

UNIVERSITY OF CONNECTICUT
STUDENT SUPPORT SERVICES

PORTAL

THE SUPERIOR STUDENT ESSAYS
2004

TONY OMEGA

FIRST PRIZE

THE TRUTH ABOUT INTEGRITY AND HONESTY: A REPLY TO STEPHEN L. CARTER'S "INSUFFICIENCY OF HONESTY"

When going through the English languages, we come across words that have one and only one meaning. For example, if you were to look *cat* in a dictionary, it would probably state, "A four legged animal that belongs to the feline family. They come in many shapes, sizes, colors, hairless or not." There are also plenty of words in the English language that has multiple meanings to them, for example, when looking up what seemed like a simple word *had* in a children's dictionary, I was astonished to find out that it had over seven meanings. However, there are words in the language that are defined clearly in a dictionary but, by also by one's self meaning, their perspective or their interpretation of the word. If one were to give a word to a group of twenty students to define in their own words and perspective, he/she will probably come across at least ten different meanings to the one word he/she had assigned to them. In Stephen Carter's, "Insufficiency of Honesty," clearly states that they are indeed, by one's view point, different meanings to the word integrity (Carter 329); however, he proceeds to define the word in his interpretation which, to my interpretation, I do not agree with.

I have stated once before in one of my essays, "Integrity, Honor, & Honesty: Is There a Difference," that integrity is someone's characteristics based on their values. In Carter's essay, he seems to have the same interpretation for the word as I do; however, he then steers off and goes into another direction. For example, in his article, he states:

Integrity requires three steps: discerning what is right and what is wrong; acting on what you have discerned, even at a personal cost; and saying openly that you are acting on your understanding of right and wrong. (Carter 329).

From what I have gathered in his quote, in order to have integrity, one must be "pure." In other words, in order to join the "integrity club," you must fulfill all the requirements which, even doing so, is literally impossible. In my opinion Carter is much too severe in his meaning of integrity. From what I comprehend, if I want to have integrity, I must be the perfect person; the perfect citizen. For example, if I were ever to be involved in a dispute, whether physical or verbal, and I lose, I am too state openly that my opponent is clearly the victor. I am required to, in front of the whole world, smile, shake his hand, admit that I am wrong, and adopt his values. Although my reputation, my *pride*, as a matter of fact, is on the line, I am supposed to put all

that aside and move on. In fact, from Carter's definition of integrity, I should be more than willing to put aside my pride; in order to have integrity one's pride should be out of the question.

As stated before, incorporating from my essay, "Integrity, Honor, & Honesty: Is There a Difference," integrity should be based on *one's* beliefs and values. From the message that I am getting from Carter's paper, it seems that Carter is trying to state that integrity should be universal based on moral. In other words, everyone's opinion about a situation should all be the same. My view on ethics should, in fact, be the same as someone else's across the Atlantic Ocean. In fact, it should be the same as everyone else's in the world. Trying to connect his view point with an example, Carter states:

Before engaging in sex with a woman, her lover tells her that if she gets pregnant, it is her problem, not his. She says that she understands. In due course she does wind up pregnant. If we believe, as I hope we do, that the man would ordinarily have a moral responsibility toward both the child he will have helped to bring into the world and the child's mother, then his honest statement of what he intends does not spare him that responsibility. (Carter 332)

What Carter means is that even though the man and his lover had agreed that if she conceives, he should take responsibility for the child even though they consented and agreed that he doesn't have to. Carter believes that because of that, the man lacks integrity. However, as the reader, it makes me ask myself, "Who is Carter to give people labels as to whether or not they have integrity?" Also, if you were to take one last look at the quote that Carter states about the man and his girl, Carter states, "If we believe, **as I hope** we do, that the man ordinarily have a moral responsibility toward both the child..." (Carter 332) When analyzing this section of the quote, I not only believe that Carter doesn't want anyone to have their own opinions but also, it displays that he wants the world to only share his viewpoints and his opinions only. Carter's rules that implies to having integrity, should be in one's own perspective. Therefore, Carter's opinions should not matter to the couple and the choices that they made. It would be understood if she conceived and he just refuses to even claim the child but, that is not the case. The fact is they have consented so; therefore, Carter's rules do apply to them, however, in their perspective. So ultimately, the man has integrity.

In a conversation with my teacher, my teacher came up with an example in taking Carter's rules and applying them to another situation so that his whole theory on integrity backfires. Picture this: In the aftermath of 9/11, Carter would like the whole world to believe that Osama Bin Laden lacks integrity for the actions he took. Carter is looking at the situation from only one side. The world does agree with Carter but, the agreement that we make comes from what we have seen; our own perspective. However, what do Osama and his people believe? They believe that Osama has integrity. If you look at the situation from their perspective, they believe that America is basically bad and therefore the actions they have taken are justified. (Conversation with Becky Caouette) One can take Carter's rules and apply them to the 9/11 attack. However, when you do, one must not apply them to our perspective on Osama's action. You must apply

them to Osama in his perspective. In our perspective, the actions that Osama has taken were unheard of, he murdered thousands of people. He slammed two airplanes in the towers, aimed one at the pentagon, and would have taken out the white house also but fortunately, that plan crashed before it struck it. Why would one say that Osama has integrity for what he has done? On the contrary, Osama can take Carter's rules, apply them to himself concerning the 9/11 attacks, and make himself look like a hero. Carter's rules state that in order for Osama to have integrity, he must see "that the actions he has taken is wrong, he must act on what he discerned even at a personal cost and, openly state to the world that what he has done to the United States was wrong." (Carter's Rules 329) Osama can say that he did discern what was right from wrong. In his and his people's opinion, they dislike the United States very much for certain reasons therefore, Osama was justified in his attacks against America. When attacking America, Osama put himself in danger because what had happened in 9/11, resulted in an aftermath of the United States and some of its allies declaring war on literally him and him only. We bombed his country and those of the allies close to him and performed a manhunt in efforts of trying to find him. At the point in time, the whole world was against him and what he stood for to his people. He had to run off and hide in the mountains. Although his life was, and still is in danger, tapes were discovered that included him openly stating to the world that he was responsible for the attack on America, he had no regrets in launching the attacks, and that there are plans for future attacks. Note that all three of Carter's rules were taken and applied to a situation in which Carter's whole theory backfires. Now when I think about it, although it shames me to say it, when determining if Osama has integrity by applying Carter's rules to the 9/11 attacks in the other perspective, Osama's actions were indeed justified.

In conclusion, I believe that Carter brings up interesting points on the topic of integrity; however, his interpretation of the term clearly states that his view point is only one sided. He defines the term from his opinion and would like the whole world to follow his and his opinion only when it comes to integrity. However, we have noted that when taking his own rules and applying to a situation in the other perspective, his whole theory on the term "integrity" backfires; therefore, in my opinion, it discredits his whole article.

FEROZ ASSADI

SECOND PRIZE

STANDARD ENGLISH

Students of different races and backgrounds should be encouraged to speak Standard English as well as be provided with classes where they are able to improve grammar and its usage because it is unfair to put them in the same level with those who already know how to speak English language. There are many possible ways for diverse students to be able to master and become fluent in Standard English language as Mellix mentions about her experience stating, “Writing, rewriting, practicing, experimenting, I came to comprehend more fully the generative power of language” (Mellix 395). I also learned the Standard English Language by attending English Language courses in Afghanistan, and Pakistan. I believe that it was the Grammar concepts that taught me English Language that helped in many ways.

In this country the majority of the children of diverse populations remain disadvantaged in speaking proper English Language. Most of the time, these children learn English Language from their community instead of being taught by the public schools they attend. I have met many non-citizen immigrants of different backgrounds both at and outside my high school who lack communicating proper English. What I have seen is that actually most of these immigrant children have become exposed to learning street languages or in other words Black English. Mellix also lived in a community where “black English” was very common, as she mentions, “I grew up in a world that was primarily black...and we spoke our own special language” (Mellix 386). And because everyone else in her community spoke improper English, she was also being exposed to speaking improper way (black English). Likewise, one can mention that in many communities of diverse immigrants, including black communities, the children I think are at major risk because they get exposed to communicating the improper English Language or most of the time they just prefer speaking their own native language. I believe that these children can be helped in many ways possible by their parents and the board of education and policy makers.

I think that the education policy makers should consider this matter serious and they should pass laws that would acquire all the junior high and public high schools across the communities to teach bilingual

education by installing programs like English as Second Language course. By providing such educational programs the children of different backgrounds would be able to improve in their education and learn in easier way. However, without such educational programs, ESL students would not be able to perform well in their classes. So it is important for all middle and public schools to get aid by the states to have such bilingual education available.

In order for immigrant children to excel in their academics at the public schools, colleges, and their outside jobs, it is necessary for them to develop strong English. They can be helped by the public schools, school staffs, and communities' support. It is understandable that learning proper English as a second language is very intricate and takes more time. According to a research, "It takes limited English proficient students between 5 - 10 years to achieve academic language proficiency at their grade levels and catch up with their English-speaking peers" (National Coalition of Advocates for Students 5). I think the best way to help such diverse children to learn proper English Language, is to provide extra special programs like ESL and Bilingual classes both in middle schools and high schools, so that they can get used to learning the language in an efficient and at earlier time. By setting up special classes that would teach English grammar or language structure from, communication, reading and writing, vocabulary, speech, and English tape listening, and books of variety, it would immensely help students reach their goals and become proficient at English language. I think that they should be thought English from the basic level and then move on to advanced level. Once they reach at high school level, I think they should be able to meet challenging and advanced ESL (English as Second Language) classes and be given English composition and literature classes. If a child directly goes to high school and has finished middle school abroad, then they should be given lower level classes in high school and provide them with as much help as possible so that they can achieve English proficiency.

I believe that grammar is the key and learning and mastering English Language. By teaching English grammar, children who lack proper English would be able to learn subject, noun, verb, adjective, adverb, clauses, tenses, sentence structures and different tenses. They also would be able to learn all different tenses such as present progressive, simple present, past, and future tenses and so forth. Students at this point should be able to write sentences at different tenses through grammar usage. The teachers should always supervise those children to know how to write sentence and teach them pronunciation, and punctuation, as Mellix also mentions, "Our English teacher constantly corrected our grammar" (Mellix 389). Students after mastering grammar should be introduced and be thought how to converse with others.

I used to attend English courses everyday in Afghanistan and Pakistan where teachers were from foreign countries with their different accents. I began learning proper English through Grammar. It helped me in many ways that eventually I was able to speak proper English with others who already had mastered the language. English courses provided us many forms of activities that helped how to converse with others. It took me about three to four years to learn English language properly and I spent most of spare time to learning it. I was able to converse by using proper words and discuss about a particular subject both inside and outside our classes. Our teachers used to take us outside the classroom and it was required to speak in English language. When I immigrated to the United States in 2000, I was able to speak in Standard English and many people who I met were surprised the way I spoke including my classmates at high school that I attended. I was even able to help many other immigrant families in interpreting language from Farsi (Afghan Persian) to English language. I believe that in America, it is important to know Standard English. To be successful in the job market, receive proper education at college, receive proper healthcare in hospitals, it is important to know how to speak the English language properly. But unfortunately many immigrants who immigrate to here lack Standard English and they may sometime be even considered not intelligent or suitable in getting a job or even education at the public schools. They should be helped by installing English language courses at middle schools, and high schools. It would be also helpful for adult immigrants to be taught the English Language by installing English Language Centers at their communities because by learning the English Language, they can get jobs and they that would help them support their family. My father and my mother both can not speak English language and it has been a hardship for my family to continue our life at here because they do not jobs and they would not even be able to get a job because of the language barrier. By attending Adult Education, their English has somewhat improved and hopefully one day they will be able to speak English Language because they are very interested in learning it.

Learning any new language like English does not mean that we should forget about our native language. I believe that native language, culture and tradition are part of a person's identity. But unfortunately many immigrants who chose to come to America, they forget about their native language, culture, and tradition and even the way of living. I have actually known many immigrant families who have lost their identity and they have become Americanized. I should mention that assimilation is fair enough than completely changing one's identity. I understand that keeping up with my language is hard and yet I have never thought of losing my language and culture which is my identity and one can refer to Mellick as she states, "I learned to speak standard English with ease and to switch smoothly from black to standard or a mixture and back again" (Mellick 389). With four years of living in the United States and facing such a transition, I have still been able to speak Farsi (my language), English language, along with Urdu, Pashto, Persian, Hindi, and Tajiki that are close languages. I am very thankful that I have been able to keep up with

these languages and the people who I know speak those languages including my family, I try to speak their language instead of English so that I do not forget about them.

In the conclusion, it is essential for every individual to be able to speak appropriate English Language and with writing. Knowing how to speak proper English helps us to succeed academically, get better job in the business world and help us in communicating with others. I think English Language has been very helpful for me because of which I was able to get a job in Rite Aid Pharmacy as Pharmacy Tech, perform well both at Crosby High School, Upward Bound Summer Program, SSS Program, it is going to help me in my career after completing my college education. I have also been able to help my family along with many others with who have needed help in interpretation. I am very thankful that! I have learned English Language because without it I would be facing many hardships while continuing my education here at the United States. I think English is very unique language and therefore we should encourage and help those need help in learning the English Language.

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MARY McELYA

THIRD PRIZE

THE UNCONSCIOUS IS THE TRUE DREAM WEAVER

Carl Gustav Jung argues against the ideals of Sigmund Freud pertaining towards the concept of the unconscious and the conscious state of mind. Jung's argument is thus, "the unconscious contains not only personal, but also impersonal, collective components in the form of inherited categories or archetypes, I have therefore advanced the hypothesis that at its deeper levels the unconscious possesses collective contents in a relatively active state" (354). He basically argues that dream patterns are hereditary, dreams can have religious and social symbols, and there are levels of the unconscious that are very much active and conscious. I submit that Freud's ideal that the unconscious is the vessel from which dreams derive, and dreams are stimulated by repressed memories and experiences plus wish fulfillment, is a much better argument to argue pertaining towards dream origin. Jung's arguments are not only illogical but asinine and boastful in nature; his arguments are ill-supported and are not original deductions. Jung's ideals on the unconscious and conscious apply Freudian ideals to weak arguments; hence one can not trust his true judgment on the theory of dream derivation.

The unconscious in Freud's eyes is vessel for repressed memories and wish fulfillment. These repressed dreams and wish fulfillment can only occur when stimulated by energy, "Whether a content of the mind is conscious or not, depends upon the magnitude of the energy invested in it and the intensity of the resisting force. A person feels pain if he feels pleasure exceeds cathexis value which is called the *threshold value*" (Hall 56). This energy or stimulus is the only thing which can fuel any activity within the unconscious. This energy is representative of repressed activities common to people in general, or desire which is hampered in some way. Obviously if the unconscious was continually in motion then dreams would not occur during sleep, because in all reality during sleep we are rarely in a true "conscious" state. We are unable to make voluntary decisions or perform any voluntary actions. Therefore, we must classify sleep in itself another state of mind, a phenomena, and as so any actions during sleep as that a phenomena.

Although Jung makes a valid argument that dream patterns are hereditary in nature, this can easily be argued against. While many illnesses of the mind and thinking patterns can be passed down in generations, there is no proof that the way one dreams can be tied to the way in which one's family dreams. Because an individual psyche is developed by each human beginning from birth there is no way to develop the same patterns as one's family. So to say that the way one dreams is inherited is odd because these dream

patterns would activate as soon as a person can dream. Their dreams would be similar but not identical in nature to siblings and loved ones. I submit that dream patterns are not inherited because one begins to develop patterns which remain with them during early childhood development. One of the people in which I interviewed was an excellent case for dream patterns. I interviewed “Cindy”, who described her dream as thus, “I wasn’t sure where I was going, I was in a dark open area, walking home scared. Suddenly I felt as if someone was chasing or watching me. It made me feel nervous so I ran home and woke up.” She claims that the dream is most likely due to the SSS summer program. According to Jung this dream would be her manifested fears on the social complexity of the Student Support Services. Freud would understand this to be Cindy’s attempt to express her feelings of home sickness but with no way to express them, wish fulfillment. In this case Freud’s interpretation would be more prevalent to Cindy’s particular case. She states that “I used to have them [nightmares] a lot as a little kid then stopped having them, it is the same way for my family”. Although, her family does experience frequent nightmares, this nightmare is nothing but a wish fulfillment, which in most likelihood veers away from the typical “monster” type dreams her family may have. Also because this dream included physical elements such as sweating and crying after the end of the dream it no longer deals with a dream pattern but the way in which we sleep. Physical strains on the unconscious could occur and affect her dreams. Like the physical movement on off the UCONN campus as well as the separation anxiety which she is developing, affects her normal sleep patterns.

A strong argument that Jung produces is the idea that dreams possess symbols that represent not only sexual and emotional factors, but there is a major significance in the juxtaposition of dreams and religious and social factors. As seemingly relevant as this argument may be, it is questionable. First and foremost this idea can not be applied to those who declare no religion or someone who is not Christian based, which Jung states is the “major religion from which religious symbols are derived within dreams”(351). This is an argument for the unconscious being affected by layers, which influences one’s dreams, religious symbols have no real standing. Religion is a choice which man can make, therefore it is easy to say that symbols within dreams can have religious connotation. However, because it is a choice one can decide, whether or not to partake in it, and whether or not to repress religious images within the unconscious are done voluntarily. A person who is socially inept or socially secluded can therefore not place social images in one conscious or unconscious mind. Meaning, a civilization which has no tie to the idea of ethnicity or race can not collect images of social inequality or what have you. Therefore they, in most likelihood, will not have subliminal images which insinuate ideals of social origin. However, sex and gender are both innate in nature, and every civilization deals with gender even if they are not partaking in the act of sex. For they must deal with gender and the physical development and hormonal development each individual undergoes; which will inevitably affect the psyche. My older sister told me of a dream she had dealing with religion, “I remember the smell of those bitter herbs in church, anyway, than I was in the middle of a forest following a floating

image. The image becomes clear and he attempted to squeeze through the trees. Finally I caught up to him he turned around he was my ex-boyfriend, he grew wings then flew off". Jungian followers would look at this dream and feel it is very obvious, my sister is envisioning her ex-boyfriends decent to a better place. And because she is confused by her position with him she attempts to follow him. However, let us observe the key elements of her dream: the forest, her ex-boyfriend, his decent, and the bitter herb smell. Now consider this, the forest represents my sister's vaginal area, now by her ex-boyfriend attempting to squeeze through the two trees, she may want to have sexual relations with him again. Freud believes that any object within a subject's dream which descends or rises represents the action of the erection. Hence her ex-boyfriend is the "penis" which rises in her forest. The bitter smell in the beginning being bitter represent the fact she is going into a bitter situation, specifically her old relationship. She becomes consumed with the idea of getting him back maybe, becoming lost in her "forest" of emotions. My sister declares no religion currently.

Jung's strongest argument is the idea that there are levels of the unconscious that are very much active and conscious. He, in essence argues that Freud believes that the unconscious is a dormant field of repressed memories. In regards to this he has developed the *personal unconscious* to combat Freud's simplistic ideas on the unconscious. Jung defines the *personal unconscious* as, "The materials contained in this layer are of a personal nature in so far as they have the character partly of acquisitions derived from the individual's life and partly of psychological factors which could just as well be conscious" (352). This is an admirable assumption, but it is just that, an assumption. One can not attempt to combine consciousness and unconsciousness because they are two very separate functions of the brain. When either mental phenomenon are occurring the psyche as well as the physical state of the conscious or unconscious, are very different. Although the brain by definition is conscious, one must consider that the unconscious works much like the cannon. The cannon is very much dormant until stimulated, and then a large action occurs, specifically, the retrieving of a repressed memories or wish fulfillment within a dream. Once this major action has occurred then the cannon is dormant until stimulated again. My peer "James" illustrated his dream, "When I was younger, I dreamed me and my Mom came out of store and a guy came from behind and stole her purse then shot her. And then nothing, I was crying and no one would help". Jung would visualize this dream as if James is plagued by the social negativity that may engulf the average female. Freudian ideals would convey James's dream as a wish fulfillment. After James described his dream he went on to say, "When I was younger I saw some lady get mugged. It was a lady I lived near, one guy tried to steal her while one tried to rape her. I screamed fire, woke up a women that lived near me and we called the police." James wanted to be the hero once again, in his own dream. Furthermore, James feels that he must protect the women he loves: his mother. If Jung's theory holds true than what is the purpose of the unconscious at all? One can say that all impersonal components we experience within the psyche will eventually surface, and not only will they surface but

continuously. Because if the unconscious is not in some way dormant, then it is continuously receiving memories and dream like images, affecting the psyche and eventually the psyche will be overwhelmed.

Jung's theory on dreams in conjunction to the unconscious and conscious mind, although strong in some points, can easily be argued against. Although Freud's ideals on the unconscious are simplistic in nature they are more concrete, because when dealing with the human psyche details can not truly be applied because everyone's' psyche is different. During sleep we produce images that unveil our desires or repressed occurrences we have experienced, which we currently do not understand. Our unconscious is the vessel which sustains these images until are psyche is strong enough to truly understand what they mean and what we truly want.

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ANEDITH DEJESUS-DIAZ

HONORABLE MENTION

1+1=0: LANGUAGE + ACCENT = INTELLIGENT WRITING

Mellix and Atwood share the idea that language and accent are the most important factors that produce intelligent writing. Intelligent writing is not defined as many would think. It can be placed in two categories: a dictionary definition and a poetic definition. These are factors of literary art which are expressed in their two essays. Barbara Mellix proves that having a balance between Standard English and a native language is essential in understanding the value of intelligent writing. Margaret Atwood proves that storytelling is included in every aspect of our lives, but the understanding of the story depends on who tells the story, who's reading the story, and the state of mind of the reader. These two authors illustrate the importance of language and accent differently, meaning Mellix promotes the dictionary definition and Atwood the poetic definition.

The dictionary definition of intelligent writing is what Mellix calls "Standard English" (Mellix 386) and what Heath refers to as "appropriate talk" (304). It's what Americans, like CAP students, go to college to perfect. It's what the A B C's taught in grammar school form: words in the dictionary. Standard English is necessary to know because it has become an international language that businesses worldwide can communicate with. As Mellix proves there are different cultures in the United States of America. From Black Country English, to New York, to Spanish, French, and every other language accepted in this nation, Standard English is a language necessary in the communication of knowledge and ideas with the different people in this union.

Intelligent writing also has a poetic definition. This is what gives storytelling its effect. Everyone's accent is different when telling a story. It varies from age, experience, education, and culture. For example, the language and accent in "Screwtape Proposes a Toast" applies to a college freshmen class. Words like "trepidation" (Lewis 117) and "litany" (Lewis 128) are used in his speech. Imagine Lewis writing the same story to a group of seven year olds. To show his fear, he would have sentences like "I was soooooooooooooo scared that I got down on my knees and swung back and forth praying for help until I felt like whoooooooooo and my body got tired!" When speaking to a younger crowd, his diction changes, his words are less complex, his sentences are more descriptive, and while telling the story, his gestures and facial expressions are more defined. The audience influences the changes in accent and language of a text. Therefore, there is no one style of writing more intelligent than the other. Each style of writing applies to a different group. For

instance, if the same story is told to a group of Hispanics, the text would be in Spanish. Basically, if words that are not used in a dictionary are used in literature, it does not necessarily mean that it's wrong. Our appreciation of literature does not depend on a particular use of language and accent, but rather how the reader comprehends the reading.

“Young Man on Sixth Avenue” by Mark Halliday illustrates the power of language and accent and its effect on intelligent writing. Run-on sentences sound dreadful to writers of appropriate English. For example, Halliday writes, “And his hair was so dark, almost black, and it had a natural wave in it recognized as a handsome feature by everyone, recognized universally, along with his dark blue eyes and strong jaw” (Halliday 1). Run-on sentences do not meet the requirements for Mellix’s definition of “Standard English” (Mellix 386) or Heath’s definition of “appropriate talk” (Heath 304). This definitely is not an example of a dictionary definition of correct grammar or English. In this same essay, there are sentences here and there that don’t fit the criteria, such as “Or some lost point about O’Hara” (Halliday 2). Continuously Halliday uses an incorrect sentence form that a scholar should not use such as the use of “And” and “Or” to start a sentence. This doesn’t make his writing unintelligent, but poetical.

If this essay was not written in such a poetic form, Halliday’s point would be completely different. He would have not been able to convey that our youth years should be taken advantage of because only trials and tribulations lie ahead. For instance, he uses descriptive run-on sentences to emphasize the man’s ‘happy years’; the years in which he had less worries and was still in search of himself. Words like “irresistibly” (Halliday 2) and “glories” (Halliday 2) are used to describe his ecstatic state as a young man. When talking about his married life, his job, and death of close ones, his paragraphs are brief. His language changes and the lack of details give a shift to his accent for the rest of the text. The diction is adjusted to the time in his life. Words like “dark” (Halliday 2) and “stupid” (Halliday 2) are added to change the mood. The tone no longer shows confidence or curiosity. This is a poetic device that gives his text meaning. This makes his writing intelligent.

Furthermore, language is power. Language is defined differently to everyone. Some curse a lot; others refer to Jesus after every sentence in their everyday talk. Some don’t know their alphabet yet; others will never read the dictionary. Language is what the cells in the human brain form. It defines our thinking process. Accent is essential because it gives the text meaning. It makes it may appeal to a certain group, but be rejected by another; just like there’s someone out there for everyone and just my mother always says “para los gustos se hicieron los colores” (for the desires they made the colors). Basically, there is a story out there for everyone. So we can’t really state that a poem, or story, or song is not art. Just because the language we are accustomed to is not being used, or just because the rhythm is not of our preference, there’s still someone out there that may love it. The understanding of language and accent and its role in literature makes any text literary art.

In conclusion, being able to write using both styles of intelligent writing makes a person a bilingual writer. A balanced must be found in order to be successful. For example, Mellix first knew Black English until she put herself through schooling to learn to read and write in the appropriate form. Now she understands the language and accent of the two which makes her somewhat bilingual. Atwood proves that poetic writing is also an example of intelligent writing. In every story she writes about how her accent and language change according to her mood or the mood of her audience. In general, when a writer masters both poetic and dictionary style of writing and learns when to use it, with what audience, and why, then that person has finished the journey to literary art.

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KARAN PATEL

HONORABLE MENTION

THE RESPONSIBILITY TO HELP

A lot of people reside in the United States of America who have different race and language and they come from countries around the world. They usually speak their native language in their country and also in their schools. The English language is a key to many successes in one's future. From my perspective students of different race should be given opportunities like a special class or a program to get better of speaking, reading, and writing standard English. The students could be helped to learn standard English by putting them in a special class. The students who were former E.S.L students could help the new E.S.L students by being their mentors. Depending on the ability of the immigrant student and the test results, the student could be placed in a class and also with a mentor.

When families come to U.S.A, they bring their children. They could bring a child who was just born in their native country or they could bring a child who was born a long time before. If a child was brought at a small age he or she would be able to learn proper English because he or she would learn proper stages of the learning process. If a child was brought at an older age he or she would have more problems learning English because he or she wasn't here for the proper stages of English grammar. The children can learn different stages of English depending on their age.

There are a few reasons for the students who are from a different country to not be able to speak good standard English. I believe that being able to speak, read and write good English is a very good skill to have. The English language is very useful because not it does it gives a person ability to speak in most part of the world but also gives a particular person a chance to get ahead in studies. English is a world known language. Most countries have people who speak English properly. A person could do a lot with the help of English like get a good job, start a business or give help by teaching. English is the key to a person's success in their lives. One reason is that students usually spoke their own native language back in their country. In many countries, there aren't many schools that have classes that teach English, but also in some countries, there are schools that have classes that teach English. In India, there were a lot of schools that taught the students English from first grade, but they taught "Indian English", and a little bit of standard English. "Indian English" was based on British English but without the accent. The school taught the students the rules, the regulations and the usage of grammar of standard English by 8th grade. On my first day of high school in U.S.A I learned that many students who were from different countries other then India didn't have

any classes that taught English. If the school of a foreign country doesn't teach English the students of that school might not be able to do well in U.S.A.

When a student from a foreign country comes to the U.S.A, the school system should have a test for them to take. Depending on the result of the student, he or she could be placed in a particular level of E.S.L. If the student scores really well on the test, he or she could be placed in the first level of E.S.L.; if the score of the student is somewhat good or really bad then he or she could be placed in the second level of E.S.L. This type of a system could help the teachers and the students also.

Many students who are from a different country have "Language Interference" in their country because they are taught more than 2 languages at the same time. Language Interference is when one language interferes with another language. This usually happens when a student is learning two languages at the same time. Students of foreign countries are taught their language while they are in kindergarten, elementary, middle school and in high school. They are taught just like the students in the U.S. From kindergarten to high school, different levels of the English language are taught in the U.S. If some countries have schools that teach English, there is a possibility that students might get confused learning English while still using their native language at the same time.

From my perspective, I have experienced the problem of being confused because of learning two different languages. When I went to school in India, I was taught English and my native language at the same time. I got confused learning both languages, and eventually I paid more attention to my native language rather than English. "I grew up speaking what I considered two distinctly different languages-black English and standard English"(Mellix 386). It seems that Mellix didn't get confused learning two different languages but some people like me and other students who are immigrants might get confused. The point here is that maybe the students from different countries might have done the same thing if they were taught English or they might not have understood English in the first place.

The school system in many states like New Jersey, and New York already have a class called E.S.L or English as a Second Language. E.S.L is for students who are from a foreign country, which means that they know their own native language and also they are having problems learning proper English. In that class a student is taught to read, write, and speak proper English. There are writing and reading assignments in that class. If a student finishes this program, he or she is able read, write and speak English properly. In the New York and New Jersey, there are still some people who don't know how to speak, read or write proper English. It seems like the E.S.L program isn't the best program for them.

I believe the "Mentor Program" would be the suggestion for people who aren't able to speak, read or write good English after finishing the E.S.L program. There is a way to help the students who have a problem speaking English. There are a few students of the same race who speak the same language as students of another foreign country. Those students could help the new students learn English with the help of their own

language by being the new student's mentor. This kind of program could be volunteer or compulsory for the students who are also from a foreign country but have been here long enough to know both the languages. The students who are the mentors could be paid money or get extra credit and also have a reputation for helping many students. Those students could help the new students communicate better in English by using translation. Usually the foreign language students who uses a native language Dictionary to help them write papers, if they have a problem, there is a friend available who could assist the student by translating the work and making the student understand. Sometimes it could be really helping.

Students who are from foreign countries could understand English better by taking the E.S.L class and by participating in "The Mentor Program". The E.S.L. class could improve the students reading and writing skills by letting the student read books and by helping them write papers. "The Mentor Program" could be used to improve their English Speaking skills by having a mentor who could help the new student translate English words and also help the new student speak the English language with proper grammar. When I was an E.S.L student, I didn't have a mentor because the school system didn't have that kind of program. I would have been really fortunate to have that program because I believe that a mentor can improve students speaking skills.

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ASHLEY CAZEAU

Manmi always talked about us moving to America. She never talked directly to us kids but she would talk about it with her siblings. One thing I did not know was that I was going to move there all alone without my little family. The day arrived. I was quite excited. I was traveling along with my sisters and my manmi. Papi was not there to say goodbye. He went to his papi's funeral a couple of days earlier and was not back yet. We left early in the morning to catch the noon plane. My uncle drove us to the airport in his truck. Sitting in the airplane, I looked at Haiti for one last time. I was supposed to live with my aunt and her family. That summer of 1999, I registered for eighth grade and did a little bit of shopping just to get started. I was not used to going to school in color. The first day of school was awkward. I had to get used to a new environment, new people, new system, new language, new everything. One of the students was taking me to my classes. I felt completely lost in every possible way. My classes went well, I understood the overall of what the teacher was talking about. But one thing that struck me the most was how disrespectful the students, or should I say the kids, were toward the teachers. They would use profanity towards the teachers and be disrespectful in every possible way. To me they had no manners; they were loquacious all throughout class time and they were very negligent. For example, they would be talking while the teacher stood in front of the class trying to explain the lesson. They did not care to hand in assigned homework.

I might have exaggerated those behaviors slightly at the time because I came from an extremely different environment. I attended a catholic, feminine school back in Haiti. We were all in uniform, that way students would not have to look at what others wore. The rules of the school were strict. We had many of them to follow. If a student failed to follow any of them, the chances are they would get expelled with no second thought. Most of the rules were redundant. The girls could not wear nail polish, braids were not allowed and the school's insignia had to be worn at all times. If by any chance they catch a student, she would have to pay a fee. We had to get to class in pair, if one of the girls did not have any one to walk with; they had to go to the end of the line. Profanity towards teachers was prohibited; the result would be getting expelled from the school. Moreover the student would have to deal with the parents at home. There was no talking in class; everyone had to participate in class for everything. Most class work was done as a group, unless the teacher said otherwise. For me to come from all of this seriousness, and then experience something totally different just shocked me.

As the year was progressing, I got used to things. I was moving really fast. I picked up on the language and I was feeling a lot more comfortable with the people around me. Before I could realize it, I was at the top of my class. That was my goal all along; for me to make it to the top even though I'm not quite there yet, I still have a lot of schooling, and a lot more to learn. By that time, I have already felt successful. And I feel even more successful now that I have made it to the University of Connecticut.

ADONIS CHAMBLE

MY INTERPRETATION OF THE REOCCURRING NIGHTMARE

A student in class wrote about a nightmare she had and has been having ever since she was twelve. The nightmare begins with her getting on the school bus to take her home on Friday. On the way to the bus, she crosses paths with a mysterious stranger who walks by while smirking at her and it gives her a really bad feeling. The bus pulls up to her house and she starts walking to her mother who she sees outside in the garden. Suddenly, while running to her mother, a strange van pulls up right in front of her, and same man who walked by her on the way to the bus tries to kidnap her. Eventually, after struggling to no avail, she is kidnapped. All she can think about is how she will never get a chance to see her mother again.

I have interpreted dreams of people I am very close to before. For example, my mother and I always tell each other about our dreams with the intent of getting a better understanding of them. I find it easy to decipher her dreams, because I have known her all my life. However, when asked to interpret the dreams of a stranger, I would have to be a psychiatrist to do so effectively. In my opinion, it is very difficult to interpret the dream of another person who you know very little or nothing about.

My interpretation of this student's dream is connected to the life she has demonstrated living so far. In her dream she mentioned the fact that she had a mother. Since she said nothing about living with a father figure, it is possible that the stranger, who she speaks so negatively of, could be her father trying to get her back from her mother. But I ask myself, why then, would the man in her dream be forcing her into the van with her. No loving father would commit such an act as dragging her daughter into a van. If her parents are divorced, and she is indeed in a one parent household, she may miss her father. In Sigmund Freud's "The Interpretation of Dreams," he talks about dreams fulfilling a desire. I highly doubt though, that she desires to be taken away from a beautiful life with her mother and forced to live with a man she doesn't know. On the other hand, if she was separated from her beloved father who she misses dearly, either recently or a birth, she may subliminally be having such a nightmare as a hidden sign that she wants to be with him.

Another possible theory about the significance of her dream is that the creepy guy in her dream represents a pedophile, murderer, or other type of bad guy she had encountered before she was thirteen. Television, movies, and everyday people can also play an important role in finding out why her nightmare is reoccurring. For instance, I have had a plethora of scary nightmares where Freddy Kruger chases me around with his claws. I know this dream occurs for me due to the fact that I like to watch scary movies; but what

Freddy is to me, is not what the stranger is to her. Perhaps, when she was a twelve year-old, she saw a movie in which someone was kidnapped, and it stayed in her mind and affected her more than she had realized all these years. She also may have a relative of her family who was in a similar situation.

Since dreams are symbolic, every little detail counts. She recalls the man smirking at her when he walked by. This means that he either knows her or something about her. He may have been watching her anonymously everyday and then on this particular Friday, he decided it was time to go to her house and kidnap her. While the possibilities are endless, the outcome still remains that she is tormented to this day by her nightmare, and something must be done to change this.

In conclusion, this is a dream that may be looked at differently by everyone who encounters it. While Freud would have perhaps through a lifetime of working with dreams, known exactly what her dream meant right from the start, the average man, uneducated in the field of psychoanalysis, could only make an educated guess about this girl's nightmare. One thing I would suggest she does is to actually get help so that she can stop having this disturbing dream, because I do and always will believe that dreams hold the answers and secrets to live.

CHRISTY CHAN

PSYCHOLOGICAL MECHANISMS

Things happened in our lives, some we are happy about, regret about; some we are trying to ignore and deny what has already happened. These are the examples of psychological mechanisms; they also are the ways to how to cope with our situations. Bettelheim wrote “The Ignored Lesson of Anne Frank”, he has mentioned three different psychological mechanisms of how they appear in the camps. Base on my personal essay, Bettelheim’s psychological mechanisms do apply to the situation in my essay; first, denying evidence of what really happened; second, denying things happened were exaggerated; and third, others tried to ignored what had really happened. But yet there’s one more psychological mechanism that’s happening as well as of blaming myself; that I should helped my friend instead of not doing anything. The reason Bettelheim did not address this to his writing; I think it was because survival is more important than blaming during times of Holocaust.

First, let me tell you some facts about my friend in order for you to understand the connection between him (from my personal essay) and Bettelheim’s psychological mechanisms. It was years ago when this happened. My friend who had been in all my classes through kindergarten, elementary, and even some classes in middle school; basically I have been known him for all my life. He is a very nice person, kind, caring, friendly, and good hearted. Once when we were taking the bus going home after school, usually during those times, the bus would always filled with people, it was extremely hard to find a seat. But luckily, both of us did found seats, we were glad about it, and happily chitchatting. Suddenly he stood up and gave his seat to an old grandmother who just got in the bus with baggage. I was shock, because if I was him, I would not do that since I was so tired. This can tell he is a good hearted, thoughtful person. However, no one is perfect. His family is very unsupportive to him; his parents went out to gamble all the time. The time his parents were home is just because there’s some kind of big holiday or whatnot. This made my friend always go out, to clubs, to made older friends; may be this is the way he could feel some warmth when he is with a group of people that’s actually there for him, and that he has a place to go to. I did not know when he got started on smoking, drinking, and clubbing every nights. He started from not attending some classes, to skip school, and finally drop out of school when he was a freshman in high school. Even though I chat with him mostly everyday, and out friendship is well. But that was the only time I actually went up to him and talk to him that how important education is for him, he should not drop out of school, may be at least finished high school. However it is too late, because he became a drug addict now.

By relating to Bettelheim’s three psychological mechanisms, first, “it’s applicability to man in general was denied by asserting-contrary to evidence--that the acts of torture and mass murder were committed by a small group of insane or perverted persons” (Bettelheim 77). Base on my personal

essay, Bettelheim's first and second psychological mechanism are quite similar to each other. Second psychological mechanism, "the truth of the reports was denied by declaring them vastly exaggerated and ascribing them to propaganda (this originated with the German government, which called all reports on terror in the camps 'horror propaganda'-Greuel propaganda)" (Bettelheim 77). The first one is he tried to think of may be not the whole army who killed all these people, instead only those insane people who did it. Second one is may be this whole Holocaust thingy is just exaggerated; therefore, Bettelheim is saying other people try to deny what had happened. From my essay, these two psychological mechanisms are related to each other. Because they both are denying things, denying those evidences that showed what really happened and denying things from others' mouth are just exaggerated. I try to deny what other people said about my friend, it was not true at all. And try to deny I did not see the drugs from his bag, but telling myself that those are just some kind of medicines. Many times other people were saying that he is such an evil person, a gangster; whoever be friends with him are going to drag down by him. I totally disagree of what they were saying; I know he is a nice person, that he is always a good friend to me. How these two are related, again, it is because they both trying to deny things, denying what has really happened to him, and denying things around him. I know what my friend did, but it is just not true what other people said about what kind of person he is by what he did, because they do not know him at all. My friend has a very old grandmother that he cares about and loves very much. He's taking care of her right now because she's old and she used to take care of him. The sad thing is grandmom doesn't know my friend drop out of school already, and doing drugs at all. In a way I can see why my friend doesn't want to tell grandmom the truth. It is because grandmom is very old now, no one will take care of her if he doesn't, and where can he have that much money to pay for her medical fees if he doesn't sell drugs. After all, I still think my friend is a kind person, because he has his reason to do things, and the relationship between him and grandmom led me to believe he's a kind person. Which means kindness is the source of denial to me in this case; but only reality is just there to telling me he's not kind.

The third psychological mechanism is "the reports were believed, but the knowledge of the horror repressed as soon as possible" (Bettelheim 77). People are trying to ignore what had happened in Holocaust, trying to forget it as soon as possible. There was time when my friend got arrested because he was gambling (it was illegal some point during that time). I felt bad for him, but in another hand, I told myself, may be I should just forget about him, to not think of he's life as soon as possible, since I moved to United States, and I already told him that he should not drop out of school. The time I thought about this was when I was very upset about things, that sometimes I don't even know how to deal with the things around me, and how can I help him to deal with is when I am in the other side of world from him. Once he wrote me a letter telling me what he can do to make more money; I replied him saying that it would be so much better if he could do good things, that he shouldn't continue doing drugs. I didn't hear anything from him since, but recently I heard from him that he got himself in jail now, he won't be out in couple of years. He is asking me to help him, to send him couple thousand dollars. But where can I get that much money to help him? I am just a student, I don't have any income. How can he expect me to help him since he got himself into jail, it's not like I didn't warn him at all. It is really bothersome since he asked me for

money before, and right now, he's doing it again, to lend him some money. This is the second time he's doing this, what is it going to be like in my life later on? He's going to bother me like used to? I was mad and seriously if an eraser helps, I would want to erase him from my memory, then my days can be more peaceful instead of letting him distracting my life.

Another psychological mechanism I think it should apply to my situation is that after months, I blame myself of not being a good friend to him when he is so nice and great friend to me. Maybe before he started going to clubs, and gambling, do drugs, sell drugs, etc., my other friends and I should really sit down to talk to him about what he was doing would ruin his life, and he should not do this and that. And make him try to talk to us, maybe find some other adults to help him out since his family is very unsupportive to him. However I did not do this and I blame myself for it, still now, when I think about it, I wish I would have done something. Nowadays sometimes I heard things about him from other friends, that he is still doing the same thing, he did not change much, but look older and the drugs will kill him someday. This makes me feel even worse about what I did not do. This is such a psychological mechanism of how I cope with my situation toward myself now; I blame myself of not doing something to help him.

Bettelheim did not address the same psychological mechanism as in blaming, which I had toward my situation is because during the times of Holocaust, too many innocent people died, there's no one really to blame with. If blaming is going on, then the environment might be even worse, because people would rather concentrate on blaming instead of think of ideas to escape for survival; therefore, more people might have higher chances of dying. Another for Bettelheim did not address this psychological mechanism is because blame is not as important as surviving in those days. When Marga Minco's parents sacrificed their lives for her survival is a great example to prove surviving is more important. "Her parents had planned that when the police should come for them, the father would try to detain them by arguing and fighting with them, to give the wife and daughter a chance to escape through a rear door. Unfortunately it did not quite work out this way, and both parents got killed. But their short-lived resistance permitted their daughter to make her escape as planned" (Bettelheim 80). If the parents are too concentrate on blaming on others, then where did they get the time to plan out ways for their survival? All they care about then was to get a chance to live as possible; they even rather sacrificed their lives for the daughter to live hers. Again, people were just too focusing on survival at the times of Holocaust than blaming. Therefore, blame would not be a suitable psychological mechanism for Bettelheim; but in my case, it is suitable of being blame, because the concentration wasn't on other big issue than blaming, and I only think I should have helped my friend in order for him to have a chance to not be a drug addict.

People cope with their situations, feelings base on different kinds of psychological mechanisms. What happened to my friend that related to me; Bettelheim said in the book already covers it, yet only I blame myself of what I did not do is the one I think I should add in, because in my heart, I would feel bad if I don't help my friend when I know I should have, definitely I would blame myself for it. Which in this case, I am doing it. But for Bettelheim, it is not suitable for him because the environment is difficult for the people to blame others, since in their mind they knew surviving is more important than blame.

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MELVIN CUBERO II

Dreams are apart of every persons life. Dreams are places that our minds go to explore different elements of life, weather they are realistic or not. They are also very difficult to try to understand. They can mean many different things depending on how you look at them. They can be of things you have experienced, such as parts of your life or things you have just seen around you. Another way to look at is that can be about things of your past. By past I mean your ancestry or other things that have happened before your time in your family. They can be unfulfilled wishes that you heart desires so much that your mind will get it for you while you are sleeping. They can also be fears that can only be faced while your mind is wandering off. Depending on how you look at them they can be interoperated any way. Sigmund Freud's theory of the dream is that dreams are unfulfilled wishes and events that have happened in our personal lives (328). Whereas Carl Jung's theory of the dream is that dreams are stimulated from our collective unconscious, so that means that our dreams can be about anything from the things we see daily to things that have happened to our family before our time that has been implanted into our unconscious since the day we were born (342). I on the other hand believe that dreams can somewhat predict our future. Not necessarily in a physic way, but in a way that when something happens you realize that something like this has happened before in a dream. But I am not talking about déjà vu. So who knows exactly what dreams are? And where they come from? What stimulates them? Are there different types of dreams and do they affect Freud's or Jung's theories? And finally the question everyone wishes they can know, what do our dreams really mean? Well in this essay I hope to answer those questions using some examples of three dreams I have collected. I will also be using Freud and Jung's theory to help answer those questions. In addition to Freud and Jung I will put a little of my insight to what our dreams represent.

What are dreams? Well according to The Merriam-Webster Dictionary dreams are a series of thoughts, images, or emotions occurring during sleep (236). Is this the true meaning? I would say yes but then go into it a little deeper. According to Freud "dreams can only be understood as fulfillments of wishes" (333). So to him dreams are nothing more then events you wish could happen. This is a hard idea for me to argue with because so many people dream of events they wish could happen. For example take dream number one

from my journal. John says how in his dream he was about to kiss his best friend but he woke up before it could happen. To me it seems as if he likes her more than a friend and his dream just brought out the one desire he has, which is to kiss her. So there is one point to that goes with Freud's theory. A dream that would go against his theory is dream number 6. In that one I dreamt that I got in trouble for having people in my room past curfew. Now I know that getting written up is something that I defiantly do not wish for, so that is a dream that can prove it wrong. So with that said I would have to go against Freud on this one and stand beside Jung. I say that because Jung's theory somewhat says that he believes that our dreams can be about mainly anything, from our ancestry to the things we see, touch, and feel in our everyday lives (344-345). Now if you look at those two dreams I mentioned earlier again you will see how it fits into his theory. John's dream is a dream of desire and my dream is a dream of my surroundings. I even mention in my journal that I believed I had this dream because the same thing happened to someone I know a few days earlier, which proves that I had a dream based on something I heard about rather than a dream based on desire. Freud's theory I do agree with but I just think that Jung takes it further which is why I agree with him more in this case.

Where do dreams come from? Well this question would be answered the same, more or less, from Freud and Jung. They do both agree that dreams come from the unconscious. Although Jung says that there is another level where all the repressed memories go. I see no reason to disagree with them.

What stimulates dreams? To me anything can stimulate a dream. I could be walking down the street and see a dog bite someone's leg and later that night even within the next week I could have a dream and in it a dog would be biting something. For example in dream number 6 my dream was about something I that heard about from someone else. That just goes to show I can just hear something then have a dream about it. But I am not close minded like Freud is because I do not believe that one only thing can stimulate a dream. There is a saying I heard when I was younger and it was that your dreams are what your mind sees when it wanders off. I believe that saying, because I believe this is one reason why I say that anything can stimulate your dreams. Even something as simple as a movie can stimulate them. If you watch a happy fairy tale you might go to sleep and dream that what happened in the movie was actually happening to you. But if you watch a scary movie you might end up having a nightmare; which now leads me to my next question.

What types of dreams are there and do they affect Freud's or Jung's theory? There are two types of dreams, at least to me. One is what people would call a normal dream. The other people would most of the time call a nightmare. The difference between the two is that one is usually good and the other is always bad. Usually in a nightmare something you are deathly afraid of is scaring you. If it is not something you are afraid of it could just be something traumatic that happened. Most people are happy when they have not had a nightmare in awhile, which goes to show that nightmares are not good things. Now this whole concept of nightmares goes against Freud's theory, because if nightmares are so bad how can they be unfulfilled wishes?

I doubt anybody wishes to go through what they go through in their nightmares. That is why Jung's theory is better because even nightmare will fall into his category because they have to do with dreaming of things from your surroundings. So as to the answer the question; there are two main types of dreams, dreams and nightmare. This affects Freud's theory very well by showing us that our dreams are not always unfulfilled wishes.

What do our dreams really mean? Does anyone really know the answer to the question? I do not think that just one person can tell you exactly what your dreams mean. It all really depends on how you look at it. Some people look at dreams as if they are nothing but your mind going away while you sleep. Some people may think that they may give a couple of hints towards our future. I am not saying that every dream you have is a prediction of your future, just that I do believe that some dreams can give the future away. There are two examples to support this. My first example is the dream that Karen had about her car getting a flat tire. I did not write this out before in the journal because I wanted to save it for right now. But the day after she had that dream she was out driving and her tire popped and she got into a car accident. It was not anything big just a little accident. But still it only helps to prove my theory. For another example, in my dream I got caught having people in my room after curfew. Once again I did not write what I am about to into the journal. But right when I woke up I had a knocking noise. I tried to ignore it by trying to go back asleep but a minute later I heard it again. Well I got up and walked over to the door. I opened it and saw that it was my RA and they were doing checks to make sure everyone was in their rooms, because they thought someone had gotten out. After he told me that I felt weird because I just finished having a dream that was similar as to what really just happened. Then there is déjà vu; which according to the Merriam-Webster Dictionary means the feeling that one has seen or heard something before (206). Déjà vu is another example of showing the future in your dreams. Although you do not realize that it is the future until it actually happens and you think back to try to remember when this same event happened before and you remember that it happened in a dream. Now that is just one way to analyze dreams. Another way would be to think like Freud and see the dream as an unfulfilled wish. So you would try to figure out what it is you want in that dream and then you will know what it is you desire. For example, John's dream is a dream of an unfulfilled wish. I am not saying that it is never going to come true for him but if you look at it in a Freudian way you will notice the whole dream is based on his wish to kiss his best friend. As for it telling the future you would not know into the time came. As for Jung, he likes to look very closely at dream and pick out signals to try and figure out what things represent. In Jung's story *The Personal and Collective Unconscious* he writes about this girl that had a dream that she was with her dad and he seemed to be very tall and how he picked her up and hugged her while the air was blowing right by them (348). Jung then goes on to explain how he believes that the dream represented God (353). He looks at every little part of the dream to see if it represents something bigger. For instance, the part where it says that the wind was blowing by them (348) he refers to the wind as a spirit (353). So that is

how Jung looks at other's dreams. So you can choose any of the above methods to use to analyze your dreams. Or you could just come up with your own. It doesn't really matter because no one really knows the true meaning to what are dreams mean. It is just something that you have to set your opinion on and stay with whatever makes you happy. But hopefully in time we would be able to fully understand dreams, where they come from, and how they are stimulated. But for now we will just have to stick with the knowledge we already have.

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MARLYN DAVILA

WHERE ARE YOU GOING, WHERE HAVE YOU BEEN?

Where am I going? Holding on to it. Holding it tight. I'm going after my goal. Furthering my education. I'm going to college.

Dr. Davila. Dr. Davila your patient is here. Wow! Am going to see *my* patient.

If everything I planned becomes a reality, I will be a strong Hispanic female pediatrician. I have many hopes and dreams, but this one is the biggest. Followed by having a family of my own consisting of at least one child. In reality everyone has hopes and dreams, the hardest of it all is making them come true or a reality. Our hopes and dreams all begin when are children.

As a young child I was always asked, "What do you want to be when you grow up?" I would respond "I don't know." When I was about four years old I would constantly say I would not go beyond being five years old so when people would ask me these types of question I would respond "What are you talking about I am not going to beyond the age of five." As I would say this I would show them five fingers. When my birthday came along the following year I realize I had reached the age limit I desired, and shortly realized just like this birthday came that I would have another one the following year. Once I realized I would not be able to stop growing up I began to cry in front of my pre-kindergarten class and was not able to blow out the candles. Till this day I am still reminded of this by my parents and other family members.

However, as I got older I matured. I began to think more about the commonly asked question among my family. "What are you going to do when you grow up?"

It wasn't until the sixth grade when I realized I wanted to be a doctor. This realization came to me after almost coming close to losing my mother. My mother has asthma and during that year she had an asthma attack. She was in the emergency room when her heart stopped beating and they had to perform CPR on her. For more than a month, I had to stay with my father and visit her in the hospital. She was really ill. Her asthma would not improve, so she couldn't leave the hospital. Visiting her at the hospital made me realize how much doctors know and how much they can make a difference. From then on I became interested in the medical field.

Once I got to high school my guidance counselor asked me what kind of doctor I wanted to be. I hadn't thought about that question before. Then I started thinking again. What are my options? I began to observe the different doctors around me when I went to the hospital either for an appointment or when I

went to visit someone who was sick. After observing different doctors, asking questions, and doing research, I became particularly interested in pediatrics.

Becoming involved in the Health Professions at Bulkeley High School has had an influence on my decision. With the Health Professions I was able to go to UConn Medical Center and learn many things. I also was able to participate in a program called Allied Health, which took place in Hartford Hospital and Saint Francis Hospital. In this program I was able to shadow many doctors. I was able to go to the operating room, emergency room, OB/GYN, and many other places. I also took classes for EMT training. All of these programs had a positive impact on my decision to stay focused on becoming a doctor because they opened doors for me.

Along with the opportunities I had to being so close to the medical field, my mother's encouragement and support helped me come this far. She is a great woman who told me in order to become someone in this world I would need to stay focused and get an education. And that's what I am doing. When you ask me where have I been I can tell you I been on a journey towards where I want to be. I now know that no matter what obstacles are going to try to stop me I just have to go around them or over them. I will get there. Where am I going? I am going to be the first doctor in my family.

CATHERINE EVANS

HOW DOES THE SSS PROGRAM TIE INTO *FULL METAL JACKET*

Many people have different interpretations of the Student Support Services Program. My interpretations of the program are that it is very intense. The program helps me as well as others to prepare for our college career, as well as our everyday activities. The program consists of mandatory study hall, and you take courses for credit. The program is very strict in that they want you to succeed. Now the question is: How does this program connect to the movie clip that we viewed? The movie clip that we viewed was about a military boot camp that marine cadets were in. They were faced with the challenges of dealing with a harsh, trash talking, sergeant. When I was first introduced into this program, they said that it was tough, and it would be like an educational boot camp. The Student Support Services program is an educational boot camp without the harsh abuse that took place in the movie clip.

The Student Support Services program is an educational boot camp because you learn how to face obstacles. The obstacles that I personally had to face were the whole college experience. When I first got to the University of Connecticut, I was like it was going to be a piece of cake! But now that I am in college, it really is not that easy. Like in a military boot camp there is like an obstacle course(physical course) that the marines have to face. Some of the parts of the obstacle course may be difficult, but you still have to complete the rest of the course. In this program we have a planned schedule. It starts from early in the morning, to late at night. I really had trouble in the beginning, because I never did anything I was suppose to on time. I was sort of a procrastinator. These couple of days has been extremely hard, but I'm getting used to the obstacle course, so I can get through it much easier.

In the Student Support Services program everyone knows who the authority figures are because they made that clear on the first day. This is why it makes it a boot camp. In "Full Metal Jacket" clip, the military sergeant is the authority figure towards his marines. The video director makes it real clear to the audience, because the camera faces directly toward the sergeant. So automatically everyone know that this person has power toward everyone else in that scene. In the Student Support Services program it feels that the Residential Assistants are the authority figures toward us. They make sure we do everything that we have to. For example, it seems like the cameras are on the Residential Assistants, just like it was on the Drill sergeant.

In the video clip the general said "*if you survive.*" [*Jacket*] The Student Support Services program is all about surviving, if you don't then maybe you're not ready for college. This educational boot camp is made so that you can survive. You have to be the one to want to succeed. The staff members in the program are there to guide you, but not to "baby" you. This is a whole new experience for some people, but you have to just take time to get used to it. In the movie clip that we viewed the military sergeant was very harsh on the marines, because a few thought that the boot camp was a joke. By being tough, the sergeant is showing the marines that if you joke around while you're training, then how will you be able to protect your country. That is why this program is trying to show us. If we think that this six week program is a joke, then how will the University staff know that we are ready to attend their school in the fall?

I know for a fact that this program is a great program because their goals are for us to do better academically, and prepare us for our everyday activities. I am doing things in this program that I never did before. Before I came here, I never really studied for tests, or did essays. This is a great opportunity, and I am grateful for being in an educational boot camp that teaches respect and discipline.

GOP GAI

ON "THE MEN WE CARRY IN OUR MINDS," BY SCOTT RUSSELL SANDERS

In "The Men We Carry in Our Minds" by Scott Sanders, he presents a portrait of a destructive society. It is a society divided by many obstacles. The poor have to work hard in order to live, while the rich on the other hand have everything they want and don't have to worry about a thing they don't have to worry about not having food on the table or getting sick due to their work environment. Sanders has told of two issues that affect the society that he lived in. He believes that economic capitalism and gender issues in a sense placed people where they are at that time as well as today. The rich men are the ones who own the companies and factories; this clearly gives them the upper hand and at the same time putting the poor in a lower class. They are the background of his upbringing and have also affected the way he views women, men, the rich as well as the poor. Everyone will not come to the same conclusion when reading Sander many will try to categorize what Sanders is trying to say according to their understanding of it. I strongly disagree with Hodge when he says that Sanders deliberately chooses to ignore that they need for living.

He also clarifies how a man with influence holds himself: "The overseers wore dazzling white shirts and broad shadowy hats" (Sanders 568). These are the men who have power over society with their money; they hire the poor to toil for them and sweat to earn money. But we know that they gain most of the profits and the poor just get a portion of it. They are also not the ones who get worn out from hard labor; instead they become content with how they have instructed their lower class to complete what they want. They are not the ones whose "ankles and knees ached from years of standing on concrete" (Sanders 569). Instead most of them are physically healthy and won't have to agonize about these issues due to the fact that they are the ones giving commands and in no time will they ever take orders from those of a lower class than them.

It is a society where social class can affect ambitions. As a human being we always want the best for ourselves. Everyone from the lower class to the upper class believes in better lives and more money to accomplish what they want. But we know that if you don't have money your dreams may never come true. Due to that, many people from Sander class have lost the hope of sometimes making it to the top due to lack of money and being in poverty. When the poor lose hope it makes it easier for the rich to control and

undermine them because without optimism they are not concerned about what happens to them. Instead they take things for what they are; most of them don't want to dream high. They believe that they were somehow destined to be poor because what they are going through has been going on for generations. So what makes their generation the one to break free from the undermining? As an alternative they are "...bound to work as their fathers, killing themselves and preparing to kill others" (Sanders 570). They have given themselves to the hardships that have resulted from poor economic benefit for them and the inequality practiced by humans.

Most people may argue and say that Sanders was an exception. But he went to a university because a scholarship enabled him to do that (Sanders 570). It was either given to him by the government or an organization that had more money and that made his dream a reality. It shows that Sanders has already started helping his poor community by being an example showing them that they can make it out of bad situations like he did. He didn't just take the easier alternative that everyone else has been taking which was going to the military or just working the hard labor job instead he worked hard in school and was able to get a scholarship which will change his life for the better. In a society where most people are poor and don't see a change for the better they give up and there is no point of working hard in school, if they are going to end up in the military or working in those filthy farms. Sanders scholarship illustrates how having money can literally give you the power to decide whether a poor person deserves to further their education. It is the people with money that will pay for his school.

Economic capitalism ties in with gender perfectly. Men have generally been the ones who hold the most power when it comes to riches; they were and still are the richest gender in the world. Economy granted men the power from generations past, where gold was the legal tender. In those times you couldn't find women who had gold at their houses they probably didn't even know what it was because they were never given the opportunity to find out, just like today where most women aren't allowed riches because men believe it takes away from them being good housewives or mothers. We find it was men and not women who went to trade and earn the money. They had access to riches while women were at home cooking and attending for the kids.

When men have this type of control over women it makes most people feel sorry for them. This is where Sanders feels remorseful for women because they didn't have a say on how their lives should be lived. Women weren't allowed to dream like men did. Whether in a rich or poor family, they were oppressed by men. The poor women as well as rich women as Sanders points out "Have so many paths to choose from and so many voices calling them" (Sanders 567). Women do have many voices calling them, on whether they should stay at home and cook or seek out what they love to do; the rich women question whether they should find their own way in life or just live off of their husbands and fathers. But the rich fathers and husbands are not like most men, who "... were marginal farmers, just scraping by or welders, steelworkers, carpenters, they swept floors, dug ditches, and mined coals..." (Sanders 568). This dictates how far the limitation goes. The

men didn't give women options because they didn't want to face the fact that women are capable of taking their jobs when they are laid off because a woman may be capable of doing it, if women were given the opportunity to do the same jobs as them thus giving them "The right to feel, when lay-off comes or the plant shuts down, not only afraid but ashamed" (Sanders 570). For women it is all about having a job and feeling that men take the time to consider them as capable to work and hold their end. It may be hard but at least they gave them the chance to work and also find out what it feels like to labor in the farms and sweat the whole day.

The rich women also wanted to be seen at places where men stood. They wanted to become what any man in their class could be and even better. For that reason Sanders was able to relate to them because he wanted the rich man to know that he was capable of being an accountant, a doctor or even a psychiatrist. These daughters want to "Share power, glory...yearned for a say over their future, for jobs worthy of their abilities for the right to live at peace" (Sanders 571). Sanders wanted the same thing he wanted people to give him a job that was based on his abilities to work and not just any job that could have been taken by a poor person. He doesn't want people to look at him and say he's poor so we should give him a poor person's job.

But just like the rich daughters, in this case we have the rich men who had it easy. They were the ones who made the rules for the poor and rich, the men as well as women. They were the "Bankers, physicians, and architects" (Sanders 571). A man holding this kind of job doesn't have to worry about never having food for his family, back problems or finding out that he lost a finger from hard labor, because their gender has made them an exception.

Not everyone that reads Sanders essay will come to the same conclusion. Hodge disagrees with Sanders and me, because he thinks that the essay is more about economic capitalism and that Sanders should have focused on economic capitalism and not so much on gender and that we are ignoring his issue by saying that they are both incorporated in each other. Economic capitalism separated the men and the women because it gave them the riches and greater chance of earning more as opposed to the women who are still trying to get to where men are. It separated the society into the social class that is present now and in the past, where those who are rich have more say as well as opportunities than the poor. If it wasn't for economic capitalism I don't think we would be having these gender clashes, where women aren't rich unless married to or born into riches. That indicates that women aren't allowed to acquire their own riches.

One of Hodge's arguments was that Sanders had forgotten his past and the poor women "I was an ally" (Sanders 572). Sanders is an ally because he is a man who has lived in both sides of the society. He has gone through the troubles of being a poor man where he wasn't economically steady and didn't have the money to acquire him riches or a new job. He also did hard labor job to feed himself. He went through the same thing at the university where the daughters of the rich "Saw me because of my sex, as destined from birth to become like their fathers" (Sanders 571). He was already having problems with the women because

they didn't pay attention to his needs or his past but just saw him as another man trying to take away what they are capable of doing. They didn't consider the possibilities that Sanders may want their jobs for reasons that had to do with his past. He wanted a better life that wasn't based on economic capitalism and gender, a life that was fair to both men and women and society in general where people should be judged by what they did and not by their gender or economic background.

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JOSHUA GOMES

THE HIGHEST GOOD

Kant argued that there was and is no possible way that happiness is qualified as the highest good. Kant believed that the only true form of the highest good where there are no limits and all qualifications will always be met is good will. Good will is the highest good because it is done simply because it is good and for no other reason.

The first argument that Kant had against happiness being the highest good and for good will, is that without the principles of good will, they can become extremely bad. This basically says that things that promote happiness do not have to actually be good. For example, power could make a person very happy. They may have wanted to have power over something their whole entire life. Now that they have it, their biggest dream is fulfilled and they are happy with unlimited amounts of pleasure. But now that, that person has that power, they can and are able use it for all the wrong reasons.

An example of this would be a King. If one king received all of the power in the world, it would make him very happy because his country would be the strongest and he would have no worries about being defeated. But in contrast, if that King took the same power that was protecting his Kingdom, he could turn it around and use it for evil. He could become a tyrant and decide to kill anyone that he pleased. This would show that something that promotes happiness can also be used to promote a lot of displeasure.

Now if something was done out of goodwill it can only be done for the reason of doing something because it is good. In terms, that act usually will also promote happiness. For example if someone decided to help someone who lost their house just because they wanted to help them and no other reason like a reward or recognition, then that would be good will. This would also promote happiness in the family who lost their home. Therefore something that brings happiness isn't necessarily good, but something that is done in good will, always promotes some form of happiness.

Kant's second argument is that good will is good, not because of what it accomplishes or effects, but is good only through the will and because it is good in itself. This means that good will isn't good because it helps someone out or promotes happiness, but is truly good because the will is done just for the sake of it being good. For instance, the person who helped rebuild the homeless family's house. It is not the deed of rebuilding the house that is good, even though it helps the family and gives them shelter, but it is fact that they helped rebuild the house just for the reason that it was the right thing to do. This means that the 'good'

was established before the house was even rebuilt, but came to just because the person was willing to help rebuild the house. So even if the house was never to be completed the 'good' would actually still be there.

Then arises a question, what exactly is happiness? Is there truly a set definition for it? Happiness to one person could be giving another person joy, but happiness to another person could be watching someone be brutally tortured. Both of these situations make someone happy but are both of them or either of them truly good. Because the definition of happiness is so broad, then it is impossible to say that all forms of happiness are the highest good.

Another reason that Kant fought against happiness for the highest good was the fact that if all beings welfare or its happiness, was the real cause of nature and what lead beings to react the way that they do, then a creature's actions would be more in instinct than reason. They would be reacting just to please themselves and would already know subconsciously what they wanted. So they would not have to reason or think for others, therefore they could not possibly illustrate goodwill because there would be no thinking. Good will is something that is thought about and has to be reasoned to come up with an answer on how one should react. This means that one would have to have some kind of thought about something and instinct does not involve any thinking, because it is a mere natural reaction that is automatically triggered without any thought. So basically Kant says that reason is really there in order to produce a will that is not just good because it effects something or has means to a further end, but because it is good in itself.

In conclusion, happiness cannot possibly be the highest good because something that promotes happiness, may also promote unhappiness. Good will is also the highest good because it is good in itself and not because of what it accomplishes or affects. Reason is necessary in order to produce a good will. But the result of that reasoning may not be the sole and complete good, but nevertheless, it will still be the highest condition of good achievable, even more so than the desire for happiness.

KARI HERNANDEZ

DREAM PILLS

Terrible situations generate hurtful emotions and dreaming is the therapy in which these problems can be expressed and ultimately cured once recognized. Through the conscious and unconscious mind that serves as the “dreamweaver” of personal images and archetypes, when woven, symbolically represents emotion. Jung is correct when saying that the unconscious is made up of personal and impersonal collections of the conscious as well as archetypes (354). Although, unlike Jung, Freud understands how there is a specific goal that dreams have in order to keep the mind stable and a hidden meaning used to generate this meaning. He suggests, “It will be seen that we might have arrived at our theory of the hidden meaning of dreams” (Freud, 336). There are good ideas from both Jung and Freud that when combined can serve as the true meaning of where dreams come from and why we must dream.

Dreams are filled with deep emotion, too dangerous to think, believe or leave floating around in the cognitive mind. Everyone is different and these dreams differ from person to person. What may be left in the unconscious, as a repressed emotion, won’t necessarily exist in another’s. Nonetheless, these emotions are buried deep within the unconscious mind as a shield from the conscious mind. This is how the body can defend against the emotional strains that can damage a person’s mental stability as well as physical well being. Dreams are a therapy for the body to get these emotions out whether they are fantasies or fears. The dreams with deep symbolic meaning are usually the result of a traumatic experience that generates terribly hurtful emotions into the mind. These emotions are bacteria that exist within the mind’s unconsciousness. The unconscious is a temporary storage for these new intense emotions until they are brought to the surface through dream. The mind is a system and has a determined way if working. There is a system that works for the dreaming process as well.

As explained in Andrew Pfrenger’s class on July 23rd 2004, this process can be related to that of a computer system. The way a computer’s virus is dealt with resembles the system in which the mind empties itself of harmful repressed emotions through dreams. An anti virus is put into the computer system to search for this virus. Once targeted the virus is stored in a separate unknown compartment of the computer. The computer is cured and can continue to work as it has before. The computer is the person and the repressed

emotion is the virus. The mind finds this “virus” and transports it to the unconscious where the effects of this virus cannot hurt the person. The only difference with the person in this relationship is that through dreams these viruses which are stored are emptied and released. Dreams hold a certain familiarity with therapy. These emotions that were in the unconscious and then released through dream are so in order for the person to easily and less harmfully recognize the problem. What makes this so much easier to cope with and understand is the context in which the dream is presented. The dream has these repressed emotions mixed with personal and familiar images or, “archetypes” as Jung would describe (354). Jung states that, “the unconscious contains not only personal, but impersonal, collective components in the form of inherited categories or archetypes” (354). I agree that the mind uses the personal and archetypes to better aid the dreamer in realizing the problem and not being shocked by the situation or emotion that is being repressed from the conscious.

Some may argue that if these damaging emotions are kept inside the mind whether conscious or unconscious this will only make the problem worse. Some may even feel that when hiding the problem somewhere else in the mind is like masking the problem so that it can grow until incurable. Jung as well would be one to argue that this system, “holds out the possibility of a cure, it is far from being the cure itself” (347). I would disagree and prove that this system is indeed the cure for such problems trapped within the unconscious mind. Yes, just storing these problems could make the situation worse, but it is through the dreams that these problems are released little by little in a gentle manner until analyzed and recognized by the dreamer in order to find long-lasting solutions.

An example of a realistic dream is when a young man had a dream about a basketball game and the pressures carried on his shoulders to win the game. He dreamt about being stabbed by another player from an opposing team. He fails everyone in the audience, his team, coach and parents when he doesn't win the game while wounded. This is a dream that is more closely related to the conscious and the realistic world around the dreamer. This is a real situation with pressures that he is faced with daily. The dreamer may bury these emotions in order to keep strength up to succeed in winning the games. Once this young man questions these emotions and realizes them, he may wonder if these people who are supposed to be his family and friends love him only for his skills of playing the sport. This would all be too much for this young man to handle all at once so the repressed emotion is released slowly and less painfully through dreams from the unconscious. Again, the “dreamweaver” of personal characteristics in reality as well as archetypes of victory and failure are shaped into a dream and then released as therapy of the mind and body. Freud would focus more on the relationship with the dreamer and the coach. He would suggest that the relationship with the coach is a substitution of a relationship that is lost between the dreamer and his father. The dreamer misses that relationship and the unconscious mind is using the dream to disguise the father as the coach. Just as Freud would reveal, the dreaming process, no matter how it is done with each individual, acts as an aid to the

dreamer to get out emotions that need to be expressed. The mind then decides whether it would be best if it were felt through the conscious or rather the unconscious.

In proving this idea, another example of a dream will be provided. A woman has a dream of being included in a game show. She has loved ones relying on her to win the game. The dreamer spins this wheel and doesn't win the game. The lights turn off and the dreamer finds herself alone. She had the pressure of everyone relying on her and she let them down. This dream has a little of her conscious playing a role in the dream because before she had went to sleep she finished watching a game show, but this isn't quite as connected to the reality as the previous dream. This dreamer fears the disappointment of others and obviously carries the burden of many loved ones in her life. The dream goes deeper than that. The game show is a stage, the dreamer is the puppet and the audience members are the puppeteers. This woman feels like she is being taken advantage of by the ones who are supposed to care the most. She is being forced to perform with the fear

of neglect. When someone has questions about the people they love and the love that is being returned to that person, they may want to bury those feelings rather than face them. Someone would do this in fear of realizing the truth and how the ones they love may in fact love them for the wrong reasons. Being discouraged like that is hard to cope with and understand. This is when the mind takes over the pain and alleviates it through this dreaming system of the unconscious.

Jung would focus more on how the woman is missing something in her personal life that must be filled. He may think that she hasn't had a childhood where everything was handed to her. This would make her work hard at what she does. There is a missing link between the parents and the mother because she has rejected any help from anyone else, but feels this burden of others and maybe even wanting to be taken care of. In her conscious state she is a strong woman, but through her dreams she is inferior to everyone around her. Jung has stated, "the sense of moral inferiority always indicates that the missing element is something which, one feels, should not be missing" (352). The missing piece in this woman's life is a true sense of being loved for who she is rather than what she can do to help.

In the next dream a young girl dreams about walking on a beach. She sees her father wave to her, smile from a distance and walk into the ocean. She waits for him to come back up, but never does. She starts to run and makes no progress, no matter how much effort is given. Again, Jung and Freud would relate this to a relationship that is distant between the father and the dreamer. Even though this makes sense, the dream has more significance than just a relationship problem between the father and dreamer. This

dream could relate to something witnessed. It could have been a fight between the father and mother that was traumatizing for this young girl. The fear of her father leaving her because of this situation could be what is being represented with the father walking in the ocean. The relationship that is suffering doesn't always have to remain between the person in the dream and the dreamer. Dreams can branch off into numerous representations of varying relationships not having to involve the person dreaming so directly.

Freud and Jung would come to the conclusion that dreams are either, “dreams often reveal themselves without disguises as fulfillments of wishes” (Freud, 331) or, “that the unconscious contains not only personal, but impersonal, collective components in the form of inherited categories or archetypes” (354). The dreams of the unconscious work in a way that includes both statements of Freud and Jung. Dreams come from emotion that can vary from wishful desires as well as harmful emotion. Both aspects of the mind, the conscious and the unconscious, work together to create a system that acts as an aid in alleviating the pain of all individuals around the world. Through dreams these repressed emotions are surfaced through to the individual without as much intensity. These dreams contain personal images as well as impersonal archetypes, making the revelation easier to bare. Unlike Jung's belief on dreams, dreams of the unconscious are systems of protection and healing from the incredible strain that emotion can apply to the mind, body and happiness of the soul.

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CARLTON JONES

MASCULINITY

The term “being a man” has grown throughout the years. Many cultures have similar ways to demonstrate if a male is being a man. A man is not supposed to express how he feels about a certain thing. If he were to do that then he is not considered a man because he is not being strong enough. A man is not supposed to cry because men are supposed to be able to hold their emotions inside. If a man cries, according to society, he is labeled as being weak and a sissy. Victor Seidler discusses these issues in his essay, “Language and Masculinity.” Seidler talks about how being masculine has been engraved into mens’ minds and the different ways society views those who are not “men.” Despite the fact that I agree mostly with what Seidler said about the way men use language, I disagree with the statements he made about real men not showing emotions. Men who show emotions are no less of a man than a person who does not show emotions. Society has put their own definition as to what being a man is. If a man breaks the definition he has to deal with the repercussions from the society.

A man gets his masculinity from the time he is young. Victor Seidler states in his essay, “It is clear that emotionality has culturally to do with infancy” (629). From the time a young man is born, his masculinity is shaped by the people who are around him. Ideas are formed in the child’s head about the ways he is supposed to be a man. He is taught to remain strong in any situation. The child is also taught to never let his real emotions show because if he showed how he really felt then he is not considered to be a man. Not only do those around the infant shape the way his ideas are brought up but the culture around him also has their ideas of building his masculinity. If the child is brought up in a culture where everything is male-dominated, he is going to carry those ideas and thoughts with him throughout his life. For instance, a child is taught from when he was a young person that the only thing females are good for are having children and keeping the house in order. The child is going to carry that idea with him everywhere he goes in life. When he tries to meet a girl, the girl would not give him the time of day because his ideas and beliefs are things she does not believe. The girl would have to show the boy that women are not only good for those things. It would be difficult on the boy to adapt to a new concept because the thoughts and ideas that were brought to him are not thoughts he is used to. Because of the culture he was brought up in and the ideas they instilled in his head, the child becomes confused because he does not know who or what to believe. Seidler later states, “We are encouraged within a liberal moral culture to think of our class and ethnicity as

‘emotional attachment’” (629). Our family sets our views on what being a man is and as a man gets older, he puts his own ideas about what a man should be based on the ideas he was taught.

Throughout his essay, Seidler makes points about masculinity that many people do not think about until it is seen and explained to them. One point Seidler made in the essay that men “react against weakness and vulnerability more harshly” (630). Seidler made a great point in the statement because, as men, we tend to respond to sensitive issues very boldly by hiding it with the language we use. We tend to do that because we want to remain strong toward the situation and not make a huge fuss about it. When a man becomes vulnerable, he will not let his vulnerability show. The man would shrug it off as if it was nothing and go about his day. Being harsh toward the situation lets other people around him know the situation does not affect him that much. In reality, the situation could be killing the man inside. For example, a man is going through a divorce. To his friends he may seem like he is holding his own by going to work and keeping a happy front about the divorce. On the inside the man is probably going through many emotions that he does not know how to deal with. When he gets to be alone, he lets all his emotions out by crying or punching an object. The person had to remain strong around everyone else because men are not supposed to “show their true emotions.” He had to be a man and to never let how he really felt show. If he did he would not be considered a true man. Seidler states, “Since we automatically assume that language has to do with reason, logic and rationality, we easily treat it as our own” (635). As men, we train ourselves to not express how we feel by the language we use. If we are trying to hide something, we might use tough language to hide how we really feel. The person going through the divorce would use harsher language to hide his true feelings when he is around his peers.

If a man shows any signs of becoming emotional he is not considered a man in society. Seidler expressed this in his essay, “As soon as we act from feelings, we are accused of being ‘soft,’ as if our masculinity is affirmed in our insistence on finding reasons for each of our actions” (637). The word “soft” is a very harsh word to say to a man. The man would take it as an insult and react to the comment in a not so soft way. To a man, being called “soft” would mean you are calling him a girl. When a man is called “soft” he feels part of his masculinity is being taken from him because he did not remain strong and is “acting like a girl.” With the comment in the man’s head, he would act differently towards things than he did before. If the person did not seem like a harsh person before the comment, he would become a harsher person. The reason he would do that is to show others he is more of a man because he became tougher. Also, the man would not let his emotions show in public again because he does not want to be called “soft” again.

It is very uncommon for a man to let out all his emotions. Our society is not accustomed to a man to be honest with how he feels. Men are supposed to be the strong ones and to only console the women when they become emotional. Seidler states, “It is always others—usually women—who are emotional, if not hysterical. It is always us who have to wait patiently for them to calm down...” (631). In the way men were

raised, we were taught to console a woman when she becomes emotional about something. We were supposed to be strong for them and to be the person to help calm them down. People are not used to seeing a man become carried away when they get emotional. When a man becomes hysterical and the woman has to calm him down, it is looked upon as being strange. The person is not regarded as a man because he lets his emotions out and men are not supposed to do that.

No matter what type of background a male comes from, they are taught to be strong and if they do not do that, they are not a man. Seidler says that, "In the middle class, men had often grown up to be reticent, even scared, of sharing emotions and feelings, lest they threaten the control which sustains our sense of masculinity" (635). All men were raised and told to not show how they really felt emotionally about certain things. Men often become shy when someone asks them how they really feel. For example, a girl asks a guy to express his true feelings towards her. To the guy, it becomes an awkward situation because he is not used to expressing his true emotions to things. The guy might be truly in love with the girl. If the guy showed how he really felt, he would become emotional and start to cry. To the girl, if he did cry, she would think it was sweet because he showed his true emotions. To the guy, it would show a sign of weakness because he was raised in an environment where men never showed how they felt and kept it all to themselves. According to the guy, in order to keep his masculinity, he would need to tell himself not to show how he really felt. If he did show his true feelings, it would show that he was not a strong enough person to handle himself correctly.

Victor Seidler used many examples from our society to distinguish his ideas about masculinity. While I agreed on most of the statements he made in the essay, I felt Seidler made a general assumption on one idea he stated. Seidler said that the middle class have been taught to remain strong and they become shy when they express their true emotions (635). I strongly disagree with the statement because all classes teach their men to remain strong no matter what. I am not from a middle class background and I was brought up to be strong and not to let your emotions show to people. Maybe Seidler was raised in the middle class and thought that all middle class children were raised to believe that. Seidler should have had another type of class in his essay to show that all background teach their men to be strong. I know people who were raised in a lower, middle, and upper class environment and they have told me that they were taught to remain strong in any situation if they want to consider themselves as men. Seidler uses John Cleese as an example of his background "where emotions were kept as hidden as possible. Making scenes wasn't allowed. Anger wasn't shown" (634). From that quote, we can sense that even though different men are raised in different societies, they are taught the same principals of what a man should be.

Victor Seidler discusses in various parts of his essay that men do not show their emotions because they are "reticent" (635). I believe that men are not reticent and would show their emotions at any time they want. The men in my family are very opinionated when it comes to expressing their emotions. They will

express however they feel around anyone. When I see them express their emotions, I do not see them as any less of a man than anyone else because every man go through emotional things and needs to get those things off their chest.

In every society, “being the man” is a very difficult task to handle. Men are not able to express their emotions if they become emotional. If they do show their emotions, they are not considered to be a man and are called words such as “soft” and “sissy.” While it may be manly to hold in emotions inside it can be unhealthy at times. If men continue to keep all their emotions to themselves and never express them aloud, the person might become mentally ill and would need to see a psychiatrist. I feel that a man should be able to express his emotions because it is unhealthy to keep everything built up inside. If the society continues to tell their men to be strong and to keep your emotions to yourselves, there will be plenty of psychiatrists that will be making a lot of money.

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DAPHNEY JOSEPH

BOYS AND PARENTS: SOME TIPS ON LIVING AS A HAITIAN DAUGHTER

The Haitian sees the opposite sex as a complete sin for their teenage daughters. Their daughters are seen as pure and boys do nothing but turn them to the devil.

“NO BOYFRIENDS TILL AFTER YOU’RE MARRIED!”

When you finally get a boyfriend you have to know how to hide them. You have to be able to tell your parents your going to the library everyday.

You’re not lying just to protect yourself. You’re preventing your father from having a fatal heart attack.

When it comes to prom you have to learn how to beg. Every Haitian family associates proms with sex. They never sit down and think that all the bad things happen after prom. Never lose your cool. Maybe you can skip the junior prom, but when senior prom rolls around you have to be rebellious.

It’s always the father that says no and the mother just stares. They went through the same thing, but they just don’t want to say anything.

The son of the family has it much easier. They praise the son when he gets a girlfriend.

“What’s a date? Today is the 24th!”

If boys call your house just warn them beforehand that they might get asked a lot of questions. Girls have to pray that the guy will call back. If the father picks up the phone never expect to hear from him again.

Puberty is a very sensitive subject between mothers and their daughters. They are afraid to tell you what's going to happen because then you'll start thinking about sex. They don't want to think that maybe the teenager already know about it and it's probably just a whole bunch of myths.

Teenage girls can't really tell your mother all the emotions that you are going through. Especially when it comes to boys. Most likely they'll immediately tell the father and he'll assume that the teenager got a dread boyfriend.

Never mention sex. Sex does not exist.

The hardest thing is the transition from middle school to high school. There more out there meaning there is more for you not to be allowed to do.

The count to graduation starts this time. Every time your parents say no to something you just keep repeating "3 more years, just 3 more years."

In high school there seems to be more sleepovers that you aren't allowed to go to. "Haitian girls don't sleep at other people's houses to make it seem like we're homeless. We don't need their pity."

"Two more years just two more years."

When your relatives realize the teenage girl is going through puberty they have to expect to be groped at any random moments. It's there way of ensuring themselves that the girl will grow up healthy.

"You'll never get married you can't cook."

Haitian mothers love their sons and hate the wife.

When the teenage girls are old enough to cook and clean on their own they are officially their father's and brother's slaves.

It's the Haitian way

You can never get away from your Haitian culture

Thanksgiving will be the worst and best holidays. When the teenage girl is no longer a teenager. When she has married and started her own life, hell begins. You have to expect about 20 people to spend the weekend at your house. But you get to see all your loved ones and have the funniest conversations.

When you get married you have no part in the wedding other than to just show up. Everything is planned out for you. The Haitian traditions are planned out to the smallest details.

It's important to remember to give your child a name that can be pronounced in a Haitian accent.

Imitating your parents with a Haitian accent relieves a lot of the stress.

You aren't the only one going through all of this.

Judging Rich's Style of Writing

Adrienne Rich's style of writing is something very unique. She has done something different from standard academic essays where she expresses her ideas in an unorganized way. The context of "Women and Honor: Some notes on Lying," is extremely different style of writing. Rich scatters her ideas of women and lying throughout the piece of work. Different statements that were around the same topic were placed together in the text but not in specific paragraphs. Emulating Rich's style of writing from the random statements to explanatory paragraphs gives the writer an opportunity to explore their ideas in a more efficient personal way. Personal meaning they can get out exactly what they want to say without worrying about losing their point in a cluster of unnecessary details. This style of writing should be considered an academic essay because of the benefits it gives not only to the writer but also the reader. Rich's style of writing gives the writer opportunities to expand on certain topics.

Some may think that Rich does not introduce any of her new points, also that there isn't any evidence of transitions in the piece. I feel that in some Rich does introduce her thoughts, but of course outside of the traditional way. "Male honor as something needed to be avenged: hence, the duel. Women's honor, something altogether else: virginity, chastity, fidelity to a husband" (Rich 417). Rich clearly shows the

difference between the two meanings of honor in relation to men and women.

I feel that the style of writing that Rich chose works very well. This style of writing would work with certain topics. Lying can be one of those topics but it could also work in an organized typical essay. I feel that the style of writing Rich chose works better because she doesn't stick to a centralized thesis driven topic. She has different situations and a broad outlook to different types of lying in different situations. If she were to write this piece in a typical paper she would have to choose one type of lying. This style of writing opens opportunities to discuss relative issues. An academic essay is inefficient because the writer isn't able to do type of free writing. He or she is limited to what he or she is able to say.

I think the way that Rich chose to express statements makes the piece very well written. If she had written the piece in essay format she would have to explain in detail everything that she wrote. Her statements are very straight to the point. Going further into detail would make you lose the point of what she was trying to say. An example of this would be, "Yet even about facts they have continually lied" (Rich 418). This statement could be take in many different ways and if Rich had gone into detail about it she would have to state a specific meaning for this leaving the reader without an opinion of their own. This way a reader can make their own connections to the text. Rich and I were able to explore our ideas with our essay and be able to put our own personal opinions in it. Rich's essay should be considered an academic essay because it gives the reader an easier way to understand the text. They would be able to focus on what interests them rather than a whole essay that could make them confused.

I found this style of writing very inspiring. I feel that I was able to express my thoughts better this way rather than in a typical essay format. This style of writing enabled me to say exactly what I want to say without embellishing not sticking to what I want to say. It would limit my thoughts. I feel that if I were to write it in a typical five paragraph essay format it would become more about me living as a Haitian daughter. I want anyone to read this and be able to relate what I'm trying to say. Rich separates her points by situation I separate by time. How things change as you grow up in a Haitian lifestyle.

The way Rich wrote her piece should be considered an academic essay. Some disagree with me saying that it lacks structure and organization. I feel that these rules put writers in a little box and deny them a chance to write freely. The typical five paragraphs essays have been burned into the brains of writers since they were in middle school. I feel that Rich took a bold move in writing her piece the way she did. The lack of organization and structure makes her piece even better. The way Rich writes being perceived as an academic essay could teach writers how to write freely, but yet still make a point in what they're trying to say. A typical essay has an introduction. I think that the beginning of Rich's piece does have an introduction. She starts to talk about men and how the meaning of honor is surrounded around a man and then switches to honor and context of women. Honor is in relation to the word honesty and that is where to starts off with why women lie. It's a different way of doing something traditional.

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TERESA KEMP

MAYA ANGELOU—PERSONAL REFLECTION

I was walking down the hallway of my high school after a tutoring session with my math teacher. At the time, I was taking honors Algebra II and I was only in the tenth grade so the material was little challenging. I was on my way to track practice and suddenly I was confronted by five upperclassmen girls. The ringleader of the crew, Cicely, peered around the circle of angry girls that surrounded me. Earlier that day, while in the tutoring room getting help on my math homework, I saw a comment written about myself on the board. Out of pure frustration I shouted an awful comment out about her. Unfortunately for me, her friend was sitting in the room and was able to report back to her what I had said during my tutoring session. Cicely came from behind the crowd and walked over to me with her head held high. She began to point her finger in my face and question me for talking ‘junk’ about her behind her back. My normal reaction would be to quickly put her in her place, but considering the situation that I was in, I thought before acting. Looking in the faces of the four other girls that stood behind Cicely, I decided to be wise and not say anything back to Cicely.

In the words of Richard Hodge, I was not able to be who I really was. I was forced to repress the emotions that I really wanted to express to Cicely because of fear. The fear that consumed me allowed me to realize my position in the situation and take the stand to step back. I feared that I was going to possibly be beat up by five girls all bigger than myself. My typical reaction would be to tell her not to speak to me like that, but I was restricted from these actions. This shows the character that I display. I thought before acting knowing that the consequence could be negative. I could have been badly beaten or embarrassed in a screaming match with these five girls who already had a lot of animosity towards me. I would have been outnumbered and defenseless if I tried to challenge them to either to a fight or a battle of words. Thinking before acting saved me from all of the negative consequences which I think shapes me as my own character. The character that I display did not worry what everyone would think of me if I walked away from the situation I was encountered with. My character was interested more in what would happen if I were to stand up for myself and be who I actually am. Thinking ahead allowed me to realize that what everyone else thought was not more important than what I believed. I look at the situation as a chance to separate myself from the average person and what they would do. In most cases like these other people would immediately turn to fighting as an answer to their problem. It is more important to worry about what your image in the eyes of everyone else rather what is more vital, like your personal viewpoints on the circumstances.

Maya Angelou endured the same nature of episodes. She worked for an older white woman shortly after slavery ended, which left her wide open for ridicule and constant degradation by Mrs. Cullinan, her boss. In an effort to exhibit how much power she had, Mrs. Cullinan changed Margaret's name to Mary, agreeing with one of her friends that the name was just too long for her. "Well, that may be, but the names too long. I'd never bother myself. I'd call her Mary if I was you" (Angelou 5). In response to this sudden suggestion to change Margaret's name to Mary, she was highly disturbed.

I fumed in the kitchen. That horrible woman would never have the chance to call me Mary because if I was starving I'd never work for her. I decided I wouldn't pee on her if her heart was on fire (Angelou 6).

Margaret did not want to comply with the fact that she was going to have to answer to a different name for the convenience of an old white woman. These actions similar to my own shape Margaret's personality. Margaret illustrates she does not care who is above her in the social class or who has authority over her; she is going to stand up for what she believes in. Analogous to my predicament, Margaret responded the same way as I did even though her situation was a little different. They differ in that Margaret is dealing with a different type of control but they are similar in the sense that we both were under oppressed by either a higher authority figure or a group of people with which they outnumbered me. Nevertheless, we were able to overcome this domination of power with the same technique. Just as Margaret did, I thought of what I really believed in. I did not let outside factors like my image and reputation hinder the way I responded to these girls and neither did Margaret. Margaret did not let her history or what Miss Glory was doing effect her firmness. Margaret was determined not to let Mrs. Cullinan's change her as a person like she did to Miss Glory.

In Margaret's case, she is faced with someone trying to change who she is and her history. Different from many African Americans at the time, she did not want to give into higher ranks than herself in social class. When we look at Miss Glory and see how she differs from Margaret we can see the contrast in the two. Miss Glory is more of a passive person who decides to go along with the changes rather than question them.

Miss Glory had a fleeting second of feeling sorry for me. Then as she handed me the hot tureen she said, "Don't mind, don't pay that no mind. Sticks and stones may break you bones, but words... You know, I been working for her for twenty years." She held the back door open for me. "Twenty years. I wasn't much older than you. My name used to be Hallelujah. That's what Ma named me, but my mistress give me 'Glory', and it stuck. I like it better too." (Angelou 7).

We can clearly see the gap in generation that these two servants have. Miss Glory who seems to take an extremely passive look at the way she treated is obviously older and generates a different mindset from her

fellow employee. Margaret comes from a different generation of black women who would rather challenge their authority and not let their history be defined by someone else.

Margaret is a woman of defining character that will not give into allowing people of high status push her around. An example of the essential traits Margaret displays in “Mary” is when she purposely breaks Mrs. Cullinan’s china she received from Virginia.

I kept his instructions in mind, so on the next day when Miss Glory as hanging the clothes and I had again been told to serve the old biddies on the porch, I dropped the empty serving tray. When I heard Mrs. Cullinan scream, “Mary!” I picked up the casserole and two of the green glass cups in readiness. As she rounded the kitchen door I let them fall on the tiled floor (Angelou 7).

This section of the story clearly makes up the deposition of Margaret. In order to show Mrs. Cullinan that she is different from Miss Glory she resorts to break a dish that is an important possession of hers. Instead of being inert and letting the situation ride as Miss Glory would she lets Mrs. Cullinan become conscious of the new generation she is in. After Margaret intentionally breaks the dish, Miss Glory and Mrs. Cullinan show their true colors. Mrs. Cullinan exhibits the feelings she truly has for black people during this time. Mrs. Cullinan cried louder, “That clumsy nigger. Clumsy little black nigger.” Miss Glory did as well.

Miss Glory came running in from the yard and the women from the porch crowded around. Miss Glory was almost as broke up as her mistress. “You mean to say she broke our Virginia dishes? What we gone do?” (Angelou 7-8).

Not only did Miss Gloria show her true colors but she also demonstrated how she was drastically changed from working so many years for Mrs. Cullinan. I can assume that twenty years ago when she first started she was a bit like Margaret. The only difference was that Margaret did not let other factors influence the way she responded to Mrs. Cullinan.

Looking back at my situation, I feel that I am even more like Margaret because I was insulted in the same way that she was. Mrs. Cullinan called Margaret a clumsy black nigger after she dropped the plate and in my case, Cicely called me bad names as well. She did this to get a reaction out of me that she wanted just as Mrs. Cullinan wanted Margaret to react. If I were to retort in the way she expected me to then I would have let myself down. It would have led to more arguing or possibly physical fighting.

Essentially, Margaret and I have taken similar actions in our life when dealing with certain situations. We consider our consequences and either press the issue or let it go but at the same time we stay strong to what we believe in. Staying true to ourselves and not be influenced are our common strong traits that have helped us shape who we are as individuals.

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BRITTANY KING

ISOLATION: TAKING THE SCAPEGOAT BY THE HORNS

Isolation is not a key factor in creating a community that does not integrate change or diversity. People use isolation as a scapegoat for their ignorance. I believe that people avoid change for other reasons. Religion, traditions, and morals are huge determining factors in the way people prevent unity, and togetherness. It is easy to blame isolation for one's stance or opinion on a certain subject instead of holding one self accountable. I believe that using isolation is a way for people to deny responsibility for feelings or beliefs that are not of popular interest.

Religious communities are communities that can be a great influence on one's perspective. In the Bible it says, "A man shall not lay with another man" (Bible, Leviticus) These words have prevented many people from getting to know a homosexual person. Having homophobia is not a result of lack of contact with a gay person. It derives from a religious belief. Being separated from a gay or homosexual person does not necessarily mean that you will develop homophobia. People can say that isolation has made them sheltered; they can also say they have not been exposed to many different things but in truth they have prevented themselves from expanding their horizons. Why is it that people choose to follow this specific rule of the Bible but also choose to ignore all of the others? Very rarely will religious communities' follow the other regulations as thoroughly as they follow this one, yet they still feel the need to blame isolation as the reason for their point of view. Their religion has prompted them to have these types of morals, but instead they choose to blame isolation and use it as an excuse to protect themselves from ridicule.

Racism and discrimination are just as prominent today as they were 500 years ago. Today our country is still the home of white supremacist and other hate groups. Social communities such as the KKK members claim to hate people of color and those of different religious backgrounds because they believe that these people have more privileges than them. According to many of these groups African Americans receive more jobs and scholarship money because of affirmative action, and as a result claim to hate them. They move to secluded areas because they don't want to be bothered by African Americans and other minorities. In other words isolation is the result of their ignorance. For instance, my freshman year in high school I met a boy named Luke Martin. One day during a class discussion Luke said that he hated black people. His comment shocked us all. We all wondered how this could be possible. He attended one of the most diverse high

schools in New Haven. When asked why he hated them he stated, "One day while I was walked home from school a group of n*ggers jumped me and took my money." I replied, "If white people did it would you feel the same way?" And he said, "No because they're my race." I couldn't believe him. How could he hold an entire group accountable for what a few people did? In Luke's case isolation was not a reason for his ignorance. He had been exposed to minorities all day long, so why it is that he still detested black people?

Critics might argue that people who are born into a secluded community do not have the option of expanding their horizons. Therefore, in their case, isolation is a factor. I believe that this statement is not necessarily true. One cannot accept everything that they're are told as a truth. If one lives in an isolated community, they should take the initiative to gain information on their own. They should strive to learn on their own. They should have their own ambitions, and choose their own path. Not just follow that one that is handed to them. For example "the Anthropological Looking Glass" by Nancy Scheper-Hughes is an article where the author discusses the reaction to a book about a rural Irish community. In the article she makes several statements about the community that have a negative connotation. The town is displeased with her evaluation; on the other hand a youth from the town who has chosen to go to college elsewhere writes to the community and states the following. "...and you can tell Da that 'that book' is he first one to speak the truth about this secret Ireland of ours" (Hughes 579). This student was able to get away from the "norm" and started thinking for him self. They left what they knew to be familiar, along with what they were told was right to develop their own ideas and opinion about life and the world around them.

In "Literate Traditions" by Shirley Brice Heath the rural town of Trackton is a secluded town where no secrets are kept and they are not fond of outsiders. In Trackton no one reads alone because if they do they are considered anti-social, a social leper, and a pariah. One particular passage Heath writes, "Aunt Berta had a son who as a child used to slip away from the cotton field and read under a tree. He is now a grown man with children, and he has obtained a college degree..." (298). This is another case in which a native of an isolated community learned to figure out things on his own. Instead of continuing to remain on the same educational level as everyone else, this person decided to go on and obtain higher education. He went on to do so despite that fact that surpassing others in the community was frowned upon.

Separation from a group of people is not the determining factor in how a person develops feelings about that specific group. One's opinion is formed through other channels such as tradition, morals, religion etc. People who blame isolation use isolation as a scapegoat to hide the real reasons behind their ignorance. Why? Because people fear what they do not understand, they are scared to integrate change because it is not familiar to them. Lack of voluntary interaction causes them to have apprehension for those who they choose not to familiarize themselves with. It is their choice whether or not they will decide to question their traditions, morals, beliefs etc. and venture out to seek answers in their own.

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RUPERT LAIRD II

WHO BENEFITS MORE, CONSUMERS OR BUSINESSES?

“Who benefits the most through advertising, consumers or businesses?” This is a burning question that many individuals that are concerned about the topic have. Over the years, we the public have seen the many ways advertising have changed. Advertising has evolved from basic radio commercials, to now on television and huge billboards that can be seen on the highways of America as well as the globe. My personal opinion is that advertising has benefited and helped the consumers more rather than the actual companies that created ads. One reason why is because of the fact that without advertisement, the public would struggle to find solutions to their everyday problems. Advertisements are responsible for consumers to become more intelligent when shopping through a trial and error method. Another is that advertisements are responsible for the success of business which allows them to help us out, the consumers.

According to the Merriam Webster Dictionary the definition of advertise is “to call public attention to esp. In order to sell” (Webster Dictionary). Another way of saying it is that advertise means to promote a product and making it aware to the public so that it can be sold on the market. All around the globe people use products to help them with their daily lives. These products may consist of house hold cleaners for the bathroom, to the family vehicle. The question is how did these people know about these products? The answer is through advertising. With the use of advertising companies are able to make their products known to the public. The method of doing this is through radio, television, and billboard ads. When a consumer is looking for something such as a special type of mop, it will be hard for them to just go out and look for that particular mop. With advertising, details about that the mop is, what it can do, and what stores to look for it at will be displayed. When these things are being stated in an advertisement, it is extremely helpful to the consumer because of the fact that they will know exactly what to get and where to get it.

You cannot always believe what you hear. Being gullible is a weakness in life and in can cause people to make mistakes. Advertising can assist in helping people not to believe everything that they hear. Unfortunately there are some companies that do not truthfully advertise what they sell. These few companies will say things to make the customer believe that they are getting something when in reality they are not getting for what they paid for. When customers experience this situation, they will learn not to believe what

they hear. An example is weed killers that are used to get rid of unwanted plants in lawns. There are some products that say that they will eliminate the weeds in their lawn, the faster their lawn will look the best in the neighborhood. Not all products that say this actually have products that can do this. This results to an unhappy consumer when they purchase a bad product that does not do what it says. Even though they will be upset, they would have learned a new thing about life. That new lesson would be that you cannot believe everything that you hear. Now that the customer learned that, they can now apply it to the rest of their shopping techniques and then develop into a better consumer and buyer.

Advertising can help businesses that create them, which results to them helping consumers out. With the method/use of advertising, it allows businesses to increase sales and their profit. Even though the business has this benefit, it also benefits the consumers at the same time. It benefits them in two ways. The first way is that with the companies receiving more money through advertising, the prices of products will decrease due to the companies increase in income. The law of supply and demand is that the price will go up if there is a high demand but a low quantity. (Marketing 145). But the price will go down if the quantity is high and the demand is low or the same as before. Since companies will have extra money they will make more of the product and this will increase stock/the quantity of the product, which will result in the decrease of prices (Marketing 145). The decrease of price will benefit the consumers. The next reason is that the increase of money for the business through advertising will allow more advertising. More advertising that many more people will be informed about a product that can help them with their lives, which leaves consumers satisfied. This connects to my first point about advertising solving problems for consumers.

Many people have different answers to the question, “Who benefits the most through advertising, consumers or businesses?”. It all depends on their viewpoints and their experience. My answer to this are the consumers. You may ask “why?”. I’ll tell you why, first off advertising allows the public to be informed about products that can help their lives. There is nothing wrong in telling someone about something that can make their life easier. Next is how advertising informs people about the do’s and don’ts about shopping, main particularly not to believe all advertisements. Lastly is how advertisements helps businesses to collect more money, which in the long run end up back in the customer’s pocket because of reduced prices on items. When you analyze all of these and more I want you to be the judge on who benefits more, the consumer or the business.

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SHANTI LIPSCOMB

TIME

Time, time what is it? Is it what we look for on a daily basis, or is it something that as life goes on we have to adapt to? Who tells us when it is time for us to go, who lets us know when death is near? “His legs were long and his legs were strong; there was no question about his legs; they were unmistakable in their length and strength; they were as bold and dependable as an American machine, moving his across Fifth just in time...”(Halliday 1). This quote taken from the short story Young Man On Sixth Avenue by Halliday, suggest that the winding and choppy sentence structure adds to the representation of time. Figuratively speaking there is actually only one man present. But, as the reader of the story I had seen two men; a young and an old.

The young man in the story has a great deal of time on his hands, this extra time causes him to be impatient with life. “He walked swiftly through the haste and blare...” (Halliday 1). This small excerpt of time shows me that the young man is moving quickly with time, it’s as though nothing is able to stop his path. I concluded to this assumption because, I can relate to what this young man is going through. Begin that I am a teen in the 21st century we don’t appreciate the time that we have on this earth or the time that we have as a whole. In addition, I assumed that with all of his strength, he feels as though he has to keep moving forward from the present to the future. I came up with this assumption from the quote “... his gait unaware of the notion that legs might ever want to rest.” I noticed that this quote addresses the why that the young man keeps moving non-stop with the time. Halliday notes “He was a young man in the big city. He was a young man in the biggest city, the most overwhelming city – and he was not overwhelmed.” (1). This quote becomes a lead into the realization of the old man. This lead is obvious because of the shifts in sentence structure, as the sentences become less windy you begin to notice that the sentences become choppy. They don’t actually become choppy right away, but if you read the sentences out loud you begin to hear the sound. The sound of the choppy sentences is not fully completed until you reach the second page.

The old man is in a state of pseudo-presence, this pseudo-presence is the young man’s present time. As I read, it seemed as though he was day dreaming about his own past, even though when in reality the young man is the old man. I was able to conclude that the young man is the old man, because of the verb usage throughout the short story. The word “was” (Halliday 1& 2) and “was” (Halliday 1 & 2), was repeated several times. I noticed that those words indicated a transition in time, they provide the short story with a

sense that it was written in the past tense. For instance “He was twenty-five years old...” (Halliday 1) and “His legs were long...” (Halliday 1). As you read these sentences you can’t help but here the past tense sound. It’s important that you must recognize these words throughout the story because they provide the reader with the greatest indication of the time between the young and old man.

In terms of the sentence structure, time also places a role. In the beginning the author uses long winding sentences to indicate that time on behalf of the young man feels like forever. An example of this meaning is “Women saw him, they all had to see him, all the young women had to perceive him reaching around the corner of Forty-ninth and Sixth, and they had to know he was a candidate.” (Halliday 1). This long winding sentence displays to the reader how time in case of the young man is long but as time goes by time becomes shorter and the older man then appears. The shortness begins on page 10, the paragraphs then become much shorter than the paragraphs in the beginning of the story. The paragraphs become choppy; it can be seen as the beginning of the old man’s reality. Therefore, this provides the reader with a less into the old man’s life. “Then he was sixty. Sixty? Then he rode back and forth on trains, Judy became ill, doctors offered opinions, comas were deceptive, Judy died.” (Halliday 2). As I read this quote, I realized and it seemed to me that the old man’s thoughts were not clear. They were all scattered about and not fully explained. But when you relate this quote back to time, it’s obvious that as time passes details from memories become missing, and convoluted. This goes for the same age as time goes along. As I read closely, the old man’s time was slowly winding down. This winding period in the short story, is the realization that this Young Man On Sixth Avenue is the old man. His day dreaming of this pseudo-presence thinking that he is actually the young man has effected who he really is inside. He notices that it was actually “him” (the old man) that he seen when he was younger. “...he’ll have to wait a few seconds, he can wait.” I took this ending as meaning that he now realizes that this is who he is and this is who he was. He is no longer this young naïve man; he is a real man that appreciates time.

In the short story, time is revealed in a great deal of ways. For example, the presence of different words, to the realization of the old man’s trues self. Being a teen in today’s society I am able to sympathize with the young man (via old man). I see what he is going through with having so much time on his hands, but as this young man becomes older, time becomes shorter and so do the sentences in the short story.

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LATIESHA PURIFOY

SUPPORT, PREPARATION, FUTURE SUCCESS

One concept, one goal, the preparation of success in our area of choice will always lead to a future of phenomenal accomplishments. However, building up, over coming each obstacle and barrier is a slow process, which needs extreme support. This is an experience society will deal with, within their lives. And today, students from around the nation go to college to achieve that certain goal. With much help from a variety of resources many acquire the knowledge to reach their level of success. Students Support Services is a great example of support for UCONN students to explore and build up strengths in every area of education, to therefore lead into a great work force. “Full Metal Jacket” coincides with the SSS program in many distinctive ways. They both help students and soldiers to attain qualities needed for success, thus obtaining responsibility, focus, and discipline from a strict daily schedule in which activities and classes must be upheld. SSS and the army’s main goal is to assist and support with education and or training to enhance others full potential to fully complete their time spent and succeed.

SSS is an organization that helps in assistance with education to strengthen and mold someone’s full potential to succeed once introduced to college life in the fall. SSS requires students to work diligently everyday with an excessive amount of work, situations, and discussions. This enables students to be aware of what is expected when college is in session. SSS consequently prepares others to be well aware of the many elements that affect students within their college career. Staff and peers are getting one equipped to maintain a certain level of education, and management of surrounding duties and distractions. This is enforced by a variety of rules and regulations. SSS, in relation to the army is broken down into specific hourly tasks that must be completed. A daily schedule in the eyes of an SSS student begins at around 6:00 a.m. to 12:00 a.m. and during this time span many activities are arranged from Math and English classes in the morning, to tutoring in the afternoon, and study hours in the evening. This vigorous, yet supportive schedule will more than likely reach the programs respective goal. This goal is to have students reach successful completion of the SSS program, go into college, and begin to handle other tasks that come in the future sensibly.

Many similarities within both the SSS program and “Full Metal Jacket” require a goal students and soldiers must reach. The clip shown in the movie shows demanding guidelines each soldier must abide by. The soldier’s obligation is to know the role between soldier and sergeant. The sergeant is the

commander in control giving out daily tasks in which each soldiers must respect and complete. They train daily from morning to night and must always pass a certain test whether it is physically or mentally, yet no one person is incapable of doing so. Thus being chosen up to that point, ultimately leading to the end reaching success. The control a sergeant or staff member may hold can sometimes be over powering, yet one must look at the bigger picture. SSS stands for a service provided to only help a student by giving them a specific format to follow. The support service is the foundation to a brighter future in college as well as in “Full Metal Jacket. The centers of authority are the staff and sergeant and sure they are tough, but for the most part fair. For instance, in the movie the sergeant was yelling at the soldiers to put fear in their hearts and in this program we are dictated as well and always listen to instructions given because we know our enrollment at UCONN is contingent upon successful completion of this program. This dictation is only to better us as people. We learn that nothing in life comes easy; one must work extremely hard for every achievement given. These programs are only teaching the values to a stable foundation to lead us into a better understanding of situations that will affect our goals dramatically.

As seen in the beginning of the movie, the camera was focused on the leader who at one-time was fulfilling the role of a soldier too, therefore wanting to guide them in the right direction coinciding with the teachers and peers within the SSS program. Every scene in the movie was for that reason, momentous in showing assistance to build up strengths within a person. Every soldier contributes something to the unified team, being equally present. They learn much discipline to work together as well as responsibility to apply knowledge to situations in the battle field or whatever task that must be completed. Both programs require are intense because there is an award that needs working towards. The tough ride if passed will be commended with either an induction into the army or enrollment into college.

“Full Metal Jacket” and Student Support Services can be sustained by the similar responsibility each person must fulfill. Both program show great potency, hence boot camp. SSS is also known as an academic boot camp and the army is boot camp in the sense of the entire dynamic’s needed for completion. So future endeavors only take place when training and o boot camp is finished adequately. Therefore, the stern rules and regulations given by the sergeant only help to mold that combat male or female. It helps in the discipline and responsibility to make wise decisions concerning many situations in life especially those needed to be a successful and proud soldier and student.

The relationship of SSS and “Full Metal Jacket” is evident in preparation for the future. SSS and the movie show that hark work does indeed prevail in the end. You are given the opportunity to be a scholar and should take all the knowledge attained in molding the person you will become for a future goal. This assistance is given to strengthen the inner potential one holds in which the sergeant and SSS sees. Ultimately, Students Support Services and “Full Metal Jacket” show a bond between the programs and its students. The

staff and students, sergeant and soldiers help, learn and gain a life long lesson from one another to always maintain a level of education allowing a future goal.

RON RAMSUBHAG

STEREOTYPES

When we least expect it, we don't realize how we stereotype people and their cultures. All of us assume things about others at one point. In the essay "Love and Sex in the Life of the Arab" author Nawal El-Saadawi writes about how Western civilization labels Arabs as "sex-mad Arab fawning on the extensive harem is maintained with dubious insistence even today" (El-Saadawi 516). The author felt that western civilizations are wrong about her culture and they should get to know it a little better. El-Saadawi gives the reader a background of her society and shows how western civilizations are wrong for assuming things and stereotyping her culture. In her essay she stated that, western cultures "depict Arab men as trotting behind skirts of women, ogling the ample bosoms of seductive blondes, and squandering their money, or quenching their thirst for alcohol or sex." (El-Saadawi 516) and "Arab women, in their turn, are depicted as twisting and turning in snake-like dances, flaunting their naked bellies and quivering hips" (El-Saadawi 516). In this essay the author brings up a good point about how western civilization stereotype her culture but the way she argues; she uses text from the Koran and the interpretation of others to strengthen her argument but she only contradicts herself.

First off, the author El-Saadawi gives a lot of information about her background. She shares her point of view with the readers. For example, she starts off by telling the reader how western people are wrong and then gives facts about the Arab society. She talks about how most Arabs today have a hard time dealing with desert life, and the mortality rate is very high especially for infants (El-Saadawi 518). Children at young ages were given responsibilities to help around the household. Like the author stated before, people use to "picture of the sex-mad Arab fawning on an extensive harem" (El-Saadawi 516). Then she informs the reader that men are more concern about their religion than anything else. She talks about her religion, which played a good part in her essay to prove her point about her culture. Her culture's religion is Muslim. She states that because of her religion men could marry more than once and that women are fit with the image of "fitna" (El-Saadawi 519). The author gives a definition of the word "fitna" which means "woman's overpowering seductiveness. It combines the qualities of attraction and mischievousness." (El-Saadawi 519). The Koran is where most of these statements are located. Women aren't even given real rights let alone that they can't stand up for themselves, because if they do; they are only causing trouble. Men of this religion take it so

serious that they would have their women cover up their bodies and won't let them leave the house because they feel that they will cause mischief. They feel that women are corrupted and the sexual nature of women is "compared to that of Satan" (El-Saadawi 529).

Another fascinating thing to know is that the more wives a man has, the more power he holds. When men are at a certain age they are "torn between three evils. The least of them is to marry a slave woman and have a slave child. The next is masturbation, and the most sinful of all is adultery. Of these three evils, only the first two are permissible." (El-Saadawi 524).

In marriage, this is when a woman loses almost all her rights she would ever have. She must submit herself to her husband's needs and forget every need of her own. Like the author said, "Among the sacred duties of the wife is complete obedience to the husband" (El-Saadawi 526). She also states that women don't have the right to divorce; only men do. Even though the author tries to prove her point by giving facts about her background, she only contradicts herself.

I remember recalling at the beginning of the author's essay that she felt that westerners would compare her cultures to the stories of "A Thousand and One Nights". She stated western civilization thought that Arab men were "squandering their money or quenching their thirst for alcohol or sex" (El-Saadawi 516). Then she later writes that Arab men could marry more than once. She also took a quote from Fayad Ibn Nageeh which he stated, "if the sexual organ of the man rises up, a third of the religion is lost" and "if the male organ rises up, it is an catastrophe for once provoked it cannot be resisted by either reason or religion" (El-Saadawi 521). This is where she contradicts herself. She first said Arab men aren't obsessed with sex than later writes that they don't have control on their erections. The author said how women are looked as "seducing men with the promise of dark passion, playful, secretive and, a picture drawn from the palaces of "A Thousand and One Nights" and the slave women of the Caliph, Haroun El Raschid." (El-Saadawi 516), but she states that "women would compete for the favours of men and excel in the subtle allurements to attract men towards marriage, love and sex. This was perhaps an additional factor which tended to make Arab women more forward and positive in love and sex" (El-Saadawi 518). What is the author really trying to say, that her culture's women don't belly dance but they look forward to sex when they can get it.

It's bad enough that women don't have rights in this culture. What gets me even angrier is that Muslim philosophers felt that women would only corrupt civilization. The author stated in her essay, "the Muslim philosophers who so oft proclaim such opinions borrow most of their ideas from the myth of Adam and Eve, seeing women as a replica of Eve, endowed with powers that are dangerous and destructive to society, to man, and to religion" (El-Saadawi 529). The author uses the Koran as well as Islamic teachings and principles to show how men and women take their duties very seriously. The only thing the author did was to

make me realize how depressing it is to know women may never have a chance of being equal with men of their own culture.

In conclusion, the author brings up a good point about how western civilization stereotypes her culture in so many ways, but if she wants to correct them, how about not going along with the stereotypes. It was as if the author was building a false argument. For example, she states that men aren't obsess with sex even though later on she restates that same stereotype but in a nicer way. Another example, El-Saadawi said, "man is permitted to multiply and diversify his sexual relations"(El-Saadawi 528). It's as if they really are obsess with sex and they the religion to back them up, so the Arab men don't look that bad. Even though the author may have only added to the stereotype, she was writing for one reason.

Looking back at her essay, I realized that even though the author might have been contradicting herself, she was aiming to let the world know what her people are really like. For example, in the essay "The Language of Discretion", the author felt that people all assume that Chinese were "discreet and modest"(Tan 662). Later the author told the readers that not all Chinese people are the same. Going back to El-Saadawi, she was trying to prove that not all Arab people are on magic carpets or making wishes from a genie. She might have contradicted herself about what she said about the Arab men, but she did give examples of how women were treated and how her culture is doing in the desert. It was interesting about most Arab cultures but kind of sad to know that the Arab culture is still primitive today. For one they still have a hard time adapting to the desert. Next women don't have any rights. Most of all, it's like the Muslim religion helps make the men look good and let them do almost anything they want. In all, the author gave the reader interesting information but she should have looked at some of her claims before she tries to correct a stereotype.

KARLENE WOLLISTON

EXPLANATION OF JOHN STUART MILL'S THEORY OF UTILITARIANISM BEING NEITHER A FORM OF HEDONISM OR EGOISM

How is Utilitarianism, neither Hedonism nor Egoism? First we must look at what is meant by all three terms in order to explain how they are comparatively different from one another. Utilitarianism is defined as performing actions that are geared at gaining the greatest happiness, for the greatest number. Hedonism is defined as performing actions that will maximize their own pleasure. And Egoism is defined as performing actions that will maximize pleasure for one's self.

The theory of Utilitarianism believes that actions are right as they promote happiness, and wrong as they promote unhappiness. It is referred to as the "Greatest Happiness Principle". The label of Utilitarianism says a lot about its aim. When you think about Utilitarianism, you think of a majority. Think about, what will make everyone, including yourself happy, rather than what will make others happy. To illustrate further, if I am in a room with four other people, and I have a large pizza, what would be the greatest happiness, and what would promote the most happiness? Utilitarianism would defend that it would be morally right for me to share my pizza with the four others in the room, because that would give the greatest pleasure to the greatest number. Then Egoism would defend that I should be selfish and eat the pizza all for myself, and not share with anyone. Finally Hedonism would defend that whatever feels good to me is what I should do.

Now with the example mentioned before, it is plain to see that the theory of Hedonism, and Egoism are not in full compliance with the theory of Utilitarianism, therefore Utilitarianism is neither Hedonist nor Egoistic. The Egoist is only concerned with pleasing himself. The Egoist is stuck in a world of "Me". Egoism claims that it is necessary and sufficient for an action to be morally right as much as it maximizes a person's self-interest. Now, most people would call a person who sat, greedily with a full box of pizza to himself, and who didn't offer a bite to anyone, simply selfish. But according to Egoism, this action is perfectly right because it is promoting happiness for "me". Utilitarianism would say this action is wrong because it is promoting more unhappiness for others, than happiness. Everyone in the room would be happier, if they could have a slice of pizza. Maybe the person who owns the pizza would disagree, but that is how utilitarianism works.

Hedonism makes your actions, more of an individual choice. If what makes you most happy is giving some pizza away, then you are maximizing your own pleasure. Some people live to help others, and they love to share. Others do not. If you were so famished that you needed to eat the entire box of pizza, and not sharing with anyone didn't make you feel guilty, then you are right as well. You see nothing wrong with eating the food you bought, and feel no guilt about not sharing. The Hedonist believes that your actions are just as right as the person who gave some food away. The Hedonist says what right is whatever pleases you. It is all up to the individual on what will make them happy.

Utilitarianism is not Hedonistic or Egoist because its theory is formed by the greatest happiness principle. And there are stipulations as to what is the greatest happiness. Although Hedonism and Egoism are similar, they are not the same and cannot be used to define Utilitarianism. The Hedonist believes in actions being right, as they promote happiness, and the Egoist believes in actions being right, as they promote happiness for one's self. The Hedonist doesn't care about promoting the greatest happiness, and the egoist is only concerned about what will promote happiness for himself, and nobody else. Utilitarianism believes the opposite: Actions are right as they promote the "greatest" happiness, to the greatest number.

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Josh Eyler, English Coordinator