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EDITOR'S INTRODUCTION

The Wagner Forum for Undergraduate Research is an interdisciplinary journal which provides an arena where students can publish their research. Papers are reviewed with respect to their intellectual merit and scope of contribution to a given field. The journal is typically subdivided into three sections to enhance readability.

This issue is a special edition devoted entirely to the First Year Program. All papers are representative of work performed in the 2010 Freshman Learning Communities and Honors Seminars. They show the enthusiasm of our students and the effectiveness of connecting courses around a central theme. This interdisciplinary approach combined with fieldwork prepares students to address real world issues and greatly enhances their educational experience.

Read on and enjoy!

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Whose Life, Whose Choice? - Doctor and Patient Relations

Christina Parello¹

In the world of medicine and patient care, many controversial and challenging situations often arise that concern themselves with doctor and patient relations. One issue that has been debated and discussed for decades with no conclusion or end in sight is that of physician assisted dying. Each person who is questioned about the moral aspects surrounding this topic has a different opinion. Because physician-assisted dying is usually separated into the three different types (active euthanasia, passive euthanasia, and assisted suicide), this issue gives rise to more problems and challenges than meets the eye. Most doctors are opposed to euthanasia because they see it as going against the main goal of their profession and what the Hippocratic Oath calls upon them to live by. On the other hand, patients living with terminal illnesses or excruciating pain may request death because they believe their life is no longer worth living. However, the biggest dilemma that stems from this issue is the question of who can ultimately make the decisions concerning the lives of patients, the doctors or the patients themselves? Is it permissible for doctors to deny their patients their one last wish because of the physician's own moral beliefs and medical knowledge?

Many works of literature are centered on this issue of euthanasia, but none attempt to answer this question quite like the play entitled *Whose Life is it Anyway?*. The author, Brian Clark, divulges his answer in the plot line and conclusion of this play. He presents the point of view of the patient in the character of Ken Harrison, the traditional view of the physician opposed to euthanasia in the character of Dr. Emerson, and the view of the sympathetic doctor in that of Dr. Scott. Through the course of the story the readers are able to take all these clashing beliefs and decide for themselves whose side they are truly on. With the ending of the play, Clark makes it apparent that he agrees with Ken, Dr. Scott, and Judge Millhouse in believing that the ultimate decision should be left in the hands of the patient.

Ken Harrison was paralyzed from the neck down after a horrific car accident six months prior to the setting of the story. Before this event, Ken was a celebrated sculptor, engaged to be married to the love of his life, and living happily and successfully.

¹ Written under the direction of Dr. John Danisi (Philosophy) for LC 9: *Minds, Machines, and Human Beings*.

However, in losing the use of such a large percentage of his body, Ken also lost this life and everything that made him who he was as a person. Upon realizing that his life would never be the same, Ken also realized that he would never truly be happy again. He would never be able to make love with his future wife; he would never be able to have a family with her; and, probably the worst thing yet, he would never be able to sculpt again. To Ken, sculpting was everything, his livelihood and personhood revolved around expressing his ideas and thoughts through his hands.

The play begins with a dialogue between Ken Harrison and his nurses, through which one immediately recognizes Ken as being a very flirtatious and unreserved man who says anything that comes into his head. With a number of Ken's lines in the play, the reader not only immediately picks up on the unique personality of this character but also realizes how much his accident and his current position are affecting him: "Ken: Hello, I was just practicing lying here" and "Dr. Emerson: How are you this morning? /Ken: As you see, racing around all over the place" (Clark, 15). With these quotes, it is apparent that Ken handles his situation with humor and sarcasm, but it is obvious that he is truly beginning to realize the gravity of his situation. Indeed, he is depressed and admits it.

Having been a patient at the hospital for such an extended period of time, Ken is very friendly with many of the nurses, doctors, and other workers there. However, he does not seem to get along with his primary physician, Doctor Emerson; they both have different views on the way in which Mr. Harrison's bodily condition should be dealt with and who should make the decisions concerning his treatment. Dr. Emerson says to Dr. Scott: "Dr Emerson: No Clare, a doctor cannot accept the choice for death; he's committed to life. I haven't the time for doubts. I get in there; do whatever I can to save life. I'm a doctor, not a judge" (51). Here we see the high standards Dr. Emerson lives by and the ways in which he believes he is supposed to act as a doctor.

Believing that it is his duty to protect the life of his patients at all costs, Dr. Emerson goes as far as forcefully injecting Ken with Valium, despite his objections: "Ken: Don't stick that damn thing in me! /Dr. Emerson: There... It's over now. /Ken: Doctor, I didn't give you permission to stick that needle in me. Why did you do it? /Dr. Emerson: It was necessary..." (27). From this excerpt, it is obvious that Dr. Emerson is the type of physician who would go to any length in order to do what he believes to be the right thing for his patients, regardless of their requests, wishes, and rights. He believes in following the Hippocratic oath to a tee and saving lives no matter what the circumstances may be.

However, Ken holds a completely opposite view. Having been lying completely

paralyzed in the same hospital, room, and bed for over six months, he comes to the conclusion that he no longer desires to live the rest of his life in this way. He believes that his life is over, that he is already dead, and that, as time went on, staying as he is would drive him into a deeper depression and could only lead to increased misery.

Ken: Of course I want to live but as far as I am concerned, I'm dead already. I merely require the doctors to recognize the fact... Look at me here. I can do nothing, not even the basic primitive functions. I cannot even urinate; I have a permanent catheter attached to me. Only my brain functions unimpaired but even that is futile because I can't act on any conclusions it comes to" (78 and 79).

For these reasons, and some others, Ken Harrison decides he wants to be discharged from the hospital, an action that would bring about his death. This decision brought to light the question of whether or not it is morally acceptable for the hospital, and the doctors in it, to grant Ken his wish.

In this situation one must remember two very important facts: every person has a right to bodily self-determination and every patient is also a person—a person with rights. These facts are what Ken believes doctors do not understand, and they are the reasons for his animosity toward Dr. Emerson. Ken also believes that all health professionals carry a certain view that leads them to overlook their patients as human beings. While talking to one of his nurses, Ken describes that belief in more detail: "Ken: Of course you have upset me. You and the doctors with your appalling so-called professionalism, which is nothing more than a series of verbal tricks to prevent you [from] relating to your patients as human beings." With this comment, Ken makes clear that the doctors and others in the hospital cannot see him as a person, but rather only look upon him as their work and a patient under their control.

What Ken Harrison calls the "so-called professionalism" of those around him can also be called the on-looker or detached point of view (Danisi). Because of the nature of their work dealing with the patient's body, many doctors and other healthcare professionals work within this view in order to distance themselves from the sick or dying patients they are faced with every day.

Mrs. Boyle: You're very upset. /Ken: Christ Almighty, you're doing it again. Listen to yourself woman. I say something offensive about you and you turn your professional cheek. If you were human if you were treating me as a human you'd tell me to bugged off. Can't you see that this is why I've decided that life isn't worth living? I am not human and I'm even more convinced of that by your visit than I was before, so how does that grab you? The very exercise of your so-

called professionalism makes me want to die (34).

With this excerpt, and in the circumstances found in the plot line of this play, it is apparent that Mrs. Boyle, a medical social worker, does not view Ken in the same light as she would a healthy, mobile person. Ken's world and self has been covered up in the mind of this woman, who does not find a need to consider the life Ken once lived. According to Ken, all healthcare professionals do not strive to look past the "body" and consider the human characteristics of the patient, but rather find it easier to view them as nothing more than their patients. They forget the autonomy, personality, individuality, hopes, dreams, and thoughts of each of their patients; and, as such, they make their patients seem less like themselves (Danisi). These professionals see Ken's personhood confined to his body, and not in those things and people that make him who he is.

This detached way of caring for one's patients is also apparent in the way Dr. Scott, another doctor working on Ken Harrison's case, handles herself when in Ken's presence. Ken realized that Dr. Scott never feels uncomfortable leaning over him or touching him in any way, and confronts her about this to make his point. "Ken: I watch you walking in the room, bending over me, tucking in your sweater. It's surprising how relaxed a woman can become when she is not in the presence of a man" (38). In bringing this up, Ken attempts to show to Dr. Scott that he may not be able to act on his thoughts, but that these thoughts still flash through his mind: "Ken: You haven't provoked me as you put it, but you are a woman and even though I've only a piece of knotted string between my legs, I still have a man's mind" (38). Ken is not the same man he used to be, but nevertheless, he still has a man's mind.

The main reason for Ken's personhood being overlooked by the medical community is the existing relationship between the patient and his doctors, a relationship that can be viewed as one between unequals. What the doctors see in their patients is seriously ill beings overcome by symptoms and diseases that need to be cured. Because of their vast knowledge with this type of information, physicians do not take patient opinion into consideration and believe their ideas and intelligence is key. This power relationship revolves around the healthy and knowledgeable person presiding over that of the diseased and ill, making physicians believe that their unilateral decisions are necessary decisions to keep their patients alive.

The choices and decisions physicians make when dealing with their patients are based on clinical practices and medical knowledge. They are objective decisions, whereas the ones made by patients are subjective. These subjective decisions concern themselves with deeper feelings and emotions, those "abstract things" that doctors many times cannot see. Doctors don't believe such things should be taken into account in diagnostic

matters because they just hinder the care needed to keep patients alive. This is clearly what happens in the mind of Dr. Emerson, and is displayed by the author in a dialogue between Dr. Emerson and Dr. Scott.

Dr. Emerson: But in spite of two qualified opinions, you accept the decisions of someone completely unqualified to make it. /Dr. Scott: He may be unqualified, but he is the one affected. /Dr. Emerson: Ours was an objective, his a subjective decision. /Dr. Scott: But isn't this a case where a subjective decision may be more valid? After all, you're both working in the same subject- his body. Only he knows more about how he feels. (24)

Dr. Scott is beginning to realize that they should not be going against Ken's wishes because it is his life and that it is his world that is being compromised. He is the one living with this debilitating bodily condition, not the doctors. However, Dr. Emerson will not consider anything other than what he believes and stays true to what he has always followed: "Dr. Emerson: But he doesn't know about the drugs and their effects. /Dr. Scott: He can feel their effects directly. /Dr. Emerson: Makes no difference. His knowledge isn't based on experience of a hundred cases. He can't know enough to challenge our clinical decisions" (24).

The detached point of view cannot grasp Ken's paralysis as a human reality and how it pervades his life and world. The actions of physicians and other health professionals are taught to adopt that point of view, which they have learned to follow since they first started as students in medical school. What they do not seem to realize is the fact that Ken's personhood is not solely located in his body. His personhood consists of his relationships, his interests, his career, his likes, his dislikes, the people cared and loved, etc. The reality is that the paralysis is spread across his world and is not only affecting his spinal cord. The physical ailment that he suffers from has a greater influence on the intangible aspects of his life and his person. The reality of his paralysis is what the physicians seem to overlook when dealing with him and other patients; they concentrate only on those tangible things that they can perceive as licensed professionals (Danisi).

Therefore, with this work of literature, one cannot simply look at the issue of physician- assisted dying, but must turn to the relationship between doctors and patients. The latter brings the question of the patient's personhood into view. Doctors and healthcare professionals have become accustomed to viewing those they are caring for from the on-looker point of view, the professional view; and, as such, they diminish the subjectivities of their patients. Ken Harrison sees that this is happening with his own case and feels imprisoned by that view.

More than anyone, Dr. Emerson does not understand that Ken views his life as over and no longer wants to live as a paralyzed man who cannot take care of himself. In losing the use of his body and its relationship to other people and things, Ken has lost his life. He can no longer do those things that he had always dreamed of and made him happy: marrying his fiancée, starting a family, and sculpting. Without these people and things, and the fact that he cannot be *with* them as well as take care of himself, Ken believes he is already dead.

However, Dr. Emerson does not take any of these things into account; he only looks at Ken's physical body when making the decisions to keep him alive. For this reason, he denies Ken his wish to be discharged from the hospital. He says that it would be against everything doctors work for if he allowed him to be discharged. Because he refuses to view Ken as a person with a past, a person with feelings and rights, Dr. Emerson does not believe Ken can make the decision to choose to die. Ken believes that it is his life, and it is his privilege to make his own decisions: indeed, as a person he possesses the right of bodily self-determination.

By way of the struggles between Ken and the doctors, this play explores the great and disputed issue of doctor and patient relations from two different viewpoints: that of the patient making the decisions concerning his own life and that of the doctor wanting to uphold the Hippocratic Oath to save a human life. Seeing both sides of the argument helps all to further understand Dr. Emerson's and Ken Harrison's views on the issue. The reader learns why Ken feels his life is completed; she can sympathize with his hardships knowing that living the rest of one's life in a hospital bed is not satisfying whatsoever. On the other hand, she can comprehend the doctor's standpoint in wanting nothing more than to live the Hippocratic Oath and to save his patient by doing everything in his power to keep him alive.

However, the ultimate point to be made in this argument is that healthcare professionals have a life of their own, and do not have the power to control the lives of their patients. In *Whose Life is it Anyway?* that point is made obvious by Justice Millhouse's ruling at the conclusion of the play. Millhouse deemed Ken mentally capable of choosing the path he wanted his future to follow, even though Ken's choice to be discharged would lead to a dead end. Millhouse states:

However, I am satisfied that Mr. Harrison is a brave and cool man who is in complete control of his mental faculties and I shall therefore make an order for him to be set free.

In the end, Dr. Emerson has no authority over Ken, nor authority to overrule Justice Millhouse's decision. Dr. Emerson is forced to recognize Ken's subjectivity and autonomy as well as to grant Ken's wish to be discharged.

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Martin Luther King and the Shadow Leaders of the Civil Rights Movement

Stephen Galazzo¹

The name Martin Luther King, Jr. is synonymous with the civil rights movement. It is almost impossible to decouple the man from the movement. When Americans speak about the civil rights movement they invariably summon images of massive demonstrations led by Dr. King. This universal image has been implanted in our collective conscious so deeply that one would swear that the civil rights movement sprang upon the American landscape fully formed in the early 1960's. Nothing could be further from the truth. The movement actually had very deep roots dating back as far as the Emancipation Proclamation in 1863. Years before King ever entered the battle, poor men and women taking great personal risks shaped the civil rights movement. The hero worship that was directed at King infuriated some because they felt that many of Dr. King's victories were the result of the hard work of those who had gone before him, and those who fought in the trenches without the benefit of headlines and television cameras. One of the shadow dwellers was Bayard Rustin. (Anderson, 262) Although he was one of the principal architects of King's strategy of nonviolent protest and the main organizer of the 1963 March on Washington his sexual, political, and religious orientation made it impossible for him to assume a leadership position within the movement. Others, such as Malcolm X were eager to challenge King's leadership with opposing ideologies. Malcolm X categorically rejected almost all of King's principles from desegregation to non-violent protest. Malcolm X himself said,

"The goal has always been the same, with the approaches to it as different as mine and Dr. Martin Luther King's non-violent marching, that dramatizes the brutality and the evil of the white man against defenseless blacks. And in the racial climate of this country today, it is anybody's guess which of the "extremes" in approach to the black man's problems might personally meet a fatal catastrophe first -- "non-violent" Dr. King, or so-called "violent" me."

¹ Written under the direction of Dr. Lori Weintrob (History) and Dr. Stephen Preskill (Education) for LC20 entitled *From Violence to Nonviolence: The Quest for Justice*.

Despite an abundance of capable leaders, it was the charismatic King with his powerful oratory skills, photogenic countenance, and dedication to non-violent protest that emerged as the icon of the civil rights movement.

A number of historic moments in the civil rights struggle have been used to illustrate why Martin Luther King, Jr. became the dominant force in the civil rights movement. However, the most generally recognized is the Montgomery bus boycott in 1955. Rosa Parks triggered the Montgomery bus boycott when she refused to obey a white bus driver who demanded she give up her seat to a white man. When police arrested Parks for refusing to move, activist JoAnn Robinson, of the Women's Political Council, and E.D. Nixon, President of the local branch of the NAACP, persuaded a group of black ministers to launch a bus boycott. (Metcalf ,274-277) The idea being that the black people in Montgomery should refuse to use the buses until passengers were completely integrated. Young Martin Luther King, who had recently become pastor at the local Baptist Church, played a key role in organizing the boycott. King was joined by other campaigners for civil rights, including Ralph David Abernathy and perhaps most significantly, Bayard Rustin. Rustin appreciated the boycott's significance and King's potential. (Cone, 76) He immediately traveled to Montgomery to meet King and offered his assistance. (Emilio, 226)

Unlike King, Rustin was no novice when it came to organizing protests. On April 9, 1947, Bayard Rustin and the Committee on Racial Equality (CORE) decided to try to force the South to comply with the 1946 Supreme Court decision in *Irene Morgan v. Virginia*. The ruling prohibited segregation as it related to interstate transportation. (Cone, 40) Rustin, along with an integrated group of passengers, boarded buses in protest; black protesters took the front seats and white protesters sat in the rear. The protesters were arrested and jailed, and some were even sentenced to hard labor in chain gangs. These actions, collectively called "The Journey of Reconciliation," provided a blueprint for the Montgomery bus boycott as well as a model for the Freedom Riders of the 1960's.

During the Montgomery bus boycott, King was arrested and his house was firebombed. Other leaders involved in the boycott also suffered from harassment and intimidation, but the protest continued. For over a year, the black population of Montgomery, Alabama walked to work or obtained rides via a meticulously coordinated ride-sharing system. Eventually, lost revenue and a November 13, 1956 Supreme Court ruling forced the Montgomery Bus Company to accept integration. The following month the buses in Montgomery were desegregated.

King was a quick study, and his success with the bus boycott encouraged him to become more active in the civil rights movement. By 1957, Rustin had become one of King's key speechwriters and advisers. He urged King to capitalize on the boycott's success by creating a new organization dedicated to advancing the cause of human rights in the South through mass activism. Rustin drafted the founding documents of what would become the Southern Christian Leadership Conference (SCLC) to fight segregation and achieve civil rights. Although Rustin would have liked to administer the SCLC or otherwise serve in an ongoing open basis, that possibility was precluded by his homosexuality. More precisely, objections to his homosexuality and fears that scandal would fall on King and the new organization prevented Rustin from being a more visible force for change. Instead, Rustin generated publicity in positive ways. He was the ideal organizer, he wrote speeches and pamphlets, organized car pools, ran effective meetings and even composed songs about the movement

Confronting the ongoing sexual bias from within the movement was difficult for Bayard Rustin. Although he suffered harsh discrimination because of his sexual orientation, he continued to fight the biases during the Civil Rights Movement using what he had learned from Gandhi. He fought back, peacefully. It was Rustin who advised Martin Luther King, Jr. on Gandhian tactics.

When King began the Montgomery bus boycott, he had not personally committed himself to the principles of non-violence. During the boycott, white violence became increasingly focused on King personally and armed guards surrounded his home. In an effort to protect himself and his family King had gone so far as to apply for a permit to carry a gun. When Rustin nearly sat on a loaded gun that King also kept in his house, Rustin quickly persuaded the boycott leaders to adopt complete nonviolence as a tactic. Rustin advised King to dedicate himself to the principles of non-violence.

In 1959, King went on a month long visit to India. Upon his return King wrote, *"I left India more convinced than ever before that nonviolent resistance is the most potent weapon available to oppressed people in their struggle for freedom."* From that point on King embraced non-violence as a "total commitment" and a way of life. King came to believe that nonviolence was love expressed politically, and that love was the most powerful force in the world. Because many people believed that non-violence was the same as doing nothing King repeatedly stressed the active dimensions of nonviolence. Non-violence was only passive in that it refused to inflict physical harm on others. Nonviolence was not a method for cowards. It could only be employed by people unafraid to suffer for the cause of justice. Nonviolence resists evil but it refuses to commit evil; it eliminates hate from the hearts of those who are committed to it. King

was convinced that non-violence was the only way blacks would ever achieve justice in America. Nonviolence bestows courage and self-respect to oppressed people who were once consumed by fear and low self-esteem. Violence he claimed would only get black people killed and give whites a justification for violent retaliation. Of course, it was much easier to advocate nonviolence when there were concrete victories and few serious challenges to its practice. One critic of both King and non-violence as a strategy who himself became a powerful and influential leader was none other than Malcolm X.

During the 1960's the issue of violence and nonviolence was hotly debated in the African-American community. Martin Luther King Jr. and Malcolm X respectively were the poster children for the debate. Too often, their respective views were reduced to caricature with King's supporters misrepresenting Malcolm X as the "messiah of hate." In turn, Malcolm X's followers often referred to King as an Uncle Tom pacifist.

Malcolm X was infuriated when whites urged blacks to follow Martin Luther King, embrace nonviolence, and reject violence in any form.(Metcalf, 335-336) Malcolm could hardly contain his rage as he pointed out the contradictions between what whites advised blacks to do and what they did themselves. He claimed that whites did not apply to themselves the same moral logic they urged upon blacks. Malcolm regarded them as the worst hypocrites on the planet. Malcolm did not advocate violence; he advocated self-defense. He believed that the right of self-defense was essential if blacks were ever to get their freedom in America. Malcolm saw nonviolence as an absurd philosophy, one that whites would never adopt for themselves. He never understood why King embraced it. How could blacks be regarded as human beings if they could not defend themselves? Malcolm said, "*Concerning nonviolence, it is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks.*"

It is ironic that the Birmingham, Alabama campaign, considered by historians as one of Martin Luther King's greatest successes, was the perfect illustration of Malcolm's criticism. In the spring of 1963, King and the SCLC planned a series of peaceful direct action marches through the city of Birmingham. While King cautioned the demonstrators to practice non-violence, he knew that "Bull" Connor, the head of the police, was a notorious racist and a hothead to boot. King counted on Connor reacting with force against the peaceful protestors thus bringing attention to the movement and forcing federal intervention. King succeeded beyond his wildest expectation when Connor turned police dogs and fire hoses on peacefully protesting children. The images of bleeding and battered children were splashed across newspapers and televisions nationwide bringing the sympathy of the nation to Birmingham. (Auerbach, 2)

Encouraged by the success in Birmingham a massive March on Washington was planned for the summer of 1963. Rustin one of the principal architects said, “*credit for organizing the March on Washington should go to "Bull Connor, his police dogs, and his fire hoses."* On August 28, 1963 250,000 people marched peacefully down Constitution and Independence Avenues and stopped in front of the Lincoln Memorial for songs, prayer, and speeches. The event was broadcast live to an audience of millions, and the huge crowd was held spellbound as Martin Luther King stepped to the microphone to deliver his incomparable “I Have a Dream” speech. (Cone, 113)

Far larger than previous demonstrations for any cause, the march became the high point of the Civil Rights Movement. It had an obvious impact, on the passage of civil rights legislation and on nationwide public opinion. President Kennedy was initially against the march believing it would trigger violence and ultimately do more harm than good. However, at the end of the day Kennedy met with all the organizers of the march and proclaimed the march a great success.

Besides the SCLC, the older, more conservative NAACP and the NUL sanctioned the march. In addition, white supporters such as labor leader Walter Reuther and Jewish, Catholic, and Presbyterian officials attended. Also, in attendance as an uninvited observer was Malcolm X. Following the march, Malcolm said that, in terms of the excitement and degree of good feelings gained, he could not understand why blacks were so excited about a demonstration “run by whites in front of a statue of a president who has been dead for a hundred years and who didn't like us when he was alive.”

Despite criticism of militants like Malcolm X, the March on Washington was a major milestone in the fight for freedom and the biggest event of the civil rights movement. The march was instrumental in gathering support for the Kennedy Administration’s proposed civil rights bill. Unfortunately, Kennedy was assassinated before the bill was passed. Johnson, Kennedy’s vice president, was able to get the legislation passed and the Civil Rights Act of 1964 became law. The March on Washington helped to make this monumental legislation possible.

People recognized King as the symbolic icon of the civil rights movement because of his extraordinary leadership abilities and great personal appeal. King was able to successfully communicate his ideals in such a way that many other activists before him could not. By sharing his ideologies with others through speeches and writings such as “Letters from a Birmingham Jail” King’s powerful words and calming demeanor sparked the collective conscience. Those who heard him were inspired to trust in King’s methods to create reform through non-violent means. Despite many years worth of prior

experience in social activism Bayard Rustin was not a universally appealing leader for the civil rights movement. Ironically his religious, political, and sexual orientation would prove a handicap in developing support for a movement based on equality. Rustin was well aware that his personal choices would negatively impact the advancement of the movement so he unselfishly stepped into the shadows and allowed King to emerge into the spotlight. (Emilio, 226) Malcolm X was also an unsatisfactory candidate for the leader of the movement. He was a very polarizing figure and was unable to bridge the divide that existed through out the country. His philosophy was by its very nature divisive and unlike King's philosophy failed to garner wide spread support. All these aspects allowed King to outshine his contemporaries and emerge as the embodiment of civil rights in the 1960s.

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Heterosexual Male Transvestites in America

Lauren M. Wagner¹

Transvestism is a commonly misunderstood behavior in the United States. Transvestism, or cross-dressing, is the behavior in which a heterosexual man dresses as a woman for brief periods of time, commonly for a feeling of sexual satisfaction. In the past, transvestism was thought to be a psychological problem, but it is a behavior that a large number of heterosexual men possess. This behavior is not widely accepted, mostly because it is not fully understood. The act of cross-dressing is most frequently associated with homosexuality and transgenderism, when in reality, it is a completely different behavior and has no relation to those genders. There are two general reasons for why heterosexual men may feel the desire to cross-dress; the feminine clothing is sexually arousing to the man, or the man is aroused by the idea of being portrayed as a woman. Because transvestism is so misunderstood, many men who cross-dress feel they do not fit into their society and lead troublesome lives.

Each individual human being possesses his or her own unique personality and set of behaviors. Many personality and behavioral traits may be found among a large number of people. However, there are also behavioral traits that are seen as uncommon. Although there may be a significant portion of the human population that takes part in a specific behavior, the behavior may be viewed as strange or unusual. An example of a commonly misunderstood behavior is transvestism. Transvestism can be defined as the condition in which a person has the fetishism to cross-dress to confirm his or her belief of being both feminine and masculine (Beatrice, 1985). More specifically, male cross-dressing is a misunderstood behavior found amongst heterosexual men in the United States. In the past, research studies were done, the continuous desire to repeatedly dress up as the opposite sex was seen as a psychological disorder. However, transvestism is not a disorder. Transvestism is a behavior that is largely misunderstood, and transvestites often have a problematic time being accepted.

Transvestism is not fully accepted into society because it is not an understood behavior. The confusion between gender and sex is the reason the act of cross-dressing is

¹ Written under the direction of Dr. Steve Jenkins (Psychology) for LC16 entitled *Mind, Body and Culture*.

so difficult for people to understand (Garber, 1992). A transvestite, or cross-dresser, is specifically referred to as a heterosexual man who persistently dresses in women's clothing (Blanchard, Racansky, & Steiner, 1986). Transvestism differs significantly from other gender related terms, such as homosexual, bisexual, or transsexual (Prince, 2005). Very few males that cross-dress are homosexual or bisexual. The majority of transvestites are strictly heterosexual (Kholos, 1993). One of the many distinctions that a transvestite has from being homosexual or bisexual is that cross-dressing actually interferes with sex life (Garber, 1992). As a heterosexual man, dressing as a women does not attract the heterosexual woman that the man desires. Therefore, transvestites eventually need to "unmask" themselves, whereas a bisexual or homosexual would be attracting their desired partner by cross-dressing (Garber, 1992). According to Prince (2005), many case studies of cross-dressing frequently fail to show that transvestites desire to engage in any sort of male-with-male sexual activity. However, people still tend to view transvestism as "masked" or "latent" homosexuals, despite the fact that transvestites are fully aware that they are heterosexual. Transvestism is characterized by the one simple wish to dress in clothing of the opposite sex; it has no particular association with homosexuality, and does not create a lasting desire to belong to the opposite sex (Gosselin, 1980).

Transvestites are most commonly confused with the transsexual. A transsexual is a person who cross-dresses as the opposite sex, but lives as the other sex permanently (Prince, 2005). Unlike transsexuals, a transvestite does not feel more natural as a woman than a man, or vice versa (Gosselin, 1980). Transsexuals may or may not have gone through operative stages, but they differ tremendously from transvestites for this reason. Transvestites have no desire to change sex physicality (Gosselin, 1980). Prince (2005) states that transsexuals are considered homosexual because they are attracted to the same sex that they biologically are. A very important distinction between transsexuals and transvestites is that transsexuals wish to have their genitalia changed, while transvestites do not. According to Beatrice (1985), transvestites do not wish to have sex reassignment surgery. Transvestites value having their male genitalia and do still engage in sexual activity when not cross-dressing; they do not want their genitalia removed (Prince, 2005). The fact that cross-dressers have no desire to change their bodies is also reiterated by Garber (1992). Another distinction between transvestites and transsexuals is that transvestites only act feminine at times of cross-dressing (Stroller, 1971). Transsexuals act as the opposite sex the majority of the time, while transvestites for the majority of the time "go back" to their masculine ways. Also, the desire for cross-dressing for transvestites comes from a sexual attraction to women's clothing. The desire to cross-dress for transsexuals comes from the fact that they feel that they are more of a woman

than they are a man; they feel they were born the wrong sex (Stroller, 1971). Stroller (1971) states that just because of the common desire to cross-dress, transvestites and transsexuals are wrongly mistaken for each other and extremely misunderstood. The differences between transvestites and transsexuals are found behaviorally, psychologically, and must be studied as two completely separate behaviors. Overall, the biggest factor that separates transvestites from transsexuals is that transvestites only want to *seem*, not actually *be*.

Then what exactly *is* a transvestite? According to Gosselin (1980), a “true” transvestite is a heterosexual male that is confident about his masculinity, although he may feel that he does not have as much as a non-cross-dressing heterosexual. “True” transvestites cross-dress frequently and may wear women’s attire underneath their male clothing. Transvestites feel the need to be accepted as women, but do not actually wish to become so. Cross-dressing is used as a relaxation mechanism, relief of gender discomfort, or sexual arousal. Most importantly, a “true” transvestite must be heterosexual in orientation (Prince, 2005). In addition, both Garber (1992) and Prince (2005) suggest that a transvestite is more concerned with the social aspect of being a woman rather than the physical attributes. According to Prince (2005), there are three types of women: the sexual woman, the psychological woman, and the social woman. The sexual woman is the type of woman that is physically and physiologically different from a man. Her sexual behavior differs from heterosexual men and homosexual women and men. The psychological woman refers to women’s “special” attitudes and capabilities of the mind that differ from men. Prince gives examples such as sensitivity, emotional nature, virtues of tenderness, love of children, changeableness, intuition, consideration, helpfulness, lack of aggression, and more. The psychological woman represents the mental and emotional attitudes that an individual feels. The social woman deals with attitudes and relations with other females or males, and also with the attitudes and relations in the society towards women. Prince states that homosexuals choose to act as both the psychological woman and the social woman. Transsexuals have the desire to be all three women. However, transvestites only have the desire to be the social woman. A transvestite desires to dress, act, and go out in public as a woman and to be accepted by society as a woman. According to Prince, a “true” transvestite only wishes to be the social woman because to him, cross-dressing and behaving socially is as far as he could go. If he wished to act as anything other than the social woman, he would be considered either homosexual or transsexual.

Why cross-dress? Cross-dressing can be erotically arousing to many transvestites (Blanchard, Racansky, & Steiner, 1986). Therefore, cross-dressing can also

be defined as a behavior due to fetishism. Blanchard, Racansky, and Steiner (1986) performed an experiment in which they measured penile blood volumes of heterosexual males, some cross-dressers and some not, during which the researchers described cross-dressing and other neutral sexual activities. Results indicated that heterosexual male transvestites tended to respond with penile blood volumes higher than non-transvestites when discussing cross-dressing. These results suggests that there must be some level of arousal for transvestites when cross-dressing. Blanchard, Racansky, and Steiner also found evidence that the feeling of arousal decreases with age. However, they believe that the feeling of arousal does not decrease, but becomes subconscious. The results had also indicated that some of the transvestites were unaware of the arousal they were experiencing when discussing cross-dressing. A cross-dresser's strong desire to see himself and have others see him as a woman may cause the feeling of arousal to become subconscious. This leads to the belief that awareness of arousal may ruin a transvestite's self-image of being a woman (Blanchard, Racansky, & Steiner, 1986). In contrast to this study, Blanchard, Clemmensen, and Steiner (1987) found evidence to believe that the majorities of heterosexual transvestites have been able to acknowledge the presence of some type of erotic arousal related to cross-dressing. They found that the incidence of fetishistic arousal was most likely underestimated by the cross-dressers, and possibly ignored in order to maintain the self-image of being a woman (Blanchard, Clemmensen, & Steiner, 1987). Garber (1992) also suggests the idea that transvestites often ignore the unconscious eroticism of their "self-transformations". In addition, Thomas J. Ryan (2005) believes that there are two different types of transvestites, or reasons for cross-dressing. The first typically begins with trying on one or two pieces of women's clothing at an adolescent age. The type of men that start off this way tend to begin cross-dressing because they feel sexually excited by women's clothing. As they get older, the arousal begins to wear off, but the desire to cross-dress still continues. Now the reason for cross-dressing is to be able to completely pass as a woman. The other type of transvestite, as Ryan states, is the intermittent cross-dresser, a man who thinks of himself as a phallic woman, or a woman with male genitalia. An intermittent cross-dresser is still sexually aroused by women's clothing, but always considers himself to be a man, no matter what type of clothing he is wearing.

Transvestism can also be viewed as a sexual fetish. Traditionally, fetishism occurs when the "sexual goal" is a body part, fabric, or inanimate object, as opposed to the human being (Gosselin, 1980). A "fabric fetishist", or cross-dresser, will dress as completely as possible in his favorite female clothing, often multi-layering, until he is at the stage in which the material turns him on (Gosselin, 1980). Gosselin (1980) also states

that fetishistic practices such as cross-dressing are more frequently done by people who live alone because they are free to do what pleases them as much as they want. The cross-dresser's fetishism is not just the women's clothing or material, but seeing themselves dressed in the clothing (Gosselin, 1980). A pioneer of the study of sexuality, Magnus Hirschfeld, argued that transvestites' dominant sexual urges were focused on themselves dressed in women's clothing, not on another person, no matter their sex (Bullough, 1993). In summary, according to Gosselin (1980), a fetishistic transvestite dresses periodically in female clothing; the clothing acts as a fetishistic object and produces feelings of sexual arousal. The transvestite does not wish to completely be a woman, but has a fair desire to act as one in certain instances. The transvestite may be mimicking a particular type of woman depending upon his chosen attire, such as the desire to be adored, to be sexually attracted to, or just noticed. According to Prince (2005), how a man is raised influences what type of woman he chooses to mimic. A young male may develop the desire to behave as a particular female in his life at an early age. For example, a cross-dresser may be influenced by his mother, sister, aunt, a neighbor, or someone in the public eye, like a celebrity. This relates to Prince's theory of the three different types of women; whomever becomes a man's "role model" deciphers which type of woman he becomes or will behave like, ultimately determining what kind of sexual identity he gives himself. Transvestites still feel masculine, live as men, and generally reject any ideas of sex changes. However, many have guilty feelings about cross-dressing and those feelings may build up and begin to cause trouble.

Because transvestism is such a misunderstood behavior, many transvestites are forced to lead "double lives." Because lifestyles of cross-dressing are not typical, they are not generally acceptable. Therefore, phobias and discomfort of cross-dressers exist (Lance, 2002). Many cross-dressers become self-conscious about their gender behaviors because of the society's reactions towards them (Beatrice, 1985). Research evaluated by Beatrice (1985) showed that heterosexual transvestites, along with pre and post-operative transsexuals, had a very low psychological idea of self-acceptance for themselves. Because transvestites feel that it is difficult for them to be accepted into society as women, one of the ultimate goals of cross-dressing is to be able to "pass" in public (Kholos, 1993). Going out in public means something different for each transvestite. For some, passing in public is going to a restaurant and being treated like a woman. For others, it may only mean walking around the block at three o'clock in the morning in women's clothing for fear of being seen and rejected (Kholos, 1993).

Reasons for cross-dressing did not begin because of a psychological disorder, but transvestism may result in psychological issues due to degradation from society.

Many transvestites develop psychological issues because they feel they have “reared off course” from what society accepts as acceptable gender behavior (Kholos, 1993). Kholos, who interviewed many transvestites and their female spouses, discusses that cross-dressers tend to feel guilty and confused because they know that the activities they enjoy partaking in are not acceptable male behaviors to society. Many heterosexual transvestites are, or have been, married (Beatrice, 1985). According to Kholos (1993), some transvestites who are happily married never tell their wives about their fetish. On the contrary, in some cases, wives were so supportive of their husbands’ behaviors that the secret bonded them closer together (Garber, 1992). Despite some success stories, cross-dressers let very few people know about their cross-dressing choices, or they do not let anyone know at all. In addition, Kholos states that many transvestites agree that the desired woman would be one who will become acknowledged to and respect cross-dressing and would believe in the marriage without reservation. A large number of transvestites have had the desire to cross-dress for a long time, but felt forced to keep it a personal secret (Blanchard, Clemmensen, & Steiner, 1987). In the data analyzed by Blanchard, Clemmensen, and Steiner (1987), heterosexual males would begin to cross-dress in secrecy as soon as they felt the desire to cross-dress, as opposed to homosexual males who were very open about cross-dressing. Many transvestites feel that they are forced to live with the idea that they are living a double life and must keep it a secret.

Although transvestism is not an extremely uncommon behavior, it is misunderstood among the American population. Transvestism, differing immensely from homosexuality or transgenderism, is the act of dressing as the opposite sex. Whether the act of cross-dressing is meant for relaxation, anxiety relief, or sexual arousal, the heterosexual men that cross-dress value their masculinity and femininity. Unfortunately, because of the lack of knowledge of transvestism, many cross-dressers are forced to keep their behaviors secret in fear of being discouraged by society. Therefore, many transvestites are forced to lead a double life. Transvestism is not a psychological disorder, but a behavior that is largely misunderstood.

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Lightness and Weight Paradox in The Unbearable Lightness of Being by Milan Kundera

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Kundera's The Unbearable Lightness of Being is often read as a philosophical account through which Kundera explores how his characters struggle to find out the true meaning of life in the face of "unbearable lightness." Kundera uses philosophers, such as Parmenides and Nietzsche to pose an argument of lightness versus weight. He effectively associates each of his characters with either lightness or weight. He compares Tomas and Sabina to light, while Franz and Tereza are compared to weight. By using the recurring theme of lightness and weight, Kundera is able to show how each of his characters struggles to find the meaning of life. Initially, Tomas is a light character, but becomes heavier as he accepts the burdens of Tereza. Likewise, Franz who saw his whole life as heavy, joined the Grand March in hope of finding the meaning of his life, but is instead brought to an early death, which made him become light. Clearly none of the four characters in the book are able to find a true meaning of life. Therefore, lightness and weight can be seen as a dichotomy as each character fails to find his/her true meaning of life.

Nietzsche was a German philosopher who claimed that everything that occurs does so not only once, but infinitely many times (Small 585). In one of his works, *The Gay Science* he develops an existential idea called the "eternal return": "This life as you now live it and have lived it, you will have to live once more and innumerable times more; and there will be nothing new in it, but every pain and every joy and every thought and sigh and everything unutterably small or great in your life will have to return to you, all in the same succession," he wrote in a section of *The Gay Science* called the Greatest Weight (Ridley 19). Through this idea of eternal return, Nietzsche asserts that the world is a recurring cycle that repeats "ad infinitum" (Kundera 1). The world will continue to move in a circle as every person relives his/her life over and over again.

If the world recurs infinite amount of times, then the weight of unbearable responsibility lies heavy on every move we make (Kundera 5). Nietzsche calls his idea of eternal return the heaviest of burdens because a life that repeats itself has meaning and

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significance. Nietzsche compares eternal return to a burden because the past can be seen as weight, “a stone” (Ridley 22). You cannot change anything that is already done in the past. In the words of Rideley, “You cannot roll away the stone. But you can at least bring that stone aboard as something you have chosen” (22). Therefore, eternal return can be compared to weight because every action that is done is considered to be critical. Kundera wrote “The heaviest of burdens is therefore simultaneously an image of life’s most intense fulfillment. The heavier the burden, the closer our lives come to the earth, the more real and truthful they become” (5). Thus, if life is considered to be heavy then the heavier someone’s life is the more meaning there is to it.

Conversely, Kundera disagrees with Nietzsche. Instead, he believes that men have only one opportunity in life. He argues that, “Human time does not turn in a circle; it runs ahead in a straight line” (Kundera 298). If a person’s life only occurs once, then there is no responsibility or meaning in life. In fact, life can even be seen as being pointless because what happens but once might as well not have happened at all (Kundera 8). People will not be able to judge whether what they did in their lives was the right choice or take any responsibility for their actions. Therefore, according to Kundera “the absolute absence of burden causes man to be lighter than air, to soar into the heights, to take leave of the earth and its earthly being, and become only half real, his movements as free as they are insignificant” (5). Unlike weight, every action in a light person has no meaning or significance because their lives only occur once and never repeat again. Therefore, a light person is lighter than air because they do not search for weight or importance in anything they do. They simply soar into the heights without any weight pulling them back down to the ground.

Evidently, Kundera does not agree with Nietzsche and the idea of eternal return, but instead poses his own opinion that men live only once. He argues that life is lightness and lightness is in fact unbearable. Therefore, someone’s actions have no effect on their life since that person will only live once. However, which one is true, weight or lightness? Parmenides, a Greek philosopher, posed this question in the sixth century. He responded in saying that lightness is positive and weight is negative (Kundera 5). Nevertheless, it still remains unclear as to which is true. Kundera, however, exemplifies the concept of lightness and weight to life through the lives of his own characters. He tries to explore the answer to the philosophical ambiguity by associating each of his characters with either lightness or weight. The light characters live without imposing any kind of weight on their lives in order to find the meaning of life. Meanwhile, the heavy characters search for a specific meaning, significance, and weight to the things they consider important in their lives.

Tomas was born from the saying “Einmal ist Keinmal” which means once doesn’t count (Kundera 39). Clearly, he is a character of lightness. He enjoys having freedom and not to having to carry anyone’s strain. Tomas does not want to be attached to anyone, especially Tereza. Even though Tomas loves Tereza he does not want commitment as much as Tereza does. He wants to enjoy his life by having fun and sleeping with random women and mistresses. He considers sex and love as two unrelated things. His love towards Tereza is separate from his infidelities. He loves Tereza undeniably, however his infidelities is what defines his lightness. A character of lightness such as Tomas does not have any burdens. He does not seek to find importance in his life because he is content with being light.

Tereza, on the other hand, is the true opposite of Tomas. She is seen as a heavy person. Tereza is a weak and powerless character. She is a faithful person who wants love and commitment from Tomas. She is very insecure of herself as she resents her own body mainly because of her mother. Her mother had a profound influence on her as she would march around naked in the house. Tereza, as a result, does not want her own body to be compared with any other women which is mainly the reason why Tomas’s infidelities put so much weight on her. Kundera wrote,

She had come to him to escape her mother's world, a world where all bodies were equal. She had come to him to make her body unique, irreplaceable. But he, too, had drawn an equal sign between her and the rest of them: he kissed them all alike, stroked them alike, made no, absolutely no distinction between Tereza's body and the other bodies. He had sent her back into the world she tried to escape, sent her to march naked with the other naked women (58).

Thus, Tereza feared that Tomas only saw her as another woman who he just slept with. Tereza thought that she can escape that world where all the bodies were equal by being with Tomas, but instead entered the same world that she was trying to escape.

Franz is another character associated with weight. He was never able to experience his life as being light. Franz was always trying to find weight and significance in everything he did. He joined marches and political demonstrations as a way to find his true meaning of life. Kundera wrote, “He felt like placing his own life on the scales; he wanted to prove that the Grand March weighed more than shit” (269). Franz was incapable of lightness. He was always searching for weight, which as a result, brought him to an early death.

Lastly, Sabina can be considered to be the lightest of all. She refuses to be tied down by her parents or by the totalitarian art. She always received pleasure from betrayal. Her hatred towards kitsch is what made her seem so light. She used betrayal as a way of

fighting kitsch and through betrayal, she was able to escape her life and live in total lightness. Her dream of having freedom led her to leave Franz, ultimately because of her lightness. Sabina was able to escape to America where she gained the freedom she always wanted.

Although Kundera effectively portrays each character as heavy or light, none of them actually finds their meaning of life. In fact, characters such as Tomas and Franz fall under the paradox of lightness and weight. Even though these characters were associated with either weight or lightness, their actions were representative of the opposite. Tomas, who was originally a light character, becomes heavy towards the end. Likewise, Franz who was always searching for weight ultimately becomes light through his early death. Tereza stays heavy throughout the whole book, but is capable of spreading her heaviness to Tomas. And lastly, Sabina, lightest of all, is the only character alive at the end of the book, and not even she is happy with her life.

In the beginning, Tomas was a light character who wanted freedom. He slept with random women which symbolized his lightness. However, that began to change as Tereza entered his life. By accepting Tereza into his life, he took on all of her burdens. Kundera wrote, “she knew that she had become a burden to him: she took things too seriously, turning everything into a tragedy, and failed to grasp the lightness and amusing insignificance of physical love. How she wished she could learn lightness!” (143). Tereza was evidently a heavy person, but her heaviness began to spread onto Tomas. Tomas saw Tereza as a “child whom he had taken from a bulrush basket” (Kundera 7). He feared the responsibility he was about to take on. However, his compassion and inexplicable love is what forced him to accept a complete stranger into his life and the burden that their love would eventually bring.

When Tereza unexpectedly arrived in Tomas’s life one day with a suitcase, he unexpectedly took all her weight onto himself. Tereza’s heavy suitcase represented her whole life crumbled up. The physical weight of the suitcase symbolized the weight which Tereza lived in. Tomas accepted her suitcase, ultimately accepting the weight of her whole life. He felt as if he had taken on all of her responsibilities. However, when Tereza left to Czechoslovakia and left Tomas in Zurich, he felt light again. “Suddenly his step was much lighter. He soared. He had entered Parmenides’ magic field: he was enjoying the sweet lightness of being” (30). Tomas was finally enjoying his life again. He gained back his lightness that Tereza had taken away from him. He felt free again, but his compassion for Tereza kept reminding him of her. She had infected him with a compassion that he was unable to resist. Although Tomas wanted freedom and lightness in his life, his love for Tereza evidently makes him a heavy character.

Moreover, Tomas can also be seen as a heavy character through his actions of writing the anti-communist article. Ultimately, he was demoted from being a well-known surgeon to a window washer because that article compared the Czechoslovakian communists to Oedipus. Like Oedipus, the Czechoslovakian communists asserted that they did not know what they were doing. Tomas said, “As a result of your “not knowing,” this country has lost its freedom, lost it for centuries, perhaps, and now you shout that you feel no guilt?”(Kundera 177) However, unlike Oedipus who recognized his responsibility for his wrongdoing, the communists were instead using their lack of knowledge as a way of staying in power. Tomas greatly criticized the communists in this article and was asked by his boss to remove it, but he refused. Tomas, as a result, was fired from his job. He became a window washer, descending in ranks. This shows how his actions of not removing the article had an effect on his life. This one action led him to losing a job that he loved. Therefore, it can be seen as weight because every action in a heavy person is critical to their life.

Tereza, on the other hand, doesn't change. Even though she wanted to be as light as Tomas, she was too weak to succeed. She was constantly under the weight of jealousy due to the women who Tomas slept with. However, instead Tereza was able to turn Tomas into a weak and heavy person. “It turned into a tiny little object that started moving, running, dashing across the airfield”, Kunder wrote “It was a rabbit” (305-306). Tereza's dream of Tomas turning into a rabbit certainly symbolizes how weak Tomas became. He was no longer living in total lightness or sleeping with random women. He was solely living under Tereza's weight in a countryside away from everyone.

Franz was undoubtedly a heavy character, but his early death put him into a state of lightness. He was always attaching weight to everything he did because he wanted to find importance in his life. He believed that by joining political marches and parades he would be able to find the meaning of life. “Franz felt his book life to be unreal. He yearned for real life, for the touch of people walking side by side with him, for their shouts. It never occurred to him that what he considered unreal was in fact his real life” (100). Therefore, Franz was always searching for weight other than realizing what he really had. Likewise, Franz didn't really love Sabina. Instead, he liked the idea of her. “He was happier with Sabina the invisible goddess than the Sabina who had accompanied him throughout the world ... He has always preferred the unreal to the real” (120). This was the main reason why Franz was brought to an early death. He never realized what he had in life which ultimately made him heavy because he was always searching for something and misjudging what he had. Although, Franz was a heavy character, his early death made him very light. His inscription, “A return after long wandering” showed that

he did not have to search and wander for a meaning of life anymore. He was freed from the solemn weight that was always a burden to him.

Sabina is left alone at the end solely because of her lightness. Her life was based on a series of betrayals, and betrayal was her path to freedom. She was able to escape the totalitarian system to America through betrayal. She had no trouble selling her paintings in America unlike in Geneva. She left Franz in Geneva mainly because she wanted to. She did not have Franz's burden of weight on her; instead she had the burden of the "unbearable" lightness. Her ultimate lightness forced her to make decisions which left her alone and isolated. Sabina wanted to die under the sign of lightness. "She would be lighter than air" wrote Kundera (273). While Tomas and Tereza died under the sign of weight, Sabina wanted to be cremated and scattered to the winds to continue her pursuit of lightness.

Despite the fact that Kundera views a person's life as only happening once, he views an animal's life as the opposite. A dog's life is repeated in a circle while human time runs in a straight line. "Dog time cannot be plotted along a straight line: it does not move on and on, from one thing to the next", wrote Kundera (74). Instead, a dog's life repeats in a circle. The repetition lies in the idea of eternal return. And the eternal return is what gives life weight. "Happiness is the longing for repetition" Kundera wrote (298). If humans don't experience a repeated circular life then they don't attach weight to their lives. They are not able to find the meaning of life because their lives only occur once. Therefore, Kundera seems to agree with Nietzsche's argument that only through eternal return a person is able to find the meaning of life nevertheless, Kundera still argues that because eternal return does not exist then ultimately a person is not able to find the meaning of life.

Although it is evident that Kundera does not agree with Nietzsche and the eternal return, Kundera still effectively portrays the theme lightness and weight. The theme lightness and weight can be seen as a dichotomy. Lightness and weight can be split up into two different parts, which contradict each other. Light symbolizes only one life that never repeats, while weight signifies eternal return. Kundera tries to explore the answer to the philosophical ambiguity posed by Nietzsche and Parmenides by associating each of his characters with either lightness or weight. Nevertheless, Kundera is never able to find a real answer to this mystery as his own characters fail to realize the meaning of life.

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The Port Richmond Farmers' Market Proposal

Andrew Burt¹

Mission Statement

The Burt Foundation's Mission is to provide struggling communities of New York City with new and inventive ways of gentrifying their districts through the revitalization of their neighborhoods as a whole.

Proposal Summary

The Burt Foundation is seeking to serve as a liaison between the Roman Catholic Church through the Staten Island Catholic Youth Organization of Port Richmond and the local community struggling to provide its citizens with ample, readily available, year round access to fresh and healthy sources of nutrition. The Foundation is requesting that the Roman Catholic Church provide the Port Richmond Catholic Youth Organization with the monetary resources needed to purchase and renovate the previous Farrell Lumber Yard into a local farmers' market. The unique location of the previous lumber yard has both indoor and outdoor components that make it ideal to provide the local community with healthy sources of nutrition within walking distance of their residences as well as attracting patrons from outside areas. The overall goal of this renovation is to bring back prosperity to the Port Richmond area in the same place that its historical roots are planted.

Background

Port Richmond

The Port Richmond area of Staten Island, New York is located geographically on the north central shore portion of the island. In the 2,000 census it was reported that 16,406 people compiled the population of Port Richmond's area code. From that 16,406 residents 10,399 were reported to be of white ethnicity, 3,384 black backgrounds, 4,211 Hispanics or Latinos, and a mixture of other ethnicities that compile the culture of the area. The area is comprised of 8,140 males and 8,266 females. Port Richmond accounted for three thousand two hundred and seven jobs in the private sector,

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representing four percent of all the private sector jobs on Staten Island. (U.S. Census, 2000)

Vibrant Past

The Pt. Richmond Community of Staten Island has a rich and vibrant history formed around the commercial district that formerly existed. Pt. Richmond Avenue is often referred to as the former 5th Avenue of Staten Island. (Michele Sledge, Interview) The local community had every type of business a community needed to survive. There was a bank, lumber yard, hotel, dining facilities, schools, library, a large number of furniture stores, as well as other companies that made up the business district along and around Pt. Richmond Avenue.

Economic Downfall

The local community took several devastating blows to its economic standing when the Staten Island Mall was established around the same time that the North Shore Rail was shut down. The community business leaders fought to keep their business alive through forming various associations to unify their efforts. Despite their efforts consumers were no longer traveling to the north shore of the island to buy their goods. Many residents left the local area and moved to neighboring communities. The closing of the lumber yard was especially devastating to the economic standing of the community due to its unique ability to attract consumers beyond the local residents.

New Community Forms

New York City is composed of roughly 8.4 million people. Fifty percent of those citizens are immigrants or first generation immigrants. Pt. Richmond is no exception to this statistic. In recent years there have been an increasing number of immigrants of Hispanic heritage moving to the Pt. Richmond area. This minority group has been one reason why the local community has been able to hang on as long as it has. The new groups of residents have opened up stores and restaurants to service the newly forming community in the same buildings as the businesses that had previously moved and shut down were located.

Agencies Step Up

Many of the new immigrants in Pt. Richmond have not become legal citizens of the United States. Without legal proof of citizenship the immigrants are unable to receive some forms of government aid that they could benefit from. As a result a variety of

agencies have stepped up efforts to aid in the transitional stage facing the community. There are places that provide medical care, citizenship paperwork guidance, meals to the elderly, community outreach programs, job training, aid new entrepreneurs through the beginning stages of establishing themselves and maintaining revenue stability, and a variety of other services. Some of the most predominant agencies that help the local community are: Catholic Youth Organization, Meals on Wheels, Port Richmond Board of Trade, Northfield LDC, Project Hospitality, New York Main Streets, and many more. All of these organizations are working to improve the living conditions and overall camaraderie of the Pt. Richmond community. The Burt Foundation strives to work with all the currently standing foundations and organizations to improve the community as a whole and work toward a prosperous future.

Literature Review

Farmers' Markets

Farmers' Markets are generally classified as farmers sell their products to consumers with direct relationships. Many farmers' markets exist in a general facility in which a variety of farmers and growers congregate to sell their products. Markets are commonly open around the same time periods. Small and medium sized operations often utilize farmers' markets as direct forms of marketing themselves to the general public through collusion with a given market. Often consumers establish direct relationships with the vendors and share personal camaraderie.

In 2000, the USDA studied the 2,863 identified farmers' markets in the United States to form a basis about their operations. The research concluded that 66,700 farmers serve 2,760,000 customers per week at farmers markets. In addition, 19,000 farmers use farmers' markets as their sole source of marketing. Farmers' markets reported retail sales of approximately \$900 million. This represents 93 percent of total sales. Customers spent an average of \$17.30 per week at farmers markets. (Payne, 2002) As of mid-2009, there were 6,132 farmers markets operating throughout the U.S. This is a 16 percent increase from 2009. (ams.usda.gov, 2010) These figures project that the dramatic increase in the number of farmers' markets across the nation also affected the gross income of the markets and the number of patrons to the markets.

Farmers' Markets in New York City

New York City is comprised of five different boroughs made up of five collective counties joining forces to become one city. The charter of "Greater New York" was signed into law on May 4, 1897, by Governor Frank S. Black, the charter

counties of New York, Kings, Bronx, Richmond, and Queens combined to make the City of New York. (nyc.gov, 2010) New York City is known for its rich variety of farmers markets that supply locally grown produce to all five boroughs. The New York State Department of Agriculture and Markets is responsible for working with farmers markets across the state of New York, and keeping track of how many farmers' markets each county has. According to the New York State Department of Agriculture and Markets the five counties that make up the City of New York account for 124 of the states farmers' markets with New York County having 42, Queens County 18, Bronx County 27, Kings County 34, and Richmond County 3. (agmkt.state.ny.us, 2010) Richmond County makes up the entire Staten Island borough of New York City, and is dramatically straggling in farmers' markets compared to the other boroughs of New York City.

Markets Making a Difference

In addition to providing a healthy lifestyle option to citizens of urban areas farmers' markets are also now working to reach lower economic groups. Previously farmers' markets were viewed as a pricier option to acquiring goods for consumption and something that lower income families were priced out of affording. In recent years there has been a movement for markets to make their products more readily available to lower income families. This is demonstrated through data collected in 1998 when greenmarket locations redeemed \$150,000 in food stamps and \$1,000,000 in farmers' market coupons (USDA's Special Supplemental Nutrition Program for Woman, Infants, and Children funds that can only be used at farmers' markets). (Payne, 2002)

Community Members

The Staten Island Chamber of Commerce President and CEO Linda M. Baron spoke at the Port Richmond Board of Trade meeting on October, 25, 2010. In her presentation she covered key features about the community and how her chamber works with local business to ensure their prosperity in the future. "The Port Richmond local business leaders are going to have to take a unified approach to upcoming obstacles in order to have the best outcome for their businesses." L. Baron (personal communication, October 25, 2010) One large topic of discussion was the current healthcare problems facing the Port Richmond community as a whole, and what local business could do to prepare for upcoming changes in new health care policies their business will soon face. She advised many of the business owners to speak with their accountant and lawyers to ensure that they were not left behind in the upcoming change.

After the meeting she discussed how many of the local food vendors in the area were in need of revitalization to the way in which they approach purchasing their produces. “The need for a local sustainable food market is dire in the area for the neighborhoods of Port Richmond. “ M. Sledge (personal communication, November 7, 2010)

In a course of interviews conducted with North Field LDC’s Economic and Community Development Corporation, Michele Sledge commented that the “Port Richmond area touches on every social economic issue facing the nation today.” M. Sledge (personal communication, November 7, 2010) Issues discussed uncovered the need for community members to feel secure while purchasing goods in the local community. The abundant presence of law enforcement in the community makes patrons feel uncomfortable with their surroundings. When asked about her opinion on placing a farmers’ market in the previous Farrell’s Lumber Yard she replied, “The lumber yard would be an ideal location for a future farmers’ market.” M. Sledge (personal communication, November 7, 2010)

Strategies to Combat Under-Nutrition

The need for nutritional improvement throughout America is a social issue facing the nation. Households need to become more aware of the contents they put into their bodies. A scholar recently looked into the role that foods play in the nation and concluded startling accounts and began a push for a change in the nation. “Foods for families must be adequate; that is not just meeting the bare energy needs for survival, but provide all the nutrient essential for normal development. The changing nutrition scene is influenced directly and indirectly by several interrelated factors. There is a need to evolve nutritional orientation of foods, production programs; examine and revise the mistakes of the past and use new knowledge and technologies to evolve new strategies for combating under nutrition.” The piece calls for the industry to lessen the responsibility of food producers, but focuses on the role that consumers play in providing nutrients to themselves and their families.(Gopalan & Aeri, 2001)

The Resilience and Strengths of Low-Income Families

Low income families are often the most resourceful households. They have to endure the task of making low salaries and wages stretch to cover all of their family’s needs. Research in this field has uncovered, “Families which endure the largest level of suffering often have higher levels of communication and feelings of unity in their fight against oppression.” (Orthner, Jones-Sanpei, & Williamson, 2004) The Port Richmond

community is full of vibrant citizens that work to improve their lives to the best of their abilities.

People Are Just Becoming More Conscious of How Everything's Connected

Variations in eating styles are something that many people inherit as a part of their heritage. While some styles are known to individual geographical regions other characteristics can be generalized through the combining of a variety of heritages from differing regions with a common factor tying them together. Modern researchers looked at three ethno cultural groups in two differing regions of Canada. They deciphered the ways that tradition played a factor to explain regional differences concerning ethical consumption in contemporary Canada. Their findings support their arguments about the way in which regions consume food. “We argue that ‘reflexive modernity’ cannot be said to apply unambiguously in contemporary Canada. The food concerns of Punjabi British Columbian and African Nova Scotia participants centered more on cultural traditions than on ethical consumption. While European Canadians in British Columbia (BC) and Nova Scotia (NS) appear similar on the surface, British Columbians expressed strong commitment to discourses of ethical consumption, while those in Nova Scotia displayed almost no engagement with those discourses. In contrast, tradition was a more prominent concern in food decision-making. Availability of resources for ethical consumption both shaped and was shaped by local discourses. Differing relationships to community may contribute to reflexive ethical consumption.” (Beagan, Ristovski-Slijepcevic, & Chapman, 2010)

Ties Across Seas

Many nations face similar problems that the Port Richmond community of New York City faces. Providing fresh produce to their urban areas from rural areas is a key feature that urban planners across borders are beginning to examine. The government in prosperous cases must play a role as a facilitator of relations to ensure prosperity. “Good governance is at the core of poverty reduction and how meeting the environmental health needs of the poorer groups need not imply greater environmental degradation.” (Satterthwaite, 2003)

Hispanic Healthcare Disparities

One unfortunate battle that the Hispanic population endures is being treated as a monolithic population that is looked upon as the same in the medical field. Healthcare providers need to recognize that there is diversity within the Hispanic community just as

there is with every other ethnic group across the globe. Many barriers are in the way of the Hispanic communities receiving the adequate assistance that they need. Port Richmond has a large Hispanic population with many ethnic groups represented. The needs of these ethnic groups must be met by the community in order for healthcare to be utilized at its maximum efficiency. Data collected from the Medical Expenditure Panel Survey compiled by a group of experts in the field discovered differences across all Hispanic ethnic groups. “Multivariate models show that Mexicans and Cubans are less likely, to have any emergency department visits than non-Hispanic whites, Mexicans Central Americans/Caribbeans, and South Americans are less likely to have any prescription medications. All Hispanics are less likely to have any ambulatory visits and prescription medications, whereas only those with a Spanish language interview are less likely to have emergency department visits and inpatient admissions more recent immigrants are less likely to have any prescription medications.” (Weinick, Jacobs, Stone, Ortega, & Burstin, 2004)

Early Childhood Nutrition and Primary School Enrollment

Low income countries often experience issues with youth suffering from malnourishment. This problem can lead to serious medical conditions in the future. Another problem is the idea that early childhood enrollment in education institutions can be affected by the problem. In recent research conducted from Ghana startling conclusions were formed about the nation’s youth. “ Our estimates which address a number of previously ignored economic issues, firmly support the hypothesis that early childhood malnutrition causes delayed enrollment. We find little or no support for alternative explanations based on borrowing constraints and rationing of places in schools.” (Glewwe & Jacoby, 1995)

The Role of Schools in Obesity Prevention

Schools have become increasingly involved in teaching the nation’s youth healthy eating habits to prevent childhood obesity. New nutritional programs have been integrated into classrooms to educate youth on how to take care of their bodies. Government has set up new regulations for meals that are served through school programs. “U.S. schools offer many opportunities for developing more nutritious food, offering greater opportunities for physical activity, and providing obesity – related health services.” (Story, Kaphingst, & French, 2006) Having a local farmers’ market in the Port Richmond community would be a great educational source for the school systems to

utilize. Local growers could be utilized as educational resources for the urban students to learn from.

Tying Together

All of the academic literature compiled in research agrees that proper nutrition is at the forefront of health care issues. If people are consuming nutritious substances they are more likely to live a healthier lifestyle. The role that food plays in human's daily lives is critical for survival. Healthy food sources must be obtainable by all people regardless of economic standings and racial background. Governments and communities must work together to achieve the highest level of proficiency in local areas.

Funding Request

Request

The Burt Foundation primarily seeks to improve the Port Richmond community of Staten Island through the reinstallation of an anchor business that attracts consumers from various portions of Staten Island. The foundation aspires to aid in establishing a line of credit from the Catholic Dioceses to the Pt. Richmond Catholic Youth Organization to purchase and renovate the Farrell's Lumber Yard property into rentable spaces for local growers and producers to sell their products. Transforming the former Farrell's Lumber Yard into a year round farmers' market is a goal the Burt Foundation believes will breathe a new stability throughout the community.

The Farrell Lumber Yard is located at 2076 Richmond Terrace, Lot 1073/0061. The brokers for the property are currently Chis Reno and Scott O'Brien. The 63,000 square foot property is currently advertised at \$1,999,000. The property was previously priced at \$2,400,000. The buildings' location currently meets the New York City zoning requirements for commercial use. M. Sledge (personal communication, November 7, 2010) Along with the purchase of the building the Burt Foundation is also advising and additional \$250,000 be loaned to the Catholic Youth Organization to make needed renovations to convert the space into rentable sectors for vendors.

Population Effect

Farmers' market would service the local community of Port Richmond and the local surround neighborhoods through providing a constant source of obtaining healthy products for themselves and their families. Market vendors would all share a common formality to assure that the low income families of the area are able to purchase the goods for their families by accepting food stamps and the USDA's issued farmers' market

stamps. The market will also provide the same opportunities for obtaining healthy goods to the neighboring areas of Staten Island while bringing them back to the North Shore Port Richmond region. The Port Richmond Catholic Youth Organization would be able to retain all revenue collected from the retail spaces rented to the local farmers. Local producers of natural products would be provided a new outlet for selling their products to the general public in established facilities able to accommodate their individual characteristics. Businesses in the surrounding area will receive customers that would not otherwise travel to the north shore Port Richmond portion of Staten Island. The farmers' market would also aid in the branding of Staten Island as a borough of New York City working to improve the lives of its residents and fellow citizens.

Employment

The Burt Foundation would extend training and facilitating assistance to the local Pt. Richmond Catholic Youth Organization aiding in the transitional stages of training new employees on how to manage the market as a business entity. The Pt. Richmond CYO would be able to hire on a new employee to oversee the operations of the farmers market as well as develop relationships with local growers and producers to ensure business prosperity and financial gain for both parties. The Pt. Richmond's CYO's current accountant would handle the financial aspect of the new business venture until the market becomes established enough to require a part or full time accountant. Renovations made to the current standing building would require the work of skilled artisans in the construction field to make architectural changes to the insides of the building. Local citizens in the area would have the opportunity to acquire part time positions with the growers and producers at the market and aid them in the operation of their businesses.

Strategic Plan of Implementation

The availability of the farmers' market year round component makes it uniquely different from every other farmers' market in Richmond County and the majority of New York City. The main season for prime retail sales will follow the general months of operations of farmers' markets. However, in the winter season the space no longer rented to spring thru fall seasonal growers will be rented to various vendors with products that directly relate to the winter season. Christmas tree sellers will be able to utilize the outdoor indoor component of the facility to maximize profits and ensure loss of inventory. As well as hosting a variety of season vendors with goods and products designed for the winter season.

Qualifications

The Burt Foundation's goal of aiding New York City's struggling neighborhoods is to find obtainable goals for local areas to accomplish to further gentrify themselves into more well-rounded areas. For this reason the Burt Foundation works to promote ties between parties and serve as a liaison between parties to ensure the best possible outcome for the local communities. The members of the Foundation are dedicated to ensuring that all facets of projects are completed in the most efficient way possible.

Unified Efforts

The Burt Foundation believes in working in collaboration with every partner involved in a projects plan. Therefore, the Foundation will strive to ensure that the Catholic Diocese and Catholic Youth Organization establish a line of credit for the CYO to use and pay back over a given time period. The Foundation will also work to form partnerships between the CYO and vendors at the market. Efforts made by the Feeding America movement will be echoed throughout the market with every vendor promoting and offering information about the project and providing ways of delivering monetary donations to the foundation. The Burt Foundation will also work with the vendors to ensure that they meet the standards of the market to become food stamp and USDA's stamp comparable. The building would join the "I am Staten Island Movement" and become safe places for people to turn to when in need.

Timeline

Once approval has been given and renovation plans are under way the Foundation will work to ensure the CYO fills every slot in the market for opening day. The purchase agreement and transfer of titles along with the renovations to the property are all dependent upon weather conditions and deadlines to be set up upon purchase of the property. Total renovations upon purchase of property should take a maximum time period of six to twelve months.

Evaluation

Effectiveness

The effectiveness of the proposed plan for a farmers' market to be put in the former Farrell's Lumber Yard will be measured through the data collected from various aspects of the operation. The data will be collected and analyzed to determine the prosperity of the project. The evaluation will be formatted around: loan payments being

repaid on time, capital retained by the Catholic Youth Organization after expenses, number of farmers provided with a new outlet to sell their goods, amount of food stamps and USDA farmers market stamps redeemed, donations made to Feeding America Movement, low income families aided by the market, and the overall improvement of the local surrounding area.

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A Home Run for Civil Rights

Matt Cangro¹

There is a tendency to believe that the civil rights movement in America began in the late 1950's and 1960's. During that time, the movement garnered national attention as the media aired graphic accounts of protestors in southern streets beset by fire hoses and police dogs. In reality, the struggle for racial equality had begun long before Rosa Parks refused to yield her seat on a Montgomery, Alabama bus. At the turn of the nineteenth century, black community leaders in Savannah and Atlanta protested the segregation of public transportation. Ever since the formal establishment of segregation in the late nineteenth century, there was resistance to institutionalized white supremacy. This was even the case during the height of lynching and Jim Crow repression. African Americans banded together to combat racism and discrimination. They established schools, churches, and social institutions within their separate communities. Black workers such as the Atlanta washerwomen and black porters on Pullman railroad cars organized strikes to demand better pay (Santino, 76). On February 12, 1909 the National Association for the Advancement of Colored People (NAACP) was founded, and became leading civil rights organization in the country. The 1940s brought the New Deal, World War II, and major social and economic changes to the country. As the nation fought for democracy in Europe, black leaders pointed out that Adolf Hitler and the Nazis were not so different from the Ku Klux Klan and white supremacists. Black veterans were encouraged to confront white supremacy at home and riots sometimes broke out on southern army bases. Martin Luther King, Malcom X, and Jackie Robinson were born into this America. While the first two are acknowledged civil rights leaders, Jackie Robinson is mostly known for being the man who broke Major League baseball's color barrier in 1947. Most people do not realize that Jackie Robinson was a civil rights activist his entire life.

In 1944, while Martin Luther King and Malcolm X (aka Little) were still in high school, Jackie Robinson was drafted into the very segregated United States Army. He was assigned to a cavalry unit at Fort Riley, Kansas, where he applied for Officers' Candidate School (OCS). In theory, Army policy allowed the training of black officers in

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integrated facilities. In reality, blacks were routinely denied access to OCS. Robinson was rejected and told, off the record, that because blacks lacked leadership ability they were excluded from OCS. An angry Robinson took his plight not to Army officials but to a fellow black recruit, the heavyweight-boxing champion of the world, Joe Louis. Louis was also stationed at Fort Riley, and he arranged for a meeting with a representative of the secretary of defense (Rampersad, 91). A few days later, several blacks, including Robinson, were enrolled in OCS. However, Robinson was soon to realize it was going to be a long road to equality.

In July of 1944, sixteen months before Branch Rickey tapped him to integrate baseball, Robinson boarded an Army bus with the light-skinned wife of a fellow black officer. The two walked half the length of the bus and sat down. The driver, angry that a black man was seated in the middle of the bus next to a woman who appeared to be white, yelled at Robinson to move to the back of the bus. Robinson knew that military buses had been ordered desegregated and he ignored the order. Robinson's refusal led to his arrest and court-martial. As he wrote to the NAACP two weeks later, "I refused to move because I recalled a letter from Washington which states that there is to be no segregation on army posts" (Rampersad, 99). In his autobiography, Robinson stated that he was influenced by the actions of boxers Joe Louis and Ray Robinson who had also refused to obey Jim Crow laws. Robinson was acquitted, but the experience left him discouraged yet determined and defiant. He later wrote, "It was a small victory, for I had learned that I was in two wars, one against the foreign enemy, and the other against prejudice at home."

Branch Rickey had been looking for a black baseball player to integrate the game of baseball for years. Rickey was convinced that Robinson was that player. Robinson was talented, educated, had demonstrated a strong character. He was determined not to bow to discrimination. However, Rickey was concerned about Robinson's explosive temperament. Rickey knew that while the younger man's aggressiveness fueled his athletic performance, it also made him vulnerable. At their first meeting, Rickey gave Robinson a copy of Papini's *Life of Christ* and asked him to read the sections on nonviolence (this was nearly ten years before Martin Luther King would step out onto the national stage). Rickey told Robinson that until he was established he would have to refrain from confrontations. Jackie Robinson answered, "Mr. Rickey, I've got two cheeks. If you want to take this gamble, I'll promise you there will be no incidents" (Tygiel, 71).

In the spring of 1946 Jackie Robinson was on his way to spring training in Jim Crow Florida, Martin Luther King was attending Morehouse College in Atlanta, and

Malcolm X was in Massachusetts State Prison sentenced to eight to ten years for burglary. The year was significant for all three men, Martin Luther King decided to become a minister, Malcolm X was introduced to the Nation of Islam through the letters of his brother Reginald, and Jackie Robinson realized the enormity of the challenge before him. Because of the segregation laws in Florida, Robinson was forced to ride in the back of buses, was unable to stay in the same hotels as his white teammates and some games in which he was scheduled to play were canceled because of his presence. Robinson however, persevered, he not only led his team to the championship in the Little World Series, but his actions began the dismantling of Daytona Beach's Jim Crow laws. In 1948, the city auditorium, Peabody Auditorium, was desegregated. In 1990, a statue was erected in City Island Ballpark to honor Jackie Robinson's personal struggle against racism. The statue depicts Robinson in his uniform talking with two young children, one black, and one white.

The following year was momentous for all three men. On April 15, 1947, Jackie Robinson strode onto the turf at Ebbets field to become the first African-American to play major league baseball. Dr. Martin Luther King Jr. was ordained a minister and delivered his first sermon in his father's church, Ebenezer Baptist Church in Atlanta. And Malcolm X, intrigued by letters from Elijah Muhammad, converted to the Nation of Islam. In many ways, the year 1947 defined these men not only as individuals, but also as civil rights activists. Their unique contributions to the civil rights movement and the legacy they would leave for future generations were determined by the decisions they made that year.

Over the course of the next decade, the three men solidified their positions with regard to the civil rights movement. Each man made a unique contribution to the movement that was shaped by the philosophy of specific individuals. King was influenced by Gandhi's doctrine of satyagraha ("truth force"), Thoreau's concept of civil disobedience, and Reinhold Niebuhr's statements about non-violent direct action. King believed that these philosophies offered "the more excellent way of love and nonviolent protest" as a means of building an integrated community of blacks and whites in America (Jackie Robinson). Malcolm X heavily influenced by Elijah Muhammad who taught that white society actively worked to keep African-Americans from achieving political, economic, and social success (Metcalf, 342-343). Unlike King and Robinson who wanted to end segregation, Malcolm agreed that America was too racist to offer hope to blacks. They proposed a separate nation for blacks apart from the corrupt white nation. By the time Malcolm X was released from prison in 1952, he had changed his name from "Little" to the legendary 'X'. Malcolm considered "Little" a slave name and chose the

“X” to signify his lost tribal name. He strongly encouraged his brothers and sisters to follow suit as a symbol of their commitment to mount aggressive, and if necessary, violent opposition to the white oppressors.

Jackie Robinson was an interesting mix of Christian faith and political activism. As a young man, Robinson was greatly influenced by a pastor at his church, Karl Downs. The Reverend Downs taught Robinson about a Savior who died for his sins, who taught His followers to turn the other cheek when insulted (Jackie Robinson Foundation). Robinson’s relationship with Downs, his Christian faith, his determination and his political instincts made it possible for him to accept not only Branch Rickey’s challenge, but also Martin Luther King’s commitment to non-violent protest. It is important to understand that in the politics of the mid-twentieth century, “turning the other cheek” is not simply an act of passivity, but also a form of defiant, nonviolent resistance. For the first three years of his tenure in the major leagues, Robinson kept his word to Branch Rickey. He quietly and consistently “turned the other cheek” despite the threats, insults and epithets Robinson heard on major league diamonds. As he made his mark on the game and won the grudging respect of baseball fans, he was known to protest racial injustices both on and off the field.

In 1957, Jackie Robinson announced his retirement from baseball. With his playing days behind him, Robinson began a second career as a business executive and activist. Robinson believed there were two keys to the advancement of Blacks in America—the ballot and the buck. He stated, “If we organized our political and economic strength, we would have a much easier fight on our hands”(Long, 92). In typical Robinson fashion, he devised a two-prong campaign to further the goals of the civil rights movement. From 1957 to 1964, Robinson served as chair of the NAACP's Freedom Fund Drive, raising over a million dollars for education and scholarships. He took an active role in the Harlem YMCA and other community organizations, and he was a key figure in establishing Harlem's African American-owned Freedom Bank. Robinson dedicated his career and reputation on making economic empowerment a reality for many black entrepreneurs.

Robinson also became more directly involved in politics. His involvement with Richard Nixon and the Republican party could give the impression that Robinson was a conservative, but that would be a vast over-simplification of Robinson's politics. In 1960, Robinson was called an “Uncle Tom” and “sell-out” for supporting Nixon over Democratic candidate John F. Kennedy. Robinson did not receive any money or political favors for supporting Nixon his only concern was how strongly a candidate supported

civil rights: Robinson said, “I was not beholden to any political party. I was black first” (Rampersad, 321-322).

It is important to remember that the Nixon of 1960 was not the same man who, in 1968 inflamed the black community by pandering to racist white southerners. As Eisenhower’s vice president, Nixon enthusiastically fought for the civil rights bills of 1957 and 1960. Neither the Kennedy of 1960, nor the Kennedy of 1963 took affirmative civil rights actions. As a senator, Kennedy voted to water down a section of the Civil Rights bills of 1957, and actively courted racist Southern Democrats. Robinson promised his detractors that if his candidate betrayed him on civil rights, “I’ll be right back to give him hell.” He did exactly that, Jackie subsequently denounced the political mean-spiritedness of Nixon and the Republicans.

While black America was proud of Robinson’s exceptional performance on the baseball field and his high visibility in community affairs and politics, he was not free from controversy or from disagreement with other civil rights leaders. At one point, Robinson resigned from the NAACP, claiming they failed to listen to younger, more progressive black people. Black militants, such as Malcolm X, resented what they interpreted as Robinson’s identification with a conservative, affluent white society and labeled Robinson an “Uncle Tom.” Certainly, on the matter of racism, Robinson was anything but a denier and status quo defender.

Robinson believed that Malcolm X was a talented man with a valid message for African American youth but fatally flawed by a philosophy that was based on hatred. In a war of words, the two men feuded over Malcolm's characterization of Robinson as a man beholden by white people who had put him in a position to succeed. Robinson defended not only his own integrity but also the integrity of white friends like Branch Rickey, William Black, and Nelson Rockefeller (Long, 182, 186). While Malcolm X criticized successful African Americans claiming they distanced themselves from the struggle for equal rights, Robinson sought to give more African Americans a path to success. Malcolm X's and Robinson's goals were identical, but their approaches were polar opposites.

The same year Jackie Robinson announced his retirement from baseball Martin Luther King was elected president of the newly formed Southern Christian Leadership Conference (SCLC). The goal of the SCLC was to use direct action demonstrations as a strategy for ending segregation. Robinson had a deep respect and genuine affection for Martin Luther King Jr. and as such, he became an ardent supporter of and speaker for the Southern Christian Leadership Conference. As much as Robinson admired King, he recognized that his own temperament was not suited for King's nonviolent

demonstrations. Robinson understood that his time was better-spent heading fund raising drives. As such, he founded the Church Fund, which raised money to rebuild black churches destroyed by arsonists.

While Robinson eagerly embraced King's dream of racial equality they did not always agree. In 1960, Robinson used his syndicated newspaper column to air his disagreement with Dr. King's stand against the war in Vietnam. King telephoned Robinson and explained his motivation for the opposition. Their talk did not persuade Robinson to accept King's stance. However, it did help him to understand why King, a champion of nonviolence could not condone armed conflict in Asia (Long, 157).

Minor disagreements aside, Jackie Robinson stood proudly along with his son on August 28, 1963 at the March on Washington as Martin Luther King delivered his famous "I Have a Dream" speech. Malcolm X, on the other hand, condemned the march as a "circus." He claimed that the organizers had corrupted the integrity of the march by allowing whites to participate.

Robinson approached the civil rights movement from the practical perspectives of political power and economic opportunity. He also followed Martin Luther King's philosophy of nonviolent protest, (as recommended by Branch Rickey) which allowed him to be accepted and admired by all baseball fans. While tempering his somewhat confrontational nature, he did make his opinions known once he had established his reputation. In some ways, he was like Malcolm X in that he said what was on his mind despite its seeming political incorrectness.

Today Jackie Robinson is recognized as a pioneer, a larger than life individual who made it possible for others to move forward. His achievements had an effect on American society well beyond the baseball field. His selflessness brought the races closer together, empowered the civil rights movement, and helped shape the dreams of an entire generation. Robinson got the break of a lifetime when he was selected to smash baseball's color barrier. But at the end of his life he realized that many Blacks had continued to lose ground: "I can't believe that I have it made while so many of my Black brothers and sisters are hungry, inadequately housed, insufficiently clothed, denied their dignity, live in slums or barely exist on welfare." That is why Robinson insisted, "I never had it made." I cannot help but wonder if he would say the same thing today (Jackie Robinson Foundation).

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The Moral Obligation to People in a Learning Environment

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As a citizen of the world it is difficult to say that I have no moral obligation to other people that I may not know. There is no guiding moral theory that flawlessly defines a citizen's duty or obligation to another citizen. The moral theories that I have become familiar with, express at least one inconsistency with regard to their ideals. Instead of relying on one moral theory to prove an individual's moral obligation to other citizens, I believe one must combine components of several different theories in order to fully affirm that citizens have a moral obligation to one another. Through one particular experience of mine at El Centro, I have come to analyze my moral obligation to the people of that organization as well as the citizens of the world. By synthesizing aspects of Kant's moral theory and psychological egoism, I have reasoned that I am morally obligated to help provide a comfortable learning environment in which the ESL students can learn and live.

One of the students in the ESL class at El Centro and I made a connection that made me think about my moral obligations to people I do not know. I noticed that a few weeks into my time at El Centro, the class had gained a new student. After he introduced himself to me as Pedro, he revealed that he had been in a different ESL class. Pedro noticed that in his previous classes, at a nearby high school, the teacher would not speak to the students in English. He understood that in order to become fluent in the new language, he would have to challenge himself to be in an environment where he had no choice but to hear and speak the language. He explained to me some of the detrimental effects of the teacher's unsatisfactory teaching methods.

The student revealed that since he had a poor quality english instruction, he was unable to effectively perform his job. He was not able to distinguish between the words “in” and “on”. At times, Pedro's employer would tell him to put plywood “on” a box. Pedro would indicate to his employer that he was uncertain what was meant by “on.” His employer would become impatient with him, which in turn made Pedro nervous and anxious. Michael Nagel's article, *Mind the Mind: Understanding the Links Between Stress, Emotional Well-Being and Learning in Educational Contexts*, describes the neurological effects that Pedro experiences under pressure. Nagel explains that stress produces powerful mind and body processes (Nagel 36).

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Under this type of stress, Pedro was not able to function while his “Fight or Flight” response was in action. Nagel asserts that Pedro's body had secreted a hormone called Cortisol into his system (Nagel 37). When high levels of Cortisol are released in an individual's body, the capacity to think is diminished (Nagel 37). Not only did this type of pressure negatively affect Pedro's self confidence, but it also put him in a frantic state of mind. Nagel mentions that the longterm effects of the hormonal secretions of Cortisol have included damage to parts of the brain and even the depletion of certain brain cells (Nagel 36). In Pedro's position, he is subjected to an excess of daily stressors that could potentially damage his brain. The author points out that “...emotion and cognition are intertwined in the mind...” (Nagel 40). Generally, when one's emotions cloud their judgement, they become clumsy which places themselves and all the other workers at risk of injury.

From my experiences as student in the horseback riding business and in the academic field, I too have witnessed and felt the damaging effects as a result of feeling uncomfortable in a learning environment. In retrospect, I can identify that not only did my impatient teachers influence my behavior when I was in their presence, but it also began to effect every interaction I had. Once a confident individual, I would nervously formulate sentences and second guess myself constantly.

Having reflected upon my previous experiences with intolerant mentors, I was able to relate to Pedro on a very personal level. The incidence that he shared helped me to realize that no one deserves to be put under that type of stress; especially when they are only trying to support their families. It further aided my understanding of Pedro's struggles when I realized that, unlike me, he is not voluntarily putting himself in an unfavorable environment. At any time during my oppression as a student I could have quit. However, if Pedro left his oppressive post, his family would starve.

As a member of the human population, I believe that I have a moral obligation to Pedro and other citizens alike. My experiences talking to Pedro at El Centro prompted me to question what my moral obligations were to the students with whom I interact. As a result of the conversation, I began to ask myself how I felt when I was involved in similar circumstances. Also, I questioned whether socially constructed borders, such as the US/Mexican Border, could justly prohibit a citizen from surviving or providing for their family. In essence, I questioned whether my privilege as a healthy and educated individual affirmed my moral obligation to others that were in some type of need, as I wished that they would do the same for me, given our roles were reversed.

By applying Kant's moral theory and psychological egoism I understand that I have a moral obligation to other people. Through Kant's moral theory, an individual accepts that humans have intrinsic value. Since humans have value in themselves it is fair

to say that all people ought to be treated with respect and all people ought to treat other people with respect. In Kant's second categorical imperative, he claims that we must “always treat humanity, whether in our own person or that of another, never simply as a means, but always at the same time as an end” (MacKinnon 80). Kant means that as humans we have value in ourselves and we cannot use others, as they have intrinsic value also, as disposable objects in order to fulfill selfish goals. Kant's moral theory suggests that treating people in a way that makes them a means as well as an end is “also a source of human dignity” (MacKinnon 81). In other words, Kant agrees that it is in a person's self interest to treat others as an end.

Under the guiding ideals of Kantian Ethics the principles explain that I have a moral obligation to people that I may or may not know. For example, Kant's second categorical imperative explains that since both Pedro and I have intrinsic value, it is my job as a moral agent to treat him with the same respect that I might treat my family, since no individual quantitatively has more or less intrinsic value. Kant's theory maintains that doing the 'right' thing only has moral worth if it is done just for the sake of being moral.

Contrary to consequentialism, Kant's theory claims that only the motive and act of a moral situation are important in evaluating whether an act has moral value. Kant established that as long as a person has what he called “good will”, the act is moral regardless of the consequence. Kant explains that if an act that is carried out when the motive of the individual is to achieve a self interested objective, the act has no moral worth.

It seems that some aspects of Kant's moral system and those of psychological egoism are inconsistent with one another. This misconception is dispelled through Kant's concept of a rational, moral community and his distinction between reason and emotion. While Kant's moral theory stresses the importance of the society to the individual, it is the psychologically egoistic individuals that make up the society. As a result, Kant would say that it is the duty of the society to achieve goals that would benefit the community as a whole. Since the community would be made up of the psychologically egoistic individuals their goals would very likely benefit themselves and the society.

Kant also argues that all humans are capable of rational thought and because of this we have the duty to treat others with respect, as we would want that respect in return. Every individual has a rationale that warrants dignified treatment from other rational beings. Under this premise, it would be in one's own self interest to respect the thoughts of another individual, if one wanted the same respect for their thoughts.

Since humans are psychological egoists they have to fight against their inherent thoughts that compel them to only act in their own self interest. Kant believes that in a case where a person actively works against these thoughts, they are moral agents. In

reality they may only be trying to appear moral.

It is in that individual's self interest to act in a way that appears moral to avoid society's censure or to avoid a guilty conscience. Kant maintains that since we cannot control our emotions, they cannot dictate the actions we make in moral situations. Rather, we ought to make use of our rationality when we are faced with a moral situation. A psychological egoist would reason that we cannot make emotionally biased decisions when confronted with a moral issue. While a psychological egoist may be inclined to consider the self interested benefits of his or her decisions, they may not always be shortsighted and utterly selfish.

When confronted with a difficult moral problem a psychological egoist would agree that one cannot base their decision on emotion. In fact, a follower of Kantian ethics and a psychological egoist might reason that an individual ought not to act in a way that follows a human's instinctual emotional reaction. In Godwin Sogolo's article, *Human Nature and Morality*, Sogolo declares that it is within an individual's capacity to “override their genetic predispositions [to act selfishly]” (Sogolo 53). For instance, one might experience happiness by eating chocolate. However they are capable of denying themselves the satisfaction of eating the chocolate, as it is unhealthy for them. To a Kantian follower or a psychological egoist it would be better for an individual to apply impartial reasoning to evaluate the best outcome, whether it be pleasurable to that individual or not.

A psychological egoist is a person that is naturally inclined to think in a way that would serve his or her own self interest. Psychological egoism is a descriptive term rather than a prescriptive term; people ought not to act in an ethically egoist manner, but all humans have the proclivity to think egoistically. People deny being psychological egoists, because they assume that an individual that thinks in this way will have no incentive to do good things for other people; this is not so. In this situation, we must consider the differences between acting selfishly and acting in one's own self interest. Many times what is good for me, or in my own self interest, is also good for other people. I would want to act in a manner that is helpful to my goals, but I would not want to alienate those around me to get to my goals, which would be acting selfishly. In a situation where I was in need of help, I would want others to help me.

I would not want a bad act to be on my conscience, for that would not be in my own self interest to feel guilty. I believe that though we should not always act in a way that benefits ourselves, it is an inherent human quality to do it. As we fight against the human inclination to act selfishly we can also realize that many times when we do act in our own self interest it benefits others as well. Sogolo flawlessly explains this anomaly by explaining that “...if a person's desire were to proceed from “X” with “X's” actions

directed toward the interest of say “Y”, it is a blend of egoism and altruism” (Sogolo 44). Sogolo affirms that if an individual were to willingly act in their own self interest, while consciously benefitting another individual, the act has moral worth under Kantian ethics.

Of course an individual could not subscribe to both the moral theories of Kantian Ethics and Ethical Egoism, because their ideals are inconsistent with one another. Ethical egoism is a prescriptive term that describes how an individual ought to be. The theory claims that all individuals ought to always act in their own self interest. The ethical egoist does not believe in performing duties that are not beneficial to themselves. This is very nearly the opposite of a Kantian follower's idea of acting with morality.

A Kantian follower would find that acting in one's own self interest has no moral value, because it does not consider the worth of other individuals or simply doing what is right for the sake of being moral. To Kant, performing a duty need no more reason to be done than the fact that it is a duty. Jonathan Harrison explains in his article, *Self-Interest and Duty*, that “ doing my duty makes me happy” (Harrison 23). However, a Kantian follower would then make the claim that the reason a duty should be performed cannot be solely for the purpose that it makes that individual happy. They would argue that a duty should be performed simply because it is what is right. The psychological egoist and Kantian follower would accept that a duty ought to be done because it is right, but they might also recognize that the particular moral act will also have positive consequences for themselves.

In his article, Harrison supports the claim that psychological egoism and Kantian ethics can be combined to prove that one has moral obligation. He explains that it is an unconvincing argument for an ethical egoist to claim that he or she would like to perform 'good' acts, but cannot because these acts may not produce a positive outcome for the individual (Harrison 23). Harrison explains that an individual may subscribe to psychological egoism for a more convincing argument. A psychological egoist would recognize that performing a 'good' act is a duty and though the act may conduce desirable consequences for that individual, those consequences are not the only reason for doing it.

As in psychological egoism, most acts of ethical egoism do produce benefits for society and not just for one particular individual. However, there are instances of inconsistency within the ethical egoist 's theory. Ethical egoists are compelled to always act in their own self interest when contemplating a moral issue. In certain circumstances, the theory does not work. In a situation where it is in the self interest of an individual to behave in one way and it is in the self interest for a different individual to do the opposite, the system falls apart. In this situation, the individuals will never come to a compromise, because it would not be in either of their self interest. Consequently, there would never be an end to the conflict.

Psychological egoism in contrast is not plagued with this type of situation, because it is not a prescriptive theory. Placed in the same situation as the ethical egoist, a psychological egoist would not have to act in his or her own self interest. The psychological egoist may be inclined to think about what act would be in their self interest, but they would not necessarily act in that way. It is within the psychological egoist's capacity to reject his or her ideas to act selfishly. The psychological egoist would likely reason that it would not be in their longterm self interest to quibble with the other individual, and would then decide to make a compromise. It is even possible that the psychological egoist might adopt Immanuel Kant's ideals to guide him or her to the moral course of action in the situation.

In the event that an individual acts in their own self interest, the consequences are not limited to only be beneficial to that individual. The Abraham Lincoln anecdote suggests that egoistic acts, for the most part, have moral worth. The narrative explains that as Lincoln was driven over a bridge, he heard the squeal of piglets. He ordered his coachmen to stop so that he could rescue the drowning piglets. After saving the piglets, a friend of Lincoln noted that his heroic act was uncommonly selfless. Lincoln is quoted saying in response "...that it was not for the sake of the pigs that he acted as he did. Rather it was because he would have no peace later when he recalled the incident if he did not do something about it now." (MacKinnon 34).

From Lincoln's situation, the audience can distinguish the correlation and differences between psychological egoism and Kant's moral theory. After performing what seemed like a completely altruistic act, Lincoln admits that in reality he was acting in his own self interest. Clearly Lincoln believed that the piglets had value; whether intrinsic or instrumental. From this belief he recognized that, in the future, he would have been compelled to feel guilty about not saving them; which was not in his self interest.

Now that the principles of both Kantian ethics and psychological egoism have been defined, the reader can begin to understand why I have a moral obligation to help the ESL student, Pedro. I believe that Pedro has intrinsic value and it is my duty to treat him as such. I am obligated to appreciate my time with Pedro, but not just so that I can receive the required credit for community service. Kant would say that even if I teach Pedro perfect English, if I have not done so for the right reasons, the act has no moral worth.

Since I am psychologically egoistic, I cannot help but think of the possible benefits I will receive from helping Pedro. For example, not helping Pedro would be mentally taxing for me. I would worry whether anyone was helping Pedro to survive in the uncomfortable environment he is in. I would wonder whether his children were receiving adequate meals and education, because they are the future adults of the world and my peers. My conscience would be filled with the thoughts of Pedro's well being.

This type of stress would not be in my self interest. Though I may not like to admit it, I would like to appear to be a moral agent.

While I would contemplate what benefits I would receive from providing Pedro with comfort, I would also want to consider that treating people as if they had intrinsic value is my duty. Since I accept Kant's second categorical imperative, I would agree that while my acts will benefit me in the future, I don't have a choice but to treat Pedro with dignity. Pedro is a rational being that deserves the same respect that I would bestow upon any individual. To that end, it is my duty to treat Pedro with dignity.

Kant's moral theory and psychological egoism play an important role in proving that I have a moral obligation to people outside of my society. It is not within an individual's right to deny another the natural freedom of life. Beyond that, it is a citizen's duty to help those that are struggling to an extent where the less fortunate can help themselves. The people that have not been able to relate to another human being in their struggles may not be able to fully comprehend what their moral obligations entail. For me, these experiences with the people at El Centro have exposed my mind to the hardships that they are facing. My involvement in the organization tunes me in to just one of a citizen's moral obligations; the moral obligation to make people feel comfortable in an educational environment.

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The Punishments of the Bacchaeans

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To punish someone is to subject them to some type of pain, confinement, or death, as a consequence of some offense, transgression, or fault they have committed. Euripides' *The Bacchae* contains multiple types of punishments for different actions. Some appear to be completely justified; however, others seem too harsh. In this paper I will examine the actions and punishments of the characters Pentheus, and his mother, Agave, by Dionysus. I will defend the fact that Pentheus' punishment was well deserved while Agave's punishment was too extensive.

Euripides' tragic tale, *The Bacchae*, is an unfortunate and gruesome story of a young and beautiful god who craves revenge upon those who revolt against his divinity. This youthful god, Dionysus, has come back to his place of birth, Thebes, to prove that he is truly half human and half divine. His desperate need to prove this to the people of Thebes stems from his anger for the way his mother, Semele, had been treated in the past. Not only was Dionysus upset with all the citizens of Thebes, but he was especially infuriated by the refusal of his cousin, Pentheus, the new King, and Semele's sisters to accept him as divine.

Dionysus is only a god because Semele, a mortal and the daughter of former King Cadmus, was a mistress of Zeus, the almighty god. She became pregnant with Dionysus but her mortal family refused to believe Zeus was the father. Semele's sisters Ino, Autonoe, and Agave simply thought Dionysus was a bastard. While pregnant, Semele was actually killed by the thunder-bolting glory of Zeus in his divine form. However, Zeus saved the young Dionysus. Dionysus grew up to travel the world and foreign lands, gathering a cult of female worshippers along the way. He eventually returns to Thebes with his cabal to carry out revenge on the house of Cadmus while disguised in human form. He begins by sending the women of Thebes to Mt. Cithaeron where they fall into a frenzy of madness, dancing, and hunting. While this is happening, King Pentheus decides to declare a complete ban of any worshipping of Dionysus.

Pentheus stumbles upon Cadmus and the great prophet, Teiresias, as they are traveling to the mountain to be with the women, although they are not under the same

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spell. Pentheus gets extremely angry and hostile, demanding that they do not worship Dionysus. “I happened to be away, out of the city, but reports reached me of some strange mischief here, stories of our women leaving home to frisk in mock ecstasies among the thickets on the mountain, dancing in honor of the latest divinity, a certain Dionysus, whoever he may be!” (Euripides, 215-220) “By God, I’ll have his head cut off!”, says Pentheus to the two men (Euripides, 240).

Pentheus attempts to capture Dionysus, and he is extremely confident in this decision. He desires to chain him up; however, he is a god and soon escapes this foolish treatment. Dionysus used his divine powers to cause a tremendously damaging earthquake and fire that brings the palace to the ground. Finally, through a face to face confrontation, Dionysus ends up manipulating Pentheus into coming with him to see the possessed women. Dionysus convinced him to dress as a woman in disguise. This is where Dionysus’ plan of severe punishment comes about. He brings young Pentheus to the mountains and boosts him up into a tree where the women spot him. Low and behold, Pentheus is ripped to shreds and torn of his limbs by his own mother, his aunts, and the rest of the women.

The audience of the play is most often shocked by Dionysus’ relentless punishment of Pentheus. It is rather unexpected and can also appear as harsh, considering it was his own mother who murdered him. However, there are multiple reasons and plenty of proof that Pentheus did, in-fact, deserve this type of punishment. Pentheus was an extremely young, “beardless,” King (210). He “acts out of a kind of unteachable, ungovernable, ignorance of himself and his necessities; he is prone to violence, harshness, and brutality,” and he “wantonly, violently, refuses to accept the necessity that Dionysus incarnates,” as stated in the introduction to the play (introduction).

Although he is the King of Thebes, Pentheus is merely childlike. He displays all the qualities of a young and foolish man. He is extremely boastful yet vulnerable at the same time. His stubbornness and his inability to accept Dionysus as a god are due to his complete and utter ignorance of himself, and where he stands as a mortal. The fact that he is a young man and extremely foolish is no excuse for his behavior because he was warned multiple times by the people of Thebes: including Teiresias, the chorus, and his own grandfather, Cadmus. Teiresias says:

But you are glib; your phrases come rolling out smoothly on the tongue, as though your words were wise instead of foolish. The man whose glibness flows from his conceit of speech declares the thing he is: a worthless and a stupid

citizen. I tell you, this god whom you ridicule shall someday have enormous power and prestige (267-273).

Teiresias even tries to explain that Dionysus is truly a god; he is the god of the liquid wine, the gift for the suffering of mankind. He says, "Mark my words, Pentheus. Do not be so certain that power is what matters in the life of man; do not mistake for wisdom the fantasies of your sick mind. Welcome the god to Thebes; crown your head; pour him libations and join his revels" (309-313). Pentheus is too close-minded and foolish to take any of these warnings into consideration. He says, "I see: this is your doing, Teiresias. Yes, you want still another god revealed to men so you can pocket the profits from burnt offerings and bird watching" (255-258). Pentheus will say anything to prove himself right and ignore the truth.

Cadmus, his grandfather, agrees that Pentheus is acting foolishly. "Your mind is distracted now, and what you think is sheer delirium. Even if Dionysus is no god, as you assert, persuade yourself that he is" (332-334). Pentheus had even seen his own cousin Actaeon die a dreadful death for boasting "that his prowess in the hunt surpassed the skill of Artemis," (339-342). Cadmus begs "Do not let this fate be yours" (342). However, Pentheus is still a reckless fool and does not listen. Teiresias, after hearing that Pentheus wants to capture the god, says, "you do not know the consequences of your words. Cadmus, let us go pray for this raving fool and for this city, too, pray to the god that no awful vengeance strike from heaven" (358-363). That is just what happens; there is an awful vengeance strike from heaven and it is the punishment of poor, foolish Pentheus.

The Chorus of foreign women collectively states that Pentheus is being, "inhuman, a rabid beast, a giant in wildness raging, storming, defying the children of heaven" (542-545). The women go on to beg of Zeus "descend from Olympus, lord! Come, whirl your wand of gold and quell with death this beast of blood whose violence abuses man and god outrageously" (553-557). Dionysus himself even tries to warn Pentheus upon meeting him at the palace. He says, "You do not know the limits of your strength. You do not know what you do. You do not know who you are" (504-507). He continues "I go, though not to suffer, since that cannot be. But Dionysus whom you outrage by your acts, who you deny is god, will call you to account. When you set chains on me, you manacle the god" (515-519).

Pentheus was so naive that he refused to recognize Dionysus' divine powers when Dionysus caused the earthquake and fire that brought the palace down. After he had chained Dionysus up, Dionysus escaped because he is divine and incapable of being captured. "He razed the palace to the ground where it lies, shattered in utter ruin-his reward for my imprisonment" (633-634). Dionysus was easy on Pentheus, at first, for

refusing to believe he was a god. However, Pentheus was too unteachable. He deserved to be killed because of the multiple warnings he had been given. Even though it was his own mother, Agave, who was ripping him apart, it was not too harsh. Regardless of being young and foolish, he was a king and should have acted less ignorant. He knew that the gods were supreme and all-powerful, but he just refused to believe in Dionysus.

Agave received a punishment from Dionysus as well. Even though her actions were in favor of the god, he still punished her again. Dionysus said:

upon you, Agave, and on your sisters I pronounce this doom: you shall leave this city in expiation of the murder you have done. You are unclean, and it would be a sacrilege that murderers should remain at peace beside the graves (1322-1327).

Another reason Dionysus would like to punish Agave is for her lack of instilling Theban values and cultures on her son. She had all of Pentheus' life to teach him how important the gods were but she evidently did not.

All of this may be true; however, there is immense evidence that Agave was not in her right mind during the murder of her son, Pentheus. The women of Thebes seemed to be under some sort of spell or trance; they would dance, sleep, wander, and “nestled gazelles and young wolves in their arms, suckling them” (700-701). This was not exactly normal behavior. To the audience it seems as though the women are being controlled by a higher power, or by the god. However, the women are simply intoxicated by the wine and so possessed by Dionysus. The messenger went on to describe the scene he was watching by the mountains, “At this we fled and barely missed being torn to pieces by the women.” He saw the women, with their bear hands “tear a fat calf, still bellowing with fright, in two, while others clawed the heifers to pieces. There were ribs and cloven hooves scattered everywhere, and scraps smeared with blood hung from the fir trees” (738-741). According to this messenger, “everything in sight they pillaged and destroyed” (733-753). This clearly shows that these women are being controlled by something.

Before Dionysus brings Pentheus to his death in the mountains, he says to the women of Thebes, “Agave and you daughters of Cadmus, reach out your hands! I bring this young man to a great ordeal. The victor? Bromius. Bromius- and I. The rest the even shall show” (973-976). This shows that Dionysus is not really giving the women a choice; he demands that they reach out their hands and partake in this great ordeal. The Chorus cries out to them, “sting them against the man in women’s clothes,” ... “O Justice, principle of order, spirit of custom, come! Be manifest; reveal yourself with a sword!” (980-992).

When Dionysus had Pentheus up in the tree attempting to spy on the women, Dionysus' voice, like the god that he is, came down from heaven and said, "Women, I bring you the man who has mocked at you and me and at our holy mysteries. Take vengeance upon him" (1079-1081). The messenger who described this event said, "And now they [the women] knew his cry, the clear command of god. And breaking loose like startled doves, through grove and torrent, over jagged rocks, they flew, their feet maddened by the breathe of god" (1088-1092). Clearly, Agave, who is possessed by Dionysus, is working out his actions and demands.

The messenger also claimed that Agave was "foaming at the mouth, and her crazed eyes rolling with frenzy. She was mad, stark mad, possessed by Bacchus" (1122-1124). Agave was possessed; and, as such her actions were caused by the breath of god, not her own conscience. The messenger explained that Agave "seems to think it is some mountain lion's head which she carries in triumph through the thick of Cithaeron" (1141-1143). Agave was so possessed that she literally believed her son was a lion; and accordingly, the god used her to tear apart that lion and proudly carry the head. When she got back to Thebes, the Chorus asked her, "And Pentheus, your son?" and she replied, "Will praise his mother. She caught a great quarry, this lion's cub (1194-1196)." Agave was so proud that she wanted to show her son the lion she killed; she had no idea her son was dead, by her hand. "And my son. Where is Pentheus? Fetch him" (1211-1212).

Agave had no recollection or where he was killed or why. She did not even know she was at the mountain or what she was doing there. "But we- what were we doing on the mountain?" (1293-1294). She experienced the greatest grief when she realized her son was dead. After being told that she must be exiled and suffer forever she said:

O Father, now you can see how everything has changed. I am in aguish now, tormented, who walked in triumph minutes past, exulting in my kill. And that prize I carried home with such pride was my own curse. Upon these hands I bear the curse of my son's blood (1331-1336).

Agave is bound by Dionysus to suffer great punishments; yet the entire murder was out of her hands. It could not, then, be her fault. Her punishment was too excessive considering she was possessed by Dionysus and had no control over her actions.

My opinion is that Pentheus deserved his terrible fate and did nothing to stop it, even though there were many chances along the way. I also believe that Agave did not deserve her harsh punishment as a consequence of her actions; she had no say in them. The play clearly showed that Pentheus was warned of the power of the gods, not only by

the people of Thebes, but by Dionysus himself. It also showed how Agave and the other women were possessed by the gods. I interpreted it as Dionysus controlling these women and commanding them to kill Pentheus. By examining the dialogue I came to the conclusion that Pentheus fully deserved his fate; however I also concluded that Agave's punishment was too harsh, considering her state of mind.

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The Unbearable Lightness of Being and Nothingness: Utilizing the Philosophy of Jean-Paul Sartre to Better Understand Kundera's Novel

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Throughout Kundera's *The Unbearable Lightness of Being* the reader is confronted with the opposing personalities of the core characters. These can be separated into the two opposing sides of "lightness" and "weight" and, on a more basic level, sex and love. Kundera's narrator tells the reader that the novel was born from a concept of Nietzsche; however a close analysis of the characters shows that rather than being merely a musing on eternal return it may be read as a tale of individuals grappling with Sartre's concept of "Being for Others." In a sense each character is seeking to reaffirm his or her own existence through varying uses of others. For example, Tomas grapples with his existence by constantly reaffirming his physical existence in his sex acts with others. Tereza grapples with her existence in her love for Tomas, or more accurately her desire to be loved by Tomas. Sabina grapples with her existence both through the physical act of intercourse and, moreover, by utilizing shame as a means to affirm the self. The desires and behaviors demonstrated by these various characters can all be traced back to Sartre's concepts of "Being for Others," the bulk of which is to be found in his essay *Being and Nothingness*. Thus it can be argued that to fully understand Kundera's characters and the novel on the whole, one must first have a clear understanding of the ideas posed by Jean-Paul Sartre.

One can make the claim that Kundera must have been in some way or another influenced by Sartre's works because they were contemporaries. Born in 1905, Sartre began publishing his thoughts and works in 1936, causing a stir in the world of philosophy. Kundera himself was born in the year 1929 and therefore grew up in a world that was being introduced to Sartre and his philosophy. Through his obvious interest in and knowledge of Nietzsche and his works, it can be seen that Kundera was thoroughly interested in the realm of philosophy, particularly existentialism, and would have been well versed in the writings of his contemporary philosophers. Sartre passed away in 1980, a mere four years before the publication of Kundera's *The Unbearable Lightness of Being*. Thus one can assume that Kundera would have had Sartre on his mind while

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writing his novel and, subconsciously or otherwise, he would incorporate Sartre's "Being for Others" into the work.

The concept of "Being for Others" stems first and foremost from the concept that without the boundaries set by others, one is, on one level, perfectly free, however without any sort of set self-identity: "Man is the quest for self-identity, substantiality, permanence, stability, objectivity. Yet to win these would be to lose the very freedom of man... the price of freedom is vacuity; the price of self-identity is external determination" (Fell 67). Mankind seeks to define themselves, to reaffirm their existence, but by doing this through others they limit their freedom by becoming a determined object by being seen by the other. This is Sartre's concept of "The Look": "This relation in which the Other must be given to me directly as a subject although in connection with me, is the fundamental relation, the very type of my being-for-others" (Sartre 341). In other words, when another is present, our relationship to them sets up boundaries. "The Look" is the concept that how you are perceived by a person constructs what you are in essence. Thus the existence of others limits us and our freedom by manufacturing a deterministic self, constructed by the views of others, but in doing so also gives the desired self-identity and reaffirmation of existence. So one finds oneself in concrete relations with others as a means of affirming existence and self-identity, and from this stems the emotion of attachment known as love:

Thus, in love, I want to remain an object for the other, but at the same time I want to be a limiting object, an object which the other will accept, not once and for all, but again and again, as limiting his transcendence. The lover wants to be 'the whole world' for the loved one. Neither the determinism of the passion nor the detached attitude of elective affinity can satisfy the lover. He wants to be the occasion, not the cause of the passion (Salvan 87).

Mankind seeks others, and love, in order to have a set means with which to constantly reaffirm the self. The loved one provides a point of reference, which will always acknowledge and affirm the existence of the other by using them as a point of reference for themselves: "Whereas before being loved we were uneasy about the unjustified protuberance which was our existence... we now feel that our existence is taken up and willed even in its tiniest detail by an absolute freedom... our existence is justified"(Sartre 483-484). We seek others for love because they see us in a way we wish to be seen: "The Other holds a secret- the secret of who I am" (Sartre 475). Put basically, since others are what determine the self of the individual, as the self is defined by others rather than the individual himself, we seek in love an other who sees us in a way which we find favorable. When one has found a person who sees him or her in a way in which one

wishes to see oneself, one forms an attachment, known as “love”, and uses the other as a means of constantly reaffirming that self that exists in them as a reference point.

Setting love aside, another means through which we affirm our existence is through the act of sexual intercourse: “I make myself flesh in order to impel the other to realize for herself and for me her own flesh. My caress causes my flesh to be born for me insofar as it is for the Other flesh causing her to be born as flesh.” (Sartre 508). Through the coming together, the fusing, of two bodies we only reaffirm more concretely the existence of our own physical bodies. Coming so close physically allows us to observe more closely our physical barriers and thus the barriers of the self. One proves oneself to be a physical entity in order to prove the physical existence of the other. Sartre claims that this is the basis of sexual desire. Furthermore we may reaffirm ourselves through the concept of shame: “Shame... is the apprehension of myself as a nature although that very nature escapes me and is unknowable as such.” (Sartre 352). Put simply, shame stems from our inherent self-consciousness that arises from being looked upon by others. One feels shame because one knows that others are perceiving them and making one an object which may be seen unfavorably. This is a very brief explanation of a few aspects of Sartre’s overall idea of “Being for Others” but, for the purpose of allowing one to better grasp the characters and their actions, it serves its purpose.

Beginning with Tomas, one should first look at his relationship with Tereza.

Tomas fell in love with Tereza for the simple reason that it made him feel powerful:

He had come to feel an inexplicable love for this all but complete stranger; she seemed a child to him, a child someone had put in a bulrush basket daubed with pitch and sent downstream for Tomas to fetch at the riverbank of his bed (Kundera 6).

He comes to love her because of how he is reflected in her. The individual comes to love because they wish to have a frame of reference in which to see their self-identity.

Through Tereza, Tomas saw himself as a protector. He had immense power over this “child” and thus he became attached to her, for he expected, as in all love according to Sartre, that she would constantly reaffirm this to him. In a loving marriage he would forever become a powerful protector over her. Later the narrator claims that “Their love story did not begin until afterward: she fell ill and he was unable to send her home like the others” (Kundera 209). Specifically because of her weakness he came to love her. Her weakness made him all the stronger and reaffirmed this again and again.

Despite Tomas’ love for Tereza, he is also extremely promiscuous. This stems from Tomas’ wish to reaffirm his own existence physically. He uses sex as a means of manifesting his own physical existence. As a surgeon he knew the body inside and out, but what he didn’t know was others. He sought constantly to discover others in order to

reaffirm himself: “So it was not a desire for pleasure... but for possession of the world... that sent him in pursuit of women” (Kundera 200). He wanted to define the world around him in relation to himself through the act of physical love, through which he could both define others and himself as separate physical and conscious entities:

What is unique about the “I” hides itself exactly in what is unimaginable about a person. All we are able to imagine is what makes everyone like everyone else, what people have in common. The individual “I” is what differs from the common stock, that is what cannot be guessed at or calculated, what must be unveiled, uncovered, conquered (Kundera 199).

This is Tomas’ whole reason for promiscuity. He is in search of the “I,” his “I,” in the “I” of others. He seeks to discover what is unimaginable about others because in doing so he is testing his own boundaries. By testing his boundaries sexually he is able to better see himself as an object in existence.

Tereza exemplifies, perhaps more so than the rest, Sartre’s concepts of love. Tereza grew up under the rule of her mother, a woman who lacked shame when it came to her body: “Your body is just like all other bodies; you have no right to shame... In her mother’s world all bodies were the same and marched behind one another in formation” (Kundera 57). This instilled in her a fear of sameness. Her existence lacked any sort of validity or justification if it was simply the same as any other. This fear manifests itself in her nightmare:

I was at a large outdoor swimming pool. There were twenty of us. All women. We were naked and had to march around the pool. There was a basket hanging from the ceiling and a man standing in the basket. The man wore a broad-brimmed hat shading his face, but I could see it was you. You kept giving us orders. Shouting at us. We had to sing as we marched, sing and do kneebends. If one of us did a bad kneebend, you would shoot her with a pistol and she would fall dead in the pool (Kundera 18).

This nightmare exemplifies Tereza’s fear of sameness. As her mother had taught her, the women that were around her were essentially the same; interchangeable from one another. Tereza walks in formation, afraid of any slight failure as it will lead to her being tossed aside in favor of the others, or, in the terms of the dream itself, shot. Tereza counteracts that fear by seeking the love of Tomas. While Tomas loves her because her weakness makes him into a strong protector, she loves him because she wishes him to be there to reaffirm her uniqueness, her self-identity. But Tomas’ infidelity causes her distress. Because love is attempting to maintain the attention of another solely on one’s self, Tomas’ apparent focus on other women causes Tereza much suffering: ““For months now your hair has had the strong odor to it. It smells of female genitals. I didn’t want to tell you, but night after night I’ve had to breathe in the scent of some mistress of yours””

(Kundera 235). The scent on Tomas haunts Tereza so because it means he has been focused on other women rather than her. Instead of continually reaffirming Tereza's self, Tomas only strengthens her worries of sameness.

It is interesting to note here Tereza's relationship with Karenin. When Tomas' attentions are out of reach of Tereza, she finds solace in Karenin's look. Karenin, being a dog, allowed Tereza to feel important, as in the dog's eyes she was the master. But more telling is what Kundera claims about the nature of love in analyzing the relationship of Karenin and Tereza:

It is a completely selfless love: Tereza did not want anything of Karenin; she did not ever ask him to love her back...Perhaps the reason we are unable to love is that we yearn to be loved, that is we demand something (love) from our partner instead of delivering ourselves up to him demand-free and asking for nothing but his company (Kundera 297).

This is almost exactly Sartre's point. Love is masochistic because one demands that the other limit their freedom by only viewing them. With the dog nothing is demanded, it is just a pure unconditional love between two beings. Tereza isn't asking the dog to love her back, to give her the affirmation of self-identity, but merely to keep her company.

Thus Tereza reached a point where she needed to affirm her own existence in a different way and this manifested itself in her encounter with the engineer:

In the light of the incredible, the soul for the first time saw the body as something other than banal; for the first time it looked on the body with fascination: all the body's matchless, inimitable, unique qualities had suddenly come to the fore.

This was not the most ordinary of bodies... this was the most extraordinary body (Kundera 155).

Through her sexual adventure with the engineer, Tereza is able to reaffirm to herself her uniqueness. She sees her body distinctly apart from the bodies of others by manifesting it through sex with the engineer. Here Sartre's philosophy stands out in Kundera's own words: "She did not desire her lover's body. She desired her own body, newly discovered, intimate and alien beyond all others, incomparably exciting" (Kundera 161). She discovers her own body, that physical level of self, through this sexual act.

Sabina uses a slightly more bizarre concept in order to reaffirm her existence to herself. She uses shame before others as a means to remind her of her own existence.

She manifests this in her grandfather's bowler hat:

The lingerie enhanced the charm of her femininity, while the hard masculine hat denied it, violated and ridiculed it. The fact that Tomas stood beside her fully dressed meant that the essence of what they both saw was far from good clean fun... it was humiliation. But instead of spurning it, she proudly, provocatively

played it for all it was worth, as if submitting of her own will to public rape...
(Kundera 87).

This “public rape” falls in line with the concept of shame. Shame is what one feels when they become acutely aware of the others perception of you, particularly when the perception is less than desirable. Sabina present herself as weak and ridiculous before others to attain that feeling of shame. Naturally, she is also having intercourse with these others, which is a means of affirmation, but this must be noted. She wears the ridiculous outfit of lingerie and hat and stands before a mirror with another in order for her to feel more acutely, on a different level than love and sex, her relation to other people. The feeling of shame reminds her of her own being, her own existence apart from, yet dependent upon, others. She refuses to accept love, due entirely to its limiting effects, and sex is not enough for her to fully comprehend her self-identity, therefore she adds into her sexual acts the element of shame.

In these ways we see how Sartre’s philosophy has affected, perhaps even been the source of, the behaviors of Kundera’s characters. All of them share the same existential woe. They all struggle with the same feelings. They go about resolving this, by reaffirming their existence, physical or otherwise, in a variety of ways which reflect Sartre’s ideas on the topic of “Being for Others.” Was Kundera consciously trying to make his characters reflect these thoughts? One cannot know that. What one does know is that Kundera lived in the time of Sartre. It is inconceivable that a man as well read as Kundera would not have had a thorough knowledge and understanding of the philosophies of Sartre, particularly since Kundera shows himself to be an existentialist.

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Here, There, and Everywhere

Morgan Grubbs¹

What is a moral obligation? The dictionary defines the word obligation as: “a binding promise, contract, sense of duty” (dictionary.com). Logically, a moral obligation would be a code or standard of morality that we are bound to uphold. Of course most people feel a sense of moral obligation to family and friends. People go to extraordinary lengths to protect and provide for their loved ones. One has to ask, how far does this “contract” extend? Who does the umbrella of moral obligation cover? Are the members of our community covered? What about the members of our state? Our country? What about total strangers living halfway around the world? Do we have a moral obligation to people we will never meet?

I believe we do. John D. Rockefeller said it best when he stated, “Every right implies a responsibility; every opportunity, an obligation, every possession, a duty”(brainyquote.com). As citizens of the world, and especially citizens of America, we have a debt to our community- both locally and globally. In this essay, I will use Peter Singer’s article, “Kantian ethics”, and the theory of Natural law to support the statement that as humans we have a duty to help people, regardless of their proximity or relation to us.

Our experiential learning for LC8 was to assist in English as a Second Language classes at an organization called El Centro del Inmigrante. Quickly I (along with another student, Kellie Griffith) was given the opportunity to help three women, Elvia, Gloria and Dominga, learn to read and write. I have forged friendships with all three women but I have made a special connection with Elvia. She is an amazing woman who came to the United States from Mexico about three years ago. She cannot read or write in Spanish or English because she never had the chance to receive a formal education. Although Elvia is learning quickly and is one of the most clever and intelligent women I have ever met, she is very hard on herself. One week, Elvia and I were working one on one to learn some new and challenging words. She became very frustrated and told me that she was stupid and couldn’t do it. It was not the first time I heard Elvia use self-deprecating language. Our lessons over the past few months have been peppered with her self-doubt and criticism. I am always quick to remind Elvia that what she is doing is hard, it is

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frustrating and challenging and all around difficult. Elvia has absorbed society's message that because she cannot speak English, she is stupid. Tragically, I see this belief mirrored in a five-year-old girl named Hilda.

I work with Hilda on Wednesdays at tutoring sessions where I help her complete her spelling homework. Hilda's parents cannot help her with the homework because they do not speak English. Hilda can understand English very well but she still has a bit of a problem speaking it and obviously with writing because she is five. One day, we were working on writing the letter "K." Hilda became frustrated and said, "I'm stupid. I can't do this." I was shocked to say the least. I realized that at the tender age of five, Hilda already believed that because she was living in America, and she could not speak English as well as the children in her class, she was stupid.

Elvia and Hilda are two people that American society has made to feel that they are "stupid" because they do not speak English. Some people may ask, so what? Why should I care? It relates back to the idea of a moral obligation. What is our moral obligation to Hilda and Elvia? Is mine different from someone who has not met these two inspiring women? Peter Singer would say no.

In his article "Famine, Affluence and Morality," Singer takes the position that if we have the power to do something to stop suffering, we should do it, regardless of proximity or knowledge of whom we are helping (Singer). Most people would label what I am doing for Elvia and Hilda as "charity work." Singer, on the other hand, would disagree and say that I am merely doing my duty as a person. Singer would go even further and say that every single person in the world should be trying to help Elvia, Hilda and others like them. It could be as simple as not endorsing or promoting harmful stereotypes like the ones that Hilda and Elvia are affected by. Of course it's great if people are inspired to do much more, but everyone should at least do a little bit. It's our duty as global citizens.

The debate between duty and charity is one that is not often thought about. The notion that we, as humans, have an obligation to help strangers is a foreign concept for most Americans. In our "pull yourself up by your bootstraps" society, helping others is considered a generous or kind thing to do. If you told most people that they have a duty or that they must help strangers they would be shocked and maybe angry. It makes one wonder, why is the culture of giving in our country apathetic and sometimes even hostile? Why are the priorities of our nation so skewed? Rob Reich would say that it is inevitable for people to feel indifferent about charity due to the culture of giving in our nation.

In his article, "The Failure of Philanthropy," Reich discusses the reasons why people don't give or are apathetic about giving. He says, "...because American policies governing philanthropy are indifferent towards helping the poor, American individuals and institutions likewise fail to funnel their money to those in need" (Reich, 29). People look, whether consciously or subconsciously, to their government to find what they should value. Therefore, when the government does not spend their money on the poor and needy, neither do the American people. When the government does not make giving to charities a priority, society does likewise.

In Kantian ethics, there are two categorical imperatives, or two commands that are the foundations for Kant's theory of morality. The second is to treat humanity as an end and not a means. Basically, because humans are humans they have intrinsic worth, or value in themselves. This value is not based on and cannot be changed by a person's usefulness or how much they are loved by others (MacKinnon, 80). This relates to our moral obligation to strangers. If we keep in mind someone's intrinsic worth when we consider what we "owe" people, our conclusion should always be that we should help our fellow man, even if we don't know them. People are viewed as being valuable because they are people, not because they are someone's brother, someone's husband, or someone's daughter. Strangers should have just as much value to us as our immediate family. Elvia and Hilda should be valued because they are Elvia and Hilda, not because they are brave, not because they are smart, but because they are who they are. Others should help them because of this value. Things that are valuable deserve and require work and care by others.

In his article, "A Duty to Be Charitable," Peter Atterton discusses Kant's first categorical imperative. The basic premise of Kant's first categorical imperative is that in order for an action to be moral, it must be able to be universalized. Basically, if everyone did the "action," the world would be better off. Atterton uses this imperative to argue against a society that doesn't value giving. He said it is possible to conceive a world where the universal law is that no one helps those in need. However, the imperative would be broken because eventually it would contradict itself. Atterton says, "...may a situation might arise in which the man needed love and sympathy from others, and in which, by such a law of nature sprung from his own will, he would rob himself of all hope of the help he wants for himself" (Atterton, 137). If a man doesn't want to give to charity and he universalizes the law then if he is in need and wants help from a charity, the law contradicts itself. Therefore Atterton proves that giving to those in need is supported by Kantian ethics.

Natural laws and natural rights are laws and rights that transcend society, cultures and written laws. They are privileges that we have as human beings that cannot be given or taken away by governments. Our country has deep roots in this theory, it is cited numerous times in our Constitution and our Declaration of Independence. All people have certain rights that they are entitled to, regardless of race, religion, gender, age, socioeconomic class or sexual orientation. The basic train of logic to support natural laws and rights is: humans are of the same species. Humans are born with the same basic capacities, and therefore, all humans should be treated equally. If we have a moral obligation to help any member of humanity, we have a moral obligation to help all of humanity, because all men (and women) are created equal. Elvia, Hilda, and the other people at El Centro have the same rights as everyone else living in the world and deserve to be treated accordingly.

In conclusion, we have a moral obligation to help complete and perfect strangers because they have intrinsic worth, they have natural rights that we cannot take away, and because it is our duty as a human being to help them. My work at El Centro has helped me to better grasp this concept and to understand that all people deserve the best life possible, even if I will never meet them.

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Dissident Voices Against the Injustices of the School Experience of the LGBT Community

Elle Brigida¹

Schools are microcosms of society in which the ideals and morals of an entire generation can be shaped. In high schools and universities, the heterosexual students exhibit the homophobia of society at large. Lesbian, gay, bisexual, and transgender students, combining to make the LGBT community, face prejudice and discrimination every day not only in the United States, but worldwide. Other students verbally and physically assault them, deface their property, and in extreme cases, murder them. Their harassment leads to fear, dropping out of school, and truancy. Recently, several gay teens in the United States committed suicide as a result of bullying from their peers. Sociologists offer many different solutions to homophobia in schools including bibliotherapy and no tolerance policies from the administration. Student run organizations, however, are the key to promoting tolerance and awareness. Organizations such as the Gay Straight Alliance and the Day of Silence raise awareness within the school community from students to other students. For tolerance to prevail, the attitudes of the students must change in order for society as a whole to become a more accepting and safer place for the LGBT community.

Although society has become more accepting of the LGBT community, some still exhibit homophobic attitudes. “Diversity and Inclusivity at University: A Survey of The Experiences of Lesbian, Gay, Bisexual, and Trans (LGBT) Students in the UK” is a nationwide study of the campus climate based on survey data from 291 LGBT students from 42 universities across the UK. According to the data, homophobia on campus is still a significant problem despite the implementation of new equality laws on campus. The survey asked questions such as “Since you have been at university have you ever been a victim of homophobic harassment/discrimination?” and “Have you ever deliberately concealed your sexual identity to avoid intimidation?” Although only 23.4% of those surveyed reported being victims of homophobic harassment, 54.3% have deliberately concealed their sexual identity to avoid intimidation. Therefore, Ellis asserts that although most LGBT youth have not been directly harassed, the threat of violence and rejection causes them to conceal their sexual identity. However, direct harassment is also

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prevalent in universities in the UK as well as in the United States. Some of these incidents occur in residence halls: “My second year, I moved, and the one person out of two that the university selected to share my flat in the second year was very homophobic, saying things like ‘better dead than gay’ and threatening me several times” (Ellis 730).

Tyler Clementi was a victim of such residence hall abuse. Tyler Clementi was a freshman at Rutgers University who recently jumped off a bridge a day after authorities say two classmates surreptitiously recorded him having sex with a man in his dorm room and broadcast it over the Internet. One student was his roommate, Dharun Ravi, and the other was a floor mate, Molly Wei. Ravi and Wei have been charged with invasion of privacy. They face up to 5 years in jail and expulsion from Rutgers University.

Verbal harassment often occurs in high school environments as well. In “The Ideology of “Fag”: The School Experience of Gay Students”, Smith argues that speech, whether as verbal abuse or homophobic graffiti, leads to antigay activities that stretch to the school as a whole. Smith asserts that “verbal abuse both is and initiates attack” (Smith 309). The gay student acquires a gay identity through what Smith calls the ideology of “fag.” According to Smith, “the gay students’ stories show the school’s complicity in the everyday cruelties of the enforcement of heterosexist/homophobic hegemony” (309). Among these stories is the story of one student whose principal told him that “if [he] didn’t keep [his] sexual preference under wraps [he’d] be suspended” (Smith 314). When he refused to be silent about his sexual orientation, he was suspended for “being rude and insubordinate.” The administration of school systems should be encouraging students to be open about their sexuality, not to hide it. If the administration does not accept the students for who they are, the other students will continue to harass them. Another student discusses an incident in the lunch room: “he walked by and he tripped me and my tray and said something like ‘a faggot needs to be on his knees” (Smith 320). Derogatory remarks such as these reflect the ignorance of the bullies. Bullies must be educated in order to become more tolerant.

The harassment does not stop once the homosexual students leave school. “It’s not that they would [merely] threaten me, they would do it when I was walking home. They would get me from behind. Just to jump on me and kick me, and no reason for it, just the fact that I was different” (Smith 319). The entire world feels unsafe to the gay student. Some students feel so unsafe and alone that they resort to killing themselves.

For some students, adults are more hurtful than their peers. For Student #2, an openly gay artist and recent graduate of art school in New York City, “homophobia was bad for me when I was a teen more from the other students’ parents. Most kids knew I was gay just because and then when I was 15 I came out in school. They never said

anything to my face, but I felt it. There were many times when there were parties, or we had to do assignments in groups and I couldn't go to some of the kid's houses because their parents didn't like the fact that I was gay." Student #3, who is "certainly not homophobic", discusses his parents' anti-gay sentiments. "Asian parents are against gay people too. It's just a fact. Especially Asian fathers. My dad along with most Asian dads just thinks it's not natural. It's just how they grew up. The government in Vietnam back then would kill you if you were gay or jail you because Communism can be messed up." One could argue that the conservative older generation will not change their views. However, the youth of America and of the world at large can promote tolerance within their generation.

Homosexuals are not the only ones who are targeted. Even self-identified heterosexual men who "were only people perceived to be fags" (Smith 319) because of their effeminate characteristics are harassed because they are different. At Wagner College, if a student is in the theatre department and acts effeminately, students assume that student is gay. However, that is not always the case. For example, student #1, a Wagner College freshman, who is described by his fellow students as "eccentric" and can be seen sporting nail polish and a fedora, identifies himself as a heterosexual male. However, students harass Student #1 merely because they think that he is gay. When discussing his high school experience, student #1 said that "it was hard because people would assume that I was gay and I would think 'Who are you to tell me what I feel?'" He also shared harassment he endured even in middle school: "I've had people come by my house and yell at my parents words like "FAG". It's not very nice. It was on the night of my middle school prom when that happened." In this way, those who merely appear to be gay are harassed as well.

Interestingly enough, bullies are not always heterosexuals. Some openly homosexual males have exhibited spiteful attitudes towards those who they deem homosexual as well although they have not "come out" yet. Sexuality is not something that can be decided by others. However, student #1 has had many experiences in which others have decided that he is homosexual without asking him about his own sexual preferences. It seems that in this age of openness about sexuality, in the theatre community especially, other people assume the sexuality of others before finding out for themselves. As Caitlin Ferchaw, a senior theatre performance major at Wagner, puts it, "When you're in theatre, every guy is gay until proven straight." However, this assumption can be harmful to those who are not yet open about their sexuality or in the case of Student #1, the opposite of what others assume. For example, he discussed an incident of harassment from an openly homosexual student: "This school's usually really

accepting. It kind of bugged me that “he” of all people would be the one to say something rude. We all went out to karaoke in the city one night. My cousin was there standing right next to him and he screamed out ‘Student #1, You’re Gay!’ like he was trying to make me realize something about myself. He’s ignorant and he’s actually gay so it says something. Ignorance knows no preference.”

Some students do not attribute bullying to their sexual preference and see it as a rite of passage of high school. Student #2 discusses his school experience: “Well I went to high school in Colombia, but I went to a private American school, so I am a product of the cross of both cultures. I wasn’t overtly teased about my sexuality during high school, I was bullied as most boys are, but it wasn’t specifically because I was gay and I did my fair trade of bullying to be honest.” Student #3, a heterosexual male student at the University of Massachusetts Dartmouth, attributes bullying to the likeability of the gay men who are bullied. He compares his experience with two different homosexual male students in high school: “This random time in the hallways after school Mike was walking by and this group of kids yelled “fag!” as they walked onto the floor and he was walking down the stairs. People just don’t like Mike and that’s the reason why people might use him being gay as a way to insult him. No one does that to Paul and Paul is very open about it. He doesn’t really hide it from people and people love Paul. They’re just two different people who are both gay.”

However, this bullying can have grave consequences. Most recently, several homosexual teenagers have committed suicide due to bullying from their peers. Seth Walsh, 13, committed suicide after years of being bullied. Even before Seth came out as gay, family and friends say, he was perpetually picked on for his mannerisms and his style of dressing. Seth's grandparents say the breaking point came after what they believe was a bullying incident in a local park on Sept. 19. The police interviewed several of the students who teased Walsh but determined their actions did not constitute a crime, news reports say.

Asher Brown, also 13, shot himself after being harassed at his middle school in Houston. The 13-year-old's parents said they had complained about the bullying to Hamilton Middle School officials during the past 18 months, but claimed their concerns fell on deaf ears. David and Amy Truong said they made several visits to the school to complain about the harassment, and Amy Truong said she made numerous phone calls to the school that were never returned. The school reports that no complaints were made.

Billy Lucas, a 15-year-old in Indiana, hanged himself Thursday after being bullied. He never told anyone he was gay, but his classmates acknowledged that he was teased because students assumed he was. His friend Jade says the bullies would call Billy

“gay and tell him to go kill himself.” Karen questions, “You actually heard people tell him go kill yourself?” She answers “yes”. An incident that occurred the day before Billy’s suicide is most concerting. His friend James Kriete was told by Billy’s sister “He had a chair pulled out from underneath him and told to go hang himself.” Kriete says, “I’ve been bullied and that could have been me. That’s all I keep thinking about, that could have been me” (Hensel).

Although the bullies did not murder these victims with their own hands, their harassment has a direct correlation with their deaths. These incidents are reminiscent of the murder of Matthew Shepard in 1998. Matthew Shepard was an openly gay freshman at the University of Wyoming. He had previously gotten his jaw broken by a man who found out he was gay at a bar. In 1998, at the Fireside Lounge, Shepard met two men, Russell Henderson and Aaron McKinney who led him to believe they were gay. However, they were not gay and in reality, hated Shepard for being who he was. They beat Shepard unconscious and left him hanging from a fence to die. Wyoming legislature had previously crushed bills outlawing discrimination against gays and lesbians making it impossible to charge Henderson and McKinney with a hate crime.

The common link between these cases is the inability or unwillingness of the authorities to do anything to prevent hate crimes and harassment. Anti-gay discrimination and bullying is reported to the administration of high schools and colleges across the county and nothing is done to prevent the untimely death of these gay teens. In 1998, Henderson and McKinney were not charged with a hate crime. One would think that laws against hate would have changed over a decade later. However, discrimination against the LGBT community is allowed throughout the United States. School administrations do nothing to protect their students. According to Guillermo Riveros, an openly gay artist who attended art school in New York City, “the biggest example of homophobia right now is that governments are giving the opportunity to people that for whatever reasons think they have a right to decide what others can or can’t do. If the government wanted to do something once and for all about homophobia it wouldn’t leave things up for discussion. It’s been years of talking about equality...civil rights movements, a holocaust at this point a government, all governments should just say everybody gets the same rights and nobody can discuss it.” The government must take a stand for gay rights and in turn the rights for all of its citizens. After the devastating amount of recent suicides something must also be done to promote tolerance and awareness in schools.

In recent years, students have stood up for their rights to be protected by their schools from bullying. Jamie Nabozny, as a middle schooler in Wisconsin was tormented for his sexual orientation. Students urinated on him, pretended to rape him during class

and when they found him alone kicked him so many times in the stomach that he required surgery. Nabozny reported his harassment to school officials who did nothing to help him. He sued his school for failing to protect him from antigay abuse and with the help of Lambda Legal, a prominent legal association meant to protect the civil rights of the LGBT community, won his case in a federal appeals court. In July of 1996, for the first time in history, a federal court deemed the school responsible for the safe school environment of all of its students including those in the LGBT community.

Martin Luther King Jr. in his "Letter from a Birmingham Jail" discussed the difference between a just and an unjust law. A law is just if it uplifts human personality and a law is unjust if it degrades human personality. The absence of just laws is the same as the existence of an unjust law in the case of antigay discrimination. Laws must be instated which protect the rights and safety of gay citizens because these just laws would uplift human personality and not degrade it. King also asserted that doing nothing to prevent violence is no better than participating in acts of violence. Therefore, the administration of schools, who do nothing about antigay bullying, are as responsible as the bullies for the abuse gay teens sustain.

However, sociologists offer a variety of approaches to promoting tolerance in schools and society on a larger scale. In "Bibliotherapy for Gay and Lesbian Youth: Overcoming the Structure of Silence," Jonathan W. Vare and Terry L. Norton promote creating an environment that is friendly towards the coming out process of gay and lesbian youth through literature. Vare and Norton argue that "schools are social institutions that mirror the beliefs of society at large"(190) and therefore mirror the homophobic views of society as a whole. Bibliotherapy is healing through literature. Vare and Norton assert that "carefully selected and monitored books can help foster positive change in the attitudes of adolescents struggling with self-identity" (191), in this case, gay and lesbian adolescents. They lay out the basic rules of bibliotherapy for gay and lesbian youths including the idea that "books should affirm homosexual identity and orientation by depicting the presence of gays and lesbians as a normal part of life" (192). They conclude by recommending books for teachers to introduce to students. Finally, they assert that appropriate books promote sexual exploration and affirm the identities of gay and lesbian teens, ultimately working towards acceptance rather than silence.

In "Constructions of LBGT Youth: Opening up Subject Position," Talburt asserts that educators must listen to the queer youth. She worries that the adult perspective on the risks facing LGBT youth are not compatible with the actual social life of LGBT youth. The lives of LGBT youth are as unpredictable as those of heterosexual youth. Therefore, Talburt asserts that their means of crafting identities may not be

recognizable according to the representations adults have of queer youth. As adults seek to foster a safe environment for LGBT youth, Talburt asserts that they must listen to the voices of the LGBT youth they seek to assist and realize that LGBT youth will continually generate new meanings for their identities.

Student-run groups like the Gay-Straight Alliance are an important step towards tolerance in schools. The Gay-Straight Alliance is a student organization that is intended to create safe environments in schools for students to support each other and learn about homophobia. Since the Gay-Straight Alliance's founding in 1988, in Concord, Massachusetts, over 4000 schools have started their own Gay-Straight Alliances. The Gay-Straight Alliance is a place of comfort for those who feel alone in the "coming out" process. They host events such as Gay-Straight Alliance dances and socials where students from other schools can meet and find support. Most importantly, they promote tolerance within the school community with events such as the Day of Silence. On the Day of Silence, students, gay and straight alike, take a vow of silence to bring attention to anti-LGBT name-calling, bullying, and harassment at their schools. The power of silence is central to *Purple Hibiscus* by Chimamanda Adichie. Kambili, the protagonist, remains silent throughout most of the novel. It is only when she begins to find her voice that she can form her own identity. Similarly, the silence of the LGBT community represents the struggle that LGBT teens face to develop and accept their own identity, an identity which other ignorant students decide is "wrong."

Student #2 thinks that student run tolerance groups are a step in the right direction. "I think things will get better as long as new generations embrace breaking the same cycles, if they stick to the same thing, they'll be the same old generations and following their mistakes." Groups like the Gay-Straight Alliance are breaking the old cycles of intolerance and prejudice. Education must start in schools for the entire world to change their intolerant views.

The students at Wagner College recently spoke out against the harassment surrounding the recent suicides of gay teens across America with a candlelight vigil. Throughout the day, students wore purple to signify their solidarity in fighting hate and intolerance across the United States and especially on college campuses. At night, students came together to pay their respects to those who committed suicide with a performance from the school's all-female a capella group, Vocal Synergy, and readings of the stories of the teens who committed suicide. The vigil commenced on the steps of the Student Union with everyone in attendance singing "We Shall Overcome." However, not all students participated in the vigil. Most students in attendance were members of the theatre department or involved in music. Representatives from the sports teams were

lacking. Some even laughed at those students congregated on the steps of the Student Union as they walked by on their way to dinner. Although not everyone was required to attend the vigil, those who did not attend should have been respectful to those in attendance who were paying their respects to teens who had committed suicide. It does not matter if those teens were gay or not. They deserve the respect of everyone, not just the theatre community. Although the vigil was a step towards tolerance, if not all students attempt to be open to understanding and continually decide to be ignorant, no progress can be made.

The vigil brings up an interesting question. Why wasn't everyone on campus in attendance? Besides scheduling conflicts, apathy seems to be the most prevalent reason. When asked why he was not in attendance, Student #1 answered, "I do not know. I just didn't. If I had, I would not have been as moved as everyone else though. I was pretty neutral about the whole thing." How can one be neutral when gay teens all across the United States are taking their own lives? Suicide is not something to be apathetic or neutral about. However, the majority of the world seems to share this apathetic attitude. If one does not act, one is actively participating in discrimination. When one does nothing, one passively consents to the harassment and ultimate deaths of gay teens across America. What else must be done for the youth of America, not just those that are part of the LGBT community, to wake up and take a stand for the equality of all students? Maybe their favorite television show was more important than commemorating the death of students who, aside from their sexual orientation, are just like them.

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Extracting the Spider Webs of a Subway Lost in History

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An efficient public transportation system is necessary for a community to prosper. Public transportation is difficult to achieve, but “good transportation and communication are a basic necessity” (Jacobs, J. 1961, 340). Aside from the Staten Island Ferry, the public transportation system of St. George is poor. The Federal Association of Staten Island Transportation (F.A.S.I.T.) wishes to solve issues of Staten Island’s poor public transportation system. Through a grant, the Federal Association of Staten Island Transportation will provide an efficient transportation system for residents, attract more commerce to areas in Staten Island, and improve the living standards of its residents. The money for the grant will be spent on completing the Verrazano Narrow Tunnel, which will link the 95th street Brooklyn R-Train station to Staten Island. Installation of this system will promote an increase of jobs and improvement of life for the residents of the area. The implementation of the train will allow residents to have the opportunity for better jobs and lifestyle.

Background – F.A.S.I.T Mission

Transportation is a vital aspect for a community to mature. F.A.S.I.T. wishes to create a transportation system, which would allow St. George to mature over time as a vital area, not only in Staten Island but New York City at large. Staten Island is a congested area with high movement of automobiles. This is largely due to the low usage of the public transportation system. Due to the poor condition of the public transportation system within Staten Island, the public transportation system is not used in Staten Island. The difficulty of commuting within Staten Island, has caused commerce to suffer, specifically in St. George. Many people have difficulty getting to certain places in Staten Island. For example, residents in Brooklyn would rather go to the theaters located in Manhattan, rather than St. George’s Theater despite the fact that it could be closer. This is due to the ease of transportation to Manhattan. With a development in the transportation system, St. George will experience a high amount of commerce coming into the area.

This project will improve the living standards of 13,185 people in St. George and affect the lives of 65,882 residents of the North Shore where other stops will be

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implemented. St. George has a large population of minorities; the median home market value of St. George is \$282,465. St. George is densely populated and a historic area. St. George is one of the less affluent neighborhoods in Staten Island. The majority of St. George's population speaks English with some Spanish speakers. The issue of transportation is relevant not only to St. George but throughout Staten Island. A subway system linking Staten Island to Brooklyn will greatly benefit the area in economical and social terms. Although a subway system connecting Staten Island to Bay Ridge, Brooklyn is expensive, it can also provide an efficient transportation system for residents, attract more commerce to areas in Staten Island, and improve the living standards for residents of Staten Island.

Introduction

Transportation is a vital aspect in the maturing of a community. For the most part, New York City has one of the most efficient public transportation systems in the world. It is, however, incomplete and would be better “if they ever finished it” (Page, M. (1999)., p. 404). The Verrazano Narrow Tunnel was a project, which linked Brooklyn to Staten Island through a subway, which ran underneath the Verrazano Bridge, which was never completed. Staten Island is often referred to as the “forgotten borough of New York City” with many of its problems leaning “towards transportation” (Anderson, J. 2010). The original plan to address this problem was first proposed in 1912. The R-Train, which was developed in Bay Ridge, Brooklyn solely extended to the 95th Street station to accommodate the expansion of the system into Staten Island. Staten Island is a congested area due to the low use of public transportation. This is directly linked to the poor conditions of the public transportation system in Staten Island. Due to the difficulty of moving within Staten Island, commerce in specific areas has greatly suffered. One of these areas is St. George. Using land for public transportation is an "investment, which reduces congestion and spatially stimulates the demand for residential land consumption," which in turn will help the economy of an area (Wheaton W. C. 138). St. George is considered to be the transportation hub of Staten Island due to the ferry. Other than the ferry, the transportation system in St. George “needs infrastructure to succeed” in economical terms (Anderson, J. 2010). Fifty-four percent of St. George’s population uses public transportation. This shows that there is an emphasis on a need for an efficient, strong public transportation system in order to meet the demands of the residents. Although a subway system connecting Staten Island to Bay Ridge, Brooklyn is expensive, it can also provide an efficient transportation system for residents, attract more

commerce to areas in Staten Island, and improve the living standards for residents of Staten Island.

Literature Review

Primary Sources

The Advisory Committee provides plans for future zoning, transportation, and development actions in Staten Island. It provides data about St. George and the North Shore. The data was collected by the Community Advisory Committee and presented through a Power Point presentation in Snug Harbor Cultural Center on November 5, 2010. The study exhibits ways of improving transportation connection in Staten Island. It explains problems that the North Shore faces such as congestion and a lack of commerce. Some projects it proposes for the future are the North Shore Railroad, Bus Rapid Transit, Heavy Railroad, and Light Rail Transit. Each of these projects exhibits similarities to the extension of the Brooklyn bound R- Train. These projects are costly, but hope to achieve a similar goal, which is to improve the community they wish to serve. The presentation focuses on solving Staten Island issues with improvement of their public transportation system.

The Advisory Committee uses census data such as the population of the North Shore, the average amount of commuters in the North Shore, the median home value market in the North Shore, and vacant footage of the area. This study speaks specifically about the North Shore and advocates for transportation improvements that Staten Island officials are focusing on. There is a strong use of census data, which will be used throughout the grant proposal. It relates to the other articles by providing the framework of the area the grant proposal will be focusing on and provides the population that will be used in the grant proposal. Also, it depicts how lack of transportation impacts a community and must be improved by projects seen in the Brooklyn Historical Railway Association article (Advisory Committee. 2009).

Staten Island Transportation Task Force examines Staten Island's need to improve the public transportation system in various communities such as St. George. The author uses primary data, which focus strictly on Staten Island. According to the presentation, through the renewal of roadways and the development of a public transportation system, the life for the residents will be improved and the area will attract commerce. This author examines the government stimulus package to support projects of public transportation in Staten Island. According to the presentation, the Federal Transportation Bill also supports transportation projects.

Through the presentation, the author states that roadways will be improved for quick transportation with buses. The railroad systems will be installed on the shore of Staten Island. The Staten Island Ferry will be improved as well. Multiple bus services will be added near St. George which will be much more efficient. This is significant due to the fact that it offers a connection for the Narrow Tunnel projects. The projects in turn will provide jobs, which can boost the economy. The author concludes that the transportation system must be quick and efficient for communities such as St. George. This study depicts how much money is available for Staten Island through the government stimulus package. It supports the need for a transportation system in Staten Island. It is related to the other articles by showing how transportation should be implemented in Staten Island and how it is possible, such as the development of a train system. It shows how projects seen in the Brooklyn Historic Railway Association article can be constructed and would be beneficial if constructed and is also supported by Wheaton's article (Staten Island Transportation Task Force [SITTF], 2008).

The Brooklyn Historic Railway Association (BHRA) is a non-profit organization, in which most of the work is done voluntarily. BHRA is an engineering organization, which is certified in electric railroad construction. It provides articles that exhibit information on the connection of Staten Island to Brooklyn through the Verrazano Rail Tunnel using the R-Train. The tunnel has already been built with an investment of \$4.3 million dollars. This tunnel would allow the R-Train to connect to St. George as well as the Staten Island's Baltimore & Ohio (B&O) railroad branch and the Staten Island Railway. The tunnel has not been used since it was originally constructed. It was seen as "hope and a hole in the ground" according to newspapers at the time.

This article provides newspaper articles that were written at the time about the tunnel, which was supposed to connect Staten Island to Brooklyn, and it even provides the blue prints to the project. This article depicts information on the abandoned tunnel and the forgotten plan. It reveals the funds that were placed for the project's completion. The article relates to the other articles by showing how some plans, which were forgotten, can be important to a community in the future. The organization discusses how transportation can be costly but can provide needed jobs. Additionally, it shows how communities view transportation as hope and a beneficial investment, as demonstrated in Wheaton's article. (The Verrazano Rail Tunnel The Brooklyn-Richmond Freight & Passenger Tunnel, 2008).

Academic Sources

Wheaton examines the benefits of urban transportation in reference to real estate investments in his article Residential Decentralization, Land Rents, and the Benefits of Urban Transportation Investment. As a result of the development of an efficient public transportation system in an area, the rent and cost of homes will increase. Development of urban transportation also brings up the commercial center's prosperity. A neighborhood evolves and becomes economically prosperous if there is an efficient transportation system. Wheaton uses government ideas of transportation and describes the best way it should operate. He focuses on the aspect of money for real estate investment and commerce purposes. The author specifies that highways are important in terms of an efficient public transportation system.

Wheaton uses a mathematical approach to describe how an efficient transportation system is directly correlated to the economic value of an area. He supports his assertions with mathematical evidence, which explains that real estate and commerce will increase if an area has a successful public transportation system. Wheaton cites multiple amounts of references from the political, marketing, and urban development sectors. The author concludes that investors are needed in developing a successful urban transportation system in addition to the government. By doing so, the value of a neighborhood will increase.

This article argues that the impact urban transportation has in an area. House cost and rent in St. George are relatively low with the development of an efficient urban transportation this would change. According to the article, urban transportation also brings up the commercial centers in an area. St. George is having trouble with business and an efficient urban transportation system could help boost business in the area. This article is related to the others by showing a benefit of public transportation in terms of commerce. It shows that public transportation can benefit a community. Mamon and Marshall's study proves that public transportation is needed in low-income communities. This article focuses on inducing revenue to these areas with public transportation. (Wheaton W. C., 1977).

Schenker and Wilson examine the relationship of mass transportation towards the demand of mass transportation in twenty-three states. The authors of this article have performed statistical studies that exhibit the importance of public transportation in metropolitan areas. The findings of this article show that public transportation is related to an area's economic value and racial context. Schenker and Wilson use regression analysis to depict a relationship of the transit demand and the population of an area. Schenker and Wilson use the population of metropolitan areas such as New York,

Philadelphia, Boston, Chicago, and Miami to depict the need of transportation and how it is correlated to the economic income of a family. In areas such as New York and Chicago, which have the highest population of many cities, public transportation is utilized to a great degree. The need for public transportation is high in metropolitan areas due to the urgent need for transportation to jobs. Work place and residential distance area are closely related; this connection indicates a great need for public transportation in urban areas. Race in an area is correlated to the need of efficient public transportation. Minority classes tend to use public transportation much more than Caucasians, due to the economic income of minority classes. Public transportation is an alternative way of moving for these classes at a cheaper cost than automobiles.

Schenker and Wilson use mathematical formulas to analyze the need of various forms of public transportation in certain areas. There is a great implementation of census data in terms of the population, economic revenue, and race in the areas they study. Schenker and Wilson use twenty-three cities in their study and eleven variables to exhibit a need of public transportation in these cities. These cities include New York, Philadelphia, Boston, Chicago, Los Angeles, and Miami. The variables they use include economic income, density, race, car ownership, dwellings, and need of transportation for work, rush hour commuters, and area. Schenker and Wilson discuss that public transportation is in high demand in major metropolitan areas. The need of public transportation is correlated to many things. There is a cross basis relationship between the variables the study mentions and the need of public transportation. Income revenue and race in an area depict the level of need in an area more so than other variables.

Schenker and Wilson reference a variety of cities and the use of public transportation and the variables that effect the use of the public transportation system. The article provides variables seen in St. George such as race and use of automobiles, and how public transportation is related to them. The authors depict the need of public transportation in the working class, as well as the minority class, which make up the majority of St. George. Schenker and Wilson show data on how public transportation can benefit a community in terms of its family economical income. The context of this article is related to another by Mamon and Marshall's article but it does not take into account the reason why some may choose automobile transportation rather than public transportation.

The Use of Public Transportation in Urban Areas: Toward a Causal Model examines the proportional use of public transportation and automobile use. Mamon and Marshall study the purpose as to why some individuals may choose to use an automobile rather than public transportation and vice versa. The authors analyze public policy towards urban transportation systems. They use a number of interdependent variables and

propose a model, which states how they are interrelated. Occupation and income level have a direct effect towards the choice of using public transportation. The income level of an area has the greatest effect on an individual's choice of using the public transportation system. Low paid jobs in low-income areas tend to have a high volume of public transportation. The effective distance of a job is related to the public transportation system that is used.

Mamon and Marshall use mathematical formulas for their research method. Throughout the article Mamon and Marshall cite many known scholars, mainly Goodman, who conducted a study on transportation and variables that affect the use of it. The sex, occupational status, income, employment density, residential density, number of automobiles owned in area, and mode of transportation are variables seen in their study. They use information from the Urban Mass Transportation Administration a great deal as this is what their study was conducted for. The authors conclude that income level of an area is the main factor of using public transportation.

The article shows that a low-income area is a factor of public transportation. St. George is a low-income area with a large minority population. The population tends to use public transportation more than others and also provides a reason for an efficient public transportation system in St. George. It is related to the other articles since it advocates a public transportation system to benefit the poor. Schenker and Wilson's study is very similar to this article but it does not take into account the reason why some may choose automobile transportation rather than public transportation. It can relate to why automobile use can be a problem and how a public transportation system should be advocated to be used more in an area. (Mamon, J. A. & Marshall, H., 1977).

Fund to Solve Issues of Transportation in the Island

First and foremost, the cost of the project must be addressed. F.A.S.I.T. is looking to receive a grant sum of \$60 million dollars. The project was placed at a "cost of \$60 million" for completion (Johnson, D. A., (1996), p. 205). Although this is costly, the property will be given to the MTA once the construction is completed. Once the system is in place, "profits from public transportation can be high when it is needed and easily compensate for the cost "of projects such as the Narrow Tunnel completion (Merewitz, L., 1972, p. 83). In order for this project to be completed, the MTA and the government must allocate funds for the project. A community relies on the fact that a "transportation decision is reflecting the impact of governmental programs on general urban development" which in turn improves the living standards of residents. (Fagin, H., 1964, p. 141). The potential revenue will be high for New York City, as property value, rent,

and property tax will increase. The income level of residents is expected to increase which is in correlation to the income tax of the area. Residents would also accept higher taxes to help pay for the project if “funds are well liked, high-prestige activities, are more easily accepted”, residents would accept higher taxes for an improvement of their public transportation system (Ross, B., 2009, p. 40). If the funding provided by the MTA runs out, which usually happens with these types of projects, F.A.S.I.T. plans on appealing to the local business organization. F.A.S.I.T. strongly believes that local business organizations will support this project. Public transportation tends to “increase investment, reduces congestion, and spatially stimulates the demand for residential land consumption” once it is developed (Wheaton, W. C., 1977, p. 138).

Staten Island has an array of problems that the F.A.S.I.T. wishes to address and solve. The home market value of property in St. George is relatively low in correlation with the rest of the island. The connection with St. George to Brooklyn will change this. With the “investments in transportation, an impact in the land market value” will be seen in an increasing rate (Wheaton, W. C., 1977, p. 142). Investments on a public transportation system will improve the life of Staten Island residents and land cost of the area. Land cost would increase a great deal in Staten Island if the Narrow Tunnel Project is completed. Real estate investors “saw great benefits to be reaped” once the tunnel was completed (Johnson, D. A., (1996), p. 203). New York City is greatly known for its public transportation system, but neglects its highest “borough in tax revenue” (Anderson, J. 2010). A public transportation system in Staten Island will “shuttle residents between residential neighborhoods to midtown office districts” which will allow the employment levels to increase in St. George (Kotkin J., (2005), p. 94).

Retail stores in St. George have suffered and have not seen high amounts of commerce in the area. With an improvement of an urban transportation system, potential customers will stay in the area due to the ease of transportation. St. George is a dense area but residents do not have a transportation system to commute other than the ferry. Many residents use the ferry due to having no other transportation system, which is efficient. If another transportation system is provided, usage of that system would be high. Through various studies, it has been seen that “density is a major indicator of mass transportation use” (Schenker & Wilson, 1967, p.367). If the area has an efficient public transportation system more people will stay in the area. St. George’s main goal is to attract commerce and wish to see “more hipsters come into St. George and gentrification take place” (Hanks, K. 2010). With improvements in public transportation, it will serve as an “attraction to a younger generation” who need a public transportation system to move around. (Ross, B., 2009, p. 39)

Staten Island is a very congested area. This is due to the high amount of automobile ownership. Staten Island has a ownership rate of “2.4 cars per family” (Anderson, J. 2010) Many choose to use personal automobiles rather than the public transportation system due to the poor upkeep of the public transportation system in Staten Island. There is a "negative correlation between automobile ownership and mass transportation ridership” this tends to be seen in areas with a poor urban transportation system (Schenker & Wilson, 1967, p.364). Staten Island needs to improve its transportation system in order to address to this problem. According to the Staten Island Transportation Task Force a public transportation project would “relieve congestion” in the area (Staten Island Transportation Task Force [SITTF], 2008). With the continuance of the Narrow Tunnels project, the transportation issue will be solved. Through the improvement of a public transportation system, the use of automobiles will decrease in Staten Island.

Movement within Staten Island is difficult due to Staten Island’s poor transportation system. The F.A.S.I.T. will help solve this issue with connecting the Narrow Tunnel subway line into Brooklyn. According to the New York Times during 1912 the subway system linking Brooklyn to Staten Island would "be of great value to the district” (Hands, M., 1912). Public transportation systems act as a necessity in an area in order to prosper and to significantly improve the life of residents. President Johnson has stated, "the life of a city depends on an adequate transportation system"(Lyndon B. Johnson, 1967). St. George is a dense community in that "number of families per unit has often been cited as important determination of mass transportation demand,” this will require an improvement of the transportation system in St. George. (Schenker & Wilson, 1967, p.364) With the improvement of a transportation system, the movement within Staten Island will increase, resulting in an increase in levels of commerce in St. George.

The Population That Will Benefit

St. George has a highly diverse community. According to governmental census data of the year 2000 , Caucasians make up 29.2% of St. George's population and total at 19,087, African-Americans make up of 22.3% of St. George's population and total at 8,636, Asians make up 6.4% of St. George's population and total at 2,571, Hispanics make up 18.9% of St. George's population and total at 7,317 the remaining is categorized as others (U.S. Census Bureau, 2000). St. George's family income median is \$54,351 dollars and is “correlated directly to use of public transportation" due to the area having a low median income(Mamon, J. A. & Marshall, H., 1977, p. 26). According to the *New York Time's Class Matters* the lower middle class earns between \$50,000 and \$70,000 a

year and they have been reported to use public transportation to a greater degree. (Class Matters, 2005, p. 25)

St. George has a high use of the public transportation system “54% of St. George uses public transportation” (Advisory Committee. 2009). While the median home market value of homes in Staten Island are seen to be above \$400,000 “the median home market value of St. George is \$282,465” (Advisory Committee. 2009). Being that St. George is densely populated and is known as a historic area, this area requires a high use of public transportation and “St. George is densely populated and a historic area” (Advisory Committee. 2009). A public transportation system will benefit the lower middle class by providing means to get to their ends, which is daily transportation to work. It will improve the living standards of the residents as well as the income of the residents by saving on such nuisances like gas and tolls. The residents would also have rapid transportation to outside boroughs, even Manhattan. The ferry may take a half an hour to get into Manhattan, but the “ferry service runs every twenty minutes in peak hours”; this would indicate that taking the subway to Manhattan may be quicker (Advisory Committee. 2009).

Strategy for Speed in Staten Island Left here

Funding for the transportation improvement of Staten Island must come from the Metropolitan Transportation Authority. The MTA is asked to fund this project due to their contribution to public transportation in New York. The MTA is a public benefit corporation which "provides quality rail and bus services to New York City and State," this includes providing rail service to Staten Island. (MTA, 2010) F.A.S.I.T. is requesting \$60 million dollars from the MTA. It was estimated that to complete the Narrows Tunnel Project it would “cost \$60 million” for completion (Johnson, D. A., (1996), p. 205). Funding for this project can also be supported by the stimulus package, which was given out to states across America. With the stimulus package, “over \$190 million in direct or displaced funds go to Staten Island” which can be used to improve the living standards of its residents. (Staten Island Transportation Task Force [SITTF], 2008). Governor Arnold Schwarzenegger signed the Senate Bill 375 in 2008, which gave transportation projects top priority for funding. This shows that transportation is a main priority in many other cities and should be one for Staten Island. Schedule planning will be strictly followed for this project. This is in order to make sure everything goes according to plan and construction does not part from schedule. An orderly schedule related to "time-cost is detrimental in maintaining a cost effect model" in order to reduce cost of a project (Dodson, 1969, p. 377). The Narrow Tunnel underneath the Verrazano Bridge is already

constructed which would link Staten Island to Brooklyn. The tunnel underneath the bridge is already completed, but lacks the connection of the two boroughs. The original investment of “\$4.3 million was spent on the Narrows Tunnel project”, this makes the project much easier since the tunnel has already been built. (The Verrazano Rail Tunnel The Brooklyn-Richmond Freight & Passenger Tunnel, 2008). The tunnel will be used for the subway system by simply placing the tracks and fully connecting the system together. This will be much simpler then connecting the two boroughs without a tunnel. The original plan for the tunnel would “enter Staten Island midway between St. George and Stapleton” the tracks were in place to be connected for Staten Island. (Feinman, M. S. & Darlington, P., n.d.)

Mission Impossible Must Be Achieved

The Staten Island transportation system is “among of the longest and slowest anywhere”, and with improvement of the system “it would fundamentally change Staten Island itself” (Yates M. 2010, January 25) Federal Association of Staten Island Transportation's main mission is improving the living standards of Staten Island residents. St. George is an extremely important district in Staten Island due to the ferry terminal. When tourists take the ferry, they tend to not explore the area in part due to not having an efficient mode of transportation to get around the island. With the improvement of transportation, it would be easy for tourists to move around the island and explore its beauties. When one travels "comfort and convenience relate to use of a public transportation system", by providing an efficient public transportation system that tourists and residents would have conveniences in traveling thus stay in the area longer.(Barff, R. & Mackay, D. & Olshavsky, R. W., 1982, p. 377). F.A.S.I.T. specializes solely in improving transportation for Staten Island. For that purpose, it will be well suited to implement a project to accomplish that task.

F.A.S.I.T. was founded on the principles of solving the Staten Island public transportation system crisis. For many years, the organization has advocated for the improvement of transportation for Staten Island. Staten Island has the highest tax revenue for New York City, thus should not be neglected when it comes to public transportation as it has in the past. F.A.S.I.T. proposes this grant in order to solve a crisis, which Staten Island has been facing for many years. We believe in ending this crisis once and for all.

Staffing the Best for Staten Island

The staffing for this project will focus on specialized training and experience. The staffing which will be necessary to accomplish this task will vary. F.A.S.I.T. believes

in using Staten Island residents in order to stimulate the employment rate in Staten Island. By doing this, we will ensure the arrival of each worker on time with no delays in work. Overtime, if needed will also be much easier due to workers living close to the working site. Staten Island residents will also be more motivated by the project than others. We will seek at least thirty general laborers with crane experience, four truck drivers for goods to arrive in an orderly manner. We will need two experienced supervisors to make sure that everything goes as quick and efficient as possible. A team of accountants will be needed to make sure that the funds are not poorly spent and the project does not go over the expected cost. Three engineers will be needed to make sure that the project is enacted in a quick and efficient manner as well as flexible hours for the workers. A planner will be needed to plan out the layout of the project as well as the scheduling of the project. Dispatchers will be used for communication purposes to workers. A foreman will be needed in order to give orders to the crew.

Relationships with other Visionaries

Many organizations are concerned with the problems of Staten Island transportation. Staten Island Economic Development Corporation believes that improving the transportation system of Staten Island is vital to solve St. George's commercial problems. A system “connecting Brooklyn with Staten Island using the R – Train will not only benefit St. George, but the entire island” in commerce and living standards of the residents (Anderson, J. 2010). F.A.S.I.T. will work with the Staten Island Economic Development Corporation to solve the problems of transportation in Staten Island. Downtown Staten Island Council believes that the transportation of St. George needs more improvement. Kamilla Hanks the executive director states that a subway system linking Brooklyn to Staten Island “will absolutely increase commerce in St. George” (Hanks, K. 2010). Northfield Community LDC believes that a transportation system going into St. George from Brooklyn “will bring economic development to the entire North Shore” (Sledge M., 2010). The MTA will largely be involved with the project through funding. A public transportation system focuses on “improving the productivity and livability of urban areas” which should be the primary focus of a government. (Fagin, H., 1964, p. 141). The MTA and Island officials “verified that the tunnel was once a valid plan” (Tacopino J., A Subway? On Staten Island!?. 2010). The Chamber of Commerce has stated that “they dug out a hole for a potential tunnel” (Tacopino J., A Subway? On Staten Island!?. 2010). The project is in order and there will be a great deal of interrelationships with other organizations for providing these services to the Staten Island residents.

Lengthy but Rewarding

The length of this project should take approximately seven years. This is due to the need to still fully connect the tunnels to the boroughs, which can take a span of two years. Once the two boroughs are connected, the system must be connected to the R – Train on 95th street as well as the current railway system in Staten Island. This is expected to take three years. After all this has been completed the connection will exist and there will be a need to implement a track system to the tunnels, this project should last two years.

Contribution to the Organization

The overall mission of F.A.S.I.T. is to improve the public transportation system of Staten Island. By accomplishing this project, the transportation system of Staten Island is expected to have high usage levels as well as general improvements. We will offer the availability of a transportation system to St. George, which will allow the area to prosper. For an area to prosper "accessibility of transportation is extremely important for an area"; this will be seen in St. George once the project is accomplished (Dodson, 1969, p. 378). The mission of the project is to improve living standards of residents. With improvements in public transportation, "opportunities for employment, recreation, education, and other activities" will become more readily available (Dodson, 1969, p. 378).

Evaluating the Project

The evaluation of the project should see an improvement in St. George after the project is complete. Our main goal is to see an increase of commerce, living standards, and employment in the area. Public transportation has an "effect on income on employment density" (Mamon, J. A. & Marshall, H., 1977, p. 27). This in turn will increase the employment rate and commerce in St. George. We will closely study St. George's demographics specifically in labor force, income, and private sector employments. We expect that the all of these factors will increase once the project is completed. This project will immediately fund jobs for the area due to the construction needed to complete the project. Success will be the main criteria for this project. We will see how the project has effected the community of St. George. F.A.S.I.T. will distribute surveys to residents in order to discover the resident's perspective on the project. The daily use of the transportation system before and after the project will be observed. Revenue for the MTA, property sales, rent, living standards, commerce, and employment increase is expected. We will closely see the percentage of transit riders using the subway

system for work needs. We should see congestion within the Island decrease due to the use of a public transportation system. Although F.A.S.I.T. wishes to complete this project as soon as possible there may be delays due to weather, unknown predicaments, bypassing of rules and regulations, or a increase in the cost of the project.

Conclusion

Although a subway system connecting Staten Island to Bay Ridge, Brooklyn is expensive, it can also provide an efficient transportation system for residents, attract more commerce to areas in Staten Island, and improve the living standards for residents of Staten Island. The Narrows Tunnel Project was proposed in the past to address the issues Staten Island faces. The original investment for this project was \$4.6 million dollars. The tunnel underneath the Verrazano Bridge is already completed. F.A.S.I.T wishes to finish the project by connecting the tunnel from Bay Ridge, Brooklyn to Staten Island. Through this connection congestion is expected to decrease, retail stores are expected to increase in profit, the quality of life is expected to increase, and employment is expected to increase. With the help of the MTA, F.A.S.I.T. believes many issues in Staten Island today will be solved.

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The Effects of Hubris

Brenna Dean ¹

For people, sometimes a strong feeling just seems to rule emotions they have and then plays into their actions. But to what extent does it get to be overwhelming and then occupy their entire life? In Sophocles' play, *Antigone*, the strong feeling of pride seemed to take over some of the characters' actions and, therefore, the results proved to be devastating. Both Creon and Antigone in the play experienced the overpowering effects of arrogance and excessive pride on their part, despite whether they eventually realized it or not. The hubris they let consume them ended with bad results and death, and they didn't even know it was coming. Pride is an unforeseen factor in one's character and tends to impact future proceedings just as the hubris in *Antigone* affected the ending results of the play.

Pride as an overall term doesn't seem like it could cause such results. However, pride can come in all sorts of forms. The more known form is when someone obtains pride from doing something right. But the obsessive more dangerous form, called hubris, can change outcomes. This hubris can shield one's view of life and also their feelings on situations that occur. When a character from a play is put in this position, it is bound to affect all events there forth. This is exactly what occurs in *Antigone*; Creon and Antigone let their pride influence their decisions without knowing it.

Antigone has pride right from the start of Sophocles' play. Her actions were motivated by pride for her family and even though she understood they might lead to her death, she continued with them. Her pride surpassed rational thought and she was just struck with the feeling that it was necessary that she stand up for her family, mainly her brother in this case. As she goes on with her ideas she comes across her true beliefs: her higher allegiance is to the gods rather than the state and King Creon, eventually leading to her death. She realizes then that her impiety or piety would have no effect on her destiny, which was already decided for her, but because of how she lives it we must see her as responsible. To fully understand what happens to Antigone, it is required to know what happened from the beginning of the Greek play.

¹ Written under the direction of Dr. John Danisi (Philosophy) for LC 9: *Minds, Machines, and Human Beings*.

First, Antigone defies an edict of the king of Thebes and performs a sacred burial that was forbidden. She believes her brother, Polyneices, deserves a proper burial despite the fact that the king clearly states “whoever breaks the edict death is prescribed, / and death by stoning publicly” (Sophocles 35-36). She discusses with Ismene, her sister, what she must do for her brother regardless of the rule because she “will not prove false to him” (46). Her sister replies telling her not to do so, that her ignorance to Creon will come back to haunt her but Antigone ignores her. At this point, her hubris has consumed all her thoughts and she will not be pleased until she fulfills her own wishes. Her ignorance to the law is clearly exemplified when she states, “I myself will bury [Polyneices]. It will be good / to die, so doing. I shall lie by his side, / loving him as he loved me; I shall be a criminal – but a religious one” (72-75). She obviously knows the harm she is doing to herself; yet her pride controls her and she neglects realizing the fact that it is very possible that she will die doing that deed.

This leads to the next point: she does not know her place in the situation. Antigone thinks that “no suffering of [hers] will be enough / to make [her] die ignobly” (97-98). But in realization she doesn’t care what any others think; she is just doing what she believes is right and hopes that the action which she believes to be pious will be enough for the gods to help her. Creon knows that Antigone is enveloped in her own thoughts because “this girl had learned her insolence / before this, when she broke the established laws. / But here is still another insolence / in that she boasts of it, laughs at what she did” (480-483). Creon knows that Antigone is proud of her actions and, therefore, doesn’t know her place in the situation. Her hubris clearly haunts her here when it begins the downfall of the rest of her life. She “went to the extreme of daring / and against the high throne of Justice / [she] fell...grievously” (853-855) into her upcoming fate that Creon would instate for her.

A hierarchy is established between her, the meager inhabitant, and Creon, the head of the system and of the state. Antigone, however, clearly disregards such chain of command. Her ideals have her believing that “the time in which [she] must please those that are dead / is longer than [she] must please those of this world” (76-77). Ultimately, she believes that her life and her actions therein, belong and are more for the gods rather than any measly ruler of Thebes. Creon challenges her actions and tells her she must be punished but Antigone questions, “what law of god [has she] broken” (921)? The gods have more authority than anyone in her eyes and she thinks falsely of those who dispute this belief. Antigone asserts:

If [she dared] to leave / the dead man, [her] mother's son, dead and unburied, / that would have been real pain. The other is not. Now, if you think [her] a fool to act like this, / perhaps it is a fool that judges so. (466-470)

She implies that Creon is then a fool to reject her and her view on the situation. By doing so, her arrogance of pride is seen and Creon decides that her death is imminent.

Lastly, the gender destiny that is emphasized for women is not recognized by Antigone. Ismene sees that Antigone refutes any such option and tries to illustrate it and make it clear to her. She tells Antigone that she "ought to realize [they] are only women, / not meant in nature to fight against men, / and that [they] are ruled, by those who are stronger, / to obedience in this and even more painful matters" (61-64). By ignoring her place and all the points before it, the hubris comes to affect Antigone's view on everything. She believes her assertions are the only ones that are true and, therefore, the rest of her life is mainly built upon her pending death.

Creon also has an overpowering pride from the beginning. The power and status of being king clouds his mind and soon he obtains an unquestionable feeling of hubris. He believes his power transcends all and wants his rules to be the greatest values of Thebes. His hubris seems at times to be worse than that of Antigone's but he is eventually able to step out of "the box" and reevaluate the situation. Unfortunately, at that point, he can't undo the effects of his pride, but he does realize all the harm he caused and the fact that he not only ruined other lives, but also his own.

Creon starts his fall into the excessive pride by creating an edict. This edict was instated because there was a war between Eteocles and Polyneices, two sons of Oedipus who wanted the throne, and it ended in each of their deaths. Creon saw Eteocles' death to be sacred and he was allowed a sacrificial burial, while Polyneices was denied such amenities. He directed the Chorus exactly what to do with his body:

You shall leave him without burial; you shall watch him / chewed up
by birds and dogs and violated. / Such is my mind in the matter; never
by me / shall the wicked man have precedence in honor / over the just.
But he that is loyal to the state / in death, in life alike, shall have my
honor. (205-210)

Here he tells them to leave his body without any burial and let it rot where it is. The only ones that he wants to take happiness in Polyneices are the animals that will destroy it. The power Creon asserts over everyone soon leads to unforgivable endeavors.

By creating the law, Creon is ignoring the unwritten and eternal law of the gods. The edict obviously counters the god's law but when the sentry, the Theban who is under orders to watch the unburied dead from the recent war, tries to explain such, Creon

replies “what you say is surely insupportable / when you say that the gods took forethought for this corpse” (282-283). The sentry tries to tell Creon that the body already had a plan that the gods had given it but Creon denies because his pride has only allowed him to see and believe in his own power. Even Antigone contests by telling him she does “not believe / [his] proclamation [to have] such power to enable / one who will someday die to override / God’s ordinances, unwritten and secure” (452-455). The gods are supposed to be above all and, despite Creon’s thinking, they are also higher than him and so he cannot overrule them. Haemon, Creon’s son, tells Creon that he is acting erroneously when he tries to condemn Antigone, the woman who was supposed to be his wife, to death. He proclaims that “there is no reverence in trampling on God’s honor” to which Creon replies “your nature is vile, in yielding to a woman” (745, 746). Haemon tries to tell Creon he is ruining the honor of the gods but Creon denies and tells Haemon to stop defending a woman.

Creon’s negligence to the eternal law, that gods have all power in the end, leads to the hubris in the next point. He, conclusively, believes himself to be “unteachable” to others. He is warned by his own son to “not bear [the] single habit of mind, to think / that what [he says] and nothing else is true” (705-706). In this, Creon is told by Haemon to stop being naïve; his ruling is not as high as the status of the gods. As the king of Thebes, he wants “to talk but never to hear and listen” (758) to what others’ opinion on the matter at hand is. His idea of being “unteachable” takes his obsessive pride to another level.

Creon even has the audacity to ignore the well-known blind prophet’s advice. Teiresias, the prophet, tries to stop Creon from fully divulging into his hubris, killing Antigone, and affecting the rest of his life. However, Creon only denies what Teiresias is saying by calling his prophecies lies (201) and telling him he “is a wise prophet, but what [he loves] is wrong” (1059). Creon is completely disregarding the wisdom of all others, especially the prophet, by letting his pride take complete control of his actions.

Eventually though, Creon is persuaded by the Chorus to look at what Teiresias has said and what he has done to Antigone and all others by following only his pride. He doesn’t even realize that the hubris is consuming his life and decisions until this instant. He exclaims, “Oh, the awful blindness / of those plans of mine” (1264-1265). However, now when he goes to redeem himself for the harm he has caused, he will go to find nothing but horrible results of his ugly pride.

The grave consequences of hubris were going to affect Antigone and Creon more than previously conceived. The outcome of their lives was going to be based completely on what they had done before. Death was going to be a very large factor and

sadness was soon going to fill their lives. For Creon, this unforeseen pride was going to influence the proceedings in an unimagined way because he discounted Teiresias' warning that "in requital the avenging Spirits / of Death itself and the gods' Furies shall / after [his] deeds, lie in ambush for [him], and / in their hands [he] shall be taken cruelly" (1075-1078) for what he had done. Nothing good was going to come of prior actions in the play.

For Antigone's hubris, she is sentenced to death by Creon. He has his servants "hide her alive in a rocky cavern there, / [he'll] give just enough of food as shall suffice / for bare expiation" (775-777). She begins to complain that she was only doing what she believed was a pious action in the eyes of the gods. She insists that she still needs to live a complete life, one in which she would be able to wed and have children. Yet, Creon still sends his niece off.

These actions come back very quickly to haunt Creon because he finally does realize his hubris, but now it cannot help change the course of events. Haemon discovers that Antigone hanged herself to her death and he is devastated. He is so upset that he no longer desires to be alive. Soon after, a messenger is describing that "Haemon is dead; the hand that shed his blood / was his very own... / His own hand, in his anger / against his father for a murder" (1175-1179). Haemon's death then escalates into another horrible feat: the death of his mother and Creon's wife, Eurydice. She becomes depressed by the death of her prized youngest son and, therefore, also commits suicide. A second messenger has to report to Creon that "the queen is dead. She was indeed true mother / of the dead son. She died, poor lady, / by recent violence upon herself" (1282-1284).

Lastly, Creon takes off his crown and decides that all the hardship he has now experienced is not worth the expense. He had learned justice too late (1270) and was now "dissolved in an agony of misery... [hoping] that [he] may never see one more day's light" (1311, 1332). Creon realizes that his pride obscured his view for so long that its effects were everlasting, despite his realization of his hand in his actions. He would forever be remembering this time as the moment when hubris took over and ruined his family and his life.

As the Chorus stated, "Wisdom is far the chief element in happiness / and, secondly, no irreverence towards the gods. / But great words of haughty men exact / in retribution blows as great / and in old age teach wisdom" (1348-1352). Full understanding and knowledge can make someone happy but not so it disrespects the gods because "what is destined / for us, men mortal, there is no escape" (1337-1338). Creon could wisely give advice after he realized his mistakes, but before then only the gods

could predict what was going to happen. The pride in both Antigone and Creon is an unforeseen factor that impacts the future proceedings of Sophocles' play.

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