian women, but was negatively correlated with both measures of body satisfaction for American women. This suggests that the American women covered because they were dissatisfied with their bodies and wanted to hide them—or at least specific parts of them—while the Jordanian women covered for reasons unrelated to body satisfaction.

Although Jordanian women were substantially more appearance-oriented, they were still much more satisfied with their bodies than American women. This could mean that because they are more invested in their appearance—which could lead to spending more time making themselves look good—they perceive themselves as more attractive and therefore have better body image. It also means that something is protecting them from negative body image, because they seemingly pay more attention to appearance but are less influenced by it, and are most likely internalizing Western beauty ideals less. Although it is impossible from the data collected in this study to determine exactly what this factor is, results point to culture and religion. Religious faith was significantly positively correlated with and predicted body areas satisfaction for both groups, yet when culture was added to the equation, it became the only significant predictor. In highly pious societies such as Jordan, religion and culture go hand-in-hand, a possible explanation for this effect.

There were some notable limitations in this study, first and foremost that the SCSORF and modesty scales have not been validated across culture, and the MBSRQ has not been validated on a Jordanian sample. The results cannot be generalized to all Jordanians or all Americans because neither sample ranged much in age nor was especially ethnically diverse, and both were collected at a single university in the respective country.

More cross-cultural (and especially Middle Eastern) body image research is needed, as well as research on religious faith of all denominations in connection with body image. A study of religious faith and body image in a culture with more religious variability and/or integrating multiple measures of religiosity would add greatly to existing literature. And most importantly, with increased knowledge comes improved prevention and treatment efforts. Understanding factors positively influencing body image could potentially assist therapists and laypeople seeking to improve body image and treat related disorders.

Acknowledgements

Thank you to my mentor, Dr. Teresa King, the Adrian Tinsley Program, the Office of Undergraduate Research, Joanne
References


1st and 2nd Year Work

THE UNDERGRADUATE REVIEW
VOL. VIII

The section on 1st and 2nd year work includes submissions that were originally produced as work for courses and were revised during the publication review process.
Nicholas DeCastro is a freshman Athletic Training major at Bridgewater State University. He wrote his research paper as a part of his First Year Seminar course, “A Soldier’s Narrative,” taught by Professor Stacy Moskos Nistendirk. Nick plans to pursue a career aiding professional athletes in diagnosing and treating injuries.

Modern Warfare: Is the Evolution of Weaponry Worth the Cost?

NICHOLAS DECASTRO

War is a creation of mankind that has evolved along with human civilization, leaving a bloody trail in its wake. As there are those in our world who strive to improve peacetime society, there are also those who push the limits of weaponry and revolutionize the way war is waged. In this day and age, opposing forces rarely meet on a traditional battlefield but instead inflict death and destruction from across the horizon with weapons of catastrophic capability. Consequently the costs of developing such advanced war machines are increasingly heavy. With this rapid evolution of combat and the weaponry used in it, my question is simple: Are all the advancements truly worth the cost?

Thanks to the advances in weaponry, modern combat is becoming a field with only marginal human involvement. Unmanned vehicles, on land, air, and sea, are rapidly replacing the human element of warfare. These mechanized units are manipulated by soldiers far removed from the battlefield—those who will never physically witness or set foot in the areas where they send their drones, yet still possess the ability to control the fate of everything in that region. This widespread removal of soldiers from the battlefield has certainly led to mistakes, as physical presence in a situation allows for a better understanding of one’s surroundings. By sending a drone to accomplish an objective, however, the errors in judgment that a soldier under fire may make are ultimately mitigated, allowing for a greater chance of success during a critical moment. Not all situations in war require a machine to be sent in. When the need arises, however, having one is often of great benefit to the soldiers on the ground.

The financial burden of war has always been an issue for nations large and small. Fueling the flames of weapons development has always come with a price tag; in an age when computer-based “smart weapons” rule the battleground, that price tag has become enormous. The amount of money that countries pour into the development and deployment of these new innovations has seen a meteoric rise. In the 2012 fiscal year for example, the United States Department of Defense plans to allocate more than $75 billion for weapons Research and Development purposes (United States Department of Defense). These funds could be reallocated and channeled through much more beneficial sectors of the economy. The desire for nations to strive for the newest and most modern weaponry they can develop is...
an understandable endeavor. There is a boundary, however, between modernization and overindulgence; the financial cost of today's ever-evolving warfare becomes one of the biggest factors in determining whether that boundary was crossed. Such is the case with the B-2 Stealth Bomber.

The B-2 “Spirit” Stealth Bomber was first unveiled in 1988 and is still in service today. It is a marvel of weapons engineering; “The B-2 can fly more than 6,000 nautical miles before refueling, and more than 10,000 nautical miles with just one refueling, while carrying 40,000 pounds of weapons” (“B-2 Spirit”). The aircraft is also, as the name implies, designed for stealth operations:

Organic in appearance, a simple flying wing, with absolutely no vertical control surfaces, it has very smooth contours and few features that could “catch” radar waves and reflect them. It has a sweepback of 55 degrees and a “W”-shaped trailing edge. The aircraft is aerodynamically unstable, kept in the air with a quadruple-redundant fly-by-wire (FBW) system, under the control of a General Electric Flight Control Computer (FCC). (“B-2 Spirit”)

The cost for such an advanced war machine was steep: roughly $2.3 billion per aircraft. The B-2 design was originally approved in large numbers by the United States Air Force, with 132 operational units set for production in 1981. Project cost estimates kept exceeding funding, however, and consequently led to that number dropping rapidly over the years; it was reduced to 76 in 1990 and then to 20 in 1992. The final cost of the project was estimated at $45.3 billion (“B-2 Production”).

Comparing this advanced bomber to another in use, the B-52 “StratoFortress,” the differences are few. The B-52 made its first flight in 1961 and is in reality quite similar to the B-2. The only true difference between the aircraft is the fact that the StratoFortress lacks the stealth technology that is present in its counterpart. Both are capable of carrying similar payloads, approximately 40,000 pounds (“Boeing B-52”); can climb to an altitude of 50,000 feet; and have the ability to travel more than 6,000 nautical miles without refueling (“B-2 Spirit”). The B-52 was built in a variety of different models and finished production with a total of 744 aircraft. While the figures vary from source to source, the average estimate is approximately $53 million per unit, or just under $40 billion for the entire project (“B-2 Spirit”). This is a major price gap for aircraft that share many similar features, leading people to question whether or not the B-2 was a worthwhile expenditure of military funding.

The level to which weaponry has advanced, particularly in recent years, is something that can be viewed as a marvel of engineering. “Fire and Forget” weapons have become mainstays in powerful armies; a gun can now be fired around a corner without exposing the shooter, or it can take out a target barely visible on the horizon. Satellites now pinpoint a location anywhere on Earth in the blink of an eye. These innovations open a floodgate of possibilities in modern warfare that were unheard of fifty years ago. A perfect example of such evolution is the story of the self-propelled explosive weapon systems.

Tanks, planes and bunkers have existed since the First World War; consequently there has always been a need to develop a weapon that could be used while on foot to eliminate such a threat. For the United States during World War II this weapon was known as the M1 Bazooka. It was an incredibly simple design, forged out of pure necessity; “The system consisted of a basic tube, wiring and a pistol grip, fore grip and shoulder rest (all three usually of wood) with the rocket loaded from the open rear” (“M1 Rocket Launcher”). Because it had such rudimentary features the weapon was conceived and deployed into combat within a thirty-day period. The original design was also very cheap to build, at only $19 per weapon (“Bazooka”). It became a wild success on the battlefield, with more than 475,000 fielded during the war (“M1 Rocket Launcher”).

Yet that does not imply that it was without faults. In reality there were many deficiencies and drawbacks that hampered the weapon. Its main problem was the range at which it could be used; the user was restricted to a very short distance. “Though the effective range of the system was listed at about 300 yards, usage of the Bazooka was usually kept around or under 100 yards to increase accuracy” (“M1 Rocket Launcher”). This meant that the men using it had to get well within the range of enemy fire to guarantee a hit on their target. It was also incapable of hitting a flying target, as it did not possess any form of tracking equipment. The weapon also gave off a massive back-blast of smoke upon being fired, exposing the crew’s position to opposing forces (“Bazooka”). Despite these drawbacks, though, it was a weapon that accomplished the job. This became evident when the German high command went so far as to imitate the weapon system for its own troops. “The lethality and effectiveness of such a cheap system to produce enlightened the Germans to use the M1 as the basis for their own Bazooka-type system, becoming the larger caliber Raketenpanzerbusche” (“M1 Rocket Launcher”).

Fast forward forty years and the FGM-148 “Javelin” arrives on the battlefield. First born into the Army as the “Advanced Anti-Tank System – Medium” initiative in 1983, the weapon took ten years of development and testing before being approved for
production in 1993 ("Raytheon/Lockheed Martin")—a far cry from the thirty-day development of the Bazooka. Yet in those ten years a truly dominating weapon was born. The missiles fired from the Javelin launcher are built with a High Explosive Anti-Tank (HEAT) charge within them, comprised of two separate explosives, that is designed specifically to be able to punch right through a modern tank’s armor (”Raytheon/Lockheed Martin”).

The Javelin’s target acquisition has also seen a major advancement, in the form of Infrared Imaging. All an operator must do is locate the objective, lock onto it, and let the missile take over while they move to another position—a literal “fire-and-forget” weapons system. It is a very versatile platform as well, able to strike targets both in the air and on the ground. Once a target is acquired, the missile is propelled by a spring-loaded mechanism several feet in the air before igniting its rocket propulsion system (”Raytheon/Lockheed Martin”). The back-blast of such a powerful weapon, while still dangerous to anyone exposed to it, is greatly reduced and offers little opportunity for being spotted. One of the missile launcher’s biggest assets, though, lies in its range capabilities; a target can be located and destroyed by the Javelin anywhere from 75 to over 2,700 yards away (”Raytheon/Lockheed Martin”).

The only real flaw of the Javelin weapon is the expense associated with producing it: the weapon itself costs $165,000, and each missile costs between $40,000 and $80,000 (“Raytheon/Lockheed Martin”). Though this price tag is far in excess of its rudimentary ancestor’s own $19 build, the results and benefits are clear to see. In the evolution from Bazooka to Javelin, soldiers are now able to strike more accurately on a wide variety of targets from much greater distances than ever before. Operators can now engage multiple targets without fear that they might miss, due entirely to the advancements made in guidance systems within the missiles themselves. While the cost for this new weapon of war may be large, having it on the battlefield is a major benefit to the soldiers who would otherwise be much more vulnerable.

Works Cited


Plato's Symposium strives to resolve the tension between physical and moral love. After characterizing this tension through an analysis of the speeches of Eryximachus (who advocates purely physical love) and Socrates (who advocates purely moral love), this essay argues that Plato offers an interpretation of love that bridges the physical/moral divide. Evidence for this claim is found in the content of the speech of Aristophanes, the timing of the arrival of Alcibiades, and the exchange between Alcibiades and Socrates. In taking seriously both the physical and moral aspects of love, Plato concludes that humans can live beautifully together only when they practice love of the mind, body, and soul. In making this argument, Plato purposefully departs from the teaching of his mentor, Socrates.

In The Symposium, Plato presents a series of speeches meant to eulogize the god Eros. Some of the speakers present conflicting accounts of Eros, expressing the main tension of the dialogue: moral love versus physical love. This paper argues that Plato’s understanding of Eros is expressed in Aristophanes’ interpretation, which is a hybrid of moral and physical love. In bridging the moral and physical divide, Plato’s conception of love differs from that of his mentor, Socrates. This is evident in the juxtaposition of Socrates’ private, moral love with Plato’s intentional reintroduction of sexuality, which is seen in the arrival of Alcibiades, and the return of the flute girl and revelry. By reintroducing and subduing the physical element of love, Plato concludes that the only way humans can ever live beautifully together is to practice love in the mind, body, and soul, becoming one from two and desiring each other for eternity. Plato’s introduction of Aristophanes’ account of love not only bridges the dichotomy between physical and moral love, but also offers the most promising love for continuing human existence.

Eryximachus – Purely Physical Representation of Eros

Eryximachus, the doctor in the group, presents his interpretation of Eros through a physical and biological analysis. Eryximachus convinces his audience that his knowledge in “the art of medicine” leads him to have “the expert knowledge of the erotics of the body in regard to repletion and evacuation” (186C). By advocating for the expertise of his specialization, Eryximachus sets himself up as a significant resource on knowledge of love. Doctors routinely distinguish between good and bad courses for improving health. Additionally, they have the power to motivate their patients toward...
good health, for “he who diagnostically discriminates in these things between the noble and base love is the one most skilled in medicine; while he who induces changes, so as to bring about the acquisition of one kind of love in place of the other… has the expert knowledge to instill it, or to remove it from those things in which it is” (186D). Consequently, a doctor’s power is measured by his ability to maintain harmony between the noble and base and, in doing so, promote health in the body. The questions become: What represents the good and the bad things of the body? What should one replenish and what should one evacuate?

According to Eryximachus, “The nature of the bodies has this double Eros, for the health and sickness of the body are by agreement different and dissimilar… there is one love that presides over the healthy state, and another over the sickly” (186B). He then presents the two sides of Eros:

The decent human beings must be gratified, as well as those who are not as yet decent, so that they might become more decent; and the love of the decent must be preserved. And this love is the beautiful one, the Uranian, the Eros of the Uranian Muse. But the pandemian one is Polyhymnia’s, which must, whenever it is applied, be applied cautiously, in order that it might harvest its own pleasure but not instill any intemperance (187D).

He provides a clinical prescription for achieving harmony between the two goddesses; participate in one, and moderate the other. Eryximachus exchanges the original tension [moral love versus physical love (181B, 185B-C)] for moral and purposeful gratification versus base and instinctual sex. He orders that one must pursue the Uranian (purposeful gratification) and attempt to resist the Pandemian (unfeeling and purely instinctual sex). Eryximachus hopes to preserve the decent practice of physical rejuvenation in his patients (188D). The doctor concludes his speech by describing the power of Uranian Eros: “the Eros concerned with good things, consummately perfected with moderation and justice, among us and among gods, this has the greatest power and provides us with every kind of happiness, making us able to associate with one another and to be friends even with the gods who are stronger than we are” (188D). A problem arises here because his discussion of love provides a connection with the divine without taking the necessary step to answer what is the good and who are the decent. He merely promises that those who engage in this love will find happiness through moderation.

The faulty reasoning of this argument derives from Eryximachus’ limited view of love. Since doctors treat parts of the body and not the whole, Eryximachus treats Eros in the same way. He only understands one “limb,” the physical, and ignores the way humans interact intellectually, spiritually, and emotionally. Eryximachus addresses problems of love in “men’s bodies taken by themselves” and he offers only supplements for the physical conditions of the body (186C). There is no change or growth involved in Eryximachus’ plans, but only a bare minimum fulfillment (186C-D, 187D). He completely ignores concerns about the future development of the soul and instead focuses on a cure for the temporary illness of the body. Eryximachus speaks of gratifying with a purpose, but fails to define the purpose. His arguments also omit any discussion about the consequences of participating in base and unfeeling sex (the Pandemian). Eryximachus’ speech presents Plato’s criticism of the medical profession. Eryximachus are defined by a set of skills, not overarching wisdom. They are unable to see all the parts of the human condition. Eryximachus therefore does not have the authority to make legitimate conclusions about the nature of love. Furthermore, Eryximachus may have presented an interesting argument, but his inability to articulate why the physical is the best demonstration of love is the foundation of why his speech is not persuasive.

**Socrates – Purely Moral Representation of Eros**

Socrates promises to deliver the truth in his speech, whether it pleases his audience or not. This declaration comes just after Socrates criticizes Agathon for presenting a lyrical and crowd pleasing account of Eros (198B-199C). In addition to denying Agathon’s viewpoint, Socrates argues for the moral side of love, which appears first in Pausanias’ speech. Socrates begins by characterizing moral Eros as a daemon, who brings understanding from the Gods, who already have it, to the masses, who lack understanding (202E-203A). Accordingly, Socrates establishes Eros as a quest and desire for understanding. This description resembles the purpose of a philosopher; “for wisdom is one of the most beautiful things, and Eros is love in regard to the beautiful; and so Eros is – necessarily – a philosopher; and as a philosopher he is between being wise and being without understanding” (204 B). As a philosopher, Socrates can then bring this knowledge of love from the gods to his listeners.

On the opposite end of the spectrum from Eryximachus, Socrates presents a very abstract view of the nature of Eros, which differs from any standard view of love. He strives to reveal the superiority of moral love to any other formulation. He does this by sharing a conversation he once had with Diotima, to whom he attributes his erotic knowledge (201D). Eros pursues knowledge and spreads understanding, so what does Eros wish to attain? According to Socrates, “Eros is the whole desire of good things and of being happy” (205D).
Socrates denies that the “good things” encompass a physical longing which leads to producing offspring. Instead, the good things become the offspring of the soul: “there are others who are pregnant in terms of the soul – for these, in fact… are those who in their souls even more than in their bodies conceive those things that it is appropriate for soul to conceive and bear” (208E-209A). Accordingly, Socrates asserts that love should be directed toward the pursuit of gaining good things for the soul. How does one come to conceive these good things?

For Socrates, the greatest profession is philosophy, and in practicing philosophy one can spread knowledge to others. In this respect, he denies Eryximachus’ belief that we should love one another in terms of the body, for “it is great folly not to believe that the beauty of all bodies is one and the same. And with this realization he must be the lover of all beautiful bodies and in contempt slacken this [erotic] intensity for only one body” (210B). The great perceiver of beauty sees not the physical exterior, but the good within the soul. The philosopher (Socrates) takes in these beautiful souls and teaches them the true path of Eros. Accordingly, love for Socrates becomes this momentous journey to the truth:

from one to two, and from two to all beautiful bodies; and from beautiful bodies to beautiful pursuits; and from pursuits to beautiful lessons; and from lessons to end at that lesson, which is the lesson of nothing else than the beautiful itself; and at last to know what is beauty itself (211 C).

According to Socrates, the end of moral love makes it far better than physical love. That end is true virtue, and upon obtaining this glorious truth, one should never want to part from it (211D). There are various representations of Eros, but the appropriate association of “love” can only apply to the moral cycle of love (211B). Thus, Socrates believes not in relationships between two people, but instead in a relationship to all and to the truth. This is the all powerful relationship because “it is at this place in life, in beholding the beautiful itself… that it is worth living” (211D). Therefore, through the practice of this philosophical Eros, one comes to conceive the good, best, and most beautiful things in the soul.

Although there is much to like in Socrates’ account of love, his interpretation still lacks something critical. This purely rational relationship between oneself and the truth feels dry and empty. This love eliminates human interaction, emotion, and passion. Lack of human intimacy renders love between human beings impossible, as shown by the relationship between Alcibiades and Socrates. Alcibiades disrupts the conversation directly after Socrates ends his speech. This intrusion marks the turning point when the subject of discussion shifts from praising Eros to praising Socrates.

As a politician, Alcibiades deals with concerns of the public, but here he recounts his very intimate acquaintance with Socrates. Alcibiades leaves room for Socrates to correct his recollections, but Socrates never feels the need to do so (214E). Alcibiades characterizes Socrates as being “hybristic” and using his words as “instruments” (215B-C). Consequently, Alcibiades, being entranced, attempts to gratify Socrates in their relationship and attain this beauty in return, but his seduction ends in disillusionment. Alcibiades explains that he was “bitten by a more painful viper in the place that is most liable to pain – the heart or soul or whatever name it must have – bitten and struck by philosophical speeches, which grip in a more savage way than the viper” (218A). There is a sense of shame and un-fulfillment because Socrates could not reciprocate these feelings. Alcibiades had an emotional craving that created a longing for closeness, but moral love stood in the way.

Alcibiades explains that Socrates put him under a spell and how he affects others as well: “whenever any one of us hears you or another speaking your speeches… we are thunderstruck and possessed… for whenever I listen, my heart jumps for more than the Corybants’, and tears pour out under the power of his speeches” (215D-E). Alcibiades says that Socrates advocates a purely contemplative approach to Eros, but upon hearing his speeches the listeners experience emotion (215D-E). Socrates’ explanation of the journey to rational Eros, rather than inspiring a rational attitude, inspires sentiment and affection. The inconsistency here leaves room for another account of Eros. Finally, Plato contradicts Socrates through not only the introduction of Alcibiades, but with the interruption of the discourse by the revelers. At the end of Socrates’ speech, the “hammering on the courtyard door made a lot of noise – revelers they thought – and they heard the sound of a flute girl” (212C-D). Alcibiades then enters with a small crowd following behind him. The reintroduction of revelers and the flute girl signify the reintroduction of the physical aspect of Eros.

Having laid out the two extreme interpretation of Eros, Plato prepares the question: Is there a medium position that could satisfy both the physical and the moral? The answer is yes, one can engage in physical and moral love, if physical love is approached in a moral way. Aristophanes presents a beautiful solution to harmonize the tension.

Aristophanes – Reconciling Physical and Moral Eros

Thorough analysis suggests that Aristophanes offers the most realistic presentation of Eros. Aristophanes articulates an aspect of the human condition that the other speakers ignore, which
According to Aristophanes, the foremost purpose of Eros is the search for the other half, and how humans long for their original nature as one being. In the beginning of existence there were three globular species resembling the cosmos: male, female, and androgynous (189D-E). Threatened by an uprising, Zeus decides to split the individuals in each race, making two from one (190D). In the beginning, these newly split beings start to die off, because they engage in no other activity than embracing each other (191A-B). Deciding that something productive should be made from them lying together, Zeus engineers their genitals to face the front, so that humans may experience sexual pleasure and regeneration of the species (191B-C). Aristophanes uses this story to explain the history of how Eros came to be, the role of the Gods in love, and how humans long for their original nature as one being. The foremost purpose of Eros is the search for the other half.

In addition to being the central speaker, Aristophanes also presents Eros in a unique way. He begins by reciting a story involving Gods and ancient beings. In the beginning of existence there were three globular species resembling the cosmos: male, female, and androgynous (189D-E). Threatened by an uprising, Zeus decides to split the individuals in each race, making two from one (190D). In the beginning, these newly split beings start to die off, because they engage in no other activity than embracing each other (191A-B). Deciding that something productive should be made from them lying together, Zeus engineers their genitals to face the front, so that humans may experience sexual pleasure and regeneration of the species (191B-C). Aristophanes uses this story to explain the history of how Eros came to be, the role of the Gods in love, and how humans long for their original nature as one being. The foremost purpose of Eros is the search for the other half.

For Aristophanes, love does not discriminate. He goes on to explain that men will love men, women will love women, and men will love women (191D-E). Therefore, expressing longing for that which one loves is not shameful. In fact, it can be productive. Men who lie together (or practice pederasty) grow up and go on to political careers (192A). Witnessing an unjust practice of Eros, these lovers wish to set things right and abolish discrimination. The same would follow for lesbians, except that women cannot be politicians. So what do these pairs generate besides political wisdom? They produce happiness in the best sense and offer a perfect model for society. Those in love direct their happiness to moral pursuits, which adds to the betterment of humanity. Whereas Socrates believes in a relationship between the self and the beautiful, Aristophanes argues that through loving each other, humans can direct Eros to beautiful actions (193A-D). Aristophanes concludes that “our race would be happy if we were to bring our love to a consummate end, and each of us was to get his own favorite on return to his ancient nature” (193C). Being a poet, it follows that Aristophanes’ species of love will also incorporate emotion. When one finds this other half “they are wondrously struck with friendship, attachment, and love, and are just about unwilling to be apart from one another even for a short time” (192B). These emotions are not synonymous with lust. Instead, one should express these desires in conjunction with the moral.

Aristophanes denies that sex is what each desires from the other upon discovering their other half. According to Aristophanes, “no one would be of the opinion that it was sexual intercourse that was wanted, as though it were for this reason – of all things
Socrates and desires to create this whole with him, but for Socrates this is unthinkable. Being a politician, Alcibiades looks to maximize his possibilities for the good of the city and wishes to cultivate the benefits from the combination of moral love (gold) and physical love (bronze). Alcibiades yearns to make Socrates his own, so that perhaps they can generate the beautiful together. If Socrates were willing to compromise on his rejection of the body, their union would have produced wonderful things for the city. Physical love can be pure and moral if done correctly and for the sake of faithfulness (not just to each other but to the Gods as well). Socrates also overlooks a simple fact in his argument; to continue philosophy there must be a continuation of existence and that existence continues by regeneration in the body. Aristophanes solves this problem, without suggesting the path taken by Eryximachus. According to Aristophanes, Zeus rearranged the genitals “so that in embracing, if a man meets with a woman, they might generate and the race continue” (191C). Aristophanes does not make regeneration a focal point, but simply a product of certain kinds of moral love.

According to Aristophanes, in the myth, “the soul of each [lover] plainly wants something else” (192C). The split halves were unable to articulate what they wanted, but then Hephaestus came and presented them with a solution; “I am willing to fuse you and make you grow together into the same thing, so that – though two – you would be one; and as long as you lived, you would both live together just as though you were one” (192D-E). The split halves agree to this, since two people in love desire to be together for eternity. This suggests that even when the time for regeneration and good looks passes, the two still desire to be together. Therefore, Aristophanes suggests there must be love for the beautiful in the soul. The two must wish to “grow” together; not in the literal sense, but in the sense that by living together they will foster the good things in each other.

Conclusion
Plato, through Aristophanes, succeeds in defining Eros because he is able to reconcile the tension between physical and moral love. Aristophanes concludes by saying, “we should justly hymn Eros, who at the present time benefits us the most by leading us to what is our own; and in the future he offers the greatest hopes, while we offer piety to the gods, to restore us to our ancient nature and by his healing makes us blessed and happy” (193D). Aristophanes provides an ultimate solution that both supplies happiness and pleases the Gods. His Eros is not purely sexual, like Eryximachus’, and not other worldly, like Socrates’. His love is feasible, moral, sustainable, fulfilling, and directed between human beings. Since Aristophanes’ solution promises more than any other version of Eros in The Symposium, this understanding of Eros could provide society today with a proper model of love. An understanding that love does not discriminate, but can be practiced by any two people who wish to be together.

Endnotes
1 All references to The Symposium follow the standard use of Stephanus numbers.
2 Later arguments introduce Eros’ relation to the condition of the soul and its needs. See the arguments of Aristophanes (189C-193D) and Socrates (201C-212C).
3 Plato offers a similar analysis when Socrates critiques Agathon’s speech (198B-199C). Socrates denies that Agathon told the truth in his speech. Instead, in the way of a poet, he only spoke of the most beautiful and crowd-pleasing parts.
4 A daemon is a creature in between a human and a god (a sort of demigod).
5 Diotima is a wise woman prophet who Socrates references as his source of knowledge of Eros.
6 Pausanias’ made reference to the unjust treatment of homosexuals in tyrannical societies and how this treatment should be remedied by abolishing laws and accepting the Uranian way of love (182A-D). According to Pausanias, Uranian love incorporates sense, morality, and loyalty (181C-D, 183E).

Works Cited
Coursework

The Undergraduate Review Vol. VIII

The section on Coursework includes submissions that were originally produced as work for courses and revised under the publication review process.
My mother has always referred to smoking cigarettes as “the lesser of the evils.” Hearing that statement from someone who has been in and out of drug and alcohol rehabilitation programs her whole life, I suppose you could sympathize with it. In fact, most rehabilitation centers dedicate certain times of the day just to allow their patients to smoke. Although my mother considers smoking not to be an “evil” worth sweating over, it will most likely ultimately result in her demise.

“Well Sammy, at least I’m not smoking crack…”

Regardless of her reasoning about why this is justified, she is literally dying to smoke.

As a child I was always surrounded by smoking. My mother was an occasional smoker in her earlier years, generally just smoking socially (usually associated with drinking or other drug use). I remember coming home from my first D.A.R.E. class crying because I was convinced she would get emphysema. My D.A.R.E. instructor had us breathing through those small cocktail straws while blocking our noses to help us get an idea about what it would feel like to be a smoker. After showing us an actual lung that had been removed from an emphysema patient, I was convinced it would happen to my mother. She promised me that she would be fine and that she didn’t smoke enough for that to happen to her.

“Sammy, I’m not some kinda dragon lady or something.”

This obviously didn’t ease my persistent young mind, so I made it my goal to stop her from smoking at all costs. Any time she lit up in the car or around me I would scream at her and try to make her feel guilty for risking both her life and mine. At one point I actually sprayed her cigarettes with Windex, just to be a jerk. She smoked them anyway. Even the fact that I had childhood asthma and chronic pneumonia didn’t seem to curb her desire to smoke. It was my father’s fault I was always sick. He shouldn’t have brought me over to my Aunt’s house where they just sat and smoked cigarette after cigarette while holding young me in their arms.
“You always come back from your father’s reeking like smoke!”

She would complain that I smelled like smoke, but she was a smoker too! My young mind could not comprehend this. It terrified me. I had dreams in which I smoked and woke up feeling guilty and disgusted by myself.

Ironically these experiences did not stop me from lighting up in my teen years. The first time I had a cigarette I was sixteen. I stole one of my mother’s Marlboro lights and snuck it into the basement with one of my best friends. We puffed on it, coughed a bit, and decided it wasn't what all the hype made it to be. As I got older I smoked occasionally, mostly while drinking at parties. A cigarette was like a drug enhancer, making whatever else I was on just that much more pleasurable. As I have gotten older my smoking has progressed to car rides, after large meals, pretty much any time I feel the need. It’s okay though; I am just a light smoker. I only go through about a pack a week and I can put them down at any point for months at a time. I smoke when I want to. I’m not some sort of dragon lady or anything, I don’t smoke enough for anything to happen to me.

My mother’s best friend from high school died recently at the age of 43 from a brain aneurysm. It was a very sudden and tragic death. The aneurysm was later found out to be caused by numerous cancerous tumors that had started in her lungs and spread to her brain as well as the rest of her body. After the aneurysm, she was hospitalized and remained there in a state of half consciousness for about a week before she died. My mother was able to visit her in this state, knowing full well that Debbie had smoked two packs a day every single day since they were teens.

“That girl would literally go north and buy them by the carton,” my mother explained to me after Debbie’s passing. She expressed her grief for Debbie’s husband and son, who is my age. But she still smokes.

My mother was diagnosed with emphysema about a year ago. She knew she had it when she visited Debbie in the hospital. She knows she has it every time she lights a cigarette. She knows she has it and was afraid to tell my sister because she is “too young to have to worry about her motha.” This is a complete crock because my sister and I both have been worried about her since childhood. My sister knows it when she scrambles together her lunch money from the week to get herself a pack. I know she has it when my mother tells me not to smoke because I “have her lungs.” Yes mom, it was your lungs that caused it, not the cigarettes. Even after nebulizer treatments every night before bed due to her chronic case of pneumonia, she still continues to bang through at least a pack a day. This “evil” kills you slowly, eating you alive. So I guess that makes it lesser than the other ones…
The Victorian era of British literature spanned almost an entire century and saw writers from Carlyle to Rossetti, Kipling to Barrett Browning, and Dickens to Tennyson. The fabric of London changed as industry and invention flourished, along with poverty and social decay. Significant changes in politics, science, and religious thinking emerged as well. As British society moved further away from its roots in agriculture and devout religion, British literature also moved further away from its roots in Renaissance humanism towards the decadence and aestheticism that characterize late nineteenth-century works. By tracing the shift of styles and use of rhetorical devices in Victorian literature, the story of Victorian England and the changes in philosophies emerges.

The transition from humanism to aestheticism was not simple, nor are the two forms completely distinct from each other in practice. Near the beginning of the Victorian era, Thomas Carlyle argued in *Past and Present* (1843) that there is a separation of the individual from the community that only seems to grow; similarly, Victorian literature details the separation of virtue from literature. Matthew Arnold’s “Sweetness and Light” from *Culture and Anarchy* (1869) relies on the humanist principles of *imitatio* and the belief that the critic (or poet) should create art that reflects the values of the artist and moves society toward that of a more virtuous one; his own art “The Scholar-Gipsy” (1853) demonstrates these principles. Yet, towards the end of the era, Oscar Wilde seems to abandon humanism completely in *The Importance of Being Earnest* (1894) in favor of aesthetically pleasing art that may or may not have any purpose beyond its own existence. Through the years in which these authors are writing, the humanist principles slowly dissipate in importance from Carlyle to Wilde as the societal focus shifts from a reaction against the new mechanized society as well as the desire to change it, to an acquiescence to this society of industry and self-interest, and a desire to enjoy what one can experience within this cultural frame.

Sir Philip Sidney explains and demonstrates the major aspects of humanism in *Defence of Poesie*, which is itself a piece of literature that Sidney wrote at the height of British Renaissance humanism, and these principles can inform a humanist reading of Victorian literature. A major feature of humanism is the use of *imitatio* (imitation or Aristotle’s mimesis). *Imitatio* refers to an author’s utilization of classical or influential texts within his or her own new literary
work, and represents the nostalgia for the Golden Age of the past that the Renaissance thinkers sought to create. Sidney demonstrates imitatio by basing his defense on Aristotle’s principles of art and using them to refute Plato’s banishment of poets from The Republic (137-9). By using classical sources, Sidney seeks to legitimize his own argument.

Sidney draws upon these classical sources, just as later writers, including Victorian writers, would draw upon Sidney and English Renaissance humanism. Then Sidney adds Horace’s axiom of the Ars Poetica, that literature’s purpose is “dolcere et delectare,” or to instruct and to delight, in order to defend literature as a whole (139). Literature can both instruct and delight because it teaches by example and can move men towards virtue: “Virtue is the most excellent resting place for all worldly learning to make his end of, so poetry, being the most familiar to teach it, and most prininely to move towards it, in the most excellent work is the most excellent workman” (142). The unwritten assumption of Sidney’s writing is that it will be the upper class poet, like Sidney himself or Castiglione’s courtier, who will teach and delight the masses. The upper class is that which can afford to spend time analyzing ancient literature and writing about it in new works, and is responsible for educating the rest of society. In Renaissance humanism, and the Horatian model of learning, literature can and should have the higher purpose of teaching virtue with the purpose of building a better society, and, secondarily, should do this in an aesthetically pleasing way.

While humanist principles persist in Victorian literature, the Victorian perception of the separation of the individual from the community, as Thomas Carlyle examines, begins to strain this mode of thought. In Past and Present, Carlyle crafts the story of the “Irish widow.” This widow “went forth with her three children, bare of all resource to solicit help from the Charititable establishments” only to be “refused; referred from one to the other, helped by none” (Carlyle 1079). Because of this refusal, “her strength and heart failed her” (1079). Carlyle comments on the lack of a community in the city that leads to the destruction of the individual’s wellbeing. The self-interest that pervades England, due to the growth of industry and capitalism according to Carlyle, is infused into the everyday interactions of English citizens and has broken apart the community. Self-interest is pervasive and destructive, as the fatal illness of the widow leads to the infection of “her Lane with fever, so that ‘seventeen other persons’ died of fever there in consequence” (1079). The community faces punishment for its abandonment of the individual’s health and safety, losing eighteen people when it could have saved one. There is no sense of virtue in this new and growing capitalist society. A society cannot be virtuous if the very fabric of that society, the relationships between its people, has been torn apart.

Additionally, England’s society cannot regain its virtue, according to Carlyle’s humanist principles, because there is no longer anyone present to impart virtue to others, whether by way of literature or through politics and business. The upper class, or aristocracy, has reduced itself to “master-idlers” (1076) and “Master Unworkers” (1079) that cannot assist in the growth of society, but only help it to reduce itself to that of the Irish widow. About the unworker of England, Carlyle writes:

Pausing amid his game-preserves, with awful eye, - as well he may! Coercing fifty-pound tenants; coercing, bribing, cajoling; ‘doing what he likes with his own.’ His mouth full of loud futilities, and arguments to prove the excellence of his Corn-law; and in his heart the blackest misgiving, a desperate half-consciousness that his excellent Corn-law is indefensible, that his loud arguments for it are of a kind to strike men too literally dumb. (1079)

The upper class of the Victorian era is not only idle in refusing to work at anything productive, but it also does not possess any virtue that it can possibly relate to the rest of society through any means, whether in literature or political action. The aristocrat’s words are “futile” and there is no chance that he can use language, the medium that Renaissance thinkers believed to be the most virtuous and honest, to bring improvement to society; he coerces, bribes, and cajoles with words, and he does not instruct or delight. The example that the aristocracy gives to work at anything productive, but it also does not possess any virtue that it can possibly relate to the rest of society through any means, whether in literature or political action. The aristocrat’s words are “futile” and there is no chance that he can use language, the medium that Renaissance thinkers believed to be the most virtuous and honest, to bring improvement to society; he coerces, bribes, and cajoles with words, and he does not instruct or delight. The example that the aristocracy gives to the rest of society in abandoning it and drawing itself into its wealth, is one of self-interest that leads to the abandonment of “sisterhood [and] brotherhood” (1082) and the emergence of “Human Chaos” (1083) instead of the virtuous and ordered society that is the goal of Renaissance humanism.

Beyond Carlyle’s argument for humanist ideals, his writing itself is humanist in nature. He utilizes imitatio in the story of the Irish widow, and he calls on the earlier myth of Midas to explain that England has “less good of [riches] than any nation ever had before” (1079). The English have asked for wealth and some have received it, but this means of wealth generation has only harmed England, just as Midas’s wish for gold destroyed him. In this imitatio, Carlyle exemplifies what is wrong with English society, just as humanists seek to discover society’s weaknesses in order to strengthen it. By illustrating that the widow “sank down in typhus-fever” (1079) and that those who denied her “actually were her brothers” (1080), Carlyle seeks to move the English to outrage, or at least disbelief. He wants them to attach emotion and a story to their learning so that emotion can move them towards change. Additionally, he demands
that the new Captains of Industry move from the “vulturous hunger, for fine wines, valet reputation and gilt carriages” (1084) and take the place of the aristocracy and become the example for the rest of society. He states, “Captains of Industry are the true Fighters, henceforth recognizable as the only true ones: Fighters against Chaos, Necessity, and the Devils and Jötnens; and lead on Mankind in that great, and alone true, and universal warfare” (1084). In this polemic literature, there is a strong resentment of and rage about modern society that fuels Carlyle’s words. Carlyle demands through the use of literature that the English act to make their society more virtuous and beneficial for all its inhabitants.

Nearly three decades later, Matthew Arnold similarly employs the principles of Renaissance humanism in his belief that literature is a tool intended to teach others how to build a virtuous society. In the “Sweetness and Light” section of the piece of social criticism Culture and Anarchy, Arnold details his vision of culture and what it should be, and since a society is built upon its culture, Arnold also describes what society is and how people can change it. In beginning to define culture, Arnold explains the concept of curiosity in relation to culture as “the disparagers of culture make its motive curiosity” (1595). He states, in regards to curiosity, that “I have before now pointed out that we English do not, like the foreigners, use this word in a good sense as well as in a bad sense. With us, the word is always used in a somewhat disapproving sense” (1595). This negative perception of curiosity is largely due to the Augustine notion of curiositas. Curiositas refers to a desire for worldly, secular knowledge that distracts people from pursuing divine knowledge. In the Renaissance, figures such as Sidney react against this negative view of secular pursuits with the argument that people can use them to build a better secular society that can subsequently be a more divine society. This pursuit of knowledge has an ethical element that validates it. There is still a resistance against curiosity, however, that persists into the Victorian era for Arnold to address. Like earlier humanists, Arnold spins curiosity in a positive light, stating, “A liberal and intelligent eagerness about the things of the mind may be meant by a foreigner when he speaks of curiosity, but with us the word always conveys a certain notion of frivolous and unedifying activity” (1595). Literature, and the criticism that analyzes it, can be a useful way to explore complex ideas or moral dilemmas. Stange quotes Arnold’s own letters, in which Arnold writes, “More and more I feel bent against the modern English habit (too much encouraged by Wordsworth) of using poetry as a channel for thinking aloud, instead of making anything” (14). Arnold revives more humanist principles and reacts against the Romantic tradition of focusing on the inner mind of the poet, or of the speaker (a technique that Browning often employs), as this may replace the ethical purpose of the poem. Literature can present solutions or raise questions that can change the way people think of society, and Arnold argues that curiosity and literature need not be something “frivolous” that has no purpose outside of its own existence.

With this humanist purpose in mind, Arnold uses humanist tenets in “Sweetness and Light” as he explains his argument. Like Carlyle, Arnold draws upon previous writers and thinkers, and he builds his work from eclectic source material. Arnold quotes famous political philosopher Montesquieu, the rather unknown Bishop Wilson, and the literary figure Jonathan Swift in this one section of Culture and Anarchy alone. Arnold references these sources to elaborate on them and piece them together to find an argument that is relevant and helpful for his own time. The quotation he uses from Montesquieu encapsulates part of the message Arnold desires to express: “The first motive which ought to impel us to study is the desire to augment the excellence of our nature, and to render an intelligent being yet more intelligent” (1595). Arnold accepts this statement and its relation to “genuine scientific passion” and a “worthy ground” (1595), and the necessity of understanding the world and “things as they are, natural and proper in an intelligent being” (1596). Arnold then modifies this belief to acknowledge the aspects of culture that are not “scientific.” He notes that there is another element to humanity that goes beyond the rational faculty, or the intellectual part of the mind, that includes emotions, such as “impulses towards action, help, and beneficence” (1596). Literature can activate such impulses and lead to the wish for “removing human error, clearing human confusion, and diminishing human misery, the noble aspiration to leave the world better and happier than we found it” (1596). Additionally, he states that this world is found in times of “real thought and real beauty” that are signaled by “flowering times for literature and all the creative power of genius” (1596). This manner of discussing literature recalls the Renaissance principle of creating a more virtuous world by crafting more virtuous individuals through literature.

Yet, Arnold further complicates even this principle by dragging it into the Victorian world, as by itself eras of human existence do not seem to constrain it. He argues that the concept of culture that is pure is the composition of “sweetness and light” (1596), which is the “pursuit of perfection” or a virtuous world. Sweetness and light become Victorian concepts when Arnold places them in opposition to industry and machinery as “he who works for machinery, he who works for hatred, works only for confusion. Culture looks beyond machinery” (1596). This push against machinery is a criticism new to the Victorian age. Arnold further distinguishes his argument from the initial aspects of English Renaissance humanism by relaxing both its strictness in form and content and its social class boundaries.
As Stange argues, “Arnold never tried to reassert any simple form of neo-classicism” (9) and that “a restoration of classical literary principles would simply not be adequate to the needs and experience of the nineteenth-century writer” (10). With a strategy that is itself a kind of imitatio, Matthew Arnold uses humanist techniques and the main principle of humanism, and then modifies them to relate to the Victorian era.

This aspect of Arnold’s criticism upholds part of Renaissance form, but, where the Renaissance would require this as a necessity of a humanist piece, Arnold states, “The ordinary popular literature is an example of this way of working on the masses…. Our religious and political organisations give an example of this way of working on the masses. I condemn neither way” (1596). Arnold sees that there is a value to all types and styles of literature, as long as the message behind the literature is there. Both types of literature can be didactic in nature and can serve a purpose in providing a “set of ideas” (1596). Yet, here again he modifies humanist, Horatian principles as he states that “culture works differently” in straight-forward pedantic literature in that it attempts to sell a pre-determined “intellectual food” to the perceived “level of inferior classes” (1596). Where humanist literature in its initial formation would teach only to the upper class with the assumption that nobility would pass on the virtue to the lower classes, Arnold argues that the literature of real culture “seeks to do away with classes; to make the best that has been thought and known in the world current everywhere; to make all men live in an atmosphere of sweetness and light” (1596). This is a departure from even Carlyle’s humanism, which holds the upper class, now the captains of industry, responsible for lower class success. Arnold creates an updated version of humanism that fits into the radically different Victorian era.

Arnold’s poetry, such as “The Scholar-Gipsy,” also seeks to exemplify these modified humanist principles. In its premise alone, it recalls humanist imitatio, as Arnold writes the poem based upon Joseph Glanvill’s 1661 text, Vanity of Dogmatizing, and he also writes in iambic pentameter, which, although certainly not exclusive to Renaissance humanism, was the meter of choice for the time. Stange writes that comparing Arnold’s “principles with his practice … can lead to dissatisfaction with the poet for not meeting the high requirements of his own critical program” (4-5), but that Arnold’s concern in his criticism is “to define, for his own time, the conditions under which the best poetry could be written. He knew, better than anyone else, that his poems did not fulfill his own criteria” (5). Yet, the importance of Arnold’s own pieces is that they are an attempt to ascend to these high standards. Although “The Scholar-Gipsy” predates “Sweetness and Light” by over a decade, some of the same principles that Arnold delineates in his criticism appear in his poetry. The virtue that he examines in this poem is the value of the natural world – an element that recalls nostalgia in the Victorian era considering the extreme boosts in population and the rise of industry:

Go, for they call you, shepherd, from the hill;  
Go, shepherd, and untie the wattled cotes!  
No longer let the bawling fellows rack their throats,  
Nor the cropped herbage shoot another head. (ll. 1-5)

In this pastoral section of the piece, there is the idealization of nature, which is largely a Romantic notion that Arnold uses in his amalgamation of humanism and Victorian concerns. The first thirty lines of the poem continue with pastoral description before the speaker reveals the subject of the poem, the Utopian-like life of the Scholar-Gipsy. The story of the Oxford scholar turned vagabond gypsy in the pursuit of the power to control men’s minds is actually the secondary aspect of the poem; it is Arnold’s “dream” (l. 131) that holds the most importance. Arnold builds upon this story and the possibility of a life filled not only with knowledge, but also with the natural world, to explain its virtue to the reader. He praises the life of the Scholar-Gipsy, stating that the man is “Free from the sick fatigue, the languid doubt, / Which much to have tried, in much been baffled, brings, / O life unlike to ours!” (164-6). Arnold expresses the opposition of “the fullness and vitality of nature and the deprivation and arid anxiety of modern man,” as “living nature in its complex wholeness [standing] for all that fretful man has lost – and is forever losing” (Stange 161). There is virtue in nature, and in humanity’s affinity with nature. Arnold continually examines the loss of this connection throughout the poem, and through his expression prompts the reader to desire this form of existence and feel the nostalgia for it. Arnold is not didactic in this poem, and he does not bluntly demand that the reader do anything. Instead, he focuses his modified humanism on showing the reader the way the world may once have been (although an idealized version of it), and delivers his message focusing more on delight than on strict instruction.

Wilde, however, departs from Carlyle’s stricter humanist writing and Arnold’s modified Victorian humanism, and he is one of the forerunners of the aestheticist and decadent movements, especially with The Importance of Being Earnest. Hospers states, “Diametrically opposed to the moralistic view is aestheticism, the view that, instead of art (and everything else) being the handmaiden of morality, morality (and everything else) should be the handmaiden of art” (Para. 43). This definition boils down to the idea of “art for art’s sake,” where writers, or other artists, do not have the primary concern of teaching virtue or transmitting a moral message through their writing. Many of the
aestheticist authors “hold that the experience of art is the most intense and pervasive experience available in human life and that nothing should be allowed to interfere with it” (Hospers Para. 43). Aestheticism developed throughout the nineteenth-century, but with the rise of the decadent movement, which possessed the same goal as aestheticism, at the end of the nineteenth century, the aestheticism and decadence of authors such as Oscar Wilde became a popular literary tradition. In its avoidance of gritty realism and its revolt against the idea that art has to serve a social or moral purpose, aestheticism can become an avenue for escapism. If the search for meaning within an aestheticist or decadent text lies with the reader’s desire alone, and it is not a product of authorial intention, then those who wish to reject conventional Victorian morality and artistic philosophy can do so quite easily (especially compared to readers of works by authors like Carlyle). After almost a century of mainly Horatian literature that often demonized the current society, people may have had the desire to read clever literature that could appear to be “frivolous” despite Arnold’s condemnation of frivolity. The literature may not be, in fact, completely frivolous; it is not, however, as confrontational or overt in its message as literature earlier in the period, and it does not aspire to be. The experience of this literature lies with the readers, and “if the masses fail to appreciate it or receive the experience it has to offer, so much the worse for the masses” (Hospers Para. 43). In The Importance of Being Earnest, Wilde offers a reprise as he does not use art as an instrument to highlight urban, industrial hardships, in opposition to Carlyle especially, with which a Victorian individual may be all too familiar.

On the surface, The Importance of Being Earnest seems to embody and vigorously showcase aestheticist principles. In the Preface to The Picture of Dorian Gray, Wilde famously states, “All art is quite meaningless” (1828). About The Importance of Being Earnest, Nassaar states, “The play is absolutely devoid of sober content, and any attempt to find serious meaning in it must of necessity fall wide of the mark” (130). The premise of the play certainly shows a lack of seriousness in content, and the characters treat all serious matters (including divorce, disease, and death) as trivial aspects of human existence, while cucumber sandwiches and muffins are matters of great importance; for example, Algernon states that he is “greatly distressed...about there being no cucumbers” (1836). True “earnestness” is lacking as the characters lead double lives and continuously lie to avoid their responsibilities, while “Earnestness” is crucial to the future lives of Jack-Ernest, Algernon-Ernest, Cecily, and Gwendolen. As an aestheticist piece, “If it conflicts with morality, so much the worse for morality” (Hospers Para. 43), and Wilde neither shows the reader characters living successful, fulfilled, virtuous lives, nor does he show a discontented existence for those who do not. Yet, as Nassaar states, “To say that the play has no serious meaning...is not to say that it has no meaning at all” (130). Similarly, while the subtitle of the play is a “trivial comedy for serious people,” Wilde plays more with the idea of the definitions of triviality than he expresses the actual sentiment that the play is entirely devoid of meaning. Oscar Wilde has broken ties with humanist literature designed to improve society in that he locates the meaning and value of art within the art itself and the creation of that art. Unlike Carlyle and Arnold who evaluate art based on its ability to teach and reflect accurately the outside world, Wilde subverts the philosophy that a social or moral message is a requirement of art, and writes in favor of the decadent style. For The Importance of Being Earnest, the focus lies on enjoying what one can in this society, and the play is trivial only when compared to a definition of meaningful like that of Carlyle or Arnold. Wilde, however, still examines the role of art within this transgressive, aestheticist context.

This examination of art emerges in the play in Act 1. Algernon tells Jack, “The truth is rarely pure and never simple. Modern life would be very tedious if it were either, and modern literature a complete impossibility!” (1834) The humanist writers Carlyle and Arnold, and their Renaissance predecessors, seek to find what constitutes “true” virtue and then use their poetry to emulate it. Wilde, on the other hand, argues that no “truth” is actually pure; therefore, the task of Carlyle and Arnold is fruitless. Since no objective truth is attainable, and certainly not one that is “simple,” what is the point of humanist, Horatian literature? Aestheticist literature does not concern itself with the unattainable nature of absolute virtue; rather, it focuses on finding happiness with no required relationship to ethics. Similarly, aestheticist literature is only “meaningless” because it does not have one pure and simple truth. It can comment on numerous aspects of society without having an overarching purpose. This literature can show an immoral person receiving punishment or finding happiness, but it may not be because the author intends to condemn his crime or celebrate his success. Whereas Carlyle and Arnold make their purposes clear, Wilde does not feel the need to do so. Wilde even mocks the idea of assigning one social class (as does Carlyle) or one group of people, such as poets and critics (as does Arnold), to teach virtue to everyone else and to display meaning for others. Algernon states, “Lane’s views on marriage seem somewhat lax. Really, if the lower orders don’t set us a good example, what on earth is the use of them? They seem, as a class, to have absolutely no sense of moral responsibility” (1830). Wilde satirizes the humanist principle that one group should teach another, by placing that responsibility in the hands of the most unlikely class, certainly for the Victorian era, when the upper class (of which Wilde was a part) perceived
itself as far superior to lower classes. *The Importance of Being Earnest* is a “private joke” (Nassaar 130) that may comment on Victorian society, but only to say that commenting does not necessitate change or produce virtue.

Oscar Wilde, with *The Importance of Being Earnest*, emerges with his aestheticism and decadence at the end of a period of British history characterized by change. The humanist principles that Matthew Arnold and Thomas Carlyle espoused disappeared by the end of the century in favor of Wilde’s aestheticism and decadence. This transition from the strict humanist and Horatian principles of using literature as a vehicle to teach virtue (usually to the lower classes) to the aesthetic principles of art for art’s sake mirrors the initial fight against industry to an almost acquiescence to a more machinated, modern society. Thomas Carlyle with *Past and Present*, Matthew Arnold with “Sweetness and Light,” and Oscar Wilde with *The Importance of Being Earnest*, trace this change throughout the Victorian Era.

---

**Works Cited**


Daphne du Maurier and Sylvia Plath both use voice as a tool in their respective pieces, “La Sainte-Vierge” and “Lésbos.” Through the implementation of varied voices, these women convey female interiors. Du Maurier’s use of a third-person narrative voice in her short story “La Sainte-Vierge” allows her to comment on the lives of the main characters through the eyes of an outsider. Du Maurier’s outsider reveals a naïve and delusional housewife, unhealthy in her denial within a failing relationship. Contrasting with du Maurier’s Marie is Plath’s first-person voice of a scorned, dissatisfied housewife in her poem, “Lésbos.” Plath’s use of the first-person voice is central to this poem’s effectiveness, allowing for an emotional reading of the thoughts of a bitter woman. Although the reaction of the wronged woman differs, both pieces powerfully employ voice to illustrate the effects of a failing relationship.

“La Sainte-Vierge” is told through the voice of an outsider, not only to Marie’s relationship, but also to her entire village. This choice for third-person narration allows du Maurier’s audience to identify as outsiders with the narrator and to draw more objective conclusions about Marie’s circumstance. A description of Marie is given early in the story:

Her face was thin and childish, rather plain and pathetic, and though she was twenty-three she looked little more than seventeen...She was a typical Breton peasant, hard-working and reserved, whose only beauty was her youth, which would quickly pass. When the Breton women sorrow they show no grief upon their faces, they would rather die than let their tears be seen; thus Marie bore no outward trace of the pain that was in her heart. (du Maurier 246)

This passage alludes to Marie’s youthful demeanor seen throughout the story; she is repeatedly referred to as a child not only by the villagers but the narrator as well. This childish exterior is in contrast with Marie’s “Breton woman” interior. This description of the peasant women contributes to an understanding of Marie’s preference to die before expressing pain or humiliation, associated with not only Jean’s departure but also his infidelity. Marie represses the reality of her relationship; she is naïve in her hopefulness and longing for a man who does not care for her. This impartial description of Marie, vital to understanding the character, would not be possible if the story was told from her own perspective. Furthermore, without an outside

Kathryn Johnston is a senior English major with a minor in Secondary Education. This essay was originally developed for the course Women Writers Since 1900 in the spring semester of 2011, under the mentorship of Meredith Dutton. She would like to thank Professor Dutton for her encouragement with this piece. After graduating, Kathryn plans to enter a graduate program at Bridgewater State University while pursuing a career in education.
perspective of her husband Jean, the audience would be susceptible to the same deluded perception as Marie.

Du Maurier does allow her third-person narrator a limited omniscient perspective, incorporating occasionally the select inner thoughts of Marie and allowing us to see just how unhealthy her love for Jean is. Marie’s love for her husband is often associated with pain, in particular Marie’s willingness to subject herself to pain for the sake of expressing her love:

Her love for him was so great that she felt it would choke her if she spoke. She wanted to kneel at his feet, to bury her head against him, to implore him to stay with her. If only he would understand to what depths of degradation she would sink for his sake. (du Maurier 249)

The relationship du Maurier presents is sickly and tainted. Not only is Jean a bad husband to Marie; du Maurier makes the reader aware that Marie’s devotion to Jean is amiss, disturbing.

If the portrait of the Breton women presented early in “La Sainte-Vierge” is not enough evidence for Marie’s denial, her repression can also be noted subliminally throughout the story. Marie is delusional in her love for Jean, yet it seems that she is on some level aware of his infidelity, though unwilling to express her pain even to herself. Du Maurier conveys the unsettling reality of a woman unable, or unwilling, to abandon a dysfunctional marriage. As Marie’s husband prepares his alibi for the night, even giving a brazen and incriminating wink at a fellow fisherman, “Marie [does] not notice anything, but the sick feeling [begins] again in her heart” (du Maurier 248). The description of Marie’s “sick feeling” indicates more than just a concern for her husband’s departure. Later, while praying to the Sainte-Vierge, Marie pleads, “I care not if my heart breaks, nor if he should cease to love me and should ill-treat me, it is only his happiness I ask, and that he shall never know pain or hardship” (du Maurier 251-2). Although the reader is not informed of Jean’s fate, in a way du Maurier gives Marie exactly what she is asking for. The “vision” of Jean, disrespecting his wife, happily philandering with Jacques’ sister, is an exact response to this selection of Marie’s prayer. Yet even with the divine evidence thrust in Marie’s face, she remains delusional, “her heart was at peace and she was filled with a great happiness” (du Maurier 254). Unprepared to face reality, Marie continues repressing her intuition.

Plath offers a drastically different perspective, very much rejecting the concept of traditional domestic bliss, in her poem “Lesbos.” The first-person voice allows Plath’s poem to be emotionally charged with a vicious and consistent tone. While in “La Sainte-Vierge” the reader only has a limited exposure to Marie’s feelings, in “Lesbos” she is made to feel the pain of every experience the speaker has suffered. The speaker is a wife, seemingly unhappy with her unfaithful husband and caged lifestyle. “Lesbos” is her personal faithful rant, directed at both her husband and her rival for his affection. The speaker’s voice is tortured yet sarcastic, forsaken yet empowered.

The speaker’s discontentment as a wife is made clear through her contempt for her responsibilities; “Viciousness in the kitchen! / The potatoes hiss / … / The fluorescent light wincing on and off like a terrible migraine” (Plath 1-4). The speaker sees no meaning in the charade that is her life; she resents playing the role. She goes on, making bitter statements, even about having to care for her own children: “Meanwhile there’s a stink of fat and baby crap” (Plath 33). The reader can decipher that this discontentment grows out of an unhappy marriage. Plath’s speaker ridicules her unfaithful spouse: “The impotent husband slumps out for a coffee. / I try to keep him in” (Plath 44-5). However, the reader is assured that despite the speaker’s desire to maintain this relationship, she is strong enough to address the disrespect, satirical enough to suggest retaliation. She expresses a desire to misbehave as her husband has: “I should sit on a rock off Cornwall and comb my hair. / I should wear tiger pants, I should have an affair” (Plath 29-30). However, as she also resentfully makes clear, her responsibilities to her children and her house make recklessness impossible. The speaker ultimately exhibits strength as she alludes to leaving her husband: “I am packing the hard potatoes like good clothes, I am packing the babies, I am packing the sick cats” (Plath 68-70). Through repetition Plath makes clear that this is a firm decision to leave. This acceptance of her situation makes the speaker in “Lesbos” far more shrewd and self-aware than du Maurier’s Marie, who favors denial.

More venomous even than the speaker’s condemnation of her husband are the lines directed at his mistress. The speaker ruthlessly critiques aspects of her husband’s mistess, claiming, “Once you were beautiful” and alluding to her as a “blood-loving bat” and a “kleptomaniac” for stealing her husband (Plath 40, 80 and 88). Plath’s speaker in “Lesbos” seems to be not only attacking the other woman but also pairing her with herself in a form of rivalry: “…two venomous opposites, / Our bones, our hair” (Plath 36-37). This rivalry seems to extend further than the women, as the speaker first notes “The bastard’s a girl” alluding possibly to an illegitimate child; then she goes on to compare that child with her own, “You have one baby, I have two” (Plath, 17 and 38). The wife resents that while she is forced to continue on in her monotonous lifestyle alone, this woman is stealing her husband and possibly building a new family with him.
The speaker’s emotion is fervent so that even the reader can feel the anger. With prosodic lines Plath’s words come together to give the voice this emotion:

Now I am silent, hate
Up to my neck,
Thick, thick.
I do not speak. (Plath 64-67)

Plath’s speaker is expressing her emotion even as she speaks of being silent. The harsh, repetitive sounds contribute to the intensity of lines such as these. This wife is disgusted with her life, her husband, and the woman who is taking him away from her. In this poem, the speaker is not complacent in any way. Her words are powerful; they cut like a housewife’s kitchen knife, as they are intended to.

Voice is an element central to the effectiveness of each of these contrasting pieces. Though infidelity may be seen as a link between the two, du Maurier’s “La Sainte-Vierge” and Plath’s “Lesbos” depict very different female characters through their reactions to this betrayal. While in “La Sainte-Vierge” du Maurier employs a third-person narrator to criticize Marie’s delusional and unhealthy behaviors in love, in “Lesbos” Plath uses the voice of her speaker to convey the inner emotions of a scorned and dissatisfied wife. Additionally, these messages seem to hold specific meanings for the authors of each respective piece. In du Maurier’s stories a tendency for dark and delusional love can be observed; it is also well known that Plath experienced the humiliation and pain of having an unfaithful husband. This outside knowledge may further contribute to the understanding of these pieces.

Works Cited
There are currently 34 states with the death penalty and 16 states without the death penalty in the United States. According to the most recent report from the Death Penalty Information Center, there have been 1276 executions in the United States since 1976. In the year 2011 alone, there were 42 executions. This was 4 executions less than the previous year. Among the 1276 total executions in the United States since 1976, 1048 have taken place in the South. There are approximately 3,251 inmates on death row. African-Americans represent 42% of these inmates (Death Penalty Information Center, 2011). This statistic is quite disproportional because African-Americans only represent 9.7% of the population (2010 US Census, 2011).

There is a history of racial bias in Southern legal systems in the United States. These principles have been developed from as early as slavery, to the Black Codes following the Civil War, to the Jim Crow era. The historical racial culture in the South has an influence on the imposition of capital punishment, as it’s generally imposed in the South. A number of studies attribute racial disparities in all aspects of capital punishment. Baldus et al. found in 1998 that 96% of the states where there have been reviews of the death penalty and race showed a pattern of either race of victim or race of defendant discrimination (Death Penalty Information Center, 2011). Radelet and Pierce conducted a study of 15,281 homicides in the state of North Carolina between 1980 and 2007, which resulted in 368 death sentences. They found that the odds of a defendant receiving a death sentence was three times more likely if the person was convicted of killing a white person than a black person (Death Penalty Information Center, 2011). One byproduct of racial bias in capital punishment is the implied greater valuation of white lives than those of African Americans.

A Racial Culture Developed in the South: Slave Codes

As the slave population increased in early colonial times, there was an increased fear of slave rebellion. This influenced stricter enforcement of laws broken by slaves. These laws considered “Slave Codes”, tolerated the execution of slaves for deviance. Slave Codes ranged from helping another slave escape to destroying property. Of the Slave Codes in Georgia, capital offenses included assaulting a white person, burglary, or any type of arson. The assault of a white person by a slave was never tolerated under any state’s slave codes. Whether
The laws restricting the freedom of Blacks were initially called Black Codes, but eventually became known as the laws of Jim Crow. 

Jim Crow
The term Jim Crow originated around 1830 when Thomas "Daddy" Rice, a white actor at the Park Theatre in New York, performed the song "Jump Jim Crow" (Davis, 2008). The chorus to the "Jump Jim Crow" song is "Come listen all you galls and boys, I'm going to sing a little song, My name is Jim Crow. Weel about and turn about and do jis so, Eb'ry time I weel about I jump Jim Crow" (Pilgrim, 2000). Rice blackened his face with charcoal paste or a burnt cork while he performed. He also created a ridiculous dance routine, while impersonating an old, crippled black man. Rice's character gained rapid success and became an especially common character in minstrel shows by the 1850s (Davis, 2008).

In the 1840s, the minstrel show was one of the earliest forms of public entertainment American. This type of performance largely evolved from Rice's character, Jim Crow. The impersonation of blacks by white actors was commonly anticipated. The white actors embodied an exaggerated, extremely stereotypical black character (Glomska & Begnoche, 2002). By these stereotypical portrayals of blacks, the beliefs that blacks were ignorant, lazy, inherently inferior, and undeserving of integration were increasingly widespread. The term Jim Crow became a racial slur that was equivalent with black, colored, or Negro. The impersonation of blacks in minstrel shows helped to establish a desirability of segregation between racial groups (Pilgrim, 2000).

Jim Crow not only became a cultural way of life, but was a system of legal segregation that codified white supremacy. Jim Crow regulated every social interaction between whites and blacks. Blacks were forced to use separate hospitals, prisons, restroom, churches, and basically any public accommodation. Between 1877 and the mid-1960s, Jim Crow created a racial caste system throughout the South and its border states (Pilgrim, 2000). The South enacted 79% of Jim Crow Laws during this era; the largest amount of any region in the country. Of the South, Louisiana passed more Jim Crow laws than any other state with 29 statutes. Both Alabama and Georgia were not far behind as both states had 27 statutes each (Falck, 2005).

More than 400 hundred state laws and city ordinances legalizing segregation and racial discrimination were enacted in the United States between 1865 and 1967 (Falck, 2005). Of the Jim Crow laws, Falck's data revealed that 29% were miscegenation laws, 25% were education laws, and 24% were public transportation and accommodation laws. Lastly, 6% were laws regarding voting rights (Falck, 2005).

One common goal among the southern states that enacted the Black Codes was to control the labor of newly freed slaves. In Texas, there were vagrancy and apprentice laws. Under the vagrancy provision, the local courts would fine those who did not have a place of employment. If the fine could not be paid to the court, the vagrant would be punished with unpaid labor (Moneyhon, 1999).

Under the apprentice law, minors had to work as an apprentice on plantations. Masters were supposed to provide food, shelter, and education for the apprentices. In return, the apprentice would provide labor. These laws were especially effective in achieving control of blacks because most were unemployed after the abolition of slavery. With the implementation of these laws, the best bet for most freed slaves was to remain working on plantations (Moneyhon, 1999).

The South Carolina Black Codes denied former slaves the right to possess firearms; a right granted to other citizens under the second amendment to the constitution. Blacks could not make or sell liquor. In South Carolina, the Black Codes restricted people of color from various occupations. Blacks could only work as farmers or servants under a contract to a white employer (The Southern "Black Codes" of 1865-66, 2011). The laws restricting the freedom of Blacks were initially called Black Codes, but eventually became known as the laws of Jim Crow.
Homer Adolph Plessy was a man who was seventh-eighths Caucasian and one eighth African American. In 1892, Plessy was arrested because he refused to move out of a “whites only” car of a Louisiana train. One of the Jim Crow laws in Louisiana enacted in 1890 required separate, but equal railway cars for blacks and whites (Cozzens, 1999). Despite the “separate, but equal” provision, no public locations provided blacks with equal facilities (Pilgrim, 2000).

Plessy was found guilty during his trial and he appealed this decision to the Supreme Court (Cozzens, 1999). In a 7-2 vote, the Supreme Court upheld the Louisiana law. The Court decided that as long as the state provided legal freedoms for blacks that were equal to those of whites, then they could maintain separate facilities. The majority did not believe that Plessy was stripped of his rights because he was provided with a railway car for blacks, but refused to obey the law (Pilgrim, 2000).

The Plessy v. Ferguson decision played a prominent role in establishing racial segregation during the Jim Crow era. The fact that Plessy was not fully black, but had mixed black and white ancestry, represented the racial culture that remained in the South almost thirty years after the abolition of slavery. Blacks were the hated and disadvantaged members of society. Whites were privileged and received better liberties (Pilgrim, 2000).

Southern Lynchings
Southern lynchings were a form of racial violence embraced in the South from slavery through the Jim Crow era. The legal systems of the South and its border states were biased against African Americans. According to a national assessment of lynching between 1882 and 1952 published in The Negro Year Book of 1952, 4,730 lynchings took place, of which 3,903 were committed in the South and its border states. African Americans constituted 85% of the victims of these lynchings” (Allen & Clubb, 2008). The recorded data revealed that in the South, lynching was used as a form of racial genocide against blacks.

The Civil War Reconstruction ended in 1877, and as slaves were newly freed, the Reconstruction era was a time of social, economic, and political change. The main issue within the Reconstruction era was the role that the federal government had in protecting citizen’s rights, especially equalizing the rights of newly freed slaves (Guisepi, 1999). During the Reconstruction era, lynchings tended to be hidden acts carried out in secrecy, as there was a fear of drawing attention from Northern authorities. However, following the Reconstruction era, lynching was often performed as celebratory measures that attracted crowds and publicity (Allen & Clubb, 2008). Lynchings transformed the execution of blacks into a community event. These events were devoid of any legal protections or due process for the victim.

Blacks were lynched by mobs for various reasons including suspicion or accusation of a crime (Ogletree Jr., 2006). According to Garland, public lynchings at the beginning of the twentieth century conveyed a passionate hatred towards blacks. These emotions were inflamed by the new found freedom granted to slaves. Garland attributed lynching as a measure to inflict a level of suffering that had legally been eliminated (Garland, 2010). He recognized that the popularity of public lynching was to assert some racial control that was lost by whites through the abolition of slavery.

Brown reported on the nature of public forms of lynching. He noted that there was advance notice and lots of publicity to attract Southern whites to the horrific event. These public lynchings were mass spectacles, as they drew large numbers of people who were eager to see the gruesome violence that was involved in the act of racial oppression (Brown cited in Allen & Clubb, 2008).

The spectacle of lynching drew considerable attention nationwide from the media. Newspaper reports appeared exploiting the vast entertainment potential that these executions attained. Professional photographers publicized public lynchings through postcards that included photographs of the gruesome event, along with degrading messages (Garland, 2010). These postcards were associated with images of a burning, torturing, or mutilating victim (Allen & Clubb, 2008).

It was not until the mid 1950s that lynchings became a national disgrace. Emmett Till was a 14 year old, African American boy from Chicago that was murdered in the Mississippi Delta on August 28, 1955 (Whitfield, 2003). While, Till was not publicly lynched yet his murder was very influential to the racial culture of the South during the Jim Crow Era.

Emmett Till left his home in Chicago in the summer of 1955 to visit his relatives that resided in Leflore County, Mississippi. The town of Money within Leflore County, where Till’s great-uncle had resided, was a little different than urban Chicago. The biggest difference was the racial climate within this region of Mississippi strictly enforced Jim Crow segregation laws (Crowe, 2003).

On Wednesday night of August 24th, Emmett and some of the local black children were amusing themselves with games, stories, and music in front of Bryant’s Grocery and Meat
sentences are produced by many of the same social and political legal systems to contemporary capital punishment because it is reasonable to attribute the influence of past Southern character. Gar (2010) characterized as a form of "legal lynching". The use of capital punishment in America has been a major issue in the 1987 United States Supreme Court case of McCleskey v. Kemp (S and Unah, 2005). Professor David Baldus led a research team at the University of Iowa Law School, that strived to expose the influence of fraudulent factors in Georgia's capital punishment system (Howe, 2009). Baldus showed that prosecutors were roughly five times more likely to impose capital punishment against black defendants that were accused of killing white victims, than black defendants that were accused of killing black victims (S and Unah, 2005). The Baldus Study also reported that black defendants were much more likely to be sentenced to death than white defendants (Howe, 2009). Though the data may suggest an
influence of racial bias, it does not necessarily prove that racial bias is the root cause of the disproportionate rates within capital punishment cases. They failed to find any other plausible factors that clarify the racial inconsistencies in capital punishment on non-racial terms. (Howe, 2009). The fundamental conclusion of the Baldus Study asserted the existence of racial injustices in Georgia's capital punishment system. The study held the decisions of Georgia's state prosecutors accountable, to some extent, for the racial inequalities in death penalty cases (Songer & Unah, 2005).

If an attorney in a capital case supposes that a prospective juror may not have the ability to remain impartial, they may request a challenge for cause. The trial judge will use his or her discretion to determine whether to grant the challenge, thus releasing the potential juror from the case, or to deny the challenge, allowing the potential juror to remain (Sandys & McClelland, 2003). Once potential jurors survive the voir dire stage, attorneys may use their discretion, without the consent of the trial judge. Through peremptory challenges that are limited in number, attorneys are allowed to remove a potential juror from the case that they feel may be biased against their case (Sandys & McClelland, 2003).

The Chattahoochee Judicial Circuit and the Ocmulgee Judicial Circuit sends more people to death row than any other circuit in Georgia. Of the Chattahoochee Judicial Circuit, Bright reported that, “prosecutors used 83 percent of their opportunities to use peremptory jury strikes against African Americans, even though black people constitute 34 percent of the population in the circuit” (Bright, 2006).

Joseph Briley, district attorney in the Ocmulgee Judicial Circuit between 1974 and 1994, tried thirty three capital punishment cases, where twenty four were against African American defendants. Bright reported that of all the capital cases that Briley prosecuted, he used 94 percent of his peremptory challenges, which 96 out of 103 were against African Americans (Bright, 2006).

In September 2003, Bourke et al. conducted a study of the racially disparate use of peremptory challenges by the Jefferson Parish District Attorney's office in Louisiana. Bourke et al. examined 390 jury trials in Jefferson Parish, where the data included the selection process for 13,662 prospective jurors. Bourke et al. was able to gather the records from these cases through the Louisiana Appellate Project, as all the defendants in the included cases appealed their convictions (Bourke, Hingston, & Devine, 2003).

Within the twelve-juror trials that were included in the data from Bourke et. al, 8,160 potential jurors made it to the stage where the prosecutor was forced to accept or peremptorily challenge the juror. Of the Black prospective jurors, 540 were chosen to participate as a juror, while 640 were challenged. Of the White prospective jurors, 5,812 were chosen to participate as a juror, while 1,135 were challenged. According to data recorded by Bourke et al., the Jefferson Parish District Attorney's office exercised their peremptory challenges to remove 55% of black prospective jurors and only 16.3% of white prospective jurors (Bourke, Hingston, & Devine, 2003).

The data suggest that the Jefferson Parish District Attorney’s office was three times more likely to use peremptory challenges to remove African-Americans from juries, than the removal of white participants. While African American’s made up 23% of Jefferson Parish’s population, the data recorded from Bourke et al. suggested that they were significantly underrepresented among juror participation (Bourke, Hingston, & Devine, 2003).

From 2005 to 2009, prosecutors in Houston County, Alabama have used peremptory challenges to remove 80% of blacks eligible for jury service in cases where the death penalty had been imposed (Stevenson, 2010). According to the data from the Equal Justice Initiative, half of these juries were all white and the other half had juries with only one black member. Despite the low representation of African Americans among capital juries in Houston County, Alabama, African Americans make up roughly 27% of this county's population (Stevenson, 2010).

The wide range of prosecutorial discretion granted in capital cases not only disproportionately affects the race of the defendant, but the race of the juror as well. Several of these statistics have verified a trend by district attorneys in removing African Americans from capital juries. There remains an incentive among prosecutors to seek capital punishment in circumstances that show promise for a successful prosecution (Songer & Unah, 2005). Because prosecutors disproportionately impose the death penalty in cases with African American defendants and white victims, challenging the participation of African American jurors strategically increases the chance of a death conviction.

Support for the Death Penalty
Bowers surveyed a number of citizens from various states, as well as interviews with capital jurors in three different states. His findings include that most participants agreed that capital punishment was much too subjective due to the fact that some people are executed, while others are sent to prison (Bowers cited in Walker, Spohn, & Delone, 2012). Those states that
implement capital punishment allow the defendant with a two phase process, a guilt- or- innocent trial, followed by a fair penalty phase. This bifurcated process is used as a measure to prevent an unwarranted death sentence (Howe, 2009).

Evidence suggests that an aspect of racial bias in capital punishment sentencing is a racial split among those that support the law. Whites are more likely to support the death penalty because it disproportionately targets African Americans (Walker, Spohn, & Delone, 2012). Walker, Spohn, and Delone found that 65 percent of Americans favored the death penalty for people who have been convicted of murder (Walker, Spohn, & Delone, 2012). According to a Gallup Poll based on data collected in 2007, 70 percent of whites supported the death penalty, while only 40 percent of African Americans shared this same opinion (Walker, Spohn, & Delone, 2012).

In his concurring opinion regarding the 1972 capital case, *Furman vs. Georgia*, Justice Marshall wrote that the public generally was not enlightened with the ways in which capital punishment was imposed, specifically, the arbitrary manner of the sanction, as it places the burden on the underprivileged members of society (Walker, Spohn, & Delone, 2012).

Unnever and Cullen conducted a recent study on to the correlation of racial differences and support for capital punishment. They held white racism mainly culpable among other factors (Unnever and Cullen cited in Walker, Spohn, & Delone, 2012). The study included data from the 2000 National Election Study, which sampled 1,555 individuals from across the nation that provided post election interviews. The degree to which participants supported the death penalty was the dependant variable of the study. The independent variables in this study included factors that could potentially explain the relationship between race and public support of the death penalty. These variables consisted of factors ranging from Jim Crow, white racism, egalitarianism, religiosity, media, and trust in government (Unnever & Cullen, 2007).

After including the white racism measure, Unnever and Cullen discovered that the racial divide in public support of the death penalty was reduced by 39 percent. Their findings suggest that over a third of the racial divide in public support of capital punishment can be accredited to white racism. (Unnever & Cullen, 2007) Unnever and Cullen's study also indicates that policy makers ignore an unjust reality when justifying their support for the death penalty by asserting that this sanction is the preferred by the majority of this country (Walker, Spohn, & Delone, 2012).

Death Qualification Process

In order to be suitable to serve as a capital juror, jurors must be deemed “death qualified.” The procedures to determine death qualification status typically targets a potential juror’s capability to vote for a sentence of death (Sandys & McClelland, 2003). Though the implementation of death-qualification among capital jurors is sought to ensure impartiality, more harm than justice is actually done to the defendant. Death qualified jurors are more conviction prone. This makes them more predisposed to believe the prosecution than jurors that are not deemed death qualified (Sandys & McClelland, 2003).

Prior to the 1968 Supreme Court case in *Witherspoon v. Illinois*, the standard to determine death qualification status of prospective jurors, inquired whether or not the potential jurors had any “conscientious scruples against the death penalty”, resulting in the exclusion of those jurors that had any oppositions towards the death penalty (Sandys & McClelland, 2003). When Witherspoon was convicted and sentenced to death, he introduced three unpublished studies that argued the existence of conviction proneness among death qualified jurors in the review of his case (Sandys & McClelland, 2003, pp. 387-388).

Although the Court did not find any of the jurors who decided the capital case against Witherspoon to be biased in any way, they established a new death-qualification standard. The majority opinion by Justice Potter Stewart argued that the standards did not allow for the wide spectrum of viewpoints that exists within communities. The new standard required prosecutors to determine whether prospective jurors would automatically vote against the death penalty before they could be challenged for cause (Sandys & McClelland, 2003). Fitzgerald and Ellsworth concluded in 1984 that, “death qualification systematically distorts the attitudes of the jury in a direction that discriminates against the defendant and undermines the protections of due process” (Fitzgerald and Ellsworth cited in Sandys & McClelland, 2003, pp. 387-388).

The process in which prospective jurors are deemed “death qualified” often results in the removal of minorities. Minorities generally maintain negative attitudes towards capital punishment because it has historically and continues to be used in a racially discriminatory manner (Bright, 2006). Death qualified jurors tend to have biases that significantly differ from the general population. Lynch argued that “death qualified jury pools ends up disproportionately white, male, older, and more religiously and politically conservative” (Lynch, 2006, p. 187). Lynch suggested that the demographically skewed characteristics of capital juries increases the likelihood that jurors will hold stereotyped thinking and biased attitudes (Lynch, 2006).
The Race of Decision-makers

The criminal justice system continues to under-represent racial minorities as judges, prosecutors, jurors, lawyers, and prominent roles in law enforcement. Because racial minorities are especially underrepresented in the highly arbitrary decisions that control the imposition of the death penalty, these judgments are generally made by individuals that are indifferent to the minority community (Bright, 2006).

In his 1993 Los Angeles Times article, Deciding Life of Death for O.C.'s Worst Murderers, Lynch proclaimed that Orange County ranked third of all California jurisdictions in death sentences. In Orange County, there is no representation by the minority community in prosecutorial discretion, as the panel of prosecutors was established entirely by white males (Lynch cited in Bright, 2006, p. 221).

According to Pokorak, only 1% of district attorneys in death penalty states are black. One percent of district attorneys in death penalty states are Hispanic and .5% are of other non-Caucasian races. The remaining 97.5% of district attorneys in death penalty states are white. Almost all of the white district attorneys within death penalty states are male as well (Death Penalty Information Center, 2011).

With the support of the National Science Foundation, the Capital Jury Project is a team of university-based researchers that investigate the decision-making of capital jurors. The CJP data is obtained from comprehensive interviews with individuals who have served as jurors in death penalty trials. Researchers recorded their different experiences, as well as their justifications behind decision making. The CJP had presently sampled approximately 1,201 jurors, from 354 capital cases, in 14 different states, representing about 76% of death row inmates as of June 1, 2002. These researchers are able to confirm that the likelihood of a capital sentence is linked to the racial structure of the jury, especially in the circumstances that the defendant is black and the victim is white. Their data reveals that death sentences were awarded in more than twice the number of cases with five or more white males, than in cases with less than five white males (Bowers, Fleury-Steiner, & Antonio, 2003). One of the interviewed minority jurors of the CJP claimed, “they (white jurors) were not considering what background this kid (the defendant) came out of. They were looking at it from a white middle-class point of view... We had to look at it like the lifestyle he came out of, the background he came out of. But nobody wanted to listen” (Bowers, Fleury-Steiner, & Antonio, 2003).

One crucial emotion that undoubtedly plays a significant role in a juror’s capital sentencing judgments is empathy. In the guilt phase of a capital trial, jurors focus primarily on the violent acts that have been committed by the defendant. The penalty phase follows the guilt phase, where jurors accepted the defendant's criminality. This already makes death an appropriate choice for jurors. Gross and Mauro affirmed that the most reasonable explanation that killers of whites are more likely to receive death sentences than killers of African Americans because “white jurors who end up being the majority in most capital juries, feel more empathy for white victims” (Gross and Mauro cited in Lynch, 2006). Thus, a juror’s capital sentencing judgments are highly subjective, as their ability to empathize with the defendant enough to save his life is essential in acquiring a life verdict (Lynch, 2006).

Levinson argues, through his defense of the social cognition theory, that capital judges and jurors unconsciously misremember facts in racially biased ways. He asserts that capital judges and jurors will find it easier to retain facts that are consistent with their implicit racial stereotypes. For example, the stereotype that African Americans are aggressive, which Levinson argues can be retained easily as it is a common stereotype of African Americans (Levinson, 2009). Prosecutors that have faith in the common stereotypes of blacks may be more likely to impose the death penalty in cases involving African American offenders, while they may also be less apt to seek capital punishment in cases including African American victims. Jurors that support the legitimacy of these particular stereotypes will be influenced by these attitudes in deciding whether the crime involved aggravating and mitigating factors (Bright, 2006).

In most jurisdictions across the United States, the majority of prosecutors, judges, and penalty trial jurors are predominantly white (Sandys & McClelland, 2003) Levinson affirms, “As social science research continues to demonstrate the power and pervasiveness of implicit racial bias in American society, it is important to consider how automatic and unintentional cognitive processes may foster racial bias in the legal system” (Levinson, 2009). Though the theory of social cognition may not specifically validate the racial disparities among capital punishment, it provides a plausible notion regarding this matter.

Media and Interracial Cases

Recent studies have exposed that interracial cases involving white victims attract the most media coverage. Dixon and Linz assessed whether television news representations of race and crime were inaccurate depictions in Los Angeles news stations in 1998. Through police arrest reports, Dixon and Linz found...
that blacks represented 21% of those individuals arrested in Los Angeles. They found that 37% of the offenders in local news programs were black (Dixon & Linz, 2007). Dixon and Linz also concluded that 69% of the officers on local news programs were white. Whites actually made up 59% of the police officers in Los Angeles according to employment records (Dixon & Linz, 2007).

Whites were underrepresented as perpetrators of crime, as Dixon and Linz's data found that whites were 21% of the offenders on local television news, though Los Angeles arrest reports found that they formed 28% of actual perpetrators. Whites were also overrepresented as 43% of the victims in television news. Dixon and Linz noted that Los Angeles crime reports concluded that whites actually made up 13% of the victims of crime (Dixon & Linz, 2007).

In 1998, Linton and LeBailly conducted a random study of 340 blacks and Latinos on how they felt their ethnic group was portrayed by television news (Linton & LeBailly, 1998). Linton and LeBailly found that almost two-thirds of the participants said their race or ethnic group was portrayed inaccurately on television news. The data also revealed that 43% of the participants specified that they believed that local television news focused on negative aspects of their communities and helped to reinforce demeaning stereotypes. African Americans were three times more likely than Latinos to believe that television news continued to hurt race relations, as they believed it created negative stereotypes (Linton & LeBailly, 1998).

Because interracial cases involving white victims attract the most media coverage, prosecutors, as well as judges, and juries, receive public pressure to severely punish highly visible murders. Media attention may also help correlate with the racial disparities in the charging and sentencing outcomes in capital punishment (Sandys & McClelland, 2003). There remains difficulty in proving that the decisions made by prosecutors in potential capital cases are based on conscious means to racially discriminate (Howe, 2009). Prosecutorial decisions may be the result of personal biases against the defendant, considerations of their political career, or even the desire to focus their efforts on other cases (Howe, 2009).

**Conclusion**

Numerous studies confirm that race plays a vital role in capital punishment cases in America. These studies generally found that African American defendants were more likely to be convicted of the death penalty if there was a white victim. Many aspects within the imposition of capital punishment may lead to these severe racial disparities.

Southern states account for the majority of executions that have taken place in the history of capital punishment in America. The historical racial culture in the South is very likely to influence racial disparities in the death penalty. The racial culture in the South originated during slavery. Slave Codes were implemented that gave slave-owners total control of their slave's liberties. This culture persisted after the abolition of slavery with the Black Codes and Jim Crow. The historical racial culture in the South devalued the lives of African American, as black hatred was emphasized.

Because a majority of prosecutors and jurors are white, negative stereotypes are likely to affect the decisions made by prosecutors and jurors. Decision-makers are more apt to empathize with members of the same race. The lack of minority representation in criminal justice roles is very influential to the racial disparities in capital punishment.

**References**


Writing with an English as a Second Language (ESL) Student

SARA MULCAHY

This paper explores the pedagogies and practices of teaching writing to English-as-a-second-language (ESL) students. With growing numbers of ESL students entering colleges and universities, it is important to be aware of the challenges facing ESL students. Equally important is awareness of what methodologies and practices work best when assisting ESL students with their writing. This paper serves as a final report for a service learning project that consisted of one-on-one workshops with a Japanese ESL student. This final report draws on various secondary sources and primary research in order to explore the writing development of this particular ESL student. It reports on the background of the student with a profile that explores her educational and cultural background; a history of the student as a writer of English and a description of the student’s writing characteristics; a close reading of a writing sample from the student; analysis of the writing assignments given to the student; and lastly, a reflection on the service learning project and how it has affected my knowledge of ESL writing instruction. All of this research was done for a 300-level English course: “Topics in Writing: Teaching Writing to ESL Students.”

Methodologies
Methods of research for this paper included analysis of numerous scholarly articles on ESL writing and writing instruction; interviews with the student in order to become acquainted with her life in America and her habits a writer; and an interview with one of the student’s professors in order to understand her approach to ESL writing instruction. I also took notes on online research into Japanese culture and the three writing conferences I conducted with the student. Our writing conferences consisted of the student bringing copies of the writing assignment she was currently developing (I also had copies of assignments) and my helping her with the drafting and writing process. Lastly I had four writing samples from the student I was working with as my data.

Student Profile
Mai Suzuki (pseudonym), an exchange student from Japan, is the student I worked with for the service learning project. Mai is a very engaging young woman who was eager to participate in this project. On the first day we met, I conducted an interview with her, and I learned a lot about her life in Japan and here at Bridgewater State University (BSU). As the semester progressed, I continued to learn more about Mai.
Bridgewater State University

2012 • The Undergraduate Review • 121

Educational Background
Mai is spending her sophomore year of college at BSU. Her home university is Kansai University (KU), in Osaka, which is also a four-year institution. At both BSU and KU, her major is anthropology. The high school she attended was Osaka Jogakuin. She found high school to be harder than college because she was required to study very hard for numerous tests in order to get into college. KSU has a rather large exchange program with many partner institutions, including BSU, and encourages students of the university to study abroad (“Partner Universities”). Mai chose to attend BSU because she knew other Japanese students who had spent a year here, and they all had good experiences.

Mai is finding her time in America to be pleasurable too. Before this year, Mai had never been to America, nor had anyone in her family, but they all encouraged her to come here. Though it was intimidating to come to America by herself, Mai adjusted well to this new life. At the time of the project, she lived off campus. She had lived on campus first semester but did not like it because she found she did not like having a roommate.

Mia is enjoying her educational experiences at Bridgewater. She finds the academic content of BSU and KU are rather similar, but she thinks school is harder for her here than it is in Japan because everything here is in English. While the content of both universities is similar, Mai finds that the overall school experience here is very different from Japan. In Japan, many of her classes were lecture-based. Here, she finds many classes are participation-based and the classrooms have a more relaxed atmosphere. She also finds that students and professors have a more intimate relationship than they do in Japan. Mai likes the closeness American professors have with their students.

Linguistic Background
Helping Mai with the transition into American life is her experience with the English language. No one in her family speaks English, but she had eight years of English language education in Japan. Luckily, she has found that people are very helpful and accommodating as she is learning to improve her written English. Because she is an international student from Japan, some general assumptions can be made about Mai’s English abilities based on prior research. To be accepted into Bridgewater State University, a foreign exchange student must have a TOEFL score of at least 550. Though Mai studied English before coming to America, according to Joy Reid (1998), she may not have known the “rhetorical principles of academic writing” while studying English in Japan. Many international students are taught relatively simplistic qualities of writing in English (e.g., writing topic sentences) in their home countries but do not move on to more advanced writing tasks (Reid, 1998). Many international students are not eligible for federal assistance when it comes to learning the English language; however, BSU provides assistance to ESL students, and Mai has a composition partner that helps her with writing.

Cultural Background
Students like Mai who are studying abroad are becoming a smaller minority in Japan. A recent article in The New York Times explores the declining trend of Japanese abroad students. The Japanese government and schools such as Kansai University have traditionally encouraged students to study abroad. They find that studying abroad is an ideal experience to have on a résumé and many employers in Japan seek out students with abroad experiences. Unfortunately, there has been a sharp decline in the number of Japanese study abroad students; in 2008, the number decreased by 11%, and there has been a steady decline in international students each year since then. Many people believe the reason that students no longer have strong ambitions to study abroad is the increasing difficulty of being accepted into Japanese universities (Tanikawa). Mai is definitely an exception to the declining interest in international studies. Not only has Mai studied in America, but when she was in high school, she participated in numerous international programs. Before coming to America, Mai had previously studied in South Korea, New Zealand, and Canada, with Canada being her favorite trip. I found it interesting that Canada was her favorite. Perhaps my own proximity to Canada makes it seem the least exciting of these three places, whereas, for Mai, South Korea and New Zealand seem easily accessible. From the information I have acquired from Mai, it seems that Mai holds international study in the highest esteem.

Mai is fully taking advantage of what the school and America have to offer. Upon first coming to BSU, she was a little intimidated and felt lonely at times, but she quickly made friends with other international students. Though she still misses her family and friends in Japan, the friendships she has formed since coming to America have made this an enjoyable experience for Mai. She was excited to meet Noam Chomsky when the Social Justice League, a student organization, brought him to BSU, and she has traveled quite frequently since arriving at Bridgewater. She enjoys taking the train into Boston. Over winter break, she spent three weeks in Florida and to her excitement, went to Disney World. Mai will be going back to Florida at the end of the semester before she returns to Japan. She has certainly immersed herself in the American culture, and she admitted that she will miss America when she returns home to Japan.

BRIDGEWATER STATE UNIVERSITY

2012 • THE UNDERGRADUATE REVIEW • 121
Student as a Writer

History as a Writer

When I first met Mai, she was not overly confident in her writing abilities in either Japanese or English. She does not enjoy writing in her native language nor in English, claiming she has never been a strong writer. Mai told me she does not like grammar and she wishes to expand her vocabulary; however, she is satisfied with the progress she has made. Mai told me she tries to use English whenever she can. She only talks and writes in Japanese when she is trying to communicate with her family and friends in Japan. She does not want to lose the language she has acquired.

Mai does not write very much for pleasure. Most of the writing she does outside of school involves email, Facebook, text messages, and Mixi (which is the Japanese version of Facebook). Though email, Facebook, and Mixi are not forms of academic writing, social networking has become an integral tool in helping ESL students create their own identity both in America and in their native country. In their article, “Social Networking in a Second Language: Engaging Multiple Literate Practices through Identity Composition,” Kevin Eric DePew and Susan Miller-Cochran (2010) examined the effects various social networking outlets have on ESL identity and ESL writing abilities. They found that the writing done on social networking sites would not qualify as typical academic writing. Their participants even admitted that the writing done on these sites has no influence on their academic writing; however, the researchers believe that social networking can inform a variety of social contexts so it is a practice that should be encouraged (DePew & Miller-Cochran, 2010).

I believe that social networking is a great way for students to practice writing in English. Rarely do people comment on grammar and structure on Facebook. This creates a stress-free environment for ESL students to practice their writing. Mai herself does a lot of writing on her Facebook page. It is a great tool for her to communicate with her friends in America and her family and friends back in Japan. She constantly posts status updates, and she uses Facebook as an outlet to spread the word about the relief efforts for Japan. She writes in standard English conventions and, like the students from DePew and Miller-Cochran’s (2010) study, she writes in both her home language and in English. It seems that in Mai’s case, social networking is an excellent outlet to practice her English skills.

Writing over the Semester

During my first writing conference with Mai, I was very impressed with her writing ability. After emailing with her, I had the impression that her English skills were more than adequate, but I was still surprised with the quality of her writing. There were little to no global errors, and Mai seemed to have a terrific grasp on writing in the English language. One of her biggest concerns with her writing was that it is too simple. Mai is not accustomed to writing in the straightforward manner that Americans so frequently use, but as the semester progressed, she became more comfortable with this style of writing. The only instance in which Mai seemed to regress was during our last writing conference. There were numerous grammatical errors, and this surprised me because I was not used to seeing this in her writing. At this writing conference, Mai told me she was feeling a little overwhelmed because she had four papers, in addition to the one she showed me, that needed to be completed by the end of the semester. I think her grammatical errors were more a result of the stress than lack of grammar knowledge.

Attitudes and Habits as a Writer

While working with Mai, I noticed she had a unique way of writing. She had a creative style, but at the same time, she wrote with a lot of clarity. These two styles might seem to be at odds with each other, but Mai made it work. In all of her papers she included poetic lines or creative interpretations of the writing prompt. In our second writing conference, the writing prompt required her to write about her cultural identity. The prompt was rather dry, and it would have been easy for Mai to write a boring paper, but she provided a unique response to the prompt. Rather than answering the prompt directly, Mai discussed how it was hard for her to form her identity and how it has been influenced by America and Japan. This was an interesting and effective take on the assignment. My favorite piece of writing from Mai came during our last writing conference. Mai’s strength in this paper was her description of the music she heard. One of her sentences described the piano music as sounding “like petals were falling down brilliantly.” I thought that was an amazing sentence and it demonstrated that Mai is more than a competent writer of English. I believe that Mai’s skills can be attributed to the significant number of English courses she took before coming to America.

With each writing conference, Mai found some way to surprise me. It definitely felt like a different experience each time I met with her. Everything from the content of the paper to the questions Mai asked was different in each conference. Most of the time, the questions Mai asked had little to do with her paper and more to do with written English more broadly. The first of these surprising questions came during our first writing conference. Mai started asking me about MLA formatting, citing direct quotations, and making a Works Cited page. The questions she was asking certainly did not affect this particular paper much, but she was eager to learn about MLA. This resulted in a mini MLA lesson in which I explained various
the assignment was very interesting. She made the assignment beautiful way to end her essay. The structure Mai chose for and we must celebrate these differences. I thought it was a idea of identity is important because people are different being in America for almost a year, Mai came to believe that of identity once again. In this paragraph, she seemed more sure about her cultural identity, which was something she had never considered before the assignment. In order to articulate her struggle with the idea of individual identity, she began her paper by discussing the struggle she had been identified as an Asian in America. To Mai, “Asian” is a broad term that does not accurately describe her, because she is Japanese. In her next paragraph, Mai introduced the concept of identity and wrote that the Japanese language does not have a word for “identity.” I found this to be an excellent subject for the paragraph. It created an interesting contrast with what the assignment was asking of her, and yet she still fulfilled the requirements of the assignment. In the concluding paragraph, she discussed the idea of identity once again. In this paragraph, she seemed more sure of herself in her identity. She said that in Japan, she never had to think about her cultural identity because everyone was of the same culture, and in Japan, the focus is on the community rather than the individual. But after doing this assignment and being in America for almost a year, Mai came to believe that the idea of identity is important because people are different and we must celebrate these differences. I thought it was a beautiful way to end her essay. The structure Mai chose for the assignment was very interesting. She made the assignment into a narrative that told a story about her coming to America. I certainly learned a lot about Mai simply through reading this assignment.

**Interpretive Reading**

A good portion of Mai’s paper was devoted to comparing Japanese and American cultures and their views on identity. There were many explicit references to her life in Japan and what it was like for her coming to America. I thought this paper was also interesting because I got a sense that Mai strongly identified herself with other exchange students. Throughout her paper, Mai emphasized that though culture has affected her identity, it is people who have had the biggest effect on who she has become. It was especially moving to read about how she and other exchange students were able to cope with their loneliness by sharing their feelings with each other. When discussing what her fellow exchange students have given her, Mai wrote, “people who provided me those things [friendship and experiences] would be as precious as my home which created a foundation of my identity since we have shared our feelings.” This really gives the audience a sense of how strongly Mai indentifies herself as an exchange student.

One of Mai’s patterns of error in this paper was her use of the word “or.” Often when she listed things, rather than using the word “and,” she used the word “or.” It was a minor error but it was confusing at times and it occurred quite frequently. Another minor error was Mai’s interchangeable use of the words “wonder” and “feeling.” For instance, in the last sentence of her first paragraph, Mai wrote, “I have been trying to figure out why I have the wonder, but I still cannot get it.” Mai was writing about her emotions, so I was thrown off by the word “wonder,” an error that occurs a couple of more times in the same paper. I found this to be a curious word misusage, though the word “wonder” seemed to go along with Mai’s poetic style of writing.

**Writing Support and the Writing Assignments**

**Writing Support**

Overall, I was disappointed by the lack of support offered to Mai’s writing development throughout the semester. When I first interviewed Mai, she told me she had a composition partner who would help her with her work; however, she did not say much about the in-class support that was provided to her. During my three conferences with Mai, I asked her what kind of writing support was available to her in class, and it seemed that there was hardly any offered. I observed writing from three different classes, and not one of the assignments included a section about the drafting process. The first writing assignment was for her English as a Second Language II class. For this assignment, Mai was to conduct an interview with a
faculty member from BSU, and Mai did not have an assignment sheet. She only received an email about the assignment. When I asked her about peer revision in the classroom, she seemed confused and made it seem as though there was no drafting process in the classroom. When I met with Mai for a writing conference on this assignment, she said the paper was due the day before but the teacher pushed the deadline back a day so the students could have more time to work on it.

Later in the semester, Mai emailed me to ask for help on another paper from this class. We did not have a writing conference because she emailed me over the weekend and the paper was due early in the week. She simply wanted feedback via email. I had encouraged Mai to email me whenever she needed help on a paper and this was the first and only time she did so. Because she emailed me so urgently, I assumed this was another instance in which the drafting and revision process was not very thorough in the class, but I cannot be sure.

When I interviewed a professor for this study, I chose to interview Mai’s English as a Second Language professor in order to get her perspective on ESL writing support in the classroom. The notes from my interview were at odds with what Mai had told me about the class. The professor told me she always encourages peer revision and drafting in the classroom.

The other courses that assigned writing apparently did not provide class time for peer revision and drafting either. One of the assignments was for a Communications class and it had a checklist of things the students were encouraged to do. Some of these suggestions included peer revision but the professor did not make time for peer revision in the classroom. While this was not an ESL class, there were quite a few international students in it. With this in mind, I thought some accommodations may be made for these ESL students, but it did not appear that this was happening. During our last writing conference, Mai provided me with a writing sample from her Music class. This was another example in which peer review and drafting was not made available for the students. I found this to be peculiar because the students had to write reviews of music productions. I doubt many of the students have written reviews of music productions before. I thought a drafting process in which the class finds samples of music reviews and discusses what should be included in them would be more helpful to the students than just writing one and passing it in. I was happy to hear from Mai that her professor understood that she was an ESL student, so she was not too harsh when correcting her grammar. While I liked the variety of writing I saw from Mai, and the central idea of each assignment, they all needed more detail, and the classes needed to provide more writing support.

Assignment Design
In addition to the lack of support offered to the student, the overall design of the writing assignments could be made more effective for ESL students. In order to improve these assignments, I would use the suggestions provided by Joy Reid and Barbara Kroll (1995) in “Designing and Assessing Effective Classroom Writing Assignments for NES and ESL Students.” Reid and Kroll believe that writing assignments should be contextualized and authentic (closely related to classroom work). The assignments should also have accessible content that allows students to utilize information learned in the course, should interest the writer as well as the reader, and should be developed with criteria that reflect the goals of the course. In terms of most of these guidelines, Mai’s assignments for her Communications and Music class were sound because they related to course material and created writer interest. They could have been clarified in terms of how they will be evaluated, though. Neither assignment specified the evaluation criteria for how the student would be graded. Even for a Native English Speaking student this would cause confusion. While both assignments were well formulated in terms of context and content, they were lacking rhetorical specifications. There were not clear directions about the structure of the paper, and the assignments did not provide the students with a specific audience.

Culture in Writing Assignments
While I did not think the best support was offered to Mai, I did find many of her writing assignments to be culturally inclusive, especially within her English as a Second Language II class. None of her assignments seemed to be geared to just American students. Her first assignment was to interview a faculty member from the school. They were encouraged to interview someone who held a position that interested them. Mai chose to interview the director of BSU’s Center for International Engagement. This allowed for Mai to fulfill the assignment while researching an area of the university that was related to her and interested her. Another culturally inclusive assignment from this class was her midterm assignment, which required Mai to write about and research one of her favorite things. She chose to write about calligraphy, which she originally started learning about in Japan. This is a great assignment for ESL students because it does not require them to write about their culture, which some students may not feel comfortable with. Asking students to write about their favorite thing could very well be related to their culture or it could be related to something they developed an interest in after coming to America. Mai’s assignment from her Music course seemed to be culturally inclusive too. Music is universal and this assignment required students to see concerts they would not normally attend. In fact, students were particularly encouraged.
to see world music. This assignment gave Mai the opportunity to see a concert supporting relief efforts in Japan, so it allowed Mai to have her own personal cultural connection to what she was writing about.

These assignments allowed Mai to utilize narrative in her writing, but their overall format was not completely in the narrative genre. There is some debate as to whether the use of the narrative genre is appropriate for ESL instruction. Linda Harklau (2000), in her article “From the ‘Good Kids’ to the ‘Worst’: Representations of English Language across Educational Settings,” weighed some of the pros and cons of assigning narratives to students. Harklau finds that narratives can be positive for ESL students because they “provide links between school and personal experience,” helping students take pride in their status as immigrants (or, in Mai’s case, as exchange students); however, Harklau also found that students were often assigned the same narratives over and over again. This allows students to write about the same topic and not grow as writers. I find the assignments Mai received allowed her to write about new topics while still maintaining some of the positive cultural connections narratives frequently generate.

Final Reflection
I enjoyed working on the service learning project for “Teaching Writing to ESL Students” and benefited tremendously from the outcome, though I certainly approached the assignment apprehensively at first. I had never worked on a service learning project before nor had I ever worked with an ESL student. I feared that I would give improper advice and permanently corrupt the English skills of the student I was working with. Though I plan on becoming an English teacher, I had not spent much time practicing what I have learned. Education classes are theoretical, and while I have many exciting ideas for when I become a teacher, I have yet to utilize any of these ideas. So not only had I never worked with an ESL student before, but I had never worked with any student before! This project provided me with an excellent opportunity to do something that actually involved the teaching of English, and I am very happy to have had that opportunity.

Though I approached the assignment with apprehension, working with Mai was not as frightening as I originally believed. I was afraid she would come to me with questions I could not answer, or she would barely be able to speak or write in English and I would not be able to provide her with the assistance she needed. As it turned out, Mai had very good English skills and was not looking for me to perfect her English, so I felt far less pressure after meeting her for the first time. Overall, our conferences were very casual. We spent the majority of our time talking; even when our conversations were not directly related to her writing, they were able to help her improve her paper. Before this experience, I always thought writing conferences would be more formal and all about the writing directly, specifically focused on what was wrong and/or good about an essay; however, Mai and I were simply talking, and that proved to be most beneficial. Before this, I had never thought that teaching could be so casual or so simple yet still so effective. Putting writing conferences in a casual context makes it less intimidating for both the student and the teacher.

Overall, I am very pleased with how this service-learning project turned out. I tremendously enjoyed working with Mai and reading all the articles on second language writing. My interest in working with second-language students has certainly grown through this work, and I would like to continue working with second-language students in the future as a teacher.

Works Cited


“Partner Universities|Kansai University Division of International Affairs.” Kansai University. Kansai University, Mar. 2011. Web. 06 June 2011.


Bribery and Controversy in the US and Global Market

Kathleen Thompson and Charlotte Medina

Throughout the history of trade and business, there have always been alternative—and often unethical—ways of closing sales in the form of extra kick-backs and luxurious goods. In modern times these unethical incentives are referred to as bribes. More recently, the practice of bribery has been linked to high-profile corruption and fraud cases in the United States, rocking the international marketplace for companies such as Pfizer, Avon, Johnson & Johnson, and Daimler AG. However, many international companies actually welcome bribery as a way to compete with other companies in the global marketplace. When looking at bribery and its effect on the global market, it is important to discuss the ways in which businesses actually practice bribery, the ethical issues behind it, how it is used in the global market, the effects of United States’ laws enacted to prevent it, as well as the controversy behind the practice of bribery in general.

Bribery in its most basic form is the practice of giving gifts of monetary value to a client or potential customer to persuade their decision. According to Black Law’s Dictionary, bribery is “The offering, giving, receiving, or soliciting of any item of value to influence the actions of an official or other person in charge of a public or legal duty.” This practice constitutes a crime in most developed countries and is highly controversial. As with any controversy, bribery has its advantages as well as problems. Common advantages of bribery include gaining business without needing to have superior quality or services, building business relationships with foreign officials, standing in favor with potential clients, and having small payouts lead to hefty profits for the company. As communism fell in Eastern Europe, bribery opened the path to many businesses in the once-Soviet-controlled countries and assisted them in the transformation to capitalism. Jon Moran (1999), in his article in the journal Business Ethics: A European Review, wrote that “The collapse of communism cleared the field for increased transnational economic integration but also widened the scope for international governance... bribery was tolerated because of the need to build stable anti-communist regimes in the Third World” (p. 109)

Despite these advantages in some cases, bribery has caused myriad problems in the global market. The money and goods being given as bribes are purchased with shareholders’ and customers’ money. These shareholders have no say in where their money is going when it is used for bribes and corruption. According to James Webber and Kathleen Getz (1999), “Economically,
bribery has distortionary and disincentive effects (Webber and Getz, 1999). It has opportunity costs because the money paid as bribes is not put to productive use. It may lead officials to contract with inefficient firms for inappropriate goods or services” (p. 42). Webber and Getz go on to say that “bribery leads to distortion in multiplier effects, competitiveness, fiscal functions, debt effects, and investment. Bribery creates disincentives to investment by increasing risk and uncertainty for firms, such that economic development is hindered” (p. 42). As these problems begin to outweigh the advantages of bribery, firms and governments are taking notice of the ethical issues surrounding the corruption.

Ethical issues in the business world are vast, and in the emergence of the global market, bribery and its ethical implications are increasing in importance. According to James Fieser (1995), author of “Business Ethics” “When people refer to business ethics, they are often referring to 1 of 3 things: avoid breaking the criminal law in one’s work-related activity, avoid action that may result in civil lawsuits against the company, or avoid actions that may be bad for the company’s image” (p. 1). Bribery falls into all three categories it breaks the criminal law in the United States, has the possibility to bring lawsuits, and can bring a bad company image. Fieser goes on to say that “a company will stay away from actions that will result in bad business ethics only if it costs the company money or will cause a bad reputation. The business will rarely focus on ethics simply for the moral dilemma” (p. 2). Unfortunately, as the market expands globally, bribery is an issue that is costing businesses millions of dollars and is becoming an ethical dilemma that they are forced to focus on. While regulations have been put in place in countries in which bribery has been deemed illegal, issues arise in countries where it is culturally accepted.

In addition to reviewing the ethical dilemmas surrounding bribery, it is important to see how bribery is used by businesses to perform important and advantageous functions. Bribery is used in businesses to assist in closing deals, creating close relationships with foreign countries, and getting a step ahead of the competition. According to Transparency International, a Berlin-based group, in a 2011 survey China and Russia were the two countries most likely to use bribery to secure foreign contracts. In China and Russia these incentives helped to strengthen the trust and loyalty between the customer and firm, as well as created opportunities to enter the marketplace of a foreign country (Stillman, 2011). As helpful as bribery can be, it is harmful to the taxpayers of the nations involved and to the customers of the company. Officials are accepting kickbacks that are not being taxed as part of their pay, and companies are giving gifts of monetary value that are not being accounted for and properly taxed, causing a disparity between those benefiting from bribes and other tax-paying employees and customers. For companies that are engaging in the practice of bribery, changes in business environments and the resulting changes in a public official’s status could create a high risk for any firm. Jon Moran (1999) mentions this in his article in Business Ethics: A European Review: “Changing business environments may affect the status of public officials and thus create uncertainty for businesses. In the emerging markets the position of a public official may be flexible” (p. 38). Investing incentives in a public official whose duties may change could present a potential loss for a company. While it is clear how bribery can benefit a business, there are also risky setbacks that a firm should consider before engaging in such an activity.

When discussing the various ethics, advantages and problems of bribery, it is important to look at the views of this topic in various countries throughout the world. In response to a survey by Transparency International, in which 3,000 company executives were asked which firms they dealt with engaged in bribery, a Chinese reader stated, “bribe-paying happens not only in the commercial field but in almost all parts of social life here.” A Russian reader had similar thoughts after reading the survey, responding, “if you want your child to get into a good kindergarten or go to a good school or university, a Russian person has no other way but to bribe” (Stillman, 2011, p. 1). Bribery is viewed as the norm in countries such as these, and the preceding statements show how prevalent the enticement of firms can be. The relatively “bribe-happy” ways of two of the BRIC (Brazil, Russia, India, and China) countries is concerning, considering their increasing importance in the global economy.

Bribery can also create a barrier to entry into the global market because not all countries encourage firms to give incentives as freely as others. A representative for the Transparency International agency stated, “Given the increasing global presence of businesses from the countries, bribery and corruption are likely to have a substantial impact on societies in which they operate and on the ability of companies to compete fairly in these markets” (Stillman, 2011, p.1). Some countries that are the least likely to engage in bribery and ranked the lowest on the survey are the Netherlands, Switzerland, Belgium, Germany, and Japan.

India was ranked “most improved” when it comes to foreign bribery, as compared to its score on the 2008 survey. The nation is far from corruption-free despite improvements in regulations, but is slowly making progress. Taiwan and Turkey were also appeared near the bottom of the list, indicating high levels of bribery. The United States was ranked number 10 of the 28 countries listed. Most of these low-ranking countries
have regulations in place to deter firms from performing bribery (Stillman, 2011). Along with many of the other low-ranking nations, the United States has taken a legal and ethical stand against bribery. For such nations, the benefits of doing business ethically and with no incentives or monetary gifts are said to outweigh the advantages that may be gained by engaging in bribery. Glynn, Kobrin, and Naim (1997), co-authors of *The Globalization of Corruption*, summed up this belief: “Under such circumstances [of bribery] it becomes too easy for economically beleaguered publics to confuse democratization with the corruption and criminalization of the economy—creating fertile soil for an authoritarian backlash and engendering potentially hostile international behavior by these states in turn” (p.10). This statement explains one of the reasons why many countries implement regulations against bribery. Such governments understand that consumers hear what they read in the news and easily trade it for reality. Most countries do not want the negatives in the news about the few corrupt business and political figures to reflect the nation. An example of this can be seen in the United States’ involvement and corruption in the Niger Delta. The Texas contractor Wilbros Group has been laying down pipe in Nigeria for 50 years, since the discovery of oil there. The corruption in the Niger Delta is so rampant that it even includes a US congressman and a Fortune 500 company. Sam Kennedy (2009), journalist for *Frontline World*, states, “If bribe money has bought anything in the Delta, it is a culture of pervasive, profound neglect” (p. 1). This is an example that describes just how detrimental bribery can be for the people of a nation.

As a result of the disparity between the U.S. policy on bribery and the practices of countries where bribery is tolerated, the United States initiated the Foreign Corrupt Practices Act (FCPA) in 1977 to restrict American companies from bribing foreign officials and to demand they keep more detailed records of their business transactions to ensure legitimacy. It is believed that the FCPA materialized from investigations in the White House by the Securities and Exchange Commission (SEC) after the Watergate incident. These investigations found that “corporate slush funds” were used to bribe foreign officials (Webber & Getz, 2004). James Webber and Kathleen Getz (2004), in an article in the journal *Business Ethics Quarterly*, said that “The extent of corruption was much greater than anticipated, leading Congress to pass the FCPA virtually without debate” (p. 699). This was the first step the U.S. took to combat bribery in firms based within its own borders but operating overseas. The hope for this legislation was that it could “restore public confidence in what some had begun to view as the uncertain integrity of the American business system” (Salimbene, 1999, p. 92). The investigations leading up to the
FCPA had discovered that “over 400 U.S. companies admitted to making illegal or questionable payments in excess of 300 million dollars to foreign government officials, politicians, and political parties” (Salimbene, 1999, p. 92). The FCPA was put in place to regulate and guide firms operating overseas in a way that promoted trust and gave shareholders the comfort of knowing that business was being done in an ethical fashion according to U.S. standards. In 1988, the FCPA was amended “to clarify the conditions under which a business would be liable for bribery carried out by an agent. More significantly, the 1988 amendments included a provision requiring the President to seek international cooperation in suppressing business bribery” (Webber & Getz, 1999, 699). These amendments to the FCPA not only made clear exactly which situations constituted bribery for businesses, but also pushed the U.S. to seek sanctions for bribery at a global scale. Following this amendment to the FCPA, the U.S. sought bribery sanctions in the Organization for Economic Cooperation and Development (OECD working group, n.d.). Through those measures, the FCPA truly fueled the controversy of bribery around the globe today.

In addition to the Foreign Corrupt Practices Act, the U.S. also passed regulations concerning the Overseas Private Investment Corporation (OPIC). OPIC gives U.S. franchisers the financing needed to go international. In order to be eligible for OPIC, “U.S. companies, investment funds, and joint ventures supported by OPIC financing represent and covenant that their projects comply with the FCPA and all other applicable laws, including applicable foreign laws, pertaining to corrupt practices” (Transnational Bribery, 1996, p. 5). This ensures that any small or medium-sized business looking to go international and seeking government aid is compliant with all the U.S. regulations regarding bribery. If a company supported by OPIC is found to have violated any of the regulations, the consequences are severe. “A violation of these provisions could lead to a default on, or suspension of, OPIC financing, creating significant deterrents to such practices” (Transnational Bribery, 1996, p. 5). Through this OPIC measure, the U.S. is clearly looking deeper into segments of international business to help end bribery.

The United States took action in 24 cases under the FCPA in 2010 (Dunning, 2011). This demonstrates the seriousness of the FCPA and the dedication the U.S. government has been giving to this legislation in recent years. U.S. firms need to be aware of the severe penalties for violating this act, as it could be costly for them. Matt Dunning (2011), in an article in the journal Business Insurance, spoke about the sanctions for violating the FCPA:

Criminal penalties for violations of the FCPA can carry fines of up to $2 million for companies and $100,000 for individuals—not to mention jail time—or, under the Alternative Fines Act, up to twice the cash value of the benefit sought in making the bribe or other corrupt payment. The government also can impose civil fines of up to $10,000 per employee convicted of violating the anti bribery law. Beyond fines, companies risk forfeiting their right to bid for U.S. government contracts, suspension or revocation of their export licenses, as well as possible external civil litigation for damages under other federal or state laws. (p. 1)

These penalties could run companies millions of dollars over the benefit that they were seeking through a bribe. Firms also need to be aware that they could violate the FCPA without paying a single dollar to an official (Dunning, 2011). Dunning explains that while the FCPA does not regulate travel expenses and other expenditures relating to business negotiations, “excessive expenses” such as luxurious hotel rooms, meals, and gifts could very well fall within the category of an incentive. The FCPA also extends to those with whom employees conduct business, such as partners and agents. A firm will be punished for a bribe even if the company did not know of the actions of its agent or any intermediaries. Engaging in the practice of bribery presents huge risks to a company on the home front, and could possibly lead to sanctions in the foreign country where business was sought. The sanctions of the FCPA are vital for a company to have knowledge of and are likely incentives in themselves to stay away from bribery.

It is obvious by these steps taken by the U.S. that this country has a vested interest in striking down bribery. It is also apparent through these regulations that bribery is deemed unfair and unethical in the United States. All of these aspects are important to consider, because the United States is a major player in economic operations around the world. The view of bribery within the U.S. and the policies enacted to enforce that view has affected global trade in key ways.

Its policies on bribery have an impact on the way the U.S. interacts with the rest of the world. The Foreign Corrupt Practices Act (FCPA) was implemented to prevent U.S. businesses from engaging in practices of bribery abroad and to help promote trust in the American business system. However, the FCPA had effects that were felt well beyond U.S. businesses—in other countries around the world and in global economic organizations that have pushed regulation in favor of U.S. policy.

One of the biggest effects the bribery policy in the U.S. has had
on its firms, however, came in the form of losses. “In October 1995, Commerce Secretary Ron Brown presented a CIA report to the U.S. Congress claiming that between 1994 and 1995 the U.S. lost $36 billion of business deals due to bribery and corruption by its competitors” (Moran, 1999, p. 142). U.S. companies were losing business to foreign companies that were bribing foreign officials and not being sanctioned for it by their home country. This led to a pessimistic feeling toward the FCPA in U.S. business—a feeling that U.S. businesses were at a disadvantage due to the new legislation. U.S. firms felt that they could not compete with their foreign competitors who were able to bribe their way into millions of dollars’ worth of business. In addition to losing out on costly business contracts, U.S. businesses are still paying millions of dollars for compliance programs to avoid the costly fines that come with any type of violation of the FCPA. In 2011 Pfizer was “expected to pay more than $60 million… to resolve U.S. government probes into whether the drug maker and Wyeth, which it acquired in 2009, paid bribes to win business overseas” (Palazzolo, 2011, B1). There is a steep price to pay for an act of bribery committed by company agents, even when training was provided and there is ambiguity about who exactly is considered a public official, which has led several corporations to lobby for a change to the FCPA. In his article “Business Slams Bribery Act” in the Wall Street Journal, Joe Palazzolo (2011) said,

Amending the law is the top priority for the U.S. Chamber of Commerce, the largest lobbying organization in Washington. In the first three quarters of this year, the Chamber paid outside lobbyists….a total of $700,000 to press for changes to the FCPA and other laws, according to House lobbying records. Though they can't estimate to what extent, the Chamber and defense lawyers say they have anecdotal evidence that the law has had a chilling effect, stunting U.S. business interests abroad as companies shun deals for fear of triggering the FCPA probes. (p. B1)

While the FCPA may have taken measures to ensure that bribery is not a practice U.S. firms engage in, it has created uproar from the very people whose integrity it was trying to protect. In addition to the loss of business to foreign contractors, fear of entering the foreign market and the legal backlash, the FCPA has caused companies to pay more attention to their accounting practices. The second part of the law requires that companies keep accurate records of their business transactions so that discrepancies caused by bribery may be easily spotted. With the recent legislation of the Sarbanes Oxley act, more violations of the FCPA are being uncovered as companies are keeping their books more and more precisely. This has led to an increase in penalties among several companies, and in increase in complaints from U.S. businesses. In light of all these effects on U.S. companies, the FCPA has had a resounding impact on the rest of the world as well.

The FCPA was amended in 1988 to include provisions encouraging the President of the United States to take action in the Organization for Economic Cooperation and Development (OECD working group, n.d.) and push for a policy similar to that in the U.S. The OECD was established in 1961 and today has 34 member countries all over the globe. The OECD “provides a forum in which governments can work together to share experiences and provide solutions for common problems” (OECD working group, n.d.). Its members also “set international standards on a wide range of things, from agriculture and tax to the safety of chemicals” (OECD working group, n.d.). One international standard that was adopted by the OECD came about from legislation of the FCPA and dealt with the issue of bribery among OECD member countries. “On November 21, 1997 OECD member countries…adopted a Convention on Combating Bribery of Foreign Public Officials in International Business Transactions. The Convention was signed in Paris on December 17, 1997 and entered into force on February 15, 1999 after the requisite number of signatory countries ratified the convention” (Cleveland, Favo, Frecka, & Owens, 2009). In their 2009 article “Trends in the International Fight Against Bribery and Corruption, Cleveland, Favo, Frecka, and Owens discussed how this OECD convention was similar to the FCPA in that it prohibits bribery of foreign public officials and contains a provision concerning accounting practices. However, unlike the FCPA the OECD convention does not “include foreign political parties within its anti-bribery provisions.” Cleveland et al. also noted that “the OECD convention is not self executing (the OECD has no direct enforcement power); rather it requires signatory nations to adopt their own legislation to make bribery illegal. To make sure that this happened, the Convention implemented a rigorous surveillance process beginning in 1991.” The OECD’s members, and countries whose legislation was impacted by signing with the OECD, include Germany, Korea, Denmark, Mexico, Turkey, Japan, Italy, and many more. The FCPA extended its arm through the 1988 amendments into the OECD convention in 1997, which in turn impacted about 34 countries all over the world and their policies on bribery.

The FCPA also made itself manifest in the Organization of American States (OAS). The OAS was created in 1948 in Columbia and “was established in order to achieve among its member states...an order of peace and justice to promote their solidarity, strengthen their collaboration and defend their sovereignty, their territorial integrity and independence” (OAS: Who are we, n.d.). The OAS has 35 members, including
Brazil, Mexico, the U.S., and Argentina. In 1996, the OAS entered into a treaty named the Inter-American Convention against Corruption (Salimbene, 1999). This treaty “requires the parties to make acts of corruption unlawful. The OAS treaty also makes acts of transnational bribery and illicit enrichment unlawful to the extent that these do not conflict with a party’s constitution or fundamental legal principles” (Salimbene, 1999, p. 95). In this wave of anti-bribery policies, the U.S. has reached almost all Latin American countries and influenced the members of the OAS to instill policies similar to their own in their respective countries.

The U.S. policy on bribery, therefore, has been felt not only by U.S. firms, but also by firms in other countries where the policy has spread through various ways such as the OECD and OAS conventions. While U.S. companies struggle with the looming threat of large fines, disadvantages in the marketplace, expensive compliance measures, and expansive book keeping, the FCPA is making its reach around the globe. Many countries which are members of the OECD and OAS have also signed into their own legislation the treaty agreements concerning bribery and corruption; they are joining the U.S. in the battle to promote fair business practices. A new age has arrived in the global marketplace as a result of the legislation against bribery in many conventions and countries. It remains a question whether bribery will have much of a place in any market or country in the years to come, or whether the new legislation is here to stay.

There has been discussion of the negative effects of bribery, namely the difficulties firms face when they enter a nation full of corruption, and the impacts of regulations put in place to combat these issues. However, the regulations of the FCPA—and, in turn, that the OECD and OAS have enacted—are packaged with their own set of disadvantages and problems. As previously discussed, firms have a more difficult time entering the global market with other nations that are free to bribe and are more culturally accepting of the concept. Along with this issue, businesses are faced with heavy fines and fees if they do not adhere to the strict government regulations. So questions are raised about whether these implemented policies harm more than they are helping. Not according to business journalists Joseph McKinney and Carlos Moore (2008): “Bribery introduces inefficiencies in the international business system that put a drag on economic progress. It is particularly harmful to the poor of the world, for it has been shown to channel resources away from expenditures on health, education, and other social services” (p. 103). They go on to say that bribery is also detrimental as safety and environmental regulations are often compromised by the practice. Bribery is a cloud over the judgment of government and business officials when making decisions regarding the rule of law (McKinney & Moore, 2008). Perhaps with these issues in mind, countries such as China and Russia have begun taking steps toward anti-corruption regulations. In February 2009, the Russian Federation formally applied to the OECD Secretary General to be a full participant in the Working Group on bribery. The Working Group is in charge of monitoring the implementation and enforcement of the OECD Anti-Bribery Convention, the 2009 Recommendation on Further Combating Bribery of Foreign Bribery in International Business Transactions, and related instruments. Transparency International holds this peer-review system as the “gold standard” for monitoring and enforcement (OECD working group, n.d.). “For the purpose of enhancing mutual understanding of domestic and international anti-bribery measures, the OECD Secretariat undertook a mission to Moscow in May 2009 to discuss matters with representatives from the Russian Federation” (OECD working group, n.d.). To further show Russia’s willingness to become an anti-bribery state, the Federation also participates in the Anti-Corruption Network for Eastern Europe and Central Asia. This is one of the regional outreach programs provided by the OECD Working Group on bribery.

On May 1, 2011 China took corruption policy matters into its own hands and enacted a long-arm jurisdiction policy. This new law will reach Chinese nationals and companies. The amendments to Amendment 8 now state, “Article 164 of the Criminal Law makes it unlawful for one to offer ‘money or property to the staff of a company or enterprise in order to make illegitimate benefits’” (Mark & Bullock, 2011). Both China and Russia, countries that have been identified as top bribery nations, have recognized the need to address the issue. The disadvantages of bribery are finally outweighing the advantages. The process of changing the ideals of nations such as China and Russia that have not known ways of business without bribery will take time and dedication. However, the governments have begun working to build stronger regulations and business ethics.

Corruption is an increasing problem for the global economy in both developing and industrialized countries. According to Susan Rose-Ackerman (1997) author of The Political Economy of Corruption, corruption in the customs service of Indonesia became so ingrained that the head of state signed a contract with a private Swiss firm to take over the duties of the agency. She goes on to state, “In Guinea, continuous demands for bribes are reportedly a feature of any business deal…. From Italy to Ghana to Venezuela, allegations of corruption have toppled sitting rulers or led to the arrest of past incumbents” (Rose-Ackerman, 1997, p. 32). Corruption and bribery have been issues on a global scale, in many levels of business for
some time now, but recently governments have begun to take action. The United States, OECD, and OAS, along with Transparency International, are working hard to build a global market free of corruption. Many nations have enacted their own set of regulations and amendments on top of the OECD and OAS regulations to combat bribery. Today, bribery remains a controversial issue for businesses as they enter the world market; however, the tide in the business world is changing and bribery is no longer the norm. Companies that have been complaining of the disadvantages they face due to anti-bribery regulation now can see evidence that more and more countries are taking a stand against bribery. The business world has a long way to go until it is free from corruption, but nations are taking steps in the correct direction.

References


DR. JING TAN (Social Work) and DR. CHIEN WEN YU (Management) were selected to conduct research abroad with their students in the summer of 2011. Both research teams spent three weeks in China, staying in university housing at BSU partner institutions Shanghai Normal University and Beijing Jiaotong University, conducting surveys and analyzing data. Both research teams presented at BSU’s 2012 Undergraduate Research Symposium and other conferences in the U.S. The research trips were funded by BSU’s Division of External Affairs, the Adrian Tinsley Program for Undergraduate Research, and the Shea Scholarship.
2011 Undergraduate Research Abroad in China
China-ASEAN High-Speed Rail Project

Neala Menz

The Chinese Railway Ministry has big ideas, not only for its country, but for the world. It is currently in negotiation with several other countries discussing its ultimate plan to build a trans-continenental high-speed rail line that could possibly reach as far as the United Kingdom. A smaller portion of this potential rail system will be constructed in Southeast Asia. Part of China’s 12th five-year plan is to build a high-speed rail connecting the countries involved in the Association of Southeast Asian Nations (ASEAN). The goal in building the rail line is to improve transportation, collaboration, and trade in the China-ASEAN Free Trade Area. This construction could help the smaller countries in a number of ways. Most importantly, employment rates and the economic status of the smaller countries would likely grow due to the introduction of the rail. The purpose of this paper is to explain China’s plans to build high-speed rail in Southeast Asia and how this will affect each of the countries involved.

Background: ASEAN and its relationship with China

The Association of Southeast Asian Nations, also known as ASEAN, is a union created to ease trading and exporting among its constituent countries. The declaration of ASEAN states that it represents “the collective will of the nations of Southeast Asia to bind themselves together in friendship and cooperation and, through joint efforts and sacrifices, secure for their peoples and for posterity the blessings of peace, freedom and prosperity.” The founding countries of Indonesia, Malaysia, the Philippines, Singapore, and Thailand, signed a Declaration on August 8, 1967 in Bangkok, Thailand, which commenced association. The other countries to join included: Brunei on January 7, 1984; Vietnam on July 28, 1995; Laos and Myanmar on July 23, 1997; and Cambodia on April 30, 1999. This is the complete list of ten countries that are currently involved in the association. One of the organization’s aims consists of “the expansion of trade, including the study of problems of international commodity trade, the improvement of their transportation and communications facilities and the raising of the living standards of their peoples” (Overview, 2011). Building the high-speed rail could facilitate this aim of trade expansion.

Why would China want to aid the ASEAN countries? Although China is not a member of ASEAN, it has created a Free Trade Area (FTA) agreement with the association. China is one of the largest trading partners, behind Japan and the European Union, with this collaboration of countries. The FTA is
eventually expected to make China the number one trader with the ASEAN group. The main commodities that the Chinese import from the ASEAN countries are palm oil, timber and rubber. China's main exports are steel and textiles. The agreement states that the countries are to terminate barriers to investment and tariffs on 90 percent of goods. As a result, the tariff rate China charged on ASEAN goods has been reduced from 9.8 percent to 0.1 percent. And ASEAN tariffs on China's goods have decreased from 12.8 to 0.6 percent. Currently the ASEAN countries involved in the FTA are Brunei, Indonesia, Malaysia, Philippines, Singapore and Thailand. Vietnam and Cambodia are to join the FTA in 2015. The expectation of this plan is to not only expand the trading regions for these countries but also to increase intra-region trading (Coates, 2009).

The Plans
The China-ASEAN high-speed rail could help with the main objectives desired in the creation of the FTA, though the plans for the rail have changed several times. Originally, the capital of China's Guangxi Zhuang region, Nanning, was going to be the starting point of the trans-continental train. Ma Biao, the chairman of the Guangxi Zhuang regional government, announced plans to build a line from Nanning to Pingxiang (bordering Vietnam) during the second half of 2011. Nanning is already considered a trading hub in China; utilizing this capital would be convenient and further increase recognition of the city's importance in the trade world. The ASEAN countries are the largest traders with the Guangxi region. “The bilateral trade volume was $6.53 billion, a rise of 31.9 percent year-on-year, and accounted for 37 percent of the region's total trade volume” (High-speed, 2011). The Nanning-Singapore Economic Corridor was to start in Nanning and continue to Hanoi in Vietnam, Vientiane in Laos, Phnom Penh in Cambodia, Bangkok in Thailand, Kuala Lumpur in Malaysia, and ending in Singapore. Although this plan held some benefits for Nanning and the ASEAN, there was no follow-through.

On April 25, 2011 plans were changed and construction began on the Kunming-Singapore rail line. Kunming is the capital of Yunnan Province; reports are not clear on the reason for this change of location. The building of this line is scheduled to be complete by the year 2020. At completion, the line is projected to take about ten hours to cover the 3,900 kilometers between the two countries. In both the Nanning and Kunming plans, China’s Director of Transportation announced that they would invest 2.6 million dollars in the line to Singapore. The first stop on this line as it leaves Kunming will be Mohan, a border town with Laos, and then Wangrong, and it will stop in the capital of Laos, called Vientiane. The rest of the rail still does not have the exact planned stops available yet, only the countries the Director of Transportation plans to include. According to the Intergovernmental Agreement on the Trans-Asian Railway Network, this line will also connect to Bangkok and Kuala Lumpur and will end in Singapore. Once the Trans-Asian network is complete, Cambodia and Vietnam will be connected to Thailand and Myanmar by train. The result of this high-speed rail project is promised to “facilitate the movement of goods and people, improve the efficiency of economic activities, and help create a more peaceful and stable geopolitical environment” (Kunming-Singapore, 2011).

The Kunming-Singapore line will be the southeastern part of the Trans-Asian Railway network. There are also plans to use Kunming as the center of a larger trans-continental rail being created. The Trans-Asian railway plan is only a small piece of the puzzle. The bigger picture consists of extending a network of high-speed trains "westward across India and Pakistan to Iran, southward to Singapore on the South China Sea, eastward to Xiamen and Shanghai on the Chinese coast and northward to Chengdu” (Kunming-Singapore, 2011). In the future, the hope is to extend this network as far as Europe.

Effect of rail on the ASEAN Countries
Laos
The first country to be affected by the building of this Kunming-Singapore line is Laos, due to the rail configuration. The announcement in 2010 of the construction of the rail segment from Kunming to Laos, stated that it would begin in 2011 and be completed in 2014. However, because of the delays in construction, the completion has been postponed until after 2014. Laos does not have much experience with trains; at this time there is only a 3.5-kilometer-long rail built from Thanaleng to Nong Khai. The Laotian Deputy Prime Minister, Somsavat Lengsavad, spoke of the high-speed rail, stating, “We believe this project should contribute significantly to the socioeconomic development of Laos, as well as to the promotion of economic cooperation between (Southeast Asia) and China” (China, Laos, 2011).

The citizens of Laos are not as enthusiastic as their Deputy Prime Minister about the plans. The construction of the rail requires many Laotian residents to leave their homes. They may be compensated, but nothing is definite, and compensation would not change the fact that all of those people will have their lives completely changed. Many of the citizens are farmers, so loss of their homes will include loss of land, which would be detrimental to their income. Laos could become a transit country as a result of the rail because the trains would cut through the country to get to desirable locations such as Bangkok and Singapore (Montlake, 2011). This point raises another issue: using Laos as a connecting country could create...
a lot of sound pollution. All of these changes would have large effect on the life styles, traditions and culture of Laos. China has its own agenda, some of which matches up with the goals of the ASEAN countries, but some of which does not. China’s main interest is in gaining control of the high-speed rail system, and its plans do not necessarily consider how the building of this rail will affect individual people in other countries. Laotian common people may endure many hardships without many promises for benefits.

Laos does not seem to gain much, but some positive impact can be seen for the people. Laos is hoping that the train stop in Boten will bring back tourists and increase the number of jobs in the city. Boten has become a ghost town ever since the casino shut down in 2010. Another possibility is that if Laos is a bridge to other travel destinations, travelers might use it as a place to rest. Travelers might spend the night at a hotel or eat at a restaurant while waiting for the next train. There is even the possibility that more travel through the country would increase the number of tourist attractions available. Many jobs would possibly be created either on the train or with new businesses in Laos due to increased tourist traffic.

The high-speed rail would help government officials and the business class the most with trade and travel. The common people would be put at more of a disadvantage due to displacement and lack of funds to use the train. The rail construction in Laos would create a lot change for the people, for the better or worse.

Thailand
The next country the rail is planned to pass through is Thailand. In August 2010 it was announced that Thailand’s Prime Minister, Suthep Thaugsuban, was planning to invest in the country’s first high-speed rail line, and that Thailand was going to be included in the connecting train from Laos into Malaysia. China promised to increase rice trade with Thailand and promote the country as a vacation spot for Chinese tourists so that they would be allowed to build the rail though Thailand. This is good for the Chinese considering that “in 2008 Thailand rank[ed] 13th among over 180 countries and 4th in East Asia in the ease of doing business” (Gupta, 2011).

Unfortunately, the Kunming-Singapore rail plans were stopped by Thailand’s new Prime Minister, Yingluck Shinawatra. The original construction plans included a 625-kilometer segment to connect Bangkok to Nong Khai, which borders Laos. The second section of train planned for construction has the length of 980 kilometers, from Bangkok to Padang Basar, which borders Malaysia. China’s original agreement with the previous Prime Minister of Thailand also included a $400 million investment and engineering expertise in high-speed rail construction. The new Prime Minister, Shinwatra, decided that this was not necessary due to the delay of building the rail though Laos. Shinawatra’s new plan is to extend three lines from Bangkok to the north, northeast, and south to improve travel within the country. She said the high-speed rail connection to Laos and Malaysia will be revisited later (Skulpichetrat, 2011).

Malaysia and Singapore
The rail line connecting Malaysia to Singapore is planned to have many positive results. The Kuala Lumpur-Singapore line will shorten travel time from 7 hours down to just 90 minutes, which will make daily travel more possible. By providing the ability to commute between the two countries, the rail line will likely increase the number of commuting workers. Since travel will be easier, the property values and rental values are expected to increase in Malaysia. Tourism in Malaysia has risen from 5.2 million visitors in 1997 to 24.6 million in 2010. In Singapore, tourism has risen from 10.2 million visitors in 1997 to 11.6 million in 2010. The tourism rates have increased considerably in both countries over the past decade and the high-speed rail is expected to further the rise. Singapore is becoming over populated with businesses, and space is difficult to find for new operations. Businesses would be able to shift to Malaysia for more space and lower operation costs. Such a shift of businesses would also benefit Malaysia with an estimated Gross Domestic Profit increase of 6.5% (Rahman, 2011)

Vietnam, Cambodia, and Myanmar
China’s plan is to have three lines: one though Vietnam and Cambodia, another through Laos and Thailand, and final line through Myanmar. The remaining ASEAN countries are not officially on board with the Kunming-Singapore high-speed rail network proposal. There have been discussions among the countries of connecting the line between Vietnam and Cambodia. The Transportation Minister of Vietnam, Dinh La Thang, believes that the high-speed rail construction is not financially sensible for the country. Vietnam is focusing on restoring current rails intra-nationally.

Another issue that is prolonging the construction of this high-speed rail is the conflict between Cambodia and Thailand. These two countries have always had a rocky relationship. Recently the conflict arose from the Thailand government offering the position of Cambodian Advisor to Thaksin Shinawatra, who had been sentenced to two years in prison. The Cambodian Prime Minister is infuriated by alleged hypocrisy in the Thai government. The line from Aranyaphrathet, Thailand to Sisophon, Cambodia is essential for completion of the South-East Asian train network in order to connect the existing train lines. China has a great deal of power over Myanmar, though,
so it is thought that there should not be much trouble getting them involved with the Trans-Asian high-speed rail system (Thailand-Cambodia, 2011).

**Conclusion**
The Kunming-Singapore high-speed rail line has the potential to further ASEAN’s goal of unity among the Southeast Asian countries; however, it may have several negative repercussions on the countries involved. The new rail could bring overall improvement to the countries involved despite some discouraging disagreements among some of the countries. Tourism would likely increase and in return would generate a thriving economy due to the transportation integration. The line would also assist with the China-ASEAN Free Trade Area by creating easy migration flow throughout the region and into China.

**References**


Predictors of Chinese College Students’ Attitudes Toward Older Adults

DEANA ANDRADE

Historically, filial piety has been a fundamental tenet in Chinese culture. Respecting older adults was expected in society and is an important principle of China’s filial piety responsibility within its culture. However, demographic transformation and economic and social changes in rapidly modernizing societies challenge traditional values. Very little empirical research has examined the factors which influence the attitudes toward older adults among Chinese college students. The purpose of this study is to identify the factors that predict attitudes of Chinese college students toward the aging population.

Methods: Self-administered anonymous survey questionnaires were distributed to a convenience sample of Chinese college students (N=380). The survey asked for basic demographic information and attitudes toward older adults; it was measured using the Aging Semantic Differential (ASD) scale. ASD scores range from 32 to 224. A lower score would suggest positive attitudes, while higher scores represented negative attitudes. A score of 128 would be neutral. Survey data was entered and analyzed using SPSS.

Results: ANOVA found that there was not a statistically significant difference in ASD mean scores among the three college-level groups of freshman/sophomore, junior/senior, and graduate students (F=1.02, p=.959). Pearson Correlation indicates that age is not associated with ASD scores (r= -.61, p= .242). Independent t-tests found that there are not significant differences in mean ASD scores in terms of gender (t= -.20, p=.984) and major (t= -1.272, p=.208). However, there is a significance in the mean ASD score for students who do not have siblings and students who have siblings (t=2.259, p=.025). Students who have siblings (M=123.98) have more positive attitudes toward older adults than those who are a single child (M=130.92).

Culture
Filial piety is a cultural attitude toward older people in the People’s Republic of China. Filial piety, as defined by Deutsch (2004), is the hierocracy responsibility of adult children to care for elder parents in their home, assist financially, maintain social contact, ensure that their parents are happy, and to obey their parents unconditionally. This is reinforced by China’s Confucian beliefs. In addition, women traditionally have the greatest impact on family members in many Asian cultures, as the mother’s primary duty is to raise...
the child and ensure that proper education is obtained. The mother's status and role is considered irreplaceable. Therefore, the central relationship of the family is not between the husband and wife as in the United States, but between the mother and child.

Over the past 50 years, family life in China has been strongly influenced by state policies. Prior to the 1990's, Chinese parent care was considered traditional to Confucianism and filial piety customs, as all children were required by law to physically and financially provide for their parents. On the other hand, elders affected by the “three- no’s - no children, no income, and no relatives” (Zhan. H. J. et al. 2006, p. 98) were cared for in elder homes run by the public or government sector. However, during the mid to late 1990's, the elder care service industry began to grow. This enabled more children who could afford it to place their parents in care homes.

Conversely, increasing social pressure from neighbors and family members of the child to make enough money for the parents to live in care homes is mounting. The social pressures are influencing the changing cultural trend of elder's perception of filial piety to a more modern perspective. Emotional and physical contact is also still expected from the children to complete the filial piety obligation in the eyes of elders. However, the perception of how many times per month a child must have contact with their parent in order for the child to fulfill their filial piety obligation varies per elder, as reported by Zhan et al. (2008). In addition, China's one-child policy has caused additional stressors for the child of the family, who is obligated to make enough money to care for themselves, their own family (spouse and child), their parents, and in some cases in-laws and grandparents, which is considered the 4-2-1 rule or custom. This, in turn, may have implications for their intended career choice and attitude toward aging adults.

In addition, the current cohort of Chinese college students is the first generation that will feel the economic effect of the “one-family, one-child policy” that the Chinese government adopted in 1979. The policy encouraged people to delay having a child or to abort a pregnancy or sterilize oneself after their first child. This policy decreased China's population growth during the first twelve years from “33.4 per thousand to 22.28 per thousand in 1982” (Li & Rogers, 1999, p. 45). However, what was not expected was the increased life expectancy of the elder population, especially the over 86.7 million individuals now seeking assistance (Tan et. al, 2004). This has caused a shortage of the younger generation to care for the elders as expected by their cultural norm obligations of filial piety; it may also affect their perspective toward older adults.

Zhan et al. (2008) report that elder care practice is changing as the elder population of baby boomers or “third agers” are more financially secure and independent than previous generations (p. 543). The third agers also are showing a trend of choosing not to live with adult children, but to live alone or with their spouses. This may be because expected caregivers are becoming less available to care for the elders due to smaller family size, globalization, work conflicts, and family obligations, all as a result of the one-child policy.

In addition, the qualitative study by Zhan et al. (2008) indicates that more and more older adults are choosing to live in care homes in China. The top three reasons found for elder institutionalization are (a) their family is too busy to care for them, (b) the level of the elder's disability may require special needs, and (c) there are housing shortages in China. The study also shows that placement of elders into care homes fulfills the child's filial piety responsibility, per the elder, as long as the parent is happy. However, the biggest deterrent to care-home living is cost, as most workers’ monthly pay is less than half the amount it costs per month to reside in a care home. This in turn puts additional pressure on the adult child to make more money to ensure proper care for their 4-2-1 customary responsibility, and in turn, may affect one's perspective toward older adults.

The effects of the one-child policy and the abundance of baby boomers retiring could have a damaging effect on the aging population as well as China's economic status if society does not provide for the aging population. Institutional policies may help ease the effects by creating more long-term nursing houses and providing training for services workers with livable wages. However, questions arise, such as, will there be enough workers available to assist the elderly due to the one-child policy? If not, how will society care for the aging population? If so, what influences contribute to a positive attitude toward older adults among the current cohort of college students? How can society strengthen the desire of this generation of available workers to care for the aging population?

**Attitude Predictors**

Research found that parenting styles, cultural norms, and honor are themes that affect one's attitude toward the aging population. Many ideas of older adults (defined as over 50 years of age in this paper) held by younger people are ambivalent, not only in China but internationally. A study performed by Zhou (2007) reports that college students sampled in Illinois, United States generally have a neutral or negative attitude toward aging adults. It is further explained that development of one's perception of aging adults is the product of various forces that take place within a person's life, as well as lack of
intergenerational contact. The lack of contact may be due to the high rate of modernization in family dynamics, including the United States’ high divorce rate and migration away from family members due to globalization.

Kuang et al. (2010) conducted a study of 628 American and 428 Chinese undergraduate college students’ filial attitudes toward the aging population using the filial attitude instrument. The results imply that nature versus nurture influences one’s attitude toward aging population. The results further indicate that American culture does not value filial responsibility as highly as Chinese culture does. These results also point out that Chinese college students have a higher value of collectivism and view it as strength, whereas Western students value individualism and independence. That cultural value of independence in the United States may account for more negatively scaled perspectives toward the aging population among American college students.

A comparison study of 119 Chinese college students (from Capitol University of Economics & Business and from Beijing University) and 199 American college students (from Northern Kentucky University) was completed by Li & Rogers (1999) in 1995. The study examines the two cultures’ attitudes toward the aging population and care arrangements for the older population after their retirement. The results indicate that a higher number of Chinese students expect to live in close proximity to their parents, whereas 34% of American students expect to live at least one hour away from their parents. Further results indicate that Chinese students feel their parents should live with their child(ren) and the majority of American students feel that their parents should live in a nursing home if they are not able to maintain and reside in their own home. The study shows that American college students have different perspectives and cultural attitudes about caring for their parents or the aging population than students in China do.

In a bivariate correlation analysis of 199 Chinese college students aged 18-26 years conducted by Tan, P. et. al (2004), it was determined that college students’ attitudes toward older adults were contingent on the amount of intimacy and contact that younger people have with older people throughout their life span. The different generations reveal diverse thoughts, cultures, power, historical time, and individual understanding throughout their lives. Consequently, the younger cohort’s attitude toward their society’s aging population is vitally important to not only their country’s economic success, but to the social fluency and trepidation of the aging population. College students’ attitudes toward older adults are important to the People’s Republic of China because they are the next generation of workers in China and are essential to the care and success of the aging population.

Significance of the Study and Research Question
As today’s cohort of Chinese college students starts to graduate from college, questions of where they will live, when they will start a family, and how they will care for their elderly parents arise. The current college-student generation has been not only affected by the one-child policy but by the high number of baby boomers that are in the process of retiring. China must take a look at who will care for this population and how that care will affect the country’s economic state.

This study sought to determine attitudes of Chinese college students about familial obligations and societal services expected to be available to care for China’s aging population. If it were found that the cohort of college students has negative attitudes toward the aging population, they may not want to work with this population. Therefore, society may need to encourage more studies in social work, medical fields, and direct service work to help with the growing elder population. Furthermore, this study aimed to provide understanding about why college students’ attitudes are important to the economic state of China, the future of elder care, and the effects of China’s one-child policy, as well as modernization in China.

Methodology
Recruitment of Participants
Self-administrated anonymous survey questionnaires were distributed to a convenience sample of Chinese college students (N=380) at Shanghai Normal University. The survey asked basic demographic information and attitudes toward older adults; it was measured using the Aging Semantic Differential scale (ASD). The participants were asked if they wanted to participate in a research project to help determine college students’ attitudes toward aging adults, and they were informed that all surveys were anonymous. Convenience samples were collected from several classrooms after access was granted by the professors. Random samples were additionally collected from participants who were approached in the university’s quad, sports field, and library.

Measurements
Attitudes toward aging adults were measured using the Aging Semantic Differential (ASD) scale. The ASD, created by Rosencranz and NcNevin (1969), is the most widely used Likert scale to measure young peoples’ attitudes toward older adults. The scale consists of 32 sets of descriptive words such as productive and unproductive, strong and weak, and handsome and ugly. Each participant was asked to place a check mark on the seven-level scales to measure their immediate feelings about aging adults. The participants were also instructed to make sure each series was answered and that only one check mark per series was visible. ASD scores range from 32 to 224. Lower
scores suggest positive attitudes, while higher scores represent negative attitudes. A score of 128 is neutral. The ASD scale was redefined in 2003 by Polizzi, but the validity of the updated scale was called into question by Gonzales, Tan, and Morrow-Howell (2010) as they were not able to prove the instrument was measuring what it was intended to measure.

The independent variables were age, sex, grade or level in college, number of siblings, and major of study. The major of study was further recoded into Major 1. Major 1 consists of the four undergraduate colleges at Bridgewater State University. This was done for clarity as majors in China are divided into different tracks than in the United States. The colleges are as follows: College of Humanities and Social Sciences 1, College of Science and Mathematics 2, College of Education and Allied Studies 3, and Ricciardi College of Business 4, per American standards. After high school graduation, students are required to take China’s national test and are placed in either the Liberal Arts or Science track depending on their test scores. Therefore, each participant’s major of study was further recoded into Major 2, which consists of Liberal Arts or Science. The recode into Major 2 is to conform to Chinese academic standards.

### Data Analysis

Survey data were entered and analyzed using SPSS. Univariate analysis was performed to describe the demographic characteristic of survey respondents. Bivariate analysis (T-test, ANOVA, and correlations) were performed to test the relationship between demographic variables and ASD score.

### Results

The descriptive statistics show that 30.8% of the participants are male and 69.2% female. The participants’ college grade levels are as follows: 15.5% freshmen, 15.8% sophomores, 51.6% juniors, 3.7% seniors, and 13.4% graduate students. Thirty-four percent of the participants are only children, and 66% have one or more sibling. The participants reported that they are enrolled in the following colleges at the university: 47.7% in the College of Humanities and Social Science, 24.7% in the College of Science & Mathematics, 20.8% in the College of Education & Allied Studies, and 6.8% in the College of Business. The mean age of the participants was 21.5974, with a standard deviation of 2.19582 and a range of 18 to 36 years of age. The ASD scores of Chinese college students are neutral, with a Mean score of 128.61 and a standard deviation of 26.11. See Table 1 for details.

Independent t-tests found that there are no significant differences in mean ASD scores in terms of gender ($t=-.20$, $p=.984$) and major ($t=-1.272$, $p=.208$). However, there is a difference in the mean ASD score for students who do not have siblings and students who have siblings ($t=2.259$, $p=.025$). Students who have siblings ($M=123.98$) have more positive attitudes toward older adults than those who are the single child ($M=130.92$). See Table 2 for details.

### ANOVA tests performed indicate that there was not a statistically significant difference of ASD mean scores among

| Table 1 - Descriptive Characteristics of Respondents (N=380) |
|----------------|--------|--------|
| Categorical Variables | f. | % |
| Gender | | |
| Male | 117 | 30.8 |
| Female | 263 | 69.2 |
| Grade | | |
| Freshmen | 59 | 15.5 |
| Sophomore | 60 | 15.8 |
| Junior | 196 | 51.6 |
| Senior | 14 | 3.7 |
| Graduate | 51 | 13.4 |
| Siblings | | |
| No | 129 | 33.9 |
| Yes | 251 | 66.1 |
| Major | | |
| Humanities & Social Science | 181 | 47.7 |
| Science & Mathematics | 94 | 24.7 |
| Education & Allied Studies | 79 | 20.8 |
| Business | 26 | 6.8 |
| Continuous Variable | Mean (SD) | Range |
| Age | 21.5974 (2.19582) | 18.00 – 36.00 |

### Table 2 - t-test results indicate differences of ASD (N=380)

<table>
<thead>
<tr>
<th>Gender</th>
<th>ASD Mean</th>
<th>SD</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male (N= 114)</td>
<td>128.5702</td>
<td>25.43462</td>
<td>-0.020</td>
</tr>
<tr>
<td>Female (N=259)</td>
<td>128.6293</td>
<td>26.44567</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Major 2</th>
<th>ASD Mean</th>
<th>SD</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Liberal Arts (N=131)</td>
<td>126.3696</td>
<td>26.62145</td>
<td>-1.272</td>
</tr>
<tr>
<td>Science (N=235)</td>
<td>129.9277</td>
<td>25.76568</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Siblings</th>
<th>ASD Mean</th>
<th>SD</th>
<th>t-value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes (N=124)</td>
<td>123.9839</td>
<td>29.74198</td>
<td>2.259*</td>
</tr>
<tr>
<td>No (N=249)</td>
<td>130.9157</td>
<td>23.82389</td>
<td></td>
</tr>
</tbody>
</table>

* p<.05
the college grade levels and majors F=1.02, p=.959. See Table 3 for additional details.

| Table 3 - ANOVA results indicate differences of ASD (N=380) |
|-------------|-------------|-------------|
| Grade       | ASD         | F Value     |
| Freshman/ Sophomore | 126.5391 | 24.71532 | .606 |
| Junior/ Senior     | 129.7536 | 24.86433 |
| Graduate          | 129.7400 | 32.80668 |
| Major             | ASD         | F Value     |
| Humanities & Social Sciences | 128.0337 | 26.09065 | .103 |
| Science and Mathematics | 129.2979 | 26.91397 |
| Education & Allied Studies | 128.4545 | 24.44518 |
| Business          | 130.7083 | 29.53330 |

Pearson Correlation indicates that age is not associated with ASD scores (r = -0.61, p=.242).

Discussion

The results of the study were surprising. It was found that the participants’ major did not correlate with how they felt about the aging population. This was unexpected because it was thought by the researcher that one’s desire to obtain an education in a helping field such as social work or medicine versus a business field would reflect how one felt about the aging population. However, no significance was found. An even more surprising result is that ASD scores of participants who have siblings are much lower than the scores of those who do not have siblings. This result was surprising because it was expected that filial piety would be greater for a single child due to the responsibilities expected by them in accordance with Chinese cultural standards. Unexpectedly, age, gender, and college grade were also found not significant. These results were quite interesting as modernization and globalization is affecting the Chinese college students’ concepts of culture and filial responsibility.

Areas for future study include research into where the families of the participants come from. Whether participants were raised in rural or urban settings could have an effect on ASD scores. Further studies could also focus on the number of siblings the participants have, not just whether or not they have any siblings. The size of one’s family of origin could affect one’s attitude about the aging population. Future research may give additional insight into how the one-child policy and modernization have affected China’s economic conditions, cultural traditions, and sense of collectivism.

Limitations of the study were found. There was an unbalanced number of males (30.8%) and females (69.2%); the majority of the participants were juniors in college (51.6%); and the majority of the probability sample were in the humanities and arts classified major 1 (47.7%). Another limitation that may have been a factor, but was not measured, is that this is the first reported study of the ASD being used in China as a measurement tool. The ASD is reported to have validity, but ethnically geared toward Caucasian samples. Therefore, the results may be skewed due to differences in cultural perspective and multidimensional attitudes. However, for best practice reasoning, the ASD scale was translated into Chinese for the participants to complete with ease. Then, the results were translated back to English. The translation may also be considered a limitation as some of the meaning of the ASD may have been lost during translation. Finally, the demographics in the ASD do not pertain directly to Asian culture; therefore, full analysis could not be conducted as some information was not disclosed in the survey, such as whether the participants were from rural or urban areas in China.

References


Gender Differences and Perspectives on Elderly Care in China

Stefanie Carreiro

China not only has the largest population in the world but also the fastest population aging rate. The one-child policy was created in 1979 as a means to control the dramatic growth in China's population (Hesketh, Lu & Xing, 2005). The first generation of children born into the one-child policy is coming to the age where they will need to consider how they are going to care for their parents. Often these individuals have the challenge of caring for four grandparents, a child as well as themselves and a husband or wife, otherwise known as the 4:2:1 phenomenon (Hasketh et al., 2005). Furthermore, the availability of family members to provide care is expected to decrease due to the rapid growth of China's aging population, the one-child policy and the fact that the average person's life expectancy has increased over the past couple of decades (Harbaugh & West, 1993).

What Is Filial Piety (Xiao)?

Filial piety, one of the most important aspects of Chinese culture, comes from Confucian philosophy. Filial piety is a core ethical value that “implies a set of behaviors and attitudes that indicate feelings of love, respect and care towards one's parents” (p. 283). Filial piety comes with a strong feeling of obligation to care for older adults (Laidlaw, Wang, Coelho & Power, 2010). Sung (1995, 1998) was able to identify six dimensions to filial piety: showing respect, fulfilling responsibility, harmonizing family, making repayments, showing affection and making sacrifice.

According to Tsai, Chen and Tsai (2008), filial piety is the root of all morals and social values in East Asia and has played a part in influencing the care between children and parents. Filial piety focuses on the belief that care for older adults is the responsibility of the adult children in the family, therefore making elder care a family issue not a governmental issue (Lam, 2002). Similar to this idea, traditional filial piety points out the importance of guiding children towards offering proper love and respect to their parents and elders as a form of gratitude for raising them; in return the children gain social acceptance from their relatives and peers (Chang & Schneider, 2010). At the same time there are expectations for older adults living with their children; it is understood that they are to help care for their grandchildren (Tan et al., 2004). Although some believe that filial piety teaches obedience to older generations and care for older adults, it is more largely considered “a multi-dimensional concept among Chinese people, that has traditional ties...
with Confucianism, thus providing the traditional basis for the ideals of respect for others” (Laidlaw et al., 2010, pp 283).

**Gendered Expectations of Filial Piety**

Historically in China, a higher value has been placed on men than women; it begins with the idea that the father was responsible for showing care and love to the son when he is young, so that as the son gets older he will reciprocate these feelings. The Chinese culture also placed an even higher value on first born sons; it is thought that not only would they gain the power and prestige that comes along with being male, but they would also be favored economically and legally by being entitled to all wealth and property his parents had (Chappell & Kusch, 2006). It was drastically different for women during these times. Confucian philosophy dictated that women were to be restricted to the home and they were not afforded the same luxuries that men were. Women needed to follow the three obediences: obey the father before marriage, the husband after marriage, and the son in widowhood (Tan et al., 2004).

China’s patriarchal system, responsible for placing a high value on sons and viewing daughters as goods of lost value, is also accountable for putting the responsibility of taking care of older adults on sons and daughter-in-laws. Historically, daughters were not responsible for helping with the care of their parents; instead, after marriage they were required to provide assistance in caring for their husband’s parents, that is, parents-in-law. It is the daughters-in-law responsibility to assist with the domestic responsibilities such as personal care and emotional support while the son provides financially. Despite the idea that ultimately the responsibility for the care of older adults falls to the eldest son, Chinese culture has a strong belief that it is the responsibility of the entire family to care for older adults (Chappell & Kusch, 2006).

However, this idea has been changing over time. Neal and Ingersoll (1997) found that daughters were more apt to devote time to their older parents and be primary caregivers than sons. Zhan and Montgomery (2003) found that there was, in fact, a shift happening within the families, the responsibility of elder care was slowly being transferred from the sons to the daughters. Yu, Shilong, Zehuai & Lie (2000) found that in some areas of China the amount of sons that are involved with the care of the parents is very similar to the amount of daughters, 18.7% and 17.7% respectively. The increased involvement of daughters, as well as the decreased involvement for daughters-in-law in the care of older adults, supports the idea that filial piety, and the beliefs that go along with it, are changing (Chappell & Kusch, 2006).

**How Is Modernization Impacting Care for Older Adults?**

According to the Chinese culture, placing a parent in a nursing home goes against the traditional belief of filial piety that states a child should reciprocate love and care by taking care of parents when they are old. Those who do not take care of their parents in old age face ridicule from family and neighbors because they are seen as “violators of the traditional virtue” (Chang & Schneider, 2010). However, with modernization, an evolving society and the one-child policy, views of filial piety in relation to elder care have changed with some families now viewing long-term care as a way of demonstrating filial piety (Chang & Schneider, 2010).

According to Chappell and Kusch (2006), the state has begun to view filial piety as a virtue that will help with the eldercare crisis. It is believed that because the state lacks adequate welfare and public services, the responsibility of care for elders is now placed on their adult children, daughters in particular. However, Chen (2011) states that modernization has forced the traditional views of filial piety to be socially reconstructed. Chen (2011) goes on to say the idea that adult children are responsible for the care of their elders is becoming less viable because of the vast increases in economic development, greater access to education and job mobility for young adults. This is especially the case for females because they have not always had access to secondary education and job opportunities outside of the home.

Increased opportunity for higher education is one of the main reasons why filial piety has less of an influence in how children care for their elders. With the one-child policy, parents are now more willing to invest in their only child’s education, whether the child be male or female (Laidlaw et al., 2010). With increased educational and job opportunities comes the fundamental idea that these new opportunities will promote individuality and self-determination (Levande, Hernick, & Sung, 2000). This can have a direct effect on the way that children view filial piety and ultimately the way that they plan to care for their parents in old age (Lam, 2002).

**Purpose of the Research**

As a result of the increasing population of older adults in combination with the one-child policy, the ability to care for older adults is becoming an issue for people in China. Children are struggling with balancing their filial duties along with the new educational and job opportunities being presented to them. This leaves the care for older adults in question and, as a result, there is a need for care in other capacities, whether it is institutional care or in-home providers.

The aim of this exploratory research study was to further the
knowledge of social workers and to better understand Chinese college students’ perspectives on elderly care. With this being the first cohort from the one-child policy attending college, social workers, as well as other professionals in related fields, need to understand how modernization and an evolving society are going to impact a child’s ability to care for their elderly parents in the future.

It became apparent through the literature review that a limited amount of research has been completed on the current generation of college students and their perspectives on elderly care. They are the first generation of the one-child policy, and thus, provide a unique opportunity to understand how these individuals plan to take care of their parents when they become elderly. The research seems to be showing that traditional gender roles are changing and women are taking on an increased role in caring for their parents. However, we do not know for sure if this is in fact the case. Therefore, the research question I propose to answer is: What are the gender differences in perspectives on elderly care among college students in China?

**METHODOLOGY**

**Methods for Data Collection**

Participants were obtained through the use of non-probability sampling methods. Participants were recruited at Shanghai Normal University over the course of three weeks through the use of availability sampling. Quantitative data was collected through the distribution of anonymous self-administered survey questionnaires to 380 college students (117 males and 263 females, ranging in age from 18-36 years). The survey included demographic information and questions assessing college students’ attitudes towards older adults using the Aging Semantic Differential (ASD). The final portion of the questionnaire focused on students’ perspectives on elderly care.

“Perspective on elderly care”

The main focus of this research was to determine whether or not there is a difference in the way male and female college students view elderly care. “Perspectives on elderly care” was operationalized into five categories: looking after their elderly parents, offering financial assistance, retaining contact with their parents, living with their elderly parents and institutional care. Seventeen of the questions required participants to select a statement that most accurately reflected their feelings related to elderly care. The first two questions assessed perspectives on older adults in general. The first two of the survey were aimed at determining participants’ perspectives on elderly care in general, whereas the rest of the survey was specific to their families. The two t-tests were aimed at determining whether there was a gender difference in attitudes towards looking after older adults and respecting older adults. The t-tests revealed that there are no gender differences in looking after and respecting older adults.

Perspective on looking after or being looked after.

This study was interested in whether there are gender differences among Chinese college students when it came to looking after their elderly parents. Therefore, participants were asked two questions related to looking after their elderly parents and another question related to the expectations they would have for their future children. The first question participants had to answer was whether they believed they should look after their elderly parents. The t-test resulted in a statistically significant difference, \( t = -2.957, p = .004 \). Female college students more frequently reported that they felt they should take care of their elderly parents than male students. The final two t-tests determined that gender is not significant when being compared to their parent’s expectations and their expectation for their future children, in terms of being looked after by their children. When all questions pertaining to looking after elderly parents were combined, a t-test revealed that there were no significant differences among male and female college students.

**I Will/Should**

Questions that focused on what college students felt they should do (i.e. looking after the elderly adults, offering financial assistance, retaining contact with, living together and
Table 1: Gender Difference in Perspectives on Elderly Care (N=380)

<table>
<thead>
<tr>
<th>Perspectives towards elderly in general</th>
<th>Gender</th>
<th>Female (n=263)</th>
<th>Male (n=117)</th>
<th>t</th>
</tr>
</thead>
<tbody>
<tr>
<td>I do/will look after older adults in general because of their age</td>
<td>5.15</td>
<td>1.04</td>
<td>5.11</td>
<td>1.06</td>
</tr>
<tr>
<td>I do/will respect older adults in general because of their age</td>
<td>5.15</td>
<td>4.97</td>
<td>4.97</td>
<td>1.21</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspectives on looking after elderly parents</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Look After</td>
<td>15.19</td>
<td>2.15</td>
<td>14.92</td>
<td>2.77</td>
</tr>
<tr>
<td>When my parent(s) are older adults, I should look after them</td>
<td>5.84</td>
<td>.520</td>
<td>5.56</td>
<td>.971</td>
</tr>
<tr>
<td>When my parent(s) are older adults, they will expect to be looked after</td>
<td>4.99</td>
<td>1.02</td>
<td>4.87</td>
<td>1.18</td>
</tr>
<tr>
<td>I would expect to be looked after when I am an older adult</td>
<td>4.36</td>
<td>1.25</td>
<td>4.49</td>
<td>1.28</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspectives on retaining contact with elderly parents</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Retain Contact</td>
<td>17.00</td>
<td>1.58</td>
<td>15.83</td>
<td>2.78</td>
</tr>
<tr>
<td>When my parent(s) are older adults, I should retain contact with them</td>
<td>5.83</td>
<td>.569</td>
<td>5.51</td>
<td>.961</td>
</tr>
<tr>
<td>When my parent(s) are older adults, they will expect to be retain contacted</td>
<td>5.67</td>
<td>.689</td>
<td>5.33</td>
<td>1.01</td>
</tr>
<tr>
<td>I would expect to be retain contacted when I am an older adult</td>
<td>5.50</td>
<td>.806</td>
<td>4.98</td>
<td>1.81</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspectives on offering financial assistance</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Financial Assistance</td>
<td>13.81</td>
<td>2.54</td>
<td>13.52</td>
<td>2.74</td>
</tr>
<tr>
<td>When my parent(s) are older adults, I should financially assist them</td>
<td>5.78</td>
<td>.569</td>
<td>5.50</td>
<td>.997</td>
</tr>
<tr>
<td>When my parent(s) are older adults, they will expect to be financially assisted</td>
<td>4.16</td>
<td>1.29</td>
<td>4.15</td>
<td>1.26</td>
</tr>
<tr>
<td>I would expect to be financially assisted when I am an older adult</td>
<td>3.86</td>
<td>1.35</td>
<td>3.85</td>
<td>1.29</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspectives on living together with elderly parents</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Live Together</td>
<td>12.51</td>
<td>3.24</td>
<td>12.89</td>
<td>2.99</td>
</tr>
<tr>
<td>When my parent(s) are older adults, I should live together with them</td>
<td>4.40</td>
<td>1.31</td>
<td>4.41</td>
<td>1.12</td>
</tr>
<tr>
<td>When my parent(s) are older adults, they will expect to live together with me</td>
<td>4.41</td>
<td>1.25</td>
<td>4.49</td>
<td>1.23</td>
</tr>
<tr>
<td>I would expect to live together with my child when I am an older adult</td>
<td>3.71</td>
<td>1.32</td>
<td>3.95</td>
<td>1.39</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perspectives on institutional care</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Institutional Care</td>
<td>9.37</td>
<td>3.55</td>
<td>9.79</td>
<td>3.55</td>
</tr>
<tr>
<td>I would consider choosing institutional care as the elder care choice for my parent(s)</td>
<td>2.89</td>
<td>1.31</td>
<td>3.18</td>
<td>1.36</td>
</tr>
<tr>
<td>My parent(s) would consider choosing institutional care as the elder care choice</td>
<td>3.13</td>
<td>1.38</td>
<td>3.09</td>
<td>1.35</td>
</tr>
<tr>
<td>I would consider choosing institutional care as the elder care choice for myself</td>
<td>3.37</td>
<td>1.51</td>
<td>3.52</td>
<td>1.51</td>
</tr>
</tbody>
</table>

| I will/should | 24.75  | 2.48          | 24.21        | 3.62 | -1.455 |
| Parents Expects | 22.35  | 3.41          | 21.94        | 4.06 | -1.022 |
| I Expect | 20.80  | 4.03          | 20.79        | 4.22 | -0.022 |

*p< .05
perspective on institutional care) were combined in order to
determine if there was a significant gender difference. The
t-test revealed that there were no significant gender differences
among what students thought they should do for their elderly
parents.

Parents Expect:
Questions that focused on what college students thought their
parents expected of them were also combined; the goal of this
was to determine if there was a difference of opinion among
genders when it came to what they believed their parents
expectations were of them in terms of their care. The t-test
revealed that there was no significant difference among the
genders and what they believed their parents expectations were
for them in terms of their care.

I Expect:
All questions related to the college students’ expectations they
would have for their future children were also combined in
hopes of determining whether there was a difference of opinion
among the genders. The results showed that males and females
reported similar expectations for their future children.

Perspectives on retaining contact with elderly among
college students in China:
Again the students were asked to answer three questions in
relation to retaining contact with their parents. The first
question was related to whether the students felt they should
retain contact with their elderly parents, the second question
asked was whether their parents expected them to retain
contact and the final question was whether they would expect
their future children to retain contact with them when they
become elderly.

The t-test revealed there is a statistically significant gender
difference among male and female college students and whether
they should retain contact with their parents when they become
elderly \( t = -3.365, p = .001 \). The t-test also determined that
female college students were more likely than male to report
that they should retain contact with their parents when they
are elderly.

The t-tests also revealed that there was a statistically significant
gender difference in terms of how students perceived their
parents’ expectations for retaining contact when they are elder\( y \) \( t = -3.326, p = .001 \). Female college students were more
likely than male to report that their parents expected them to
retain contact with them when they are elderly. The final t-test
also yielded significant results; it was determined that there was
a significant gender difference when measured against what
college students will expect of their future children \( t = -4.275, p = .000 \). Female college students were more likely than their
male counterparts to report that they expected their children
to retain contact with them when they are elderly.

When all questions pertaining to retaining contact were
combined, a t-test revealed that there was a statistically
significant difference between male and female college students
and their perspectives on retaining contact with either their
elderly parents or their future children \( t = -4.253, p = .000 \). The t-test also revealed that female college students were more
likely than male to report that they should retain contact with
their elderly parents, that their parents expect them to retain
contact and that they would also expect their future children
to retain contact with them as well.

Perspectives on offering financial assistance and receiving
financial assistance:
This study also looked at college students’ perspectives toward
financial assistance. Students were again asked to answer
three questions related to financial assistance: “I should offer
financial assistance,” “my parents expect financial assistance”
and “I will expect financial assistance from my children when
I am elderly.” For the first question the t-test determined that
there was a statistically significant difference between gender
and whether the students felt they should offer financial
assistance \( t = -2.820, p = .005 \); it was determined that female
college students were more likely to think that they should
offer financial assistance to their elderly parents than male
students. However for the final two questions the t-tests
determined that gender is not significant when comparing it
to what expectations students believed their parents had of
them in terms of financial assistance and what expectation they
would have for their future children.

All questions pertaining to financial assistance were also
combined (i.e “I will”, “my parents expect” and “I expect”). The
t-test showed there was a slight difference between genders but
not enough to be significant. However, the test did reveal, that
like retaining contact, female college students were more likely
than males to report they should provide financial assistance,
that their parents expect financial assistance and that they will
expect financial assistance from their future children when they
themselves are elderly.

Perspectives on living with parents and living with children:
Students were asked three questions in relation to living
arrangements: “I should live with my parents,” “my parents
expect me to live with them” and “I expect to live with my
children when I am elderly.” The independent t-tests revealed
that gender was not a significant indicator in college students’
perspective on living with their elderly parents, the parents’
expectations on living arrangements and their expectations for their future children. All three survey questions were combined (i.e. “I will,” “my parents expect” and “I expect”) to see if there was a gender difference in terms of college students’ perspectives on living with their parents and their children. The t-test results showed that there was no statistically significant difference among male and female college students.

**Perspectives on Institutional Care:**
Students were asked a series of three questions related to institutional care. The first question was whether they would consider institutional care for their parents when they are elderly. The second question asked whether they believed their parents would consider institutional care when they are elderly and the final question asked whether they would consider institutional care for themselves when they are elderly.

There was a statistically significant difference among the genders in terms of whether they would consider institutional care for their parents when they are elderly \( t = 1.977, p = .049 \), male college students were more likely to report that they would consider institutional care for their elderly parents than female. The t-tests for the final two questions revealed that gender was not a significant factor when measuring it against what their parents would consider for themselves and what they expect from their future children in terms of institutional care. When all three questions were combined (i.e. “I will,” “my parents expect” and “I expect”), the t-test revealed that there was not a statistically significant difference between genders.

**CONCLUSION**

**Discussion**
Although it seems the traditional Chinese belief of Xiao is taking on new meaning and is being socially reconstructed, this study suggests that the older generation continues to have an impact on the current generation especially when it comes to institutional care. The survey results show that both male and female college students were more likely to select “Disagree” or “Strongly Disagree” when reporting whether or not they would consider institutional care for their elderly parents. This could be the result of the negative stigma Chinese society still places on the institutionalization of older adults. Another finding from the survey is that male college students were significantly more likely to report that they would consider institutional care for their elderly parents than female students. This could show that gender roles are changing, and that women are taking on a more prominent role in the care of their elderly parents.

On the other hand there are several factors showing that traditional Chinese beliefs are changing as a result of modernization. For example, the traditional concept that parents should live with their older children is one of them. The students reported that it is not necessary for elderly parents and children to live with each other; rather they believe it is more important to live near one another in case the elderly parent needs assistance. Interestingly enough, the research did not reveal significant gender differences in terms of living with parents. This also suggests that the traditional gender roles are changing. Women are no longer being repressed by society or their male family members. They are encouraged to seek higher education to improve their future opportunities.

The most important finding from this study surrounded retaining contact with elderly parents. The survey revealed that all questions related to retaining contact had significant gender differences, in each case female students were more apt to report that they should retain contact, that their parents expect to retain contact and they would expect their future children to retain contact. This could be related to the fact that even though gender roles are beginning to change women are still more likely in most cultures to take responsibility for their elderly parents. However, this has not always been the case for women in the Chinese culture; in fact, traditionally women held little responsibility in caring for their elderly parents.

**Strengths and Limitations**
This was one of the first studies designed to look at Chinese college students’ perspectives towards elderly care. By completing an exploratory research study, we are not only bringing increased knowledge and awareness to an important topic that in under researched, but we are also providing valuable information to gerontological educators, service providers, and policy makers. The first limitation of the research was due to the disproportion of female to male participants. Another limitation is that a non-probability sample was used, so the results cannot be applied to the entire population. Finally, the portion of the survey that focuses on “perspectives on elderly care” has not been standardized. Additional research is needed to determine if this measure is reliable and valid.

**References**


Globalization and its Effects on Chinese College Students’ Perspectives on Elderly Care

JuliAnn Manning

In China, the need to care for the elderly population is increasing dramatically. China’s baby boomer generation is now aging, and in great need of assistance. As a result of China’s economic reform in the 1990’s, the country has undergone a rapid process of globalization that is now changing our world. Increased geographic mobility, longevity, the one-child policy, increased job opportunities, and the change of social roles in China are all factors that have resulted in decreased availability for adult children to take care of their aging parents. Attitudes and perspectives on elderly care have developed and varied as the structure of China has drastically changed.

This issue of elderly care is something that previously has not been a major concern for the country. The traditional Chinese thought and practice of filial piety (xiao) includes care and respect for the elderly population based on Confucianism (Kuang, 2010). Filial piety has long been China’s means of taking care of the elderly population. It is the norm that an adult children’s parent(s) will live with them. Not only does filial piety encompass all the needs of physical care of a parent, but also notions of loyalty, obedience, and respect for the elder (Zhan, 2008). Historically, institutional elder care in China has been minimal, and laws were based on cultural values of Confucianism and filial piety. Since the establishment of the People’s Republic of China in 1949, the government has made it law that one must take full responsibility and care for their aging parents. If one did not perform these tasks, he or she is punishable under China’s Criminal Code. Further significance of a son or daughter’s legal responsibility to carry out this action was placed in 1996 with the enactment of the Elder’s Protection Law of the Peoples Republic of China, further promoting Chinese people’s values of respect and inclusive care of those over 60 years of age (Wu, 2005).

Before the establishment of China’s one-child policy, elderly men and women would typically have more than one adult child to rely on for care. In the 1980’s, with the launch of the population control campaign, China’s one-child policy has warped the structure of the traditional Chinese family. This structural change involves several families of three: two parents and one child. When the child becomes an adult and gets married, both the adult child and their spouse will have a set of parents to care for, in addition to their own child (Zhan, 2006). This creates a 4-2-1 family pattern, in which a lot of pressure and responsibility is put on the married adult children. This nuclear

Juliann Manning is graduating in 2013 with a B.S. in Social Work, and a minor in Criminal Justice. Her research was mentored by Dr. Jing Tan from the BSU Social Work Department in Summer 2011. Research was conducted at Shanghai Normal University in Shanghai, China, and was funded by the Shea Scholarship. Juliann presented her research findings at the 26th National Conference on Undergraduate Research at Weber State University, Odgen, Utah in March 2012. After graduation, Juliann plans to attend graduate school and earn her MSW.
family structure is especially common in urban areas, where the one-child policy has been more accomplished. Overall, China's birthrate has effectively decreased over the years from 22.28 per 1,000 in 1982, to 18.24 in 1992, and 12.6 per 1,000 in 2002 (Sheng, 2006).

In addition to the one-child policy, industrialization in China has also contributed to changing demographics in China. In the early 1900’s, China’s rural population consisted of 90% of the total population. Over the past century, due to modernization and industrialization, the number of those living in rural areas includes only 60.91% in 2002, according to the National Bureau of Statistics in China (2003). Traditional large families became difficult to pursue in urban areas, and families have decreased in size. The mean size of an urban household has steadily declined from 3.89 members in 1985 to 3.04 members in 2002 (Sheng, 2006). These families are small, and more mobile than traditional families, making them less available for extended family support.

Under the Communist regime, the only elders that were institutionalized for care were those that encompass the “three no’s”: no children, no income, and no relatives. Elders who entered these homes were generally stigmatized, and were lumped in institutions with orphans and mentally ill patients (Zhan, 2008). Yet, China’s social welfare reform has implemented changes since the 1990’s, and the country has developed into a free market economy. Many government-owned elderly homes have closed, and several new private elder homes have been opened for business (Zhan, 2006). The country’s economic reform has decentralized China into a competitive, market-based system. This resulted in a drastic decrease in government spending, and a less secure future for many retirees. China’s governmental budget for social welfare services and social relief was decreased from .58% GDP in 1979 to .19% in 1997 (Zhan, 2006). Before the reforms, government-operated enterprises provided retirement wages, health care expenses, and in-home long-term care for physically dependent retirees. After the country’s economic changes, many of these enterprises went bankrupt, or merged with businesses or companies to stay afloat. The demise of these enterprises left China with very few businesses that still provided traditional retiree services through working assignments. With a great lack of public and government funding available, the issue of long-term care for older adults is growing. The children of elderly parents have shared financial expenses in providing care for parents over the years, but many only-children that are now approaching adulthood will experience this burden alone (Wu, 2005).

Not only has the economic reform affected governmental support for retirees, it has also, as previously stated, changed family structure. Living arrangements have changed as housing improvements have been made, and adult children tend to prefer to live separate from their parents. The younger generation has had access to opportunities of work and mobility within the economic reform, further weakening the ties to traditional family living. With the continuation of these trends, it is anticipated that lack of available resources for elders will become a greater problem in China. Research has noted that resources have been provided at the local level in response to these issues, but there are still too many in need of assistance. When asked if local services provided the elder’s needs, 70% responded that their needs were “partially met,” and 30% reported that their needs were “not met” or “not at all met.” This has led to the concern that the country does not have enough of a trained workforce to provide long-term care for elders (Wu, 2005).

The impact that globalization has had on the country as a whole has drastically changed traditional norms in China. A new concept of what filial piety means, and perspectives and attitudes towards institutional care, have seemingly changed within China’s newer generations (Zhan, 2008). But what exactly is globalization? How has this process changed China? Despite the previous stigmatization of elderly institutional care, research suggests that this means of providing for the elderly has become more socially acceptable in China. Due to the country’s economic reform, and the process of globalization, it is not only the elderly that encompass the “three no’s” that are in need of assistance. According to researcher Zhan in 2006, an elder home visited (n=265) was comprised of 16.6% of elders that had no children and 62.7% that had three or more children. 54.5% of these elders lived either alone or with a spouse prior to moving into the elder home. Over half, 55.8%, reasoned that their children did not live close, and were too busy to take care of them. This was expressed as their major reason for moving into an elderly home. It was also found that adult children were less willing to give up working to stay home and take care of a parent (Zhan, 2006). It has seemingly become more acceptable for families to place their elders into institutional care. Some children of these retirees view this as an even better act of filial piety, because the elder is now receiving professional care. Research suggests that some believe that as long as children still provide emotional support to their parents, it is a greater expression of xiao to provide their parents with finances and institutional care, especially as they become more dependent and their children become less available for direct, daily care (Zhan, 2008). To some, it has become viewed as a privilege to live in an elder home because it represents one’s high economic status if one has the finances to receive special care. Through interviewing older adults who are receiving
institutional care, research has suggested that this population does not view their situation as their children abandoning them. They see institutional care as a better means to care for the aging, especially those with major health problems. Yet, adult children who did not visit their parents or provide emotional support and involvement were considered to be unfilial (Zhan, 2008). In all, research suggests that expressions of filial piety have changed for many Chinese families.

These changes in ideas, attitudes, and traditions are believed to be a result of globalization. Many assume that globalization is the Westernization or Americanization of Eastern countries. It is also commonly interpreted to be the process of modernization. Yet, globalization engulfs many definitions, referring to worldwide communication, technology, trade, dependence, and exchange of language, norms, and ideas (Sheng, 2006). Research has found that rationalizations for institutionalization of elders are often related to the unavailability of their children due to geographic distance or busy work schedules (Zhan, 2008). This commonality of unavailability for family is generally new to China, and is a result of the process of globalization. Relations between parents and adult children have changed as younger generations have gained access to higher paying jobs. Western attitudes regarding elder care responsibilities have been adopted by much of China’s younger generation (Sheng, 2006).

As a result of globalization, China’s economy, lifestyle, and values have evolved to accommodate new situations within the country. Countries such as China that are experiencing demographic changes and globalization are expected to develop more interdependent means of family care-giving (Sheng, 2006). This process has circulated a tremendous amount of information, cultural exposure, and economic activity around the world, enabling a special interconnection between countries that has not existed before.

This project has a specific focus on how globalization has affected China’s economy, traditions, culture, and availability for elderly care. This information is important for future law and policy regarding China’s elder care system. Laws that have previously mandated adult children to provide all elderly care for their aging parents is now becoming impractical due to our developing and globalized world. It is also important that Chinese college students are aware of the country’s growing elderly population, because they will be the country’s future policy-makers, and they will also have to decide what is best for their own parents regarding elderly care. This topic is important for social work research in that it will provide some answers to how the future elderly population may be cared for, and what college students’ perspectives are towards this issue. It is vital to listen to young adult’s perspectives on elderly care in order to find the most feasible, appropriate, and practical way to care for the large elderly population that is coming, keeping in mind the changing lifestyles and values of China’s younger population. It is important for social policy to know the best way to care for this population reasonably and respectfully.

**METHODOLOGY**

This project targeted the population of Chinese college students. The sampling frame included students of Shanghai Normal University in Shanghai, China. This cross-sectional study was based on purely qualitative data collected in focus groups held on the University’s campus.

Three focus groups were conducted with six to eight subjects in each discussion group. Participants in these groups were found through the help of Shanghai Normal University’s English department and through the University’s “English Corner” (after hour English practice for Chinese students). This method of sampling was used because the focus groups were conducted in English, so subjects who were competent in the language were needed. Focus groups included discussion questions that looked at Chinese students’ perspectives on future elderly care for their parents and themselves, and explored the influence of traditional cultural values and globalization. Focus groups were tape-recorded, transcribed, and analyzed using concepts of globalization and elderly care that were discussed in each group. Data collected from focus groups has been used to examine if and how globalization has changed traditions of filial piety and elderly care.

**RESULTS**

Through reviewing the content of the focus group discussions, it is observed that different concepts were introduced and discussed by the subjects with great interest and differences in opinion. These concepts included varying outcomes of globalization in China, and how these occurrences have impacted college students’ perspectives on elderly care, and future plans to care for their aging parents.

**Travel**

One major outcome of globalization is increased geographic mobility. There are more opportunities to travel abroad than ever before as our world has advanced in transportation services and technology. The students that participated in the focus groups discussed this topic, and introduced differing perspectives on how travel opportunity influences elder care options. One student stated: “Of course we are deeply affected by globalization, you know today’s world, is, you know,
interconnected...we are absorbed for a wealth of knowledge...are getting more international in China." Traveling has become more popular as the world has globalized. When asked how they plan to care for their parents when they get old, one student answered: “I would prefer to live with them, but my parents just want to live alone and...travel abroad, travel the whole world. They are very independent.” Some students shared similar stories about how their parents do not expect them to live together for their adult lives. When speaking of her own plans for when she is older, one student shared: “When I am old, I would like to travel with my husband, because my children will have their own lives.” Another student who had interest in future travel quoted: “After traveling, I prefer to stay in my hometown and look after my children’s children. Just live a peaceful life. And leave them the room to have their own lives.”

Education and Work Opportunities
As a result of globalization, increased opportunities in further education and advanced careers have greatly impacted the college-aged Chinese population, and their future plans to care for their parents. This concept also links with the previously discussed topic of travel, as both schooling and jobs are offered abroad. According to the subjects’ focus group discussion, going away for school or work seemingly has become more popular and accepted in Chinese culture. One student stated: “I think that not just us, but our parents are influenced by globalization, because I have been told by my mother that when she was young my grandmother didn’t allow my mother to marry or find a job in another city, let alone go abroad. But nowadays, my parents think, to go to another city or abroad is a good thing. They will always go along with my decisions.” This new way of thought and opportunity in China was discussed by several students. Many students agreed that if they were offered a stable job in another country, they would take the job and move abroad. Another said: “In the future, if I have the opportunity to go abroad, I will settle there. For my parents also want their children to have a good development. So, I think, we settle abroad and we can find some solution. Like, I can telephone call them…I can use holidays to come back and visit them as much as possible.” Although the notion was captured that many students were willing to go abroad, there were also students that claimed they would not want to leave their parents for work. One student said: “As for me, I will refuse the opportunity because my parents are all I owe…I am pleased to take the responsibility to live with them. A job is only to feed us; our hometown is our permanent home.” Another said: “I think I will refuse the position without hesitation…I think the opportunity is valuable, but I’d rather live a peaceful life, or more easy life with my parents.” Students who were not willing to go abroad tended to have more traditional Chinese values that were seemingly instilled in their lifestyle pursuit. It was observed that while some families had parents that influenced their children with modern, developing ideas of how they should live their life, some lacked this exposure and openness to pursue work opportunities abroad. Those who were open to working or continuing education abroad were willing to express their duties of filial piety in new ways, different than the traditional structure of physically living with their parents. This way of living is more associated with western lifestyle and values, something that has been exposed to China through globalization and cultural exchange.

Cultural Exchange
As the world has become more globalized, Chinese culture and society has been exposed to several different cultures. The Chinese have been exposed to new customs, ideas, ways of thinking, and means of governing that previously may have been unknown or unaccepted. This exposure to cultural exchange is especially prominent in China’s cities, as these financial and political districts become more diverse with workers and travelers. It was frequently discussed among the Chinese college students that their parents do not want to be a “burden” to them as they pursue their lives and future careers. When asked what their general view of older adults was, one student answered: “I think sometimes they are independent, and they don’t want to be a burden of their children.” Another student explained that her ideas and means of carrying out her filial duties will be different than what her grandparents expected of her parents. She shared that she is the only child in her family, like most, and that if she moves abroad she will not be around a whole lot to take care of her parents the way that traditional values would expect her to. Yet, her parents told her that they think it is natural that they go to a nursing home or receive elderly care when they are older. When speaking of her parents, she stated: “I think they have a very advanced attitude.” She talked about how her parents don’t think that it is unfilial, mean, or disrespectful for her to send them to a nursing house, as older generations may have thought. She simply said: “they don’t want to be a burden of mine.” The acceptance of this lifestyle is certainly a value that has been developing in China as the country has partaken in drastic changes over the past couple decades as the economy and demographics of the country have shifted. One student shared an experience of cultural exchange with America. She quoted: “I think my parents may be influenced by their neighbors because when they were young, their neighbor’s children went to America, and they lived there for more than thirty years...So maybe my parents were influenced by them. My parents say ‘when you grow up...you can do everything you like. Maybe you can choose every city you like, or maybe you can go abroad and choose your lifestyle.’” She also discussed that her parents do not think that she has to live with them in the future to perform...
her filial duties, and that as long as she lives a good life, she feels that will be enough for them.

Nursing Home Development

Students discussed the business of nursing homes in their country. China’s economic reform, a change as a result of globalization and the exchange of ideas, has brought with it an increasing nursing home business in their relatively new free-market economy. As previously discussed, because children are increasingly unavailable due to China’s one-child policy, travel, and work, there is a greater need for nursing homes in China. Results yielded several mixed opinions regarding nursing home care. Many negative views on nursing homes appeared to stem back to traditions of filial piety and living with/taking care of one’s parents themselves. One speaker shared that her father says to her: “don’t put me in the nursing house, no way.” Another shared that “in Chinese traditional culture, it is very rude to send your parents to the nursing homes. And their children will be regarded as the bad guys.” Some shared that their parents are willing to go to a nursing home, but that they do not want to send them there. The students had concern for the quality of care in the nursing homes. One boy said: “I think that if the nursing house provides good service, I will persuade my parents to do this. But now I think the nursing home is not good enough.” Another stated: “I think when you go to a nursing home you lose your freedom and the care is not perfect.” Others had heard bad things about nursing homes that scared them away from making it an option for their parents in the future. One said: “In my opinion, I don’t think the nursing house it a good place for old people to live. One of my relatives has said she had been there, and she said that the nursing house is very horrible, and the nurse and doctor, their tempers are very bad…and that the facilities are very old and not advanced.” Another shared: “I think I won’t let my parents live in a nursing house; the facilities are old and the people are not good enough to them. I will feel great anxiety while I’m at work or my own place. I will worry…” Another shared: “when I think of nursing house I think of lonely or sickness.” Yet, some did verbalize anticipation that nursing homes will improve in the future, and become a more viable option. An example of this is a quote from one student who said: “Probably years later, there might be a lot of improvement in the nursing system or in medical service, or those related. There is a lot of potential to be improved in the Chinese system. I think we will find ways to get it, to attain a better quality of life in the nursing house.”

There were also several students that were currently not opposed to sending their parents to a nursing home, or to staying in a nursing home themselves in the far future. Because nursing home care is becoming a more available and discussed option in China, some have seemed to support the intentions and needs of nursing and elderly care. This was reflected in many responses made by the students. One said: “My parents told me that the nursing house is not just a place where they will be lonely or suffer some pain. They think it’s a very good choice to go to the nursing house when they are old because in the nursing house, …they can get faster medical security. Medics, doctors and nurses in the nursing house…And they think the nursing house will have many friends at just their age.” Another shared her opinions about nursing home, stating: “I don’t think this is a bad place, you don’t have to cook or wash in there. You just live there and enjoy your life…we don’t want to be a burden to our children.” Another student shared a personal story about a family member’s positive experience staying in a nursing home. She said: “Because my grandma was in there, I think she is very happy. My mother and father offer to look over her in there, she is very happy in there. If I’m old, I will go there.”

One student shared his experiences volunteering at a nursing home. This experience helped shape his opinions on elderly nursing care. He shared: “I once got the chance to visit a nursing home in China. I did volunteer work…community service. And those elderly people up there are mentally disabled or physically disabled or a combination of both. But when I get there, and they enjoy a better life…so the nursing house did an excellent job and provided an excellent service to take care of the old people both emotionally and physically. And they arrange a lot of different activities to help support their vision and to make their life colorful and verified. And that’s amazing. So now, in China, it’s not a bad choice to go to a nursing house.”

Modernization

With the exchange of cultures and ideas, the exposure of modern technology and thought has also greatly affected China and elderly care. As cities in China modernize, traditional lifestyles have changed.

One student shared their advanced attitude towards xiao, or filial piety in China. He shared that the value system in China says: “Don’t be yourself, just follow the rules.” Overall, the concept of feeling burdened by societal pressure to stay local and live with family throughout life is a problem for the college-aged Chinese. When speaking of this burden, one subject shared: “…it makes our life tough. Maybe it’s a lot of pressure on me to support, because in the future I cannot support four parents, but I will try my best.”

Other opinions from various students regarding this topic were shared:
"I think there is a generation gap between my parents, and other children I know. We are the next generation; we are the leaders for tomorrow, so we are pretty different. And we don't have those old perspectives that we should always stay close with our parents like we should live with them or pay such close attention to them. I think it's not necessary."

"Maybe in the old days, the Chinese families were big families. The next generation just lived with their elders...but society has changed...now with new couples...they won't want to live with their parents, because they like to share some privacy."

"We emphasize more on individuality, so it's pretty different than the old perspective. The old perspective utilizes no individuality...you know, collectivism, so it's very different."

Despite emerging ideas of individualism and privacy from family, these students still face societal pressure in terms of taking care of their parents when they age. This is a tradition that has been embedded in Chinese society for a long time, and is hard to move on from and find different acceptable ways of expressing filial piety, other than physically living with one's parents. One student shared: "I think I face a lot of pressure, I mean peer pressure among society. And I care about that, I do care about the peer pressure and how others people view about you and that's pretty important in China." Another student commented that living nearby one's parents, but not in the same household has become more popular and accepted nowadays, and still is considered being filial. Many others agreed.

When the subjects were asked what they will expect of their children regarding filial duties, most had similar responses. One said: "I will probably not rely on that much on my children. To not put a heavy burden or pressure on them." Another said: "I will choose to live in a nursing house because I don't want to bother my children a lot." "I will not put pressure on my children." Another quoted: "We feel so much burden and so much stress right now, so we don't want to do that again to our own children." Almost all subjects agreed that they do not wish to put pressure on their future children to live with them throughout life. They expressed that they felt this way because of the future opportunities they will have, the pressure they feel now to live with their parents, and wanting to rid their children of this societal pressure. Lastly, when speaking of their generation, one subject said: "We are not really the traditional Chinese; we are the first modern Chinese."

**DISCUSSION**

Results yielded several mixed perspectives towards concepts of globalization and perspectives toward elderly care in China. Increased travel, education, and work opportunities in China have shown to have great impact on the college generation's lifestyle, and future plans and perspectives towards elderly care. Geographic differences in elder-care philosophy were mentioned: urban areas have a more westernized perspective of familial care, while rural areas tend to hold onto traditional forms of elderly care.

Values of taking opportunity and branching away from one's roots to obtain happiness and success are congruent with modern thought. This suggests that the Chinese have been exposed to these new ideas as a result of globalization through cultural exchange. Interactions with American and Western ideas are certainly present in the life of these college students, and results suggest that this influence will continue over time. Willingness and enthusiasm were displayed with the college students when discussing elder care issues. Most subjects mentioned that they have already discussed plans with their parents, and shared their parents' personal expectations and opinions regarding elderly care. The presence of open discussion with parents suggests that the population is aware and willing to find new means of elderly care in order to adapt to their changing country. This further emphasizes the presence of global influence on the country not only in a policy-level perspective, but also within a local and familial standpoint. Generational differences in perspectives were also discussed, showcasing how college students' thought has been influenced differently than older generational, traditional thought.

The college students mentioned several times that they do not expect their future children to live with them throughout life, or provide extensive care for them. This was because their current generation feels so much societal pressure to conform to Chinese tradition and provide familial elderly care for their parents at the same time as taking advantage of various new opportunities that are available to them. The reality was met that they will have to choose between taking care of their parents, or pursuing travel and job opportunities. If the latter is chosen, other options of financial and emotional support, in-home care, or institutionalization were discussed. Several students voiced that they did not want to put this burden on their future children, and that they will find new ways to live independently as options increase. Several students suggested that their future children's personal goals and happiness were their concern, and did not feel that this threatened their family or future well-being.
References


