Works selected for publication were chosen to reflect the ideas and quality of writing across a wide range of courses here at the College. The Faculty Writing Coordinator and the Review and Editing Staff would like to congratulate the authors whose papers were selected for the Spring 2017 edition of *Ka Hue Anahā Journal of Academic & Research Writing*, and to acknowledge and encourage all students who submitted papers. We regret not being able to publish all of the fine work submitted this semester. We hope that you will continue to write, and to engage with the Board of Student Publications by submitting more work in the future.

Furthermore, and with much appreciation, we would like to extend a sincere thank you to the faculty, staff and administrators, without whose support these student voices would not be heard. Thank you for your dedication and commitment to learning!

TO FUTURE AUTHORS

The KCC Board of Student Publications looks forward to reading your work in subsequent editions of *Ka Hue Anahā Journal of Academic & Research Writing*. It is your efforts that keep this publication going, and your support and enthusiasm are sincerely appreciated.

Remember to follow the College’s News & Updates (https://www.kapiolani.hawaii.edu/) for information and calls for submissions. You can also submit work anytime by contacting the Board of Student Publications: https://www.kapiolani.hawaii.edu/campus-life/student-publications/

TO FACULTY

Please encourage your students to read and critically analyze works published in *Ka Hue Anahā*, and to submit their own work for possible publication.

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*Kūlia i ka nu‘u:  
“Strive for the highest”*
JORDAN Umeno

Jordan is a third-year student of Kapi’olani Community College. She is receiving her Associate in Arts degree in liberal arts and working toward a Bachelor's in Mathematics. She hopes to transfer to the University of Nevada – Reno in Fall 2017. Though she has a passion for math, Jordan enjoys reading, writing, and music in her spare time. Currently, she is learning the guitar and piano.

Mary July Brana

Mary is a STEM student at KCC and originally hails from Mexico. She moved to Hawaii looking for an adventure. Currently working toward a Bachelor of Science degree in Civil Engineering, Mary reflects that her path has not been easy due to the language barrier, but that she soon discovered her passion and was able to enroll in KCC. In the future, Mary will use her skills to make a better world by taking care of the environment.

Steven Washino

Steven is a pre-engineering student with plans to become a civil engineer, and has been attending KCC for the past several years, accumulating over 75 credits. You can find Steven at the STEM center, located in the Koki’o Building, where he is always happy to help with whatever STEM related class you need assistance with. When not in school, Steven enjoys playing the guitar. If you see Steven on campus, be sure to give him a smile!
Please note: The views/claims that are presented in Ka Hue Anahā are those of the respective authors and are not meant to reflect the views or opinions of the UH System, B.O.R., the College, its administrators, faculty, staff, publishers, B.O.S.P. advisors, entities and subsidiaries.

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Sex education in Hawaii went under a change in 2015, switching from abstinence only education (which led to Hawaii having the tenth highest teen pregnancy rate in the nation) to the “Pono Choices” curriculum, which covers a great deal more, from the use of prophylactics to how to deal with pressure to have sex. While “Pono Choices” does cover healthy and unhealthy relationships, it glosses over the depths of warning signs and symptoms of abusive and controlling relationships (Blair). It is critically important to comprehensively cover domestic violence and unhealthy relationships starting in middle school and continuing through high school because of the grim statistics for both the nation and especially Hawaii.

Some teachers might think there is not enough time to cover the basics of identifying abusive and controlling relationships in their already busy schedule. “Healthy Relationships” should be fit into an expanded sex education curriculum. A lot of parents have qualms about teaching middle schoolers about sex. They don’t like to think that 12 year olds are “experimenting,” but they are. This topic should be used to introduce positive behaviors and warning signs of negative behavior before sex has even been introduced, bridging the gap between middle school dating and more mature and yes, sexual high school relationships. Matthew Conlon, a teacher with the Hawaii Department of Education reasons, “A teacher will find time to do a lesson on anything they think is critical to a student’s well being. However, that lesson will emphasize information as it’s been filtered through the cultural values of the teacher.” Because of this we need to make sure those who are teaching sex education have the goal to educate not to shame, misinform or use scare tactics. While as stated above, some parents are happy to remain ignorant of their teenager’s sexual activities and would like to keep their teenagers misinformed on the basics of anatomy, sexuality, and prophylactic use, almost no parent wants to see their child in an abusive relationship.

ABOUT THE WRITER

Elizabeth Conlon has been on O’ahu for 14 years and was recently accepted into the Nursing Program at Kapi‘olani Community College. Her desire is to graduate with a BSN and become a certified SANE (Sexual Assault Nurse Examiner). When not in class, she enjoys trying out new restaurants. You’ll see her wandering around campus in a gray hoodie that has cat ears and a tail.
Some might argue that there are adequate resources online to give enough information. In order for someone to search for information on controlling and abusive relationships, they are usually already in a bad situation. Given that every domestic violence website comes with instructions on how to hide your search for help from your abusive partner, the “go help yourself” mentality is unbelievably dangerous. There are many ways to keep track of what people (or partners) are doing online if one is so inclined.

In addition to this, Hawai‘i has a very poor reputation for providing adequate help to those in need. “Miss G” relates the stories of trying to escape her relationship, “I was living in Aiea at the time and I called the Hawaii hotline for help. They told me they had nothing on my side of the island and asked if I could travel into [Honolulu]. I had no car, how was I supposed to take my things and go without [him] noticing?” She recounts later the lack of basic human decency she experienced in the Hawaii Police Department:

“I went to the police department to ask if they could take photos of the bruises he left on me. Instead of support, I was scolded. ‘How long has this been going on? Why didn’t you come here sooner?’ I was asked. ‘Bruises heal ya know!’ I left the police station, sat on the curb and cried. Then I went back home. What made it worse was it was a female police officer! What a slap in the face! (Miss G)”

If Hawaii’s human services and police force cannot meet the needs of the community, it is better to prevent these relationships from forming by using education at an early age. Young men and women of Hawaii apparently need to learn to protect themselves as the state is not going to do their part to support public health, and shame them for seeking help.

Domestic violence is a cycle, children growing up in homes with abuse are a great deal more likely to grow up to be abusers, victims of abuse, or both. Nationally, the National Coalition Against Domestic Violence (NCADV) reports that “1 in 3 women and 1 in 4 men experience abuse of some kind from a relationship partner. 1 in 15 children are exposed to abusive relationships with 90% of the 1 in 15 being eyewitnesses” (“Domestic Violence in Hawaii”). Reliving or repeating the acts seen as children doesn’t suddenly begin when these children turn 18. NCADV goes on to report “20.9% of females and 13.4% of male high school students report being physically or sexually abused by partners” (“Domestic Violence In Hawaii”), This means abuse in relationships is starting young, is not just reserved for adult relationships, and should be taken very seriously. We should start to teach Hawaii’s youth of dating age (11 and up) what is being a bad girlfriend/boyfriend is versus what is actually dangerous, controlling, and unacceptable for relationships. Youth need to be taught how to analyze warning signs and behaviors, what language is used in an abusive relationship and the steps they can take to escape or break off contact with their abuser. Young people who experience dating violence are more likely to engage in drug and alcohol use, have antisocial behaviors, depression and anxiety, and have thoughts of suicide. Those who have been subjected to dating violence have an increased risk of re-victimization in college (“Teen Dating Violence”).

Because of the advent of social networking and the constant presence of cell phones, stalking and cyber bullying of young partners is incredibly easy. The Center for Disease Control found that “23% of females and 14% of males who ever experienced rape, physical violence, or stalking by an intimate partner first experienced some form of partner violence between 11 and 17 years of age” (“Teen Dating Violence”). Having an experience like that at such a young age can permanently alter a child’s view of what a healthy, normal, loving, relationship should look and feel like.

High school relationships are already dramatic enough without the very real risk of abuse and even murder. In 2007 Johanna Orozco was dating Juan Ruiz Jr. for several years during high school. When he became too controlling, Johanna broke up with him. He returned to her house and raped her at knife point telling her he would kill her if she told anyone. She reported the rape and Ruiz was arrested. After spending less than five days in jail he was let out under house arrest with an ankle monitor. He returned to the home of Johanna and shot her point blank in the face with a shotgun (Hopf).

Lauren Astley dated Nathaniel Fujita on-again-off-again through high school. They broke up before the end of their senior year in 2011. Nathan had been acting erratically, despite getting a football scholarship
to his ideal college. Concerned for him, Lauren agreed to meet him at the mall. She was found dead in a swamp, strangled, with her throat slit. Fujita was arrested (Spencer).

Daysha Aiona of Hilo had a tumultuous relationship with Jeffrey B. Santos, her boyfriend since high school. The police had been called on them by their roommates for violent fights and Daysha’s grandmother even filed a temporary restraining order against Santos. Santos violated his restraining order and went out with the son he had with Daysha. When Daysha went to confront him, he shot her in the head in front of their 2 year-old son, then lit her car on fire with her corpse inside of it (Dayton and Widener).

These are just three recent stories of High School relationships turned fatal. There are many, many more. These relationships could’ve been prevented or escaped from with proper education by addressing what love and respect look, sound, and feel like; what abuse and control “red flags” to look out for, and what to do if you are in a dangerous relationship.

The stakes for teaching our youth about healthy relationships is extremely high because of Hawaii’s diverse community. While Caucasians, African Americans and Latino communities have a reported domestic violence rate of 20%, the Asian and Pacific Islander population has a rate of 40-61% (“Domestic Violence in Hawaii”). Hawaii’s population is 37.9% Asian and 9.4% Hawaiian / Pacific Islander (Welch). The Honolulu Advertiser, in their report on the death of Daysha Aiona notes, “Even though Honolulu is one of the safest U.S. cities in terms of violent crime overall, the state almost every year since 1997 has topped the national average in domestic violence homicides per capita” (Perez). Most violence in Hawaii isn’t gang related or random, it is usually connected to family or friends.

America has a problem with dysfunctional relationships, Hawaii even more so. Only six states have passed legislation that would require ‘Dating Violence Awareness’ education. Six more states have legislation on the books (Spencer). Hawaii is not one of these states. The problem starts young, compounds, and repeats. We can break the cycle of abusive and controlling relationships with comprehensive education starting young. There is an inspiring end to all these depressing statistics. Johanna Orozco survived the attempted murder by her ex-boyfriend. She required countless hours of reconstructive surgery to give her a functional jaw and mouth. She now works as a motivational speaker at high schools, warning young men and women about the signs and dangers of abusive relationships and how to protect yourself. With more curricula, teachers, and speakers like Johanna, Hawaii can positively impact not only the futures of our youth, but improve public health.

Annotated Bibliography


This news article covers the points and controversies of the “Pono Choices” sex education curriculum in Hawaii. It delves into what people liked and didn’t like, and what specifically was covered under “Healthy” and “Unhealthy” relationships.


Teacher with the Hawaii Department of Education, A teacher in Hawaii with both High School and Kindergarten experience. Needed an opinion from a teacher on if there was time to teach about relationships in health class.

Award winning article from the DART Center about Daysha’s life, death, and the diary she left behind. Comprehensive interviews with employers, family and friends. Trusted source from Columbia Journalism School.


A website devoted to national and state statistics for domestic violence. Website has a heavily female-focused narrative.


This news article covers teen dating violence and has an ending that is both happy and relevant. I first saw this story on Discovery Health and it stuck with me.

Miss G. Personal Interview. 7 March 2016.

A pseudonym was used for this individual, as they have still not escaped relationship.


This column gives a breakdown of the events leading up to the murder of Daysha Aiona. It has her obituary alongside the column.


A more recent story of teen dating violence with a useful statistic about the education of high schoolers on the subject. Written article was used instead of tv program as this is "tabloid tv."


Official government website with a full spectrum of statistics and information on teen dating violence, and the psychological and social effects of abuse. Website is an excellent resource for parents and teens.


Statistics of Hawaii’s ethnic makeup. Extremely relevant, though I don’t know if Asians and Pacific Islanders are more likely to report domestic violence than other races.
Only 100 years ago, the Theory of General Relativity was published by Albert Einstein. Just 50 years later, elementary particles were a new and evolving science. Today, we find ourselves asking questions that would not be possible without the current understanding of our world. One question that we are asking is about the general existence and meaning of dark matter. Without a firmly rooted understanding of gravity and elemental particles, we would not have the capacity to ask “what is dark matter?” In 1933, an astronomer named Fritz Zwicky studied the relative velocities of stars with respect to their distance from the galactic center. He found that these velocities do not decrease with distance as expected from previous galactic models [1]. This led to a general belief in a kind of unobservable energy that allowed for this defiance of gravitational decay.

This unobservable matter/energy was coined as ‘dark matter’ for the reason that is cannot be seen by most scientific observation. According to the latest cosmological models, the energy density of our universe is theorized to be 5% standard matter, 27% dark matter, and 68% dark energy (dark matter is thought to be a particle or material package while dark energy is less understood and thought to be a universal energy constant) [2]. A fraction of the energy and matter in our known universe is the kind that we are used to observing. The implications that dark matter holds in the field of physics are on the same magnitude as those of Newton’s laws of motion and Einstein’s relativity. For this reason, science is currently investigating dark matter and employing detection methods to observe its elusive behaviors and to define its unknown properties.

When a concept is still in its early stages of discovery, there are many views on how said concept manifests in the natural world. Dark matter was first invented because it was needed as a placeholder in our view of the universe to explain natural phenomenon. As the universe seemed to defy the predictions based on known rules, change took place in our accepted scientific theory and dark matter was that change [3].
Many guesses have been made about the existence of dark matter and its exact physical characteristics. The standard belief is that dark matter acts as a particle like those in our standard model. These dark matter particles are thought to have intrinsically neutral and gravitationally interacting properties. This generally classifies them as Weakly Interacting Massive Particles (WIMPs) [4]. WIMPs are a theoretical category of particles that are electrically neutral and have a mass that is large enough to interact with standard matter in a noticeable way. Neutrinos have very similar properties to WIMPs; both are neutral, massive particles that interact with other particles [5]. In spite of these similarities, dark matter and neutrinos have some fundamental differences that lead them to interact differently. The mass of WIMPs is estimated on the order of 100 GeV and the mass of neutrinos on the order of 0.28 eV [6]. This difference, along with the fact that dark matter is not observable through standard practices, leads to the conclusion that dark matter is different from most matter we see.

The WIMP model is the most accepted view of dark matter; however, other views have been ventured regarding what dark matter is. One of these is the understanding of dark matter as an unseen fluid that gives all space hydrodynamic properties: “From this point of view the Dark Fluid can be considered as an energy reservoir for the baryonic matter and cosmic photons, and thus, as a cosmic medium, in which the electromagnetic fields of all known scales and origins are forming” [Balakin 07]. This hydrodynamic view of dark matter would result in an evenly distributed field of energy that appears as a property of all universal space. A past view on dark matter that has been primarily disproved through cosmology is rooted in models showing lack of mass in the Galaxy Cluster in comparison to expected findings. The suggested solution was that dark matter is made up of baryons in the form of Massive Cold Halo Objects (MACHOs) [2]. Observations were made using micro lensing to amplify light from stars. These observations resulted in matter densities that do not support dark matter in this state [2].

Although these different viewpoints exist on what state dark matter takes in the universe, one stands out as the most probable. The WIMP model of dark matter is the most broadly accepted and experimented upon. There are 3 experimental detection methods to observe WIMP’s. One is Indirect detection that is performed in space-based experiments. This means of observation looks for dark matter annihilations and interactions from cosmic sources. A second detection method to observe WIMP’s is collision. In the collision approach, 2 particles are collided and instruments view the recoiling particles that are produced. A third, and the most widely used WIMP detection method, is direct detection. Direct detection observes the particle interactions of dark matter with the Nuclei of controlled elements [8]. These interactions result in transfers of kinetic energy and emissions of electromagnetic energy, which are observed using photo multipliers (PMT’s). Analyzing data collected from these interactions leads to understanding the native properties of WIMP’s and ideally dark matter.

One such experiment that searches for dark matter using the process of direct detection to observe WIMP’s is the Dark Side-50 housed at the Laboratori Nazionali del Gran Sasso in Italy [9]. This is a cryogenic direct detection system that uses 50 kilograms of liquid argon (-186° C) as the interaction medium to observe WIMP interactions. As WIMP’s pass through the detector, they interact with the nuclei of the liquid argon atom.

Left to Right: Graphic of dark side chamber, Graphic of dark side direct detector with PMTs, Photo of dark side detector
The structure of an atom is ideal for the detection of WIMP's. Any charged particles passing through the detector interact with the charged electron cloud. Neutral WIMP’s, neutrons, and neutrinos do not interact with it; instead, they pass through the charged electron cloud and interact with the nucleus of the argon atoms. These interactions are then observed by the PMT’s surrounding the housing of the liquid argon. The different interaction of particles with the electron cloud and with the nucleus produce different energy levels and the interactions occur on easily recognizable magnitudes of time. This differentiation makes the direct detection method effective in observing and understanding WIMP’s. Noble Gases and specifically argon are optimum choices for direct detection. It is easy to purify from radioactivity; it is relatively cheap, and has less background noise than other substances. Direct detection is a method, therefore, that yields convincing results and has great promise in identifying dark matter.

The University of Hawai’i at Manoā works in collaboration on the dark side project by working on the dark side’s temperature calibration system. This researcher had the opportunity to make engineering designs for a custom aluminum dewar (seen below) to be used with liquid nitrogen in place of liquid argon. Temperature measurements were then made using platinum resistors mounted to a custom sensor insert (seen below). The main goal of these tests is to observe the magnitude of convection currents that occur in cryogenic liquids. These findings will be analyzed and used to calibrate the main dark side system to reduce convection and normalize the direct detection data.

Using these methods of dark matter detection, we are seeking for a deeper understanding of the physical realities within the universe. Dark matter is an elusive and difficult to observe reality and one that we have yet to find conclusive evidence for. There have been many questions asked by human beings and we will never know which are the truly important questions until the answer comes. The endeavor to find dark matter is one of these questions. What is it and what does it do? Deeper questioning and experimentation will answer this question and reveal the true nature of dark matter.
References


ABOUT THE WRITER

Joshlyn has been studying foreign languages and linguistics at KCC for nearly two years. She plans to begin a scholarship program in Spring of 2017 to further her education in Japanese translation and have the opportunity to travel again. Joshlyn is always ready to try something new and her hobbies vary greatly, ranging from needlework to competitive sports.

TALK LIKE YOU’RE BLACK: A LINGUISTIC ADVENTURE IN THE LIFE OF A BROWN PERSON

ABSTRACT

The purpose of this Linguistic Autobiography is to investigate how racial and social stereotypes have affected my language choices as a brown-skinned, foreign language learner—concerning English, Spanish, and Japanese—from my early childhood to adulthood. The anecdotes below will delve into the intricacies of language in relation to socioeconomic status (SES), historical racialism, the modern educational system, and a global society through the scope of the Theory of Whiteness. A personal journey earmarked by my experiences as a mixed-race, junior linguist on a quest for foreign language is reminiscent of a quote provided by writer, producer, and actress Issa Rae:

“As a teenager, my blackness was also questioned by some of the life choices I made that weren’t considered to be ‘black’ choices. For example, joining the swim team when it is a known fact that ‘black folk don’t swim’; or choosing to become a vegetarian when blacks clearly love chicken.”

Keywords: linguistics, aptitude, race, racialism, blackness, whiteness, micro-aggressions
Wake up in the morning and take a look in the mirror. What is it that you first see? Perhaps ruddy brown eyes with flecks of green or that dark birthmark on your left cheek. Maybe eyelashes so light they’re nearly white or, as your mother says, endearingly crooked teeth. What about your skin—is it swarthy or fair? You probably don’t notice it before you fuss over your hair, yet, it seems to be what everyone else notices first about me. Undeniably, skin color has become ingrained in our culture as an indicator for who we are. It provides insight into where we’re from, the place of our family members’ past, and the community to which we belong. It is used to predetermined the social patterns a person may follow, many times to a stereotypical default. Far too frequently, narrow-minded and split-second judgments about skin color are made—concerning all aspects of life, even linguistics. In my experience as a language user living in brown skin, I’ve had to come to terms with the often limited and parochial expectations of what kind of language I can learn or should speak or which cultures are appropriate for me to investigate. In light of these considerations, I believe it is imperative for cultural advancement to stay true to myself and my pursuit of language, even in the face of a society that is built upon systematic categorization and preconceived notions of differing ethnic groups.

Only just recently did I become wholly aware of the subtle, linguistically discriminatory cues that I’ve been experiencing for about as long as I could speak any language at all. Case in point, when my older sister and I were about seven and nine years old, strangers would regularly approach my mother—typically in a grocery store— with comments like, “Your children speak so well!” or “Their vocabularies are so large! Are you a teacher?” Now of course at face value, it would simply appear to be an appreciative person extending a compliment to a woman who puts an emphasis on education for her young children. However, as I became older and more knowledgeable, the implications behind comments such as these also became clearer. To give the reader more of an understanding as to what I mean by this, I believe it is important to lay down a linguistic foundation of the nature of this matter.

The interaction of nature vs. nurture, biological features in contrast to environmental factors, is well investigated in the field of linguistics. The most important natural aspect identified for the capability of using complex language as a means of primary communication is to simply be a human. Close mammalian relatives of humans—gorillas, chimpanzees, orangutans—have been introduced to human language time and time again in an attempt to unlock receptivity to a vast structure of human-like thinking, yet it was to no avail. Limited expression through sign language is possible, but they just are not human. So why, if being a human is the only qualification required to use human language, does it seem that some humans are marginalized by the language others expect them to speak based solely on physical appearance? In a 2013 longitudinal study conducted on English-speaking infants from 18 to 24 months, linguists “examined the monthly growth trajectory of oral vocabulary knowledge in Black and White children” (Fernald, Marchman & Weisleder, 2013).

Researchers found the cognitive disparities between both groups of children “were attributable to SES differences [and] significantly greater than those associated with race/ethnicity.”¹ In addition, “although participants in this study came from very different backgrounds, they showed common patterns of change in the efficiency of real-time language processing.”¹

I am black and I am currently a college student; I successfully completed grades Kindergarten through 12 and my parents made it a point to enroll me in schools that receive the highest marks. During my elementary days, my mother was asked if she would be willing to allow me to skip directly to the middle school level. I took Honors and Advanced Placement courses all throughout high school and I still maintain a 4.00 GPA even as a college sophomore. Both of my parents are educated; my father will be promoted to Sergeant Major in June of next year and I owe my academic prowess to my mother’s devotion to my success early in life. Why then is it that when I open my mouth and speak, many people seem taken aback by my particular command of the English language? The undertones are historical. “Race makes explicit reference to physical or ‘visible’ difference as the primary marker of…phenotypes” (Mufwene, April 2006).² Race is a social construct, not a biological one; it allows people to group themselves together based
on similar physical properties—! skin tone, hair texture, bone structure, etc.—while still remaining a human. In relation to linguistics, this means race, a fabrication, cannot have any bearing on the behavior of a human speaking with other humans. In the United States, “race affects population structure,” determining which other members of his/her society an individual interacts with” which would go to explain “why African Americans and European Americans who do not speak varieties associated with their races are considered atypical.” Despite the fact that "we cannot expect a speaker who has been exposed only to Midwestern white middle class English to have features of African American English in their idiolect," people still ask me why I sound ‘white’ (yes, people have actually asked me that) or talk about how black people implicitly ‘sound black’ (I am not completely sure what that is supposed to mean). I am black but I didn’t grow up speaking African American Vernacular English (AAVE). Most of my friends did not either and as an army brat that has moved all over the continental U.S. since 1997, I naturally spoke Standard American English (SAE), as it remains widely accepted regardless of where I travel within the country. However, to those who make these asinine remarks detailed earlier, my level of education and English learning experience should be subordinate to my genetic makeup, an impression that is wrongful but proliferated in our society nonetheless.

Unfortunately, this doesn’t only apply to my linguistic state as an American, English-speaker either. Ethnically, I am Afro-Latina: my background stems in large part from Africa and from Spain and Central/South America. My father is Mexican, his mother born and raised in Mexico before moving to America at 18 years of age, and my mother has roots in Puerto Rico, the Dominican Republic, and Mexico herself. I spoke mostly in English with my parents, but I am no stranger to Spanish and had substantial exposure to the language particularly in early childhood and again high school. Just as behavioral ‘blackness’ is anticipated in English-speaking communities, it is much the same in Spanish-speaking communities due to similar historical circumstances. “More than 90 percent of [the 11 to 12 million slaves shipped] who survived the voyage ended up in Latin America and the Caribbean” (Yashar, 2015). Though, strangely enough, Black Hispanics are still thought to be uncommon, nearly mythical, in North America. In my ninth-grade Spanish class, I was having a conversation with my friend and mentioned my Hispanic father; the boy sitting behind her interrupted to clarify if I had said my father was, in fact, Mexican. I replied yes and in response, he said, “Well, you don’t look like him” (although he hadn’t ever seen my father before). I remember as an eighth grader I’d shown pictures of my father to my classmates as part of a military appreciation project and completely blew their minds that a little black kid could have ever been the product of a Latino man. As early as fourth grade, I’ve had other children contend with me on whether I was a “real Mexican” and even after speaking Spanish with them, they implored that it could not be true because ‘I didn’t look like it’ (my older sister, then a middle schooler, faced this issue on a much more scathing level that involved physical attacks by other children, also Mexican, mind you). I believe this mindset can be attributed to “Latin American leaders promot[ing] racial mixing as a means to “whiten” the population” at around the same time the United States abolished slavery. For our southern neighbors, ‘blackness’ was purposefully branded as undesirable in hopes that it would eventually be weeded out entirely through inter-mixing. It was an attempt to “lift” the status of Latin America as a whole, rhetoric that has stood the test of time. I was a highly impressionable child and this phenomenon—coupled with the generally poor portrayal of Hispanics as low-level achievers and trouble-makers in the U.S.—dealt my confidence, linguistically and beyond, a major blow. It was very hard for me to accept myself. I felt there was no use in continuing to learn and use Spanish, that no matter what I did, I would never be enough anyway. I felt contradictory feelings of embarrassment: embarrassment at the fact that my Spanish couldn’t match that of my Hispanic peers’ and embarrassment that I secretly cared so much about this supposed immigrants’ “language of the ghetto” in the first place. I simply stopped speaking; I stopped practicing, and I even bluntly refused Spanish for a number of years in middle childhood because it was impossible to prove myself if I would always be black. I became the very kind of person who judges others on their linguistic choices because of the way they look, and I changed the trajectory of my Spanish ability for the rest of my life.
It wasn’t until I was almost in high school—with a little more maturity, less attention to fitting in, and a lot of help from my mother—that I decided I would be who I am with or without others’ approval. I finally understood that it is damaging to rely on societal typecasts to navigate my life and that I would never reach my full potential if I did, something I think many others make an effort to do likewise. For any child like me, this means everyone working together to address “stereotypes…and empowering [us] to embrace [our] bi/multilingualism” (Berg, 2014) regardless of what is on the outside. Just as it had in my life, “this change in perspective…resulted in a significant number of [other] students registering for high school courses like…Spanish for Spanish Speakers.”⁴ an endeavor I also took up in an effort to reclaim the language I had lost. Maybe if I hadn’t listened to the nay-sayers, I would have avoided my battle with self-acceptance and possibly prevented the language attrition I now face by discarding Spanish years before. Regrettably, time cannot be upturned and I can never know for sure.

Now this brings us back to the beginning. How can we explain why these linguistic imbalances are frequently applied on a racial basis? It boils down to how whiteness, our cultural default, allows freedoms to European Americans that aren’t afforded to other groups, even concerning interaction with other cultures through foreign language. Think of it like using Band-Aids. Most bandages are sold in a generic ‘flesh-tone’ that is intended to make it somewhat inconspicuous on a wearer that was unintentionally assumed to be white. In reality, this so-called ‘flesh’ color is not anywhere near the actual skin tone of most people, especially those with dark skin. For this reason, the Band-Aid, even if it doesn’t match the skin tone of a white person perfectly, then sticks out starkly on those of a considerably darker persuasion, particularly black people. Nevertheless, these are still the most common form of bandages marketed in the United States. The Theory of Whiteness works similarly to the Band-Aid analogy. “Whiteness is normalized; it is taken for granted and therefore invisible” (Thompson, 2001); this is the flesh-tone of the bandage that was created for a seamless blending, the blanketed belief that ‘flesh’ is a color that coincides largely with European skin tone. “Blackness and brownness are ‘marked’ racial categories— departures from the racial norm… it will be marked as a special interest, a problem, or a form of deviance.”⁵ This is the bandage after it has been placed on dark skin; it is out-of-place and ostentatious, easily picked out of the crowd for its intrinsic difference. Just as it extends to virtually all facets of life, these referenced freedoms afforded to European Americans due to their perceived ‘normalcy’ also extends into the realm of language. In this, a distinction between a white language learner and a black language learner is made. When the former decides to learn a foreign language, say Khmer, they are a person learning Khmer (a Band-Aid that doesn’t match seamlessly, but is acceptable). When the latter also decides to study the same language, they are a black person learning Khmer (a Band-Aid that sticks out like a sore thumb). ‘Blackness’ which is often delineated as the opposite of ‘Whiteness’ would then in turn also be delineated as the opposite of normalcy; the racial group of any non-white is almost always expressed to make it known that the subject isn’t simply a person (white).

No one is immune to the effects of the Theory of Whiteness. “Whiteness is a way of knowing that not only applies to white people, but people of color.” (Joshi, McCutcheon & Sweet, 2015).⁶ All around the world, the image of a white person is not thought to be particularly out of the ordinary—even in countries that are predominantly non-white—as “whiteness permeates geography at multiple scales and spaces.”⁶ Since race itself is a universal social construct, “we live in…a ‘wholly racialized world’ in which bodies of color constantly navigate white spaces…[that] institutionalizes ‘geographies of power’ that allow white bodies to move freely and geographically inhibits black bodies.”⁶ Now we find the root of the problem I’ve been facing all along: because I am black, and cultural expression through geographical inclusivity is not a characteristic assigned to ‘blackness,’ I am deemed abnormal because I seek that linguistic diversity—a trait applicable only to ‘whiteness’ due to its assumed normalcy. And as we all know, when met with things not widely understood, humans tend to react negatively or overly; these reactions are often referred to as microaggressions. “Racial microaggressions are brief and commonplace daily verbal, behavioral, and environmental indignities,
whether intentional or unintentional, that communicate hostile, derogatory, or negative racial slights and insults to the target person or group.”

The overwhelming subtlety of microaggressions—hence the prefix micro—makes them covert, “sometimes occurring without the perpetrator or even the victim being aware of them.”

“Perpetrators can reject an incident of racial microaggression as non-racial” which impacts people of color in “unique and often traumatizing ways.” Then correspondingly, “the [victim] is prone to second-guessing themselves and often needs other people who can relate to similar experiences to validate theirs,” just to be assured their experience was real. When I think about it now, those comments made to my mother all those years ago could very well have been instances of such microaggressions. All those who approached her were white Northerners that most likely didn’t have substantial exposure to black people. Perhaps what seemed like kindly strangers offering a compliment were actually extrapolations of “Your children speak so well (for black kids)” or “Their vocabularies are so large! Are you a teacher? (You must be, because black children don’t sound like that).” I do not believe they had anything less than good intentions nor do I believe these observations were incited by malice, but it is possible that I was a mere victim of microaggression even as an unassuming seven-year-old.

And it is ongoing for me as an adult. I’ve been studying Japanese since my ingress into higher education and nearly every time, without fail, when I let someone know this tidbit, they seem overcome with astonishment. Which is fine, save for the fact that it is disproportionate to the reaction my white friends receive over the same information. I spent four months in Kyoto, Japan earlier this year and would often go on shopping excursions with a close friend of mine who is white. When we were out on the town, the Japanese workers would almost always approach my friend first, even when they spoke in Japanese and could clearly see we were both foreigners. Then, upon finding out that I could communicate with them in Japanese at a higher level than my friend (to her own concession), they would frequently maintain eye contact with my friend but not with me. A number of people even seemed stunned, nervous, or shaken at my presence when I approached them speaking Japanese. It seemed easier for them to grasp the concept of a white person be conversant in Japanese than a black person doing the same.

Before anyone can jump to conclusions about the Japanese simply being ignorant of cultural diversity, I had a similar experience right here in Hawaii. While at a job interview for a company that will remain anonymous, the manager and I were discussing the details of my status as a student. The company receives an abundance of Japanese customers on a daily basis, so Japanese language skill was highly valued and a large topic of conversation. After prompting, I let the manager know that I participated in a study abroad program that afforded me a short stay in Japan, and suitably, can easily carry on a conversation in Japanese with no English supplementation. The manager did not ask me to speak Japanese at any point during the interview and seemed satisfied with my explanation. However, several weeks later when my job agency—that specializes in bilingual positions—called, they explained there was good and bad news. The good news, I was hired but the bad news, my Japanese was not determined to be good enough to interact with the customers and I would therefore be confined to the back-of-the-house until further notice. Although there was no evaluation of Japanese involved, the manager took it upon themselves to decide my Japanese was not good enough to accommodate the customers and would have left a bad impression of me to my agency had I not discussed the situation with them personally. Logically, I can only deduce that the manager based such a conclusion on that fact that I do not look like the ideal Japanese-speaker.

I only worked at that company for about six weeks, all the while providing help and making sales to Japanese customers.

I would like to think the particularly strong reaction to my passion for Japanese is just because Japanese is rumored to be difficult to learn or is a relatively uncommon choice for American language learners; this is not the case, however, in Japan nor Hawaii. Even in these communities with Japanese language at the forefront, I am still met with the same “You speak Japanese?! But you’re black!” reaction. I cannot help but wonder if it would be the same if I looked Asian, or even if I looked white. And in all candidness, the outright surprise I’m almost always met with at my
bilingualism—mostly driven by notions about my appearance—is a little discouraging. Sometimes, it makes me feel like less of a student of language and more like a novelty item, not to be taken seriously.

Certainly, this is a difficult issue to talk about. Visibility is low and sensibilities are delicate. No one is directly at fault as we all have a hand in perpetrating this behavior equally: whites who are puzzled by well-speaking brown folks, blacks who judge other blacks for their disuse of AAVE, Hispanics who internalize stereotypes and in turn reject members of their own group, and all others who have been programmed to believe “white equals normal.” It is also difficult to consider that I will probably always have to deal with linguistic discrimination no matter the level of fluency or amount of second languages I learn. However, I know the best resistance against skepticism and, at times, flat-out exclusion when trying to embrace another culture is to keep pushing the boundaries of what is expected of me. I will continue to speak my dialect of English, I will continue to better my heritage language of Spanish, and I will not stop studying Japanese and will study much more, all while BEING BLACK because I know the more that I serve as a representation of a brown person with as much linguistic capacity as anyone else, only then will it finally be acknowledged. Choosing to learn more and more is how I cope. Foreign language is my love and a life in linguistics is my dream—a dream this brown person is bound to follow.

References


According to Hunter, in 1982, an average American consumes 19 teaspoons of sugar per day. The recommended dose, according to the American Heart Association (AHA), is only six teaspoons per day. Years later, Moss (2013), states that an average American now consumes 22 teaspoons per day. Plus, the recommended dose has increased to 12 teaspoons a day considering realistic modern standards. Despite information being readily available to us, consumers still continue to worsen their sugar intake habits as years go by. In general, modern people are aware of the implications of consuming too much sugar and are putting in more effort than before to regulate their intake, yet why do statistics show that our health and habits are becoming more detrimental. One reason is possibly that the companies who depend on people’s sugar addiction and high consumption are also finding ways to make sure that a lot of Americans remain in what Hunter calls “the sugar trap”.

Big sugar-dependent companies, such as Nestle, Kraft, Nabisco, General Mills, Proctor & Gamble, Coca-Cola & Mars, have much control in the food industry. These companies are comrades and at the same time rivals. They are powerful leaders that influence our diets. We as consumers readily believe that since they have the resources and research, we trust them that they would give us what is good for us. However, Sanger, of General Mills, when asked to make a statement on this, simply claimed that his company gives people what they want (Moss, 2013). It is not as if healthier solutions are not on the market, it’s just that consumers choose to pick up the sugary products themselves. He once made a valid point that people want fast delicious food, and it was not the company’s responsibility to manage their consumption choices. Inevitably, the manufacturers argue that they have made us into the people we want to be; “fast and busy, no longer slaves to the stove” (Moss, 2013).
As Hunter (1982) observes, we are all born with a sweet tooth. Even before humans developed civilizations, we have already learned the survival value in sweet plants. We obtain a lot of high energy in carbohydrates and glucose. We tend to stay away from bitter plants naturally because of toxic alkaloids that could be poisonous. In time, due to the development of agriculture and food processing, we have learned to separate sweetness from nutrition by extracting sugar from fibrous sources and taking away other elements that support and control the effects of sugar in our bodies (Hunter, 1982).

When we were infants, our mothers would unknowingly bait us with sweetness. As early as the breast-feeding stages because lactose has breast-milk sugar. When we developed as babies and are ready to eat soft foods, we were fed baby formulas that contained beet, cane and corn sugars. Sometimes we do not notice that 1/3 of our total carbohydrate consumption is straight sugar (Hunter, 1982). Scientists call this Learned Behavior, the earlier we are exposed to sweet food, the higher our tolerance and preference will become. So, the sweeter the industry made our food, the sweeter we liked our food to be (Moss, 2013).

Small treats that we snack on from time to time that are heaviest in sugar and lack other nutrients are: soft drinks, candies, chewing gum, frozen desserts, pies, puddings, cakes and alcohol. We can easily overlook the actual amounts we take in since they come in tiny packages. Furthermore, people tend to be oblivious to some hidden sugars since some foods are savory and not necessarily sweet. Some foods with hidden sugars are; preserved meats, restaurant meals, bouillon cubes, soups, gravies, canned items, peanut butter, potato chips, dry nuts, coating for fried and frozen items, mixes intended to stretch the protein content of chopped beef, frozen vegetables, cheeses, instant coffee, instant tea, and even iodized salt which need sugar to stabilize the potassium iodide. According to research, some ketchups contain more sugar than ice cream, some salad dressings contain more sugar than cola drinks, and non-dairy creams can contain more sugar than candy bars (Hunter, 1982). Another noteworthy innovation was Yoplait Yogurt. Consumers have a preconceived notion that yogurt is healthy, but actually this specific product contains more sugar than Lucky Charms per serving (Moss, 2013).

Some cereals contain more sugar than grains. Companies trick consumers into thinking this isn’t so by changing the names of the sugar into several alternatives such as; sucrose, dextrose, corn syrup, crystalline fructose, high-fructose corn syrup, sorbitol, xylitol, mannitol, turbinado, raw sugar, brown sugar, molasses, sorghum, honey, maple syrup, malt syrup, maltol and more. This excessive number of names for simple sugar not only serve a scientific purpose of identifying their small differences but are cunningly used to deceive consumers by making them difficult to recognize (Hunter, 1982). There are currently 56 different names for sugar (Lustig, 2015).

People are so innovative when it comes to utilizing sugar since it is a very versatile and abundant resource. For example, dehydrated molasses is blended with corn syrup and is sometimes added to hamburgers to reduce shrinkage when cooked. Another example is the coating of deep fried foods laced with sugar to preserve it better and raw potato slices are dipped in sugar before frying to keep them seemingly fresh longer. Salmon are also glazed with sugar before being vacuum packed and frozen and honey is injected in chicken before frying (Hunter, 1982). Now companies refer to sugar as manufacturing miracles because they can be used on donuts to fry up bigger, some breads will no longer become stale, cereals can become toasty-brown and fluffy, all because of sugar. Sugar became the go-to ingredient in processed foods (Moss, 2013).

There are plenty of misleading labels that are intended to convince buyers that some products are healthy by stamping them with traditional or natural. Nonetheless, those products can still be extracted and concentrated. Consumers prefer natural to synthetic, unprocessed to refined, so companies make their goods more appealing by leaning towards popular vocabulary. Honey is said to be a natural alternative sweetener but actually it is also processed. Factories thin honey before extraction, they retard crystallization, and they also destroy honey yeast that causes fermentation and spoilage. These processes involve chemicals and machines but the outcome is still called “natural” (Hunter, 1982).

Health problems arise from sugar overconsumption. Obesity, dental caries, high blood pressure, diabetes, coronary heart disease, hypoglycemia and even
behavioral problems were all linked to excessive amounts of sugar intake. Disorientation, regression, depression and amnesia are also related. (Hunter, 1982). In 2013, the list continues to gall bladder disease, osteoarthritis and three types of cancer—breast, colon and in the uterus lining (Moss, 2013). Physiological effects can be easily identified among people in the sugar trap as well. The more we eat sugar, the more we crave sugar.

Trends across the country easily influence what we eat. Unfortunately, depending on the decade, beliefs change and we only see effects after long term exposure to specific practices. In 1973, the Select Committee on Nutrition and Human Needs of the Senate brought to court issues about sugar in our diets. Which resulted ironically to the public being convinced that sugar is good. It increased consumption of sugar from the 1970s to the 1980s. People reduced caloric intake over all but have gotten a higher portion of calories from sugar. A lot of the calories were from sweeteners. One of Coca-cola’s commercials from 1961, as described in a documentary film by Hozer (2015), features a beautiful, fit housewife. She sits beside a mannequin, appearing to have just finished sewing a new dress. She says, “This was me 5 years ago. And, it’s still me.” She stands up and shows off her small waist. She continues, “I’ve always been a weight watcher from way back.” She calls it a day and reaches for a bottle of coke. “That’s it for today. Now for a lively lift! Ice cold Coca-Cola.” She examines the bottle and looks back at the audience, “There’s no waist line worry with coke you know? Actually this individual size of Coca-Cola has no more calories than half a grape fruit.” She takes a sip and adds, “Another thing, the cola crisp taste of coke is so satisfying, it keeps me from eating something that might really add those pounds. Coke’s a natural. Wholesome blending of fruit filled flavors.” She goes on a bit more about the good taste before inserting another idea, “Coke gives me a lively lift between meals. Makes for a pleasant pause in a busy day. And remember, Coke is low on calories too” (Hozer, 2015). Commercials like this were very common. All the public cared about was how many calories did products have because everyone believed that gaining weight was solely caused by excess calories. Few commercials talked about sugar content. And if it did, it would be in a positive light, focusing more on how sugar gives energy and makes products taste great. However, despite the drop in caloric intake, the incidence of obesity skyrocketed in the American population (Hunter, 1982). In the mid 1970s, Joan Gussow, a professor referred to as the “matriarch of the eat-locally-think-globally food movement” by the New York Times, declared that “There is no biological need for table sugar.” However, if we look at most recipe books, sugar is most likely a favored staple ingredient.

We can easily compare the sugar industry to what was once the thriving Tobacco industry. If you look back to the 1960s, tobacco was very much a booming business. It was because people believed that it was healthy. Media often released propaganda that smoking is good for your throat, and it kept romanticizing the image of smokers just like in the Marlboro ads filled with free running cowboys (Hozer, 2015). However, smoking is not a necessity like eating and it can be easily rejected as people gained information. But eating is another matter since people prefer to eat what tastes good. It’s very difficult to remove sugar, especially when doctors have also proven that fat is bad. If you take both out, we would be left with cardboard tasting food. Tobacco and Sugar are pretty much playing by the same playbook. Fred Stare, M.D., a Harvard University graduate played a big part in the preservation of sugar’s public image. In those times, he repeatedly defended sugar by stating...
that “The risk is with calories, not sugar.” He had spread the idea that it was the amount of calories and fat that we consume that make us sick. This was in attempts to make sure that the fingers were never pointed towards sugar. Ironically, Stare also use to defend tobacco the same way as he used to be a part of The Council of Tobacco Research. Sugar industry had all the power and money to promote their opinion using the reputations of doctors and scholars at their disposal (Hozer, 2015).

The Sugar Industry was once alarmed by a researcher named John Yudkin in the 1990s. He firmly stood by his belief that sugar was undeniably the cause of today’s susceptible degenerative diseases. “Even just 5.5 grams of sugar daily can be considered the most drastic change in Man’s diet,” was a striking statement made in the sugar film made in 1980 (Hozer, 2015), yet people refused to listen. Yudkin was a victim of the portrayal of sugar in mass media. He was treated like a quack doctor for his claims. The sugar industry hired a charming younger doctor to counter all of Yudkin’s evidence and the public chose to believe Ancel Keys, because he was claiming something that people had wanted to believe. Keys always followed Yudkin’s articles with his own, contradicting whatever bad thing Yudkin had to say about sugar. Keys and the sugar industry started the low fat craze. If Yudkin said, “Sugar causes coronary heart disease,” Keys would soon follow with an article saying, “Fat causes coronary heart disease.” He reflected and deflected anything Yudkin had to say. Although, taking out the fats in products like ice cream only meant that they needed to add more sugar for it to be palatable and salable. Keys simplified his conclusion into the “Calories in versus calories out” theory which the public accepted with open arms (Hozer, 2015).

When we talk about sugar, it is also critical that we familiarize ourselves with the term Bliss Point. Bliss point refers to the amount of an ingredient such as salt, sugar or fat, which optimizes palatability. It is studied when companies formulate their products. It has been found that adults have a lower bliss point than children. Which is why is it easier to target unquestioning minds who easily influence what goes in the carts in the grocery store. These children grow up to be the next generation and their children have an even higher bliss point. It’s a downward spiral of biological disintegration. Consumers cannot rely on the big companies to change, and companies simply react to what the consumers demand. Therefore, it is the consumers’ responsibility to choose what goes in their bodies. Companies protected their sales by keeping the evidence ambiguous so that could stay alive. The Sugar Association Incorporated run by J.W. Tatem Jr. stood by a simple plan— “Never have a consensus.” He argued sugar is an important component in our diet and that all the blame has to be fat’s (Hozer, 2015).

The world continued on this high sugar, low fat diet, and it’s only after decades that people are starting to notice that diseases are not entirely fat’s fault. In 2015, a normal teenager in America consumes an average of 41 teaspoons of sugar per day. Fast food, sodas, snacks and grab-and-go snacks are packed with sugar. Due to globalization, Western eating trends have spread to Asian countries as well. The rate of obesity has increased in India and Japan where usually the population had no problems with weight and disease. The whole world is falling victim to chronic metabolic disease. “As we’ve allowed it, we’ve become sicker and sicker” (Lustig, 2015).

Rob H. Lustig is one of the strongest voices against sugar today. Not only does he say that sugar affects us negatively, he calls it straight-on toxic. Once again people are shocked by his claims and questioned this doctor’s sanity. It is truly difficult for people to accept that statement because sugar is a substance that make people happy. It is not simple to know what the right things is. Yet if we look at evidence, today’s population have the highest rate of non-alcoholic fatty liver. Sugar to America is almost an addiction. We cannot simply say to a drug addict that they should stop because drugs can kill them. They already know that. As well as the public knows that sugar in one way or another damages one’s body system. The world needs intervention and rehabilitation as much as a drug addict. Introduction of sugar in our diets today are a manifestation of a societal breakdown. The adverse effects of sugar is spreading worldwide as much as HIV diseases (Lustig, 2012).

Obesity, disability, infertility and the like, are all effects of too much sugar, salt and fat intake. Society characterizes people with these traits as weak or have less power and so they are deserving left to suffer the consequences. However, if we look at the big pic-
ture, it is not like the people have lost their will power to have a healthy lifestyle, in fact, modern Americans are trapped in an environment that pushes sugar and calories upon them. Behaviors such as gluttony and sloth are not the problem, but exposure. The media and our very own doctors can be bought by large industries fighting for the survival of the sugar addiction cycle (Hozer, 2015).

Yoni Freedhoff, M.D., of Ontario’s Medical Association recently brought to light that the food processing industry is not on our side. The Canadian Heart and Stroke Foundation started putting an iconic check mark on the packing of food to show the consumers that what they are picking up is healthy and nationally approved. However, what the consumers do not know is that that check mark can be bought. A fruit flavored gummy candy was seen with a H&S check mark and Freedhoff published a viral complaint in Youtube that the giant companies are once again abusing public trust. People are becoming more aware of the strategies the sugar industry is using due to the accessibility of unfiltered media on the Internet today. Now that more and more people have opened their eyes to the truth, it is also important to not put all the blame in the food industry. For one thing, we still need food to be produced and distributed worldwide. There is no black and white when it comes to who is at fault or who is responsible. At the Canadian Obesity Network Convention, companies such as McDonald’s and Coca-Cola were present and even sponsored the event (Hozer, 2015). It seemed contradictory to some attendants and they were not happy seeing them there. However, we cannot completely separate industry from the concerned consumers. It is up to the people to prompt changes that companies will abide to in the future. Industry cannot be trusted to regulate itself. The idea should be that policy should learn to trump industry. Instead of being completely antagonized, food industry should be part of the solution.

References


Kamehameha Schools, one of the wealthiest private estates in the world, is known for its endowed trust that funds its private school system in the state of Hawai‘i. Kamehameha Schools (KS), also called the Bishop Estate, was formed in a trust by Princess Bernice Pauahi Bishop, whose vision was and continues to create educational opportunities for the future and well-being of the Hawaiian people. The trust provides “…educational opportunities in perpetuity to improve the capability and well-being of people of Hawaiian ancestry” (“About Kamehameha Schools”). A controversy for over the past decade is whether or not the Kamehameha Schools is discriminant towards non-Hawaiians. Many people would rather not bring up the topic, and let the Schools’ Admissions Policy remain the same, as what Princess Pauahi’s will stated, “to give preference to students of Hawaiian ancestry” (“About Pauahi”). However, some would argue that the school is racist and unconstitutional by not letting 80% of Hawai‘i’s children to attend the school because of their ethnic background.

One of those people who strongly feel the admissions policy is unconstitutional is Kenneth R Conklin, an independent scholar who has a great interest in the issues related to Hawaiian sovereignty. Conklin argues that KS is unconstitutional because it is an institution that is racially exclusionary to those of Hawaiian ancestry. Conklin further explains his point in his article, “THE ADMISSIONS POLICY RACIAL ISSUE: Is the Kamehameha School’s admissions policy racially exclusionary? Why does the school have this policy? Is the policy racist? Is it required by the Will of Princess Pauahi?” (Conklin, 2004). Kenneth Conklin, born and raised in Chicago, Illinois, attended the University of Illinois, Urbana, earning a B.S. in Mathematics, a M.S. in Teaching of Mathematics, and a Ph.D. in Philosophy and Educational Theory in seven years. He has had his share of teaching at numerous colleges, including Emory University, Boston University and Oakland University. After moving to Hawai‘i in 1992, Conklin studied Hawaiian language, culture and history for three years, in addition to “attending hundreds of Hawaiian sovereignty public rallies...
and smaller meetings” (Conklin, 2012). In Conklin’s article, “THE ADMISSIONS POLICY RACIAL ISSUE…”, Conklin argues that the Admissions Policy of Kamehameha Schools is racist and unconstitutional towards non-Hawaiians. Although Conklin acknowledges the will of Pauahi, he overlooks the legality of the Bishop Estate, and that they have a right to give preference to students of Hawaiian ancestry because the trust is privately funded.

Kamehameha Schools functions everyday mainly due to the generous trust Princess Pauahi left behind for the Hawaiian people. According to the school’s website, “When [Pauahi] passed away, [her] estate comprised some 375,500 acres of land assessed at about $474,000. Today, it includes nearly 365,800 acres of Hawai‘i land and combined with other assets is valued at $11.0 billion as of June 30, 2014” (“About Pauahi”). With the constant demand of financial funding and investments to prolong KS and the progress of Hawaiian children, it is vital to remember that the Bishop Estate has and continues to be a private endowment. Endowment, in this case a financial endowment, is basically a donation of land or property that starts an organization and enables the organization to continue functioning. Though Conklin acknowledges and cites Pauahi’s will in his article, he fails to address and emphasize the private sector of the Bishop Estate and that, “Kamehameha Schools is a charitable trust established under Hawai‘i law and operates under the terms of the Will of Bernice Pauahi Bishop” (Kamehameha Schools ANNUAL REPORT). In simpler words, KS operates under both the terms of Pauahi’s will, and to the extent permitted by Hawai‘i law.

Privately funded by the above said assets, the institution is therefore subject to its own requirements. Professor Jon M. Van Dyke, of the University of Hawai‘i School of Law, also defends the KS Admissions Policy because it withstands the law administered by the Supreme Court Justice. In Dyke’s article, “Why Kamehameha Schools will prevail in its effort to limit enrollment to Hawaiians only,” he writes, “The U.S. Supreme Court has confirmed the autonomy given to private institutions in several recent opinions and has recognized the right of these institutions to engage in discriminatory practices.” Simply put, because KS is a private institution, they have a right to believe, disagree, and support such practices that others may perceive as discriminatory.

Some may argue that the Supreme Court is supporting institutions to participate in these discriminatory practices. Be reminded that the Oxford Dictionary defines discrimination as, “the unjust or prejudicial treatment of different categories of people or things, especially on the grounds of race, age, or sex” (“Discrimination”). Judge Dyke points out that, “We allow the Boy Scouts to discriminate against homosexuals.” Though recent changes have been made to the Boy Scouts policy, which is now more accepting to the LGBT community, some organizations have stood firm on their historic foundation. For example, right down the street from KS, is St. Andrew’s Priory, an all-girls private school founded by another powerful Ali‘i, Queen Emma Nae’a Rooke. Likewise, in Hawai‘i and across the US, there are hundreds of private all-boy, or all-girl schools. In addition, there are also post-high school institutions that only allow either men or women to attend. Conklin overlooks the other hundreds of institutions, nationwide, that discriminate towards the opposite sex.

Another example that parallels the privately funded Bishop Estate, is the annual Cherry Blossom Festival that requires an applicant to “Have at least 50% Japanese ancestry” (“History”). The Festival was started in 1949, in an effort to “celebrate and perpetuate the Japanese culture and heritage in Hawaii” (“History”). This sounds very similar to what the Kamehameha Schools is trying to do! And if that’s not enough evidence to prove that KS isn’t the only private institution to engage in “discriminatory” practices, another privately funded organization is the Narcissus Festival, which also requires it’s contestants to have a “minimum of 25% Chinese ancestry” (“Narcissus Festival”). Both the Cherry Blossom and Narcissus Festivals can be perceived as being “discriminant” towards those who do not fill the specific ethnic contestant requirements, which are, in fact, listed at the very top of their eligibility list. However, their role as a private institutions is defended by the law.

What all three privately funded organizations share, is that their sole purpose, is to better those natives of their ethnic culture. However, the main difference, is that the Kamehameha Schools continues to, as Conklin referenced, “give PREFERENCE to students of Hawaiian ancestry” (Conklin, 2004). In the history of Kamehameha Schools, there are no records that state a student must require a certain blood quantum to be
accepted. That is another point that Conklin falsely proclaimed in his article, the KS Admissions Policy is “racial segregation” and “racially exclusionary” (Conklin, 2004).

Conklin is right that the KS Admissions Policy gives preference to students of Hawaiian ancestry, but he seems on more dubious ground when he claims that the Policy is “racially exclusionary” (Conklin, 2001). As stated earlier in this writing, the Kamehameha Schools Admissions Policy gives “preference to students of Hawaiian ancestry” (“About”). In other words, students who apply to KS, and have any amount of Hawaiian in them, will be given preference for admission. This does not stop non-Hawaiians from applying to KS. With the extensive admissions process, which consists of testing, an interview, references and reports of the student, it is possible for students who aren’t Hawaiian, to be admitted. In fact, there have been students who were admitted.

According to an article published in the Honolulu Star Advertiser, “Kamehameha Schools acknowledged admitting a third non-native Hawaiian student, according to a letter from the Board of Trustees and Chief Executive Officer posted on the school’s website” (Dyke). Continuing to reference the letter, “Non-Hawaiian applicants who meet our admissions criteria can be admitted if vacancies exist after the preference is applied” (Dyke). Though records found at the KS Archives at the Kapalama Campus have history of the school admitting non-Hawaiians in the 1900s, the conflict has surfaced more in recent years, and perhaps Conklin didn’t dig deep enough. With this knowledge of non-Hawaiian admittance into the institution, Conklin is inaccurate when he claims that “the intent is to clearly exclude people who are not of the ‘right’ race” (Conklin, 2004). He also contradicts himself, by writing: “No races are in fact excluded. All races are represented in the blood of the students at Kamehameha Schools, because of intermarriage” (2004). One can be easily confused by this.

With Conklin’s main focus on the utter destruction and degradation of the admissions policy, he overlooks the ultimate purpose of why KS was established. Before Western contact, which began with the arrival of Captain Cook in the 1770s, research and studies found by Sociologist David Swanson, estimated the Hawaiian population to be a thriving “683,000” (Demby). When the Princess wrote her will, four years before the start of KS, only “44,000 Hawaiians remained, in 1883” (“About Pauahi”). This was a time of absolute turmoil for the Hawaiian people. Natives struggled with foreign diseases and infections, and were weak to the introduction of measles, chicken-pox, and other infectious diseases, which killed thousands of Hawaiians. In addition to a near termination of the Hawaiian people, a scare for the entire identity of Hawaiian culture, language and traditions struck the Princess, and pushed her to be a servant leader, even after refusing to take the throne of Hawai‘i.

According to KSBE’s website, “[Pauahi] believed education would offer her people hope and a future, so she left her estate — about nine percent of the total acreage of the Hawaiian kingdom — to found Kamehameha Schools” (“About Pauahi”). Today, KS stands as the largest independent school system in the United States.

Conklin’s emphasis on the “racist” admission policy blinds him of what the Bishop Estate was trying to do for all these years: to provide for the Native children of this land. A place that even he calls home. With an illegal overthrow of the Hawaiian Kingdom, a near-death experience of the Hawaiian culture and overall existence, the Bishop Estate serves to protect, educate, and prolong the well-being of what was once a dying race. Conklin argues that the admissions policy is “unconstitutional.” But how can one make an attempt to wither down a selfless act of a beloved Princess who only tried to do what was best for her people, and the future generations to come. Instead, Conklin should look at the facts. “Kamehameha Schools, which has grown into a statewide educational system serving more than 48,000 learners annually at 30 preschool sites; K-12 campuses on Hawai‘i, Maui and O‘ahu; and through a broad range of community outreach programs” (“About Pauahi”) invests in the future of all the keiki of Hawai‘i. Even if one is not of Hawaiian “blood,” there are numerous opportunities to learn and experience the Hawaiian culture, through programs the school offer, EXCLUSIVELY for non-KS students. And for those Hawaiians, who are not directly associated with KS, the Ke Ali‘i Pauahi Foundation helps to fund tens of thousands of students through financial aid and scholarship assistance, to further those Hawaiians who didn’t attend the school.
Although Conklin acknowledges the importance of the will and mission, he fails to look at the legality of the admissions policy. Kamehameha Schools continues to invest in all the children of Hawai‘i, Hawaiian or not. Hundreds of thousands of students and families, are benefactors of Pauahi’s will, and many people are unaware of the impacts KS has had on the community. Hawaiian or not, Bishop Estate provide opportunities to a large sector of the Hawai‘i population. Without KS, the tourism industry of Hawai‘i would be on a downward spiral...there would be no Royal Hawaiian Shopping Center and Hotel, Sheraton Waikiki, Hale‘iwa Town on the North Shore, and many more “tourist” attractions all over the state, which yields thousands of jobs for residents of the islands. Without the leased lands of KS, which also include Windward Mall, Kahala Mall, the new Kaka‘ako development, Puck’s Alley University of Hawai‘i dorms, and many more, the people and state of Hawai‘i would not be where it is today. The admissions policy is a small piece of the puzzle, and Conklin’s argument that it is unconstitutional is invalid because he failed to perform quality research. While KS continues to move all people of Hawai‘i in a progressive direction, the institution and Estate also pays attention to the history and blemishes made upon the Hawaiian people. Though Conklin’s article claims KS and the admissions policy to be racist and unconstitutional, Hawai‘i’s history, the law, and KS’s endless efforts to improve, provide, and excel non-Hawaiians and Hawaiians, diminishes any possible reason that would support his argument.

Works Cited


Background

The research article written by Ching Wan and Pony Yuen-Ga Chew, titled “Cultural knowledge, category label, and social connections: Components of cultural identity in the global, multicultural context,” explains in detail each category and its significance for an individual to understand the meaning of the chosen culture. Cultural knowledge and social connection are the topics that I can relate to because according to cultural knowledge, there is a breakdown of values, beliefs, and practices that I can identify with my Laotian culture. In addition, social connections link cultural knowledge and sustainability.

Cultural knowledge

Cultural knowledge is one component of cultural identity. According to the article, “the cultural knowledge component of cultural identity involves an individual’s psychological connection with a culture through the individual’s personal endorsement of the culture’s shared knowledge...” (Wan and Chew 248). This means that individuals gain the knowledge of the culture that they identify and agree with, such as the values, beliefs, and practices of the culture. Values refer to what people in a given culture think is useful and important, beliefs refer to a feeling of being sure that someone or something exists or is true, and practices refer to living according to a culture’s customs and teachings.
Social connections

Social connection is another component of cultural identity. The focus of social connection is to allow the individual to be exposed to specific social relationships with people who may have common interests. According to Wan and Chew, “the social connections component puts the focus on networks of specific social relationships that individuals might develop in a culture. Identification with the culture would mean the development of meaningful social relationships that one perceives to be tied to a culture” (250).

Cultural knowledge and Social connections

Connecting cultural knowledge and social connections, according to Wan and Chew, has two effects: “First, social connections could influence the content of cultural knowledge that is being transmitted. Second, social connections can encourage or discourage the internalization of certain cultural knowledge traditions” (251). This means it is up to the individual to either support or not support the identity of the culture; if the individual does not offer support, then the individual could face cultural confusion and/or difficulty with the relationship between cultural knowledge and social connections.

I am ethnically Laotian, and I relate to the culture through the values, beliefs, and practices from my parents’ teachings. I have and had been exposed to Laotian culture in many traditional and modern ways. I will explain the subheadings of cultural knowledge of Laotian culture through the values, beliefs, and practices that my parents instilled in me, and I will provide concrete examples through my personal experiences.

Laotian Values

There are many values in Laotian culture and I will explain three that are important: respect for your elders, having close ties to your family members, and helping one another. Respecting your elders is very important because that shows good manners. An example of respecting your elders is when you walk pass the elders, you need to bend your head and body slightly to show acknowledgement that you are passing by. If you do not follow this practice, it is rude.

Close family ties is another important value because the more you behave closely to family, like visiting, cooking together, or being at parties, you will learn to share and develop more trust within your family. Being seen around the family more builds the relationship of trust. An example for close family ties can be special events such as weddings, birthdays, and funerals. Therefore, you could be considered in planning the event and given an important role. Family can depend on you to have the event go successfully because you show close ties with the family.

Helping one another is another Laotian value. The act of helping can be requested or offered. The Laotian value helping builds a strong relationship within the community. An example is when you visit someone’s home and you are invited to eat. A Laotian person will show help by cleaning and gathering the dishes to wash or taking the trash out. This is one way of appreciating and thanking the host.

Laotian beliefs

Laotians believe in good and bad karma. The way to obtain good karma is to be an honest, sincere, and loving person. One obtains bad karma by lying, cheating, stealing, or even killing. Laotians believe in “Theravada.” In Theravada people are blessed with good or bad karma. Laotians attend the temple to give offerings of foods, monies, prayers, and provide services to monks who live at the temple. An example would be to attend the temple on certain Sundays, usually in the mornings, and dress in traditional clothing to provide offerings in keeping with the Theravada practices The male monks from the temple, dressed in a golden yellow cloth wrap, will start a ceremony service with prayers, chants, and blessings.

Laotian practices

The Laotian culture has many practices, but the main practice is caring for the environment. There are not many Laotians who work in business, healthcare, and retail as a career. The main career choice is agriculture. Laos’ people love to farm. Farming is a Laotian practice because people believe and feel when growing produce, life will prosper. For example, the majority of farms in Hawaii rely on Laotian labor. The farmer’s market consists of Laotians selling produce from their farms. Farming is not just a source of
income, but the outdoors and nature provide healthy active lifestyle choices. Another practice is teaching younger generations to cook main ethnic dishes. Being able to prepare a home cooked meal is a skill to achieve because when having visitors, you will be feeding guests before they leave. Ordering takeout from restaurants is frowned upon since hospitality is highly valued.

**Laotian Social connections and Cultural Knowledge**

The social connection is highly viewed. There is a Laos New Years. The purpose of the New Year in Laos is to bring Laotians together socially and religiously. Solving problems within the community builds a strong foundation to help people prosper for the year and near future. The one big social connection is “Boun Phra Vet”, a festival in the fourth month of the Buddhist calendar. The many festivals celebrated are important in values, beliefs, practices, and social connections. The festival date is linked to the Laotian lunar calendar. January 1st would start the first Laos international New Years Day. Festivals are highly linked to agriculture and historical Buddhist holidays. The month from January-February, “Boun Phra Vet” festival is a temple centered festivity in celebration of Prince Vessanthara’s birth. This is a favored time for Lao men to become ordained as a monk. “Boun Phra Vet” spreads throughout villages so all people celebrate together. The month February is “Boun Ma Kha Bu Saar” (Full Moon). The meaning of this festival is commemorating a Buddha’s speech who predicted his own death. The location is Vat Phu, in Champasack, Laos. In March, there is “Boun Khoun Kham”, which celebrates the harvest.

Then in April comes “Boun Pi Mai,” which is New Years. This is a time to celebrate by cleaning one’s home, wearing traditional clothes, and washing Buddha images with holy water. May is “Boun Visakha Bu Saar”, or Full Moon, and starts on the day of the sixth lunar month. It celebrates and commemorates the birth, enlightenment and death of Buddha. The festival follows by sermon with Buddha chants and candle lights. May-September is “Boun Bang Fai” (Rocket Festival) and it is celebrated by firing homemade rockets towards sky to ask for rain. September is “Boun Haw Khao Salack” (Full Moon) and (Rice). A prayer offering made to the dead at temples. An offering (merit) to one’s ancestors, along with a long-boat racing competition, is held. Traditional Laos’ music and dance is performed to donate offering to dead ancestors for they can gain merit.

In October, Laotians celebrate “Boun Ook Phansa”, a celebration which marks the end of a monk’s three-month fasting and the retreat of the rainy season. The “Boun Ook Phansa” starts at dawn, and donations and offerings are made to the temple. In the evening, candle light with colorful floats decorated with flowers and incense drift down the Mekong River. People pay respect to the river spirit, and the next day a “long boat” racing competition takes place. “Boun Khathin” begins immediately after the last day of Lent and will last until the next full moon. The one month period will devote Buddhist faith by helping Monks carry out Laos’ religious practices and offerings of all nine requisites. Lastly, in November, comes “Boun That Luang”, which is held in the monastery That Luang Stupa, Vientiane, Laos. Laotian people and Monks will gather to accept alms and floral votives. The three-day festival, with thousands of monks and tens of thousands of pilgrims, concludes with a grand fireworks display at night.

The festivals that I have attended are “Boun Pra Vet,” “Boun Pi Mai” and “Boun That Luang.” Here in Hawai‘i, the “Boun Pra Vet” is held at a Laotian agriculture farm in Kunia, O‘ahu. My experience of attending this festival is fun because all the delicious food
you can eat, alcohol drinks, and makes new friends. “Boun Pi Mai” and “Boun That Luang” are held at a temple in Waipahu, O’ahu or sometimes Kapi’olani Park, O’ahu. I attend to pray and give offerings. The three festivals come with a water festivity and face-painting. The white powder face paint is to scare away bad spirits and the water fight is to wash away bad karma.

**Laotian Culture and Sustainability**

My Laotian cultural practices relate to sustainability through agriculture and buying locally grown foods. Traditionally, agriculture for Laotians has been an important practice because for economic reasons. Today, caring for the land environmentally is also prosperous. By caring for the land, farmers must value sustainability – which assures that the land will be usable in the future. In so doing, prosperity can also be sustained. Consider Yates’ (2012) model of sustainability culture: “The Cultural Significance of “Sustainability” (Yates 2012).

Cultural knowledge that would be required for sustainability culture starts with people being decent, productive, and positive human beings. The center of the Venn diagram is “Sustainability” and the main topics of planet (environmental issues), prosperity (economic issues), and people (social issues) interconnects with topics of conversation philosophy, moral economy, and land ethics. The idea of sustainability right in the center of the Venn diagram portrays the important concept, “change”, which for good or bad, will have to take place.

My parents often recount their stories from back in Laos when they were cultivators/ farmers and grew rice. My parents worked in rice paddy fields. The rice paddies had Jasmine and Sticky rice varieties. They would plant herbs such as basil, mint, lemon grass, and all types of vegetables; this diversity is related to Yates’ concept of caring for the environment and assuring that one crop would not bleed the soil of its nutrients. Today, my father especially enjoys buying local poultry and is skilled in slaughtering cows or chickens for fresh meat – another cultural practice rooted in tradition and sustainability.

When coming to America my parents shared these cultural practices with me and explained how they relate to sustaining the environment, because farming teaches me to learn about replenishing food sources. Through my personal experience growing up in the years 1998-2001, when I was eleven to thirteen, my parents taught me how to live the life of agriculture. The farm was a family occupation only. We did not have workers; basically it was my parents, two sisters, two brothers, and I. We would grow vegetables and fruits such as cucumbers, long beans, okra, tomatoes, papayas, bananas, and chili peppers; and for the herbs, we grew basil, mint, parsley, lemon grass, etc.

Working on the farm located in Punalu’u, O’ahu with my parents was a very hard job. I had to learn to plant; to use certain fertilizers for the seeds to grow; to measure the amount of water to use; and to harvest and pack vegetables to sell and distribute to markets. I would help farm from dawn to dusk on weekends and summer break from school. The two main people in my family that did the majority of farming for three years were my parents, but I also contributed significantly. I recall, for example, having to perform intensive manual labor by carrying out buckets of fresh picked cucumbers from each row in the field. I would manually hook the bucket with a bamboo rod on the front and back ends, lifting two buckets at a time, each completely filled with cucumbers. My shoulders would be sore from repetitive lifting, and I would be exhausted, with aching shoulders and muscles at the end of the day.

The vegetables, fruits, and herbs we grew were not only sold to business people who distribute to the major markets or grocery stores. Small business restaurant people would visit to buy locally from my parents. My parents also let us consume our own vegetables, fruits, and herbs because there is no need to buy at the grocery stores.

Another recollection I have is going to Kahuku Farm, Waimanalo Farm, and a North Shore chicken farm on O’ahu as a kid. I would watch my father slaughter cows and game fowl for fresh meat. These experiences have taught me how growing and purchasing locally help sustain the environment, our community, and the local economy in Hawai‘i.
Conclusion

I truly believe the practices of Laotian culture through agriculture, cultivating, and slaughtering cows and chickens in Hawai‘i keeps the environment more sustainable because there is less food being imported from the mainland through boats and planes. Boats and planes lead to pollution, such as emitting lots of carbon into the atmosphere, which is harmful to the environment and economically expensive.

When cultivating our own foods on Hawaiian land I am proud to say “Hawai‘i” is home. I believe a sustainable environment will not lead to food scarcity. Even though my family farm business ended in 2001, the spirit of sustainability is still thriving within us, encouraging us to continue Laotian cultural practices, and to maintain a connection to the land by practicing sustainability.

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Works Cited


Not wanting to read is like saying there’s no point in having eyes. Reading is something essential everyone should practice to gain an understanding of where we are going, what happened in the past, what is happening now, and much more. It all starts from a book; whether it’s a novel, textbook, or manual—it’s the foundation that leads to new discoveries and insights. However, books aren’t made with just the snap of our fingers. There’s a long and methodical process that is followed to get books published for the world to read and touch.

Being that I am an aspiring novelist and would like to get my own books published one day, I am curious to learn more about the publication process and what is and can be done to make it possible.

According to the Encyclopedia Britannica’s History of publishing, the author’s wrote that printing may have been first invented in China during the 6th century AD in which the form of block printing was produced (Tucker and Unwin). Since this invention, it has gone on to evolve slowly into something more advanced: “Other Chinese inventions, including paper (AD 105), were passed on to Europe by the Arabs but not, it seems, printing. The reason may well lie in Arab insistence on hand copying of the Qur’ân (Arabic printing of the Qur’ân does not appear to have been officially sanctioned until 1825). The invention of printing in Europe is usually attributed to Johannes Gutenberg in Germany about 1440–50, although block printing had been carried out from about 1400. Gutenberg’s achievement was not a single invention but a whole new craft involving movable metal type, ink, paper, and press.”

Countries around the world were slowly beginning to discover this invention of printing and publication. As this invention began to advance more, it began to spread out of Asia and beyond Europe. North America was slowly beginning to pick up on this trend and during the 18th century had won the freedom of the press, leading to a movement of wide-ranged printed products. As the years progressed into the 19th century, printing developed furthered into the 20th century and

ABOUT THE WRITER

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COURSE English 100 Composition I

WHAT’S A BOOK WITHOUT A COVER?
soon became the foundation of influencing minds and society, connecting with education and literary. Presently, we have several publishing companies across the world. Some of the groups and/or divisions that we’ve frequently grew up around are ones such as Scholastic, Penguin Group, Random House, and many others. According to Publishers Weekly, the top five publishing companies in the world were ranked as the following:

Out of those companies, only RELX Group and McGraw-Hill Education are publishing companies within the United States ranking as two out of the 10 best publishing companies (Milliot). So what does it take to get a publishing company to be one of the best? It all comes from the production staff, who have basically three essential roles within the company. The production controllers of the production staff should master these three skills:

- Commercial (providing initial and final estimates, controlling manufacturing budgets and end quality)
- Technical (knowing which supplier will best meet the specification requirements of different projects)
- Scheduling (establishing ‘by when’ or milestone schedules, then critical paths) (Davies).

Having these skills for the company are critical in terms of producing published work and making money for it. Along with needing these skills is having to acknowledge ownerships, risk, planning and management in publishing, brands, marketing, influence of accountants, takeovers and mergers, and possibly a new business model (Davies).

In terms of getting a book published, Jane Friedman discussed in her article Start Here: How to Publish Your Book that there are five steps to follow to get a book published; specifically a self-written one. The first step would be to determine the genre that the work falls under. There are two main categories that a writer’s book could fall under: fiction and nonfiction. Those who write fiction typically write what are called novels and memoirs. The most common novel genres that authors will write about are young adult, crime, mystery, romance, comedy, and much more. There are even novels that are based on “mainstream fiction” since the work may not fall under a clear genre. Literary fiction is another genre that authors will write as well, which “encompasses the classics you were taught in English literature, as well as contemporary fiction” (Friedman). Nonfiction genres on the other hand consists of biographies, history, memoirs, self-help, and much more. Nonfiction is also broken down into two rather broad categories: “prescriptive (how-to, informational, or educational) and narrative (memoir, narrative nonfiction, creative nonfiction)” (Friedman). Once the author has determined what genre their book falls under, they would then proceed onto the next step.

The author would then want to work on step two, which is to assess their work’s commercial potential; in other words, determining the likelihood of their work get published. There is what traditional publishers call the “Big Five,” which are the top five publishing companies in New York such as Penguin and HarperCollins who do traditional publishing. Generally, books that are considered suitable for the Big Five to publish would be the common genre or commercial fiction (ex. fantasy, young adult, mystery, etc.), and nonfiction books that includes a strong hook/concept and author platform (ability to sell books because of who are you) that is required if the author would like to have their book sold in a bookstore (Friedman). Questioning the quality of the book is another thing that an author must ask themselves within this second step. For a fiction or memoir novel, it is the writing quality that would typically matter the most out of everything thing else, versus
a nonfiction novel where its marketability and platform would matter just as much as the writing, it not even more. The last part of this step would be to determine the need of an agent. According to Friedman, about “80 percent of books that the New York publishing houses acquire are sold to them by agents.” These agents are the experts in the publishing industries that have connections through editors, and know more than the writer to identify what editor and publisher would be mostly likely buy the author’s work. When author need to determine whether they need an agent or not, it all really depends on what they are trying to get published and sold. If the author is trying to strive for a published book from one of the Big Five in New York, then it would be best to get an agent. If push comes to shove however, sometimes authors may need to attempt to sell their work on their own. Not all of the time will agents be able to help, and if the author feels that they might not be worth the agent’s time, then they could either continue to search around or work independently.

The last part of the second step is what ties into this next one: researching agents and publishers that would be appropriate for the author’s work. If the author feels that they are in need of assistance from an agent to get their book published, they would be able to search up some available agents online through several different websites. According to Friedman, she states that Writers Market is considered to be the best place by far where authors can search for book publishers, and that Publishers Marketplace is another online source that is considered to be the best website to search for literary agents (Friedman). Using these databases will help authors to evaluate different choices they can choose from to identify who they could work with in terms of getting their book to the publishing and distribution stage.

Once the author has found themselves an agent/publisher (or have decided they would not need an agent), they would then need to prepare materials for the submission guidelines. The most common items that an agent or publisher will ask for would be a query letter, novel synopsis, nonfiction book or novel proposal, and sample chapters. A query letter is a one-page letter that would provide the agent or publisher that you are trying to get with a brief description of the work that you are trying to produce. A novel synopsis is a brief summary of the author’s entire book that is about 1-2 pages in length; this summary must reveal the ending. From here, depending on the book genre that the author has written, they would need to create either a nonfiction book proposal or novel proposal. Nonfiction book proposals are the more complex documents since they can range anywhere from 20-30 pages in length, describing why the author’s book would be sellable. A novel proposal on the other hand, typically would refer to the query letter, where it would be generated into a synopsis and possibly contain the first chapter as well. However, “there is not an industry standard definition of what a ‘novel proposal’ is” (Friedman).

Lastly, submitting sample chapters for fictional books where they start from the beginning of the manuscript would be best rather than submitting something from the middle chapters. As for nonfictional stories, an agent of publisher will usually accept any chapter from the novel.

The final step that the author would complete is submitting in their materials to their requested agent or publisher. Once the author has finished completing the submissions that the agent/publisher requires and has sent them in, authors will either experience one of the following: no response at all or a request for an extra document. If the agent/publisher doesn’t contact the author back over a long period of time, it usually means that the author has been rejected. If the author receives a response for a request, they will either be asked to submit a partial manuscript or a full manuscript. Often if there are no requests for a document, then there may have been something that went wrong with the author’s query. Also, if the author succeeds in getting any documents required but are later rejected, then there may have been something wrong or weak within the proposal. Authors can continue to query as much as they want with several different agents and publishers. Sometimes it just takes years of times and effort to produce a decent query and proposal. If the author gets rejected several times, what they can do improve in their next is by reviewing the previous rejection slips to distinguish any common patterns that may have occurred throughout (Friedman).
If the author has successfully been able to reach out to an agent or publisher and has gotten accepted, they will then work with that person to start the process of editing, publication, book distribution and sales, and much more. However, authors don’t necessarily have to go through this process of traditional publishing; there are other options of publishing available. Self-publication (a.k.a. Indie publishing) is when the author has full control over how they would like their work to published and sold. Although this allows authors to be creative and feel more independent, it takes a lot of discipline, diligence, and a great understanding of literary landscape (“Self-Publishing”). There are many tasks that a self-publisher would have to do themselves: create a manuscript, set a budget, set goals, deciding what platform to use, and of course, creating the product itself. Electronically publishing (Ebooks) is something that would also fall under the category of self-publishing. Ebooks are published online on websites, or can be made simply as an electronic document for easy access on the web. Common Ebooks nowadays are Kindle (a tablet that stores a variety of books for readers to easily access) and Wattpad (an online website that allows writers to publish their stories either entirely or by chapter).

Whatever the author decides to go through with, all processes can take quite some time to get to and accomplish.

Like I’ve mentioned before, I’m an aspiring author who would like to eventually get my own fiction novels published one day. I have already finished writing my first novel that is 38 chapters long. I will eventually need to find an editor and possibly an agent if I would like to get my book published through one of the bigger well-known companies. Self-publishing would probably be the last thing I’d considered. In my opinion, if an author is going to self-publish, they would need to know a lot about business and marketing in order to get their book out there for interested readers. I have tried out Wattpad before, but abruptly stopped using it due to the fear of someone stealing my work before I can get it copyrighted. There are so many paths and choices that I can make to get my book published. With the research that I have conducted, I was certainly able to learn a lot more about the publication process, and I know that for a fact I will definitely use some of these sources to get my book published and on a shelf for sale.

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There are so many students who are exploring their future careers and some of them are struggling to find these careers. However, they can find their ideal future career by considering and understanding themselves such as their own interests, strengths, weakness, values and desires. I found my ideal future career, which is a mental health counselor, by considering myself and what I want to do in my future.

Mental health counselors work to help their clients to overcome mental health issues and obstacles by supporting them mentally through counseling and therapy (Kehoe, 2016). Furthermore, mental health counselors support their clients by assisting their growth, planning their futures and finding a solution with their clients (Bureau, 2015; Ludovici, 2010). Mental health counselors also need to deal with several issues such as anxiety, depression, career, relationships, low-self-esteem, stress, suicidal impulses and substance abuse issues (Bureau, 2015; Kehoe, 2016; Ludovici, 2010; O*NET, 2016). Thus, mental health counselors require several abilities and qualities such as understanding diversity, having compassion and respecting others (Bureau, 2015; L. Ferreira, personal communication, November 23, 2016). In addition, practical abilities are also required, such as communication, speaking, listening, interpersonal and reasoning skills (Bureau, 2015; O*NET, 2016). I feel that I have some qualities and skills, which are respecting others, having compassion, listening actively and reasoning well through my past experiences and life in Hawaii. On the other hand, the skills I need to develop are communication, speaking and interpersonal skills. By developing these three practical skills, I can tell my thoughts to my clients clearly and advise them. Therefore, I would like to develop these skills through my college classes and interaction with Hawaiian people and international students. At the same time, I can understand and accept diversity naturally.
There are some reasons why I am interested in this career and these reasons relate to my past experiences. When I was a high school student, I could not go to school suddenly and I quit school. I lost my hope for the future and I did not know what I should do. Furthermore, my parents could not understand my feelings and we often argued so there was a huge conflict between my parents and myself. This event caused various mental health issues such as depression, anxiety, low self-esteem and even suicidal impulses. However, I regained my hope through the support of my mental health counselor. He told me that my future is not gloomy even though I quit high school and he gave me hope for the future by suggesting the various choices for my future and encouraging me to succeed. Furthermore, he helped not only me but also my parents by supporting and advising them through counseling. As a result, my parents came to accept me by understanding my feelings and, thanks to my counselor, I overcame my obstacles. I realized that mental health management has a huge influence on people’s lives because positive mental health is the basis of wellness. I think people cannot live healthy and fulfilling lives without such mental health; thus, I feel mental health counselors are essential.

I think I can succeed as a mental health counselor and support people by relying on my Hawaiian values and aligning my actions with a Hawaiian proverb. I think that aloha, which means unconditional love, trust and friendship (Apo, 2011) is essential for mental health counselors because I think the aloha spirit includes welcoming other people and having compassion while accepting the differences people have. Mental health counselors need to support many people and deal with various issues. People’s mental issues may have been affected by several elements such as their way of thinking, their background and their identity. Therefore, mental health counselors need to help their clients to overcome their issues by accepting diversity and understanding each client’s feelings. Furthermore, I treasure a Hawaiian proverb, E hana mua a pa’a ke kahua, mamua o ke a’o ‘ana aku ia ha’i, which means, “Build yourself a firm foundation before teaching others” (Pukui, 1983). I feel that mental health counselors need not only vast knowledge but also a strong and mature personality to understand, advise and support their clients. Therefore, this Hawaiian proverb is important to me and I need to grow and refine my personality by keeping that in mind.

In the future, I would like to contribute to my community and help people who have mental health issues just as my counselor did for me. In recent years, as the Japanese population is aging, the number of suicides amongst the elderly is increasing and there are some reasons such as a feeling of loneliness and anxiety about the future. I think I can relieve these people’s concerns by supporting their mental health and understanding their feelings through counseling and therapy. Furthermore, I can help to improve the community’s educational environment through students’ and children’s mental health management. I think a stable mental condition promotes healthy growth and it will play a key part in solving issues about young people such as bullying, suicides and delinquency. The benefit of this will extend beyond the classroom. Solving these issues will help young people to find their dream or goal because they can focus more on their own lives and their hopes for the future, which will provide motivation and purpose in their lives. Then they in turn can become productive members of the community. In short, I would like to contribute to my community by supporting both elderly and young people in my work.

In conclusion, understanding my future career and myself, using my strengths and working with my values will help me to succeed in my future career. At the same time, I need to develop my personality, expand my knowledge and broaden my horizons to succeed as a mental health counselor through various experiences, even bitter experiences. Thus, I am able to understand other people’s feelings on a deeper level and give them emotional support. By doing so, I can contribute to society and it will allow me to live a fulfilling life.
References


Introduction

It is said that adult language learners have difficulties acquiring second languages. However, it is not impossible for a non-native speaker to become native-like. While I volunteered at an adult language school, I realized that students would switch between speaking their native languages and English, especially when they did not understand English, despite there being an “English only” policy in the class. Even though some students told me that they were satisfied with their speaking skills, they still switched speaking to their native language. When they switched speaking from their native language, fossilization errors and anxiety occurred. This issue can be connected to Social Cognitive Theory and Affective Filter Hypothesis Theory. For a discussion, see Atkinson (2002) and Du (2009).

Background

I was participating in a language school for adults near the Ala Moana area for about four hours per week, including class time and a computer session. There were mostly Chinese and Japanese students and one Korean student in the class. They were studying English in a high-intermediate level class. Some students have lived in Hawaii for 3 years or less. Due to their jobs they were shy and lacked confidence, especially in speaking. On the other hand, the other students who have lived in Hawaii for 10 years or more due to their immigration status, spoke up and demonstrated confidence in speaking English. The students wanted to develop reading and writing skills more. The students are studying English from a kind, motivating, female teacher. Most students had jobs, so half of the students were often absent and a couple of students would come late, but other students, some of whom were retired, would come to class on time everyday.
Most students paid attention to the lectures, but there was not enough time for them to produce output, so I was not sure whether they really understood the lecture. Furthermore, they are adults, so they expected me to give them answers when they asked questions. After listening to my explanations, they needed to find the answers themselves. This was not only a challenge for me, but also the students’ challenge. My challenge was how to explain grammar in more detail than the teacher’s explanations, because some students were still confused after the teacher explained the concepts. I broke down the teacher’s explanations and gave students some details without giving them answers. In addition, I had opportunities to provide some games. I learned how difficult it is to explain clearly and to wait while students were thinking about the answers.

All the dates were collected in my tutoring logs, observation logs, interview logs, and artifacts logs. I took eight tutoring logs, which were about what I did during the service learning sessions. I also took three observation logs, three interview logs, and three artifacts logs. The observation logs are about what I saw during the service learning sessions. I interviewed some of the students about studying English at their school and wrote down their responses in the interview logs and in the artifacts logs. I wrote down about what the teacher used during the service learning sessions. I took the observation logs, interview logs, and artifacts logs in the beginning, the middle, and the end of the service learning sessions.

**Conceptual Framework**

When people acquire language, social cognition closely affects their language acquisition. Social cognition is based on their social experiences, cultural values, social information analysis, and social information storage (Pennington, 2000).

The social experiences and cultural values affect people’s behaviors or thoughts, for example, stereotypes. Social information analysis means that people change or adjust their attitudes about an idea that they might have thought differently about in the beginning. In addition, people recall or retrieve some information, including their previous memories. For these reasons, social cognition is based on people’s previous social interactions, and this affects their behaviors and thoughts (Pennington, 2000).

People use language as a tool to communicate with others and give and receive the information. The most important role of language is communication and maintaining relationships with others including expressing identity, politeness and social expression. Written and spoken languages incorporate “systems of social and cultural practice, hierarchy, professional specialization, and power” (Atkinson, 2002, p. 527). For these reasons, language acquisition is closely connected to social cognition.

According to the Affective Filter Hypothesis by Stephen Krashen, when people acquire language, their emotions also affect their language acquisition. The affective filter is like “a mental wall” (Roberton, 2011, p. 8). When language learners learn a second language, some affective factors function as a filter influence their capacity to absorb information like a filter (Du, 2009). When language learners feel negative emotions, their affective filter goes up, and they take up less input. However, when students feel positive emotions, their affective filter goes down, and they are able to take up more input and develop their language skills (Du, 2009). This is the Affective Filter Hypothesis (Krashen, 1982).

Motivation, attitude, anxiety, and self-confidence are affective factors (Du, 2009). Language learners sometimes motivate themselves to learn the target language because they are willing to acquire the target language, or have a purpose to pass an exam or travel (Du, 2009). Learners’ attitudes affect the target language development positively or negatively. Language learners easily feel anxiety about communicating with others, taking tests and receiving negative evaluations, especially in language classes. Learners’ self-confidence also affects their language development positively or negatively (Du, 2009).

When language learners have less self-confidence and motivation, they have more difficulty developing the target language. Research proves that a student who has negative emotions progresses slower than a student who has more positive emotions (Roberton, 2011). Less confidence and motivation leads to negative attitudes. Language learners with negative
attitudes as well as students with less confidence and motivation progress slowly. In addition, language learners with negative attitudes have lower achievement and tend to not actively participate in classes (Du, 2009). When language learners feel anxiety, they cannot absorb the input information. In addition, high levels of anxiety affect the learners’ listening performance (Roberton, 2011). As a result, lack of motivation, negative emotions and attitudes, and less confidence make language learners progress more slowly.

Issue

Adult language learners usually take responsibility for learning the target language and motivating themselves. They have knowledge of experiences with learning situations. This leads them to adapt and learn about the target language, and it helps their language development. They have the ability to cope with difficulties in language learning situations. However, adult learners sometimes lack confidence in their target language skills. Some adult learners do not have a formal education, so they have difficulties learning new skills. Most adult learners have many responsibilities outside of school, so they cannot only be involved in language learning (Pritchard, 2007).

Even though adult learners have the ability and experiences to deal with learning language, they tend to feel anxiety and lack confidence more than learners who are children. This anxiety and lack of confidence affects their language development negatively. When learners feel anxiety, they perform poorly, but their anxiety is mostly caused by speaking rather than learning itself. When learners become proficient in the target language, their anxiety reduces. Research suggests that learners also feel less anxiety in pair work (Pritchard, 2007).

One of the reasons for anxiety is that many adult learners are afraid of making mistakes. Sometimes they avoid opportunities to talk with native speakers for this reason. This means being afraid of making mistakes leads to fear of communication with native speakers. Also, many learners are afraid of contempt from other classmates or teachers or embarrassment. These things lead learners to be less self-confident (Pritchard, 2007). In addition to anxiety, many adult learners have problems with fossilization. When adult learners start learning a target language, it is said that most of them cannot acquire the target language like native speakers, especially regarding pronunciation, word choice, and grammatical accuracy. An example is immigrants. For immigrant families, the children eventually speak the language like native speakers, but their parents cannot acquire the language like them. Research shows that one of the reasons is fossilization. Even talented learners have difficulties acquiring second languages, and they often “stop short of native-like proficiency” (Han, 2004, p. 13). In 1972, an American Linguist conceptualized ’fossilization’ in the field of Second Language Acquisition. Although learners have “positive ability, opportunity, and motivation,” their achievement stops (Han, 2004, p. 14).

In addition, fossilized structures sometimes can become errors. A person, who is a second language learner, thinks that “I am good at speak English” is a correct sentence and uses this sentence for a long time. This sentence becomes a correct sentence for the person even though other people think that it is wrong. Also, some Japanese immigrants pronounce “sink” instead of “think” because “th” sound is difficult for Japanese people. Even though they speak “think,” which sounds like “sink,” it becomes a fossilization error when the other person hear “sink.” These are the examples of fossilization errors. In other words, if the learner does not provide something that is in the same form as the target language, it can be recognized as an incorrect word.

Fossilization errors occur because language learners are in foreign countries for a long time and develop an interlanguage, which the learner thinks is the right language. They use it so much without being corrected, so the words, grammar, and sentence structure of the interlanguage become the normal language (Han, 2004). The possible reasons for fossilization are lack of opportunities to produce output and to learn grammar and vocabulary. In particularly, adult language learners tend to lack opportunities to learn grammar and vocabulary with formal education, so they are not able to understand correct grammar structure and choose appropriate words to communicate (Han, 2004). In addition, when language learners do not receive feedback, sufficiently, accurately, appropriately, and coherently, their output may not
be produced correctly, and they acquire the language that they are producing because they do not realize it is not correct grammar (Han, 2004).

Many adult language learners tend to utilize their native languages in target language classrooms to analyze the target language by using the knowledge of their first language. However, there are differences in grammatical structure and writing system in different languages, and these differences are sometimes enormous. Research shows that language learners have difficulties both with receptive vocabulary and expressive vocabulary skills (Kaushanskaya, Yoo, & Marian, 2011). So on the contrary, the strategy of sometimes using their native language leads some language learners to not develop enough knowledge of the target language (Han, 2004). Han (2004) writes about this: “Learners are faced with the problem of building up the representations and selective attention through analysis and control that are required to function in the specific language” (p. 66). With this sentence Han emphasizes the difficulties in the thinking process that make second language acquisition so challenging to the language learner.

Connection

At my service learning site, I focused on two different groups of students. The first group were students who have lived in Hawaii for ten years or more after immigration. I will refer to this group as “immigrants”. The other group were students on student visas, implying a shorter term of study; some had moved to Hawaii three years ago or less. I will refer to this group as “international students”. While I volunteered at my service learning site, I realized that students switched from speaking English to their native languages. When I interviewed them, the students who immigrated told me that they were confident in speaking English. By using their native language, students slow their language development. However, I infer that each type of student has different reasons for using their native language.

The immigrant students I observed spoke English to communicate and had enough self-confidence in their speaking, so they wanted to learn more about reading and writing in English. Even though they felt satisfied with their speaking skills, they used their native language many times in the class. Sometimes the students struggled to communicate with their teacher and other classmates. One time when the teacher had the students practice conversation, she wrote the sentence on the white board, “When did you get injured?”. A Japanese immigrant student asked an international student “When did you get injured?” The international student asked him “Eh, nante?” which means, “What did you say?” and he answered “Itsu kega shitakar?” which means, “When did you get injured?” When he said it in English, he actually pronounced the injured “in-jyu-ri.” instead of “in-jured.” I tried fixing his pronunciation, but he did not believe he pronounced the word incorrectly. When the teacher came to the group, she told the immigrant student directly, “The pronunciation is ‘in-jured,’ not ‘in-jyu-ri.” He was surprised, and he said, “My community friends pronounce it ‘in-jyu-ri.” This fossilization error occurred because he may not have received feedback accurately (Han, 2004). Also, “in-jyu-ry” is a normal word in his community, so he used it without suspecting that it could be incorrect. This is an example of social cognition, when learners use previous experiences. Each class usually was composed of 50% immigrant students and 50% international students. When the immigrant students made fossilization errors, both immigrant and international students misunderstood, so they switched to speaking to their native languages.

The international students switched to speaking in their native languages when they did not understand, or when they wanted to make sure they were not wrong. Also, when younger students thought that elder students seemed like they did not understand because their answers were wrong, they got irritated and spoke their native languages to the elder students. These international students easily feel anxiety, fear, or sometimes irritation. When I interviewed some international students, I asked, “Do you have self-confidence to speaking English?” They said, “I have only 20% self-confidence.” Also, I asked them the reasons, and they said, “because I cannot make sentences, I do not know many vocabulary words, or I cannot listen to fast English speaking.” In fact, these students usually did not speak up in the class or ask their teacher questions. This shows that less confidence and anxiety leads to negative attitudes (Du, 2009).
In addition, I asked one Japanese student, “when do you have something you do not understand what do you do?” and she said, “I try to not show that I do not understand, keep my face normally because I cannot make sentences what I want to say, but keeping taking class will eventually lead me to understand it.” This illustrates that students are afraid of making mistakes and receiving negative evaluations from teachers and others, and the students development progressed slowly (Pritchard, 2007). Anxiety or fear of making mistakes and receiving negative evaluations caused their affective filters to increase and caused the international students to speak their native languages. This decreased the rate of their improvement.

Both the immigrant students and international students switched to their native languages because fossilization and anxiety affect their confidence and motivation. However, using too much of their native languages leads to their development to fossilize. This is especially true for students who speak languages that are significantly different from English, such as Chinese, Korean and Japanese (Kaushanskaya et al, 2011). After the teacher explained vocabulary by using easy words, most students did not understand and they looked up the meaning of vocabulary words on their phones and confirmed the definition with their classmates who spoke the same language. After a few days, the teacher also explained another word by using the same easy vocabulary that she used before, however students did not recognize the vocabulary words because they had looked up the meaning in their native language, rather than focusing on the teacher’s “easy” vocabulary words in English, the target language. This shows that the strategy of sometimes using native language leads language learners to develop slowly the target language (Han, 2004).

Conclusion
Language learners who use their native languages sometimes do not develop English (the target language) sufficiently; and, due to their anxiety, this slows the rate of their language development. Adult language learners have their experiences and knowledge, which is their social cognition. Some of these experiences can lead to fossilization errors. Fossilization errors sometimes make it difficult for the learners to communicate with others or to misunderstand each other. When fossilization errors occur, the language learners tend to speak their native language. In addition, when learners feel they do not understand the English spoken to them by their classmates or teachers, they may easily experience anxiety and switch back to speaking their native language. Therefore, it is important to provide an environment in which language learners do not feel anxiety or fear the teacher.

When I become an English teacher in Japan, I assume that many adult language learners will have fossilization errors because there are shortages native in native English teachers, and in Japanese teachers with sufficient proficiency. Many students have to study English to enter high-level colleges and universities, but they do not apply their knowledge of English to real world situations because they do not have enough opportunities to speak English, and as a result cannot get feedback and learn correct forms. Further, many adult Japanese learners have English skills that are ‘fossilized.’ For this reason, I will give my students a lot of feedback and provide many opportunities for them to speak English. In this way, I hope to eventually lead students to maximally develop their English skills in the future.

References


Psychology has long emphasized the power of beliefs to shape reality (Rosenthal & Jacobson, 1968). Research of the 1940s and 1950s which promoted the idea that perception is heavily influenced by people’s goals, needs, fears, and motives. The self-fulfilling prophecy, which happens subconsciously, is central to this theoretical perspective because it involves the behavioral confirmation of false beliefs (Madon, Willard, Guyll, & Scherr, 2011).

In the 20th-century, sociologist Robert K. Merton coined the expression “self-fulfilling prophecy” and formalized its structure and consequences. A self-fulfilling prophecy is a false belief that leads to its own fulfillment (Madon, et al. 2011). According to Chen & Bargh, 1997, The self-fulfilling prophecy is an example of automatic thinking. (As cited in Aronson 2016). So, self-fulfilling prophecies happen subconsciously and that’s why deception was involved in some experiments, as we will see next.

A cycle of three steps has to take place in order to experience a self-fulfilling prophecy (Rosenthal, 1973; Smith, Jussim, Eccles, VanNoy, Madon, & Palumbo, 1998). First, one person (a perceiver) must hold a false belief whether positive or negative about another person (a target). Second, the perceiver must treat the target in a way that matches her or his false belief. Third, the target must respond to the treatment she or he receives by confirming the originally false belief (Rosenthal, 1973; Smith et al., 1998). Researchers Rosenthal & Jacobson, hypothesized that teachers’ negative expectations of disadvantaged students may cause them to be less academically inclined and they suspected whether students would perform better if their teachers had positive expectations instead.

To prove their hypothesis, they conducted an experiment and told elementary teachers that an IQ test by Harvard researchers can indicate ‘intellectual blooming’. They then informed the teacher about which students will be late bloomers and would have high IQs. In reality, there was no special test to measure intellectual blooming (Madon et al, 2011). Students were tested on their IQs, but the late bloomers were randomly assigned so the researches could minimize
for bias, except for their teachers’ expectations of them. Therefore, any difference between their IQ’s at the end of the school year could only be attributed to a self-fulfilling prophecy, which is what Rosenthal and Jacobson found. By the end of the school year, the late bloomers had significantly greater IQ gains than other students. Rosenthal and Jacobson’s experiment was a critical study. Not only did it find evidence to support the idea that beliefs can shape reality via self-fulfilling prophecies, but it also generated important questions that continue to drive much of the theoretical and empirical work in the area (Madon et al., 2011). Similarly, also in reference to Rosenthal’s early work:

The expectations the teachers had for their students were fruitful only when their behaviors were subconsciously driven, suggesting that they might not have been able to so earnestly alter their behavior if they had known the truth about their students from the beginning (Ellison, 2015).

In short, beliefs are stronger predictors of success than IQ measures in isolation.

Rosenthal and Jacobson’s (1968) findings were interpreted by some as “powerful” (Jussim & Harber, 2005). Closer examination of the findings reveals that the effects Rosenthal and Jacobson observed are more appropriately characterized as modest. Although it can be argued that teachers did have sizable self-fulfilling effects on the youngest students (1st and 2nd graders), teachers’ overall self-fulfilling effects were considerably smaller when all elementary grades were considered. Across all six grade levels (1st through 6th), the late bloomers showed only a four point IQ advantage over the other students by year’s end. This is a small effect, corresponding to .15 in terms of a correlation coefficient (Rosenthal, 1985).

Four key factors that could help explain how teachers’ expectations influence students are the climate (warm and friendly behavior), the input (the tendency for teachers to devote more energy to their special students), the output (the way teachers ask those students more often for answers) and the feedback (giving more helpful responses to the students for whom teachers have the highest hopes) (Rosenthal 1985). “These behaviors are usually instinctive” says Rosenthal. So the question is Can they be effectively taught? He constructed another experiment in the power of high expectations and the methods of high-expectations teachers, this time while recording the instructors on video so they can view their own interactions with the students. He says the videos have offered potent reality checks, adding: “I’ve watched teacher after teacher saying things like, ‘Oh my God, just look at me! I had no idea I was raising my eyebrow or shaking my head like that!’” (Rosenthal 1985).

A study similar to the classroom study was conducted on rats. Cantello, the teacher in the experiment, asked a group of lab researchers to experiment with rats that he said “were specially bred to be either exceptionally good or exceptionally bad at running through mazes”. The only actual difference were the labels that Rosenthal’s student accomplices had attached to the cages. But, as Rosenthal predicted, the “maze-bright” performed better and finished faster than the “maze-dull”. “Perhaps the rats gained an edge because of the way the keepers anticipated the rats’ behavior” (Rosenthal 1980). Rosenthal knew right away that it was a subconsciously driven behavior that caused the rats to run faster as originally expected he wrote about this discovery in a 1963 in American scientist. Rats ran faster when expected to than children should achieve more when expected to. More recently, Ellison (2015) reported that the founder of the United Federation of Teachers largely supported with the notion that higher expectations result in higher performance, also know as the Pygmalion Effect:

If thousands upon thousands of children are not learning to read, write, speak and compute, it is not because of overcrowded classrooms, the effects of poverty and social conditions, poorly developed educational programs and materials and inadequately trained teachers. No, the children are not learning because the teachers don’t expect them to learn (Ellison, 2015, citing the New York Times).

Low expectations may be just as influential. Scientists have tested the impact of negative expectations in settings where they occur naturally, such as classrooms that track students from early youth and in society’s treatment stigmatized groups such as racial minori-
ties, the poor, the homeless, convict and children with learning disabilities. Last year, The American Medical Association Journal published a study where researchers described an example of this dynamic after they followed nearly 5,000 low-income families who moved to better neighborhoods. They found that the impact of the move on the children were positive with the girls, yet the boys still tended to fail both socially and psychologically. The results as expected were higher rates in psychological disorders for the boys, such as Depression & PTSD and lower rates for the females (Ellison 2015). The study’s lead author, Harvard Medical School Professor Ronald Kessler, concludes that there are many factors that are in place and false expectations is among the highest Great Expectations. According to Kessler “Boys may appear to be ‘tough guys’ and people then say they are ‘problem kids,’ “ he said. “So the communities are responding to the boys in a different way than they do to girls. There by fulfilling the prophecy.”

On the other hand, researchers received criticism arguing that many of the identified mediators apply only to a single context, such as the classroom. Over 75% of research addressing the mediation of self-fulfilling prophecies focused only on behaviors that mediate teachers’ self-fulfilling effects on students’ achievement (Harris & Rosenthal, 1985). This fact has led to more theories that inspired self-fulfilling prophecy researchers to a newer study of mediation, one that aims to explain how self-fulfilling prophecies can be observed in a variety of life situations (Harris, 1993; Harris & Rosenthal, 1985). One factor that limits the power of self-fulfilling prophecies is perceptual accuracy (Jussim et al., 1996; Madon, Jussim, Keiper, Eccles, Smith, & Palumbo, 1998). Perceivers in naturalistic settings typically have access to valid information about targets that enable them to develop relatively accurate beliefs at the outset (Madon, Guyll, Spoth, Cross, & Hillbert, 2003). Because only false beliefs can be self-fulfilling (Merton, 1948), the availability of valid information limits the power of naturally occurring self-fulfilling prophecies (Jussim, 1991; Madon, Guyll, Aboufadel, Montiel, Smith, & Palumbo, 2001).

Another theory that challenges the validity of the self-fulfilling prophecy, is the Self-verification theory (Swann & Read, 1981). It proposes that people have a basic desire to confirm their self-concepts. According to the theory, confirming one’s self-concept even when it is negative is existentially pleasing because it provides a stable sense of self and it creates a more predictable social environment. Existing research supports this theory. For example, by mid-childhood people show a preference for feedback that confirms their self-views (Cassidy et al. 2003), and as a person receives more evidence to support their self-image he/she starts to confirm his/her self-conception (Swann & Read 1981). While re-assuring and self-verifying statements sound soothing and can increase trust and intimacy in a relationship (North & Swann, 2009), such statements can cause some damage for people with negative self-conceptions. Some researchers have found that people with a negative self-conceptions, low self-esteem, and depression have a preference for negative feedback, and choose partners who are critical and give a negative feedback (North & Swann, 2009).

Based on Merton’s (1948) self-fulfilling prophecy (SFP), the Pygmalion effect has been defined as an increase in subordinate performance as a result of raised supervisory expectations. Since the 1950’s, many other scientist have replicated experiments done by Rosenthal and his colleagues on the Pygmalion effects on other fields outside of the educational settings. They’ve conducted experiments on military personnel in camps, families at home and employees in business corporations. (Ellison 2015). “According to these reports, when managers have high hopes for their employees, the workers become more productive. When military instructors believe trainees have superior skills, the trainees perform better. When college students (males) talk with women on the phone that they’ve been told are attractive, they believe the women behave in more attractive ways” says Ellison.

Just last year, OK Cupid’s co-founder Christian Rudder wrote a blog called “We Experiment On Human Beings!” describing how they observe, a digital Pygmalion Effect.

Couples were poorly matched and deceived into believing they were good matches and they ended up talking more through email and behaving according to the prophecy made earlier by the site managers.

The Pygmalion Effect can be utilized to reverse prejudice and stereotyping and leading young employees
and students to a better future (Madon et al, 2011). Yet there’s one major problem with such high hopes. To date, the only problem that occurs with those high hopes is that neither Rosenthal nor any other researchers have been able to match the results from the Spruce School, or with his “maze-bright” and “maze-dull” rats, without using deception. Is there another way that we can have a Pygmalion Effect without the expectation being subconsciously driven? Rosenthal and other researchers haven’t given up yet, years of research have been dedicated to find a way to have a positive impact on the world with the Pygmalion effect.

In October 2014, the Pygmalion Effect has been researched as an argument by CAP (the Center for American Progress) to help awareness among teachers in schools. The goal is to create an environment where teachers can have positive self-fulfilling prophecies about their students so that they can help them succeed. “This bold education reform was adopted by more than 40 states starting in 2010” explains Karakowsky et al, (2012). They said national education data showed that, “All else being equal, 10th-grade students who had teachers with higher expectations were more than three times more likely to graduate from college than students whose teachers had lower expectations” (Karakowsky et al., 2012).

The ultimate outcome is, the self-fulfilling prophecies can sometimes be inevitable when we make false expectations, we modify our behavior towards them and more than often that behavior will cause them to react in a way that meets our initial expectations. Nonetheless, this does not mean that self-fulfilling prophecies always have a huge impact on the target. Effects can be minor or critical for some depending on the situation and the self-fulfilling prophecy has to be driven by the subconscious mind for it be valid (Madon et al., 2011).

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Change is constantly occurring on Earth because of the millions of different animals, plants, and chemicals. It would make sense that because humans have gained enough knowledge to learn how to live comfortably in the midst of the changing environment, the way we approach situations would be changing and improving as well. Unfortunately, that is not the case right now in America. We are beginning to overuse the earth’s limited resources without equally giving back. Betsy Taylor and Dave Tilford in “Why Consumption Matters” explain, “The United States contains 5 percent of the world’s population, but accounts for 22 percent of fossil-fuel consumption, 24 percent of carbon-dioxide emissions, and 33 percent of paper and plastic use” (468). There have been many plans proposed to help implement sustainability to protect our Earth but I think that the one thing that ties all of these problems and solutions together, the core of everything, is the human mind. Does this consumer culture that America has turned into threaten people’s well-being?

Mental health is an important aspect of sustainability because studies show that the overall ‘happiness’ or mental health has decreased because consumption has greatly increased in America. The importance of shining more light towards mental health, specifically towards the younger generations, is critical and will result in an increase in sustainable choices. Throughout this text, I will touch on what ‘mental health’/‘mental illness’ is, how it relates to sustainability, and how implementing programs in elementary schools will help with the well-being of the future adults and planet.

In April 2016, the World Health Organization stated, “Mental health is a state of well-being in which an individual realizes his or her own abilities, can cope with the normal stresses of life, can work productively and is able to make a contribution to his or her community” (“Mental Health: Strengthening”). Mental health is fundamental to an individual’s ability to think and interact with each other. Mental illness

ABOUT THE WRITER
Mycah is a Colorado native and decided to attend KCC as her third college. During her first semester at KCC, she fell in love with learning about sustainability, yoga, and helping others which she chooses to carry with her as she transfers to University of Hawai‘i at Mānoa to pursue her Bachelor’s in Marketing. She plans on continuing to shine light on helping people gain happiness through natural, organic processes so that in return, they can help promote sustainability as well.

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COURSE English 200 Composition II

MENTAL HEALTH AND SUSTAINABILITY

Mental health is an important aspect of sustainability because studies show that the overall ‘happiness’ or mental health has decreased because consumption has greatly increased in America. The importance of shining more light towards mental health, specifically towards the younger generations, is critical and will result in an increase in sustainable choices. Throughout this text, I will touch on what ‘mental health’/‘mental illness’ is, how it relates to sustainability, and how implementing programs in elementary schools will help with the well-being of the future adults and planet.
Sustainability is defined as the balancing between the world and the single provider of every need. It is natural to consume food and use materials provided by the Earth to help with everyday life tasks but many humans have created a norm to overconsume/overindulge in Earth’s resources, not taking in any consideration of the consequences. It is a common belief in America that materialistic possessions will make a person happier and increase their well-being. Mental health and sustainability relate with each other because the mind is what makes every decision in a person’s life; consequently, an unhealthy mind leads to unhealthy decisions. Overall, National Geographic’s Greendex found that American consumers rank last out of 17 countries surveyed that take sustainability in central regard. Another study found that U.S. consumers are among the top consumers who believe individuals can make a huge change but the least likely to feel guilty about the impact they have on the environment. Contrary to the belief that materialistic items will bring happiness into your life, the amount of people who suffer from a mental illness are at an all-time high right now. “Compulsive and impulsive spending, increased debt, decreased savings, depression, social anxiety, decreased subjective well-being, less psychological need satisfaction, and other undesirable outcomes have all been linked with materialistic values and materialistic purchasing behaviors” states Ryan Howell, a psychology professor at San Francisco State University. This quote goes to show that unnecessary consumption generally leads to dissatisfaction with the self. How are Americans going to break the cycle of turning to consumption when everyday there are hundreds of temptations constantly being advertised? We must seek for contentment and solutions in the simplest forms, ourselves!

Although mental illness can affect anyone, I believe that focusing on the younger generation will help decrease the amount of people suffering in the future. The program that I created to help promote sustainability is to replace detention and suspension in schools with guided meditation and a bit of physical yoga. Children are extremely vulnerable to their surroundings and are not in control of the knowledge they receive, thus, they are constantly learning the concepts of ‘right’ and ‘wrong’ through everyday trial and error. Punishing a child with silence and removing them from education because they made a mistake is like taking sunlight away from a plant for not knowing how to instantly adapt to a new mindset. The promotion, protection, and restoration of mental health should be a top priority concern of individuals, communities, and nations throughout the world. Unfortunately, a majority of the victims who suffer from these diseases start to experience symptoms at a young age without enough knowledge to learn how to manage them or where to seek help.

Sustainability is defined as the balancing between taking care of the Earth, the single provider of every living and nonliving being, and one’s personal needs.
environment. Instead, providing healthy ways for a child to deal with stress will help the child throughout their whole life. This stress management is important because humans are put in uncomfortable situations of decision making and change from when they are young to when they pass away; learning how to manage yourself at a younger age gives you a greater opportunity as an adult to spend less time worrying and understanding the situation and more time learning and finding acceptance in the reality of the situation then moving on. Meditation has been practiced for thousands of years and is a proven form of stress relief. Physical yoga, one type of meditation, enhances flexibility, develops focus and concentration, boosts self-confidence, and strengthens the mind-body-spirit connection. Meditation provides a deep state of relaxation and a tranquil mind to focus attention and sort out the stream of jumbled thoughts that cause anxiety and depression. Showing kids how to use yoga and meditation as tools to cope with life not only makes them aware of why their actions have consequences, but it also teaches them that they can find acceptance, happiness, and love within themselves without overindulging in outside temptations. When we enter the realm of the heart, the focus shifts happy, peaceful, and free from suffering. We begin to see ourselves in others and realize that all beings wish to be happy, peaceful, and free from suffering. For the first time, we may find ourselves asking, “How can I serve others?”. The beauty of this program is that such stress-management programs can cost little to no money! All the program needs to begin is time set aside for meditation/yoga and a knowledgeable, kind adult to help guide the kids into understanding the result of our actions.

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The subject of morality is a new area of study in Social Psychology filled with mysteries as to the nature of morality. Specifically, what is the purpose of morality and what function does it serve? The prevailing ethical theory regarding the function of morality is Utilitarianism, which states that we are motivated to maximize overall welfare for the social group (Sheskin & Baumard, 2016). Utilitarianism can be explained using the principles of evolutionary psychology, where the concept of morality is an adaptation developed over time as a way to ensure the preservation of a genetic line. This would mean that morality is a genetic disposition that has been passed down from our early ancestors to subsequent generations (Aronson, Wilson, & Akert 2016). Cross-cultural research into pro-social behavior supports the evolutionary perspective and demonstrations of “good will” can be seen across many different societies. For example, people are willing to, “…share some pool of money with a stranger. Developmental research has revealed that caring for others is early-emerging, with infants crying in response to others’ distress and toddlers working to help others” (Sheskin & Baumard, 2016, pg. 1). While Utilitarianism can explain much of the benefits of morality to the community it does not adequately explain the purpose of morality to the self.

Morality is loosely defined as a system of rules and principles that determine our perception of right and wrong, good and bad behavior. If morality’s sole function were to maximize the social welfare of the group then we would not see less instances of “bad”
behavior for the “right” reasons or “good” behavior for the “wrong” reasons? In fact, people do behave in ways that do not always maximize welfare for the group. We find ourselves “…unwilling to reduce cure rates for one group of ill people to increase cure rates for a larger group. […] most people prefer income distributions based partially on equality rather than total income; prefer retributive justice to deterrence, even though basing punishments on deterrence leads to lower crimes…” (Sheskin & Baumard, 2016, pg. 2). There are times when we are compelled to act against the interests of the majority to satisfy the values of the minority or protect ourselves from distress. Dissonance theory states that we constantly strive to maintain a stable, positive self-image and will behave in ways to preserve this image, up to and including changing our cognitions about a situation (Aronson, Wilson, & Akert 2016). The self is a linchpin in all moral judgments and actions and should be considered as a factor of the social situation.

Among these disparate views of the foundations of morality which theory holds precedence? Is morality an exercise of cognition, where our moral reasoning favors the social group and maintains stability among the community? Or is morality an emotional process and our moral actions are a result of how we feel and our attempts to appease these feelings of distress that we experience when presented with a moral dilemma? To test these differences in moral judgments, psychologists propose the trolley dilemma; the trolley dilemma presents a moral task in which subjects can reflect upon their own motivations and rationalizations for engaging in moral or immoral behavior. In the “switch” variation of the trolley dilemma, a train is heading down the tracks towards a group of five people, the five people can be saved only if you choose to redirect the trolley towards a single person. Another variation introduces the “push” dilemma, where a trolley is heading towards three people and the train can only be stopped by physically pushing another person onto the tracks. These dilemmas were presented to subjects in two different studies to gauge how we feel about morality and whether we act in the ways that we feel. The studies at hand granted insight into what factors of the self or the community influence our moral judgments and actions.

Research by Mark Sheskin and Nicolas Baumard in their study, Switching Away from Utilitarianism: The Limited Role of Utility Calculations in Moral Judgment, argued that utilitarian thinking is not the gold standard of an individual’s moral motivations. While most of us can agree that maximizing social welfare is morally acceptable, few believe it is morally required. These attitudes toward “good” behavior hint that morality is not necessarily a societal norm and subject to personal differences in an individual. In the first variation of the study, participants were given the typical “switch” trolley dilemma and asked whether they deemed switching the trolley from five people to one was acceptable versus required. 70% of people judged that it was acceptable to switch the track from five people to one. On the other hand, only 36% of participants felt that it was “required” to switch the track. The variation was designed to test how people felt about social welfare. While most subjects did condone maximizing social welfare by saving more lives, they did not feel that it was required to do so. Difference in responses showcase a moral flexibility in participants rather than a strict adherence to societal rules like utilitarianism predicts.

Social welfare dictates that an individual will cause harm to another if it brings about a greater benefit for the group. To test this “means to an end” way of thinking, participants were introduced to an equal trade-offs condition, where any decision made would result in a net loss of zero human lives. How do you think subjects felt about making a socially equal decision? 28% of subjects did not judge it acceptable to switch the track to save one person over another even when the net loss of lives was zero. Sheskin and Baumard concluded that these differences in opinions were a direct result of non-utilitarian reasoning. While we do weigh the costs and benefits of an action (i.e. switching the tracks from five people to one) like utilitarianism would predict it is not morally imperative that we do so. At the same time, socially equal trade-offs have an effect on our moral judgments where utilitarianism states we would not. One can assume that the resistance felt towards causing equal harm is attributed to the conscience.

Evidence of a dissonant cognition arises when we address why we feel some actions are morally acceptable but not morally required. When the choices were to switch the tracks from five people to zero people almost all participants thought it was morally acceptable and morally required. So why do we not see
some actions as morally required? An individual trying to maintain a positive self-image would be an advocate for preservation of life, hence the high response rates for saving five lives being morally acceptable. However, when the cost of saving those five lives causes harm to one person, we judge the action as optional. While we believe in saving five lives we understand that not everyone will do this at the cost of another’s well-being. We justify the harm of another human because it serves the greater good; however, it is understood in our judgments that this is not morally required, but rather a matter of personal choice. We have established that moral judgments are heavily influenced by our feelings about a situation, that is, they are a function of the self and how it distinguishes right from wrong. How do these feelings of morality reflect themselves in our behavior? Surely if we are predisposed to a non-utilitarian mindset our actions should align with those beliefs. Research on moral actions shows that we do not always act in the ways that we feel.

Francis et al. (2016) used virtual reality to measure the differences in moral judgment versus moral action. The main drawback of the trolley dilemmas was that it lacked the emotional element of a true moral dilemma and fostered a detachment between people’s moral judgments and their moral actions. According to self-awareness theory, the reason these hypothetical scenarios offer limited insight into moral actions is that we have a tendency to change our cognitions to match our behavior or we change our behavior to match our cognitions (Aronson, Wilson, & Akert 2016). In the case of the trolley dilemma when we remove the exhibited behavior we leave only the cognition, a non-utilitarian way of thinking that reflects our internal standards and values. Another characteristic of the study was that the introduction of a personal dilemma. In the previous study, Switching Away from Utilitarianism by Sheskin and Baumard, the moral dilemma was that of switching the tracks into different or equal groups of people. Francis et al.’s study introduced a personal moral dilemma which added the physical act of pushing an individual onto the tracks in order to save lives. Moral judgments were measured prior to the virtual reality trial to see how people’s cognitions about a personal dilemma differed from their moral actions.

When participants moral judgments were measured 80% believed that pushing a man onto the tracks to stop a runaway trolley was wrong. Only 10% of the participants thought that they would push the man. Surprisingly, most people were bad at predicting their actions when faced with a personal dilemma and emotionally aroused. 70% of participants ended up pushing the man onto the tracks in the virtual reality trials! So what do these findings tell us? The visual saliency of virtual reality emphasizes the consequences of inaction that other studies lack and that these consequences are powerful enough to compel people to deviate from their moral judgments and behave in a utilitarian manner (Francis et al., 2016).

An analysis of personality correlates tested the effect of psychopathy, empathy, and honest-humility traits on moral action. Participants were rated using the Levenson Psychopathy Scale (LSRP), Hexaco IP-PR, and Interpersonal Reactivity Index. Of these traits only honest-humility was a significant predictor of non-utilitarian responses and anti-social traits were correlated with utilitarian responses. Despite the high rates of utilitarian responses individual temperament did have an effect on moral actions. Contradictory to Francis et al.’s hypothesis emotional arousal was negatively correlated with utilitarian responses. Participants emotional state did not make them more likely to endorse a non-utilitarian response as hypothesized, however, personality was a significant predictor. Does this mean that morality is a logical, thoughtful response but dependent on an individual’s temperament? Why did most participants endorse a utilitarian response contrary to their attitudes? An important note is that all participants were given only 10 seconds to respond in the virtual reality segment. The amount of time or lack thereof, may have influenced moral actions. Research shows that when the accessibility of an attitude is limited it is a bad predictor of spontaneous behavior, enough that it could explain the disparity between moral judgments and moral actions (Aronson, Wilson, & Akert 2016). This can explain the difference in non-utilitarian and utilitarian responses, but does not answer whether this is a function of the self or the community. The power of the social situation prevails yet again, proving that there are factors beyond our consciousness that guide our behavior. What other factors could possibly influence our moral standing?
Chemyak and Kushnir studied how perceptions about our own moral agency can affect our behavior. The conflict between social obligation and personal freedom is a testament to the impact of the social situation. We are all subject to normative social influences, that is, we have a desire to conform to the standards of the group to be liked and accepted even if we do not necessarily agree with them (Aronson, Wilson, & Akert 2016). To test the effects of social pressures on decision making Chemyak and Kushnir designed an exercise in personal freedom. The study was conducted on preschool aged children to test the impacts of free-will on moral judgments. Children were presented with three moral social choices (avoiding harm to another, following a rule, and following peer behavior). When given the freedom to choose between these choices students avoided harm and abided by rules. When the pressure of social obligation was absent children behaved morally and of their own accord. From a very young age, we have the ability to reflect upon our actions and the repercussions of these actions. The actions we endorse are susceptible to the expectations of those around us. In another variation an adult restricted one of the choices. In the first condition, children reported feeling freedom to behave morally or immorally while in the second condition a restriction of choice led students to believe they lacked the freedom to do so. When free-will was obstructed children were more likely to make rule-based moral decisions rather than empathic ones (Chernyak & Kushnier, 2016).

The perceived presence or absence of free-will determines whether we behave morally/immorally for ourselves or for the group. Belief in the freedom to choose our actions facilitates an empathic response of the self. Removing the agentic capabilities from an individual makes them more likely to favor rule-based moral standards. This could mean that our perceptions of our own free-will can predict whether we favor utilitarian actions. When free-will is high we are more non-utilitarian, when free-will is low we are more utilitarian. Research supports these findings if we equate free-will and willpower as similar constructs. The belief that willpower is unlimited can help an individual exert self-control over their own actions whereas a person who has limited or depleted willpower is more likely to succumb to normative social pressures (Aronson, Wilson, & Akert 2016). Indeed, we live in a more complex world than we are led to believe. As for morality, we try to simplify our moral behavior as being either utilitarian or non-utilitarian. It is the interaction between the self and the community that shapes our concept of morality and determines our actions.

The self has always been paramount in our definitions of morality and has become a litmus test with which we use to identify ourselves. Our personal values, beliefs, and self-concept are deeply rooted in morality and are central to our personality. So much so that our perception of others’ moral standing can shape our opinions about their positive or negative qualities (Aronson, Wilson, & Akert 2016). These judgments are not limited to those around us and can also change the way we see ourselves. When we engage in acts that cause harm to another human being we experience the distress of having our positive self-image threatened. Our moral judgments and rationalizations about a dilemma help to relieve this distress and justify our actions (Sheskin & Baumard, 2016). In short, our decisions to act morally can help us to feel good about ourselves or they can cause a state of dissonance that we can alleviate by adjusting our cognitions.

In the same way morality preserves our self-identity and maintains a positive self-image, it also encourages group cohesiveness. Despite the distress we may feel at causing harm to one another we still act in ways contrary to these beliefs consistent with maximizing social welfare (Francis et al., 2016). Faced with an emotionally arousing personal dilemma we would expect the self to take over. However, in these situations when time is limited our instincts take precedence in our decision making. It seems that we are predisposed to react in favor of the community unless we are conscious about our own inclinations. However we decide to attribute the cause of our moral actions it is clear that these behaviors may be ingrained in our genes, as they are seen across different peoples and even in early childhood (Sheskin & Baumard, 2016).

Has the great debate about the function of morality finally been laid to rest? Can we confidently say that this concept of good-will satisfies the self or the community? The final verdict is that we cannot always predict with certainty whether our moral motivations will reflect the interests of the self or the community. It is dependent on the social situation! The outcome
of our decision making can be affected by our perceptions of free-will, self-awareness, and self-concept. These aspects of the self mingle with our genetic predispositions for social welfare, group cohesiveness, and the pressure of normative social influences. Do not think that these elements alone dictate our moral motivations for they are merely the ones we have explored. As we have learned with other theories in Social Psychology our behavior can be influenced by the presence of others, the setting, attitudes, and temperaments. All of these elements can adequately explain many facets of our moral behavior. To reduce our actions to a handful of components denies the chaotic and beautiful intricacies of the human mind and the world we live in.

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In a recent interview between Barack Obama and Rolling Stone, Obama gave reassurance that, despite President-Elect Donald Trump and the Republican Party’s tough position in regard to climate change, when a President makes an international agreement, said agreements often carry on through to the next administration. In respect to Obama’s work with climate change, it will be difficult for the Trump administration to reverse the work Obama has done, even if they announce to. According to the Rolling Stone interview, Obama says this is because that the initiatives he made don’t only work in terms of reducing emissions or lowering plastic production, for example, but actually are tied into the fabric of America’s economy itself. Over the course of his eight year presidency, Obama claimed that when his administration doubled clean-energy production or cut auto-emissions in half, it wasn’t as if those regulations could be immediately changed because these regulations are tied into “investors and businesses and utilities and consumers all organizing themselves, figuring out that, you know what, being smart on energy is good for the planet and it’s good for my pocketbook” (Wenner). The role of business and the economy is unmatched in our world today. It will not be individual decisions that impact the issue of sustainability, but rather a collective economic movement. Business will push the biggest technological innovations in the area of sustainability, business will give public the incentive to gain more appropriate sustainable attitudes, and business will be the ultimate catalyst to making changes in our world, in particular those surrounding the current issue of sustainable living. I propose that those leading in businesses in Hawaii adopt a central policy that ties green practices into their operations and those working for businesses take the initiative to put them into action.

From a Hawaii point-of-view, sustainability is perhaps more of a striking, obvious issue than it is in
other places in the world; do I even need to say why? Residents live among plant and sea and holding the balance between man and nature is integral to the enjoyment of the Aloha State. Most of the Hawaii population works either for businesses or under the government directly (in fact, Hawaii ranks third in the nation for government employment, making it easier than it should be to implement sustainable policies to encompass a large workforce). Businesses in Hawaii also tend to spearhead the implementation of new technologies and creative ideas more so than other fields. New ideas are “guinea pigs” in business, often being tested directly in the field and turning up as a success or a failure. Scientists and other types of researchers may develop groundbreaking technologies, but it is business who introduce them to the workplace and ultimately the public. Scientists may have the technical knowledge behind their work, but oftentimes they do not have the business acumen to successfully market or actually gain a following behind their inventions. Take, for example, Mark Zuckerberg. Everyone who isn’t living under a rock knows his story: programming-prodigy fulfills his genius and becomes one of the richest people in the world. But what the majority of people don’t know is that once he conceptualized Facebook and had it working and ready for use, he actually lacked the ability to convert his idea to corporation-form. Once Facebook grew past its infancy, the sheer task of operating it proved to be very difficult for a tech nerd. There are people thoroughly educated and experienced in business ready to step in and become CEOs in situations like the Facebook one, however in this particular case Zuckerberg managed to rise to the challenge and fulfill his ultimate destiny as CEO of a multi-billion dollar company.

Evidently, business plays a critical role in bridging actual ideas to public use. Fortunately for me, I have a direct relative to ask questions and learn from in regards business in Hawaii: my grandfather, President of JN Group, Inc. Firstly, I will refer to an article written about him and some success his business has had in alternative energies: this being “Turning It On” by Kelli Abe Trifonovitch, originally published in Hawaii Business Magazine. The article by Trifonovitch details how JN Automotive (also known as Wholesale Motors) is making strides to incorporate alternative energies in their business operations through the installation of various new technologies in JN dealerships, specifically the installations of a photovoltaic system, ice chiller, and efficient lighting systems. An important point in the article to note is illustrated in a quote from my grandfather in regards to the apparent irony of a fossil-fuel-relying business preaching the advocacy of green energy:

There wasn’t any particular mission. Just to me, it made good business sense to put ourselves in a position where we didn’t have to rely on fossil fuels, and it’s sort of a counterpoint to the business that we’re in, too. I mean, we’re in the automobile and motorcycle business, and, of course, all you greenie, you Ralph Nader types, think we ought to go back to donkeys. But, being in this business, it is sort of counterpoint being at the cutting edge of energy self-sufficiency and cleaning up the environment and all that kind of stuff. (qtd. in Trifonovitch)

He means that business people have the opportunity to set an example that others in a community can follow, no matter what that business centers itself around. Even if a business is operating in a field that doesn’t cater itself to sustainability, it still has the responsibility to put effort into sustainable practices. On a side note, this implementation of technology in the business setting does not have to be pure scientific jargon, it often helps to be creative and fun in the design’s approach, mainly to help appeal to the consumer base. Once again I will be using JN Automotive as a concrete example to build my point upon. Located off Nimitz near the airport, Cycle City offers the largest selection of motorcycles on the island. However many visitors are more interested in the building than the gleaming bikes on sale inside. That’s fine with Nicolai, as a big part of his goal in creating Cycle City was to get people thinking and talking about energy efficiency. Cycle City incorporates the similar sustainable practices as his other dealerships: ice chiller, PV panels, and so on and so forth. But what separates Cycle City from his other dealerships are the humorous or otherwise relatable features and quirks to his sustainable implementations in the building. There is no need for AC in the showroom thanks to what has been dubbed the “big a-- (rhymes with sass) fan.” Motorcycle enthusiasts who frequent the building are
known to look up at the 20-foot in diameter show-piece and exclaim “That’s one big a-- fan.” The use of this large fan in combination with large transparent windows and roll-up doors eliminated the need for air conditioning. According to Nicolai, this taking advantage of the natural breezes was actually inspired by how the Romans designed their buildings back in southern Europe. As one can tell, when introducing sustainable procedures to the public, it makes sense to be creative to help appeal to customers. Cycle City nailed sustainability on the head so well, in fact, that it even got the folks from Harley-Davidson headquarters in Milwaukee’s attention. They were so impressed by Nicolai’s creative approach to energy at Cycle City that they wanted to model all Harley dealerships across the country after Nicolai’s. The features implemented in Cycle City seem to mirror the rugged, self-reliant image of the 21st Century Harley-Davidson enthusiast. Sustainable practices are more than just science, they also work from a social perspective.

Through business implementing strategies to entice their consumers to buy sustainable, there stands a good chance that this habit would stretch to encompass their entire lives. As David Abney, CEO of UPS, put it in a recent speech, “Business has the reach. It has the resources. Business is the center of gravity for innovation and for many new ideas. We have the big-project management skills. We have the commercial talent. And we clearly have our own incentives to create a world that is strong enough, fair enough and healthy enough to support our growth.” Judging from the topic discussed in the article being about sustainability and the efforts that businesses can take to make our world a greener place, it is a bit oxymoronic that a company that uses gas-guzzling machines is spearheading the topic. However, it is outlined in the article that it will be the companies like these that will have the strongest impact on our world in regards to changing its impact on the climate (policy, community building, etc):

Some have called this philosophy “shared value.” Or “connected capitalism.” Call it whatever you wish. The job now is to step up our efforts to build on that platform. Many companies are leading by example. You see it in Coca Cola’s focus on water, the main ingredient in its products and a pressing global issue. You see it in Nestle’s focus on food availability and quality, a global concern as populations increase. You see it in Dow’s focus on chemical innovation and safety, an issue that impacts the world on many levels. At UPS, we have a great opportunity to bring the nature of our business together with the needs of our communities. Our employees have taken up that mantle. (Abney)

The goal is to gain momentum in sustainable practices so that it isn’t a chore, but rather an afterthought. In reference to the Rolling Stone interview with Obama, he claimed that at this point in time, thankfully, it will be tough to reverse the work his administration has done in regards to sustainability. He framed his claim in reference to Donald Trump’s frequent jabs at sustainable practices. Obama argued that it wouldn’t make economic sense that Donald Trump and the Republicans in Congress roll back hundred of thousands of jobs in the solar industry or force the Big Three automakers make more gas-guzzling cars, when consumers are actually happy to be using solar panels on their roofs or saving money by not using nearly as much gasoline. Obama claimed that it wasn’t his administration that virtually eliminated coal in America, it just hasn’t been economical to build coal mines thanks to the drop in the cost of natural gas. Once a majority accepts and practices an idea, it becomes hard to stop the momentum. If sustainability can follow a similar trend in Hawaii and America, we will be in clearer waters than we are in now. Once something is tied into the economy, it becomes something that cannot simply to put to rest quickly.

Ralph Nader, a well-known lawyer, writer, and activist, has something similar to say on the topic. In “It’s Easier Than We Think: Ralph Nader On How We Can Change Society,” an interview by David Barsamian which appeared in the latest issue of The Sun, Nader says that one of the reasons why things on the congressional level don’t make sense is because the majority of people don’t bother to pay any real attention to the issues or believe they are out of their reach. Nader, who has run unsuccessfully for President four-times as a representative of the Green Party, said that Congress does what it wants unabashed thanks to Americans who just don’t take initiative.
He compares that there are several hundred thousand bird-watchers in this country and if we had just as many Congress-watchers we would be in a much better place. Nader also gave his take on the climate change debacle stating:

We’re sitting here in the American Museum of Tort Law, so I have to adjust psychologically before I answer. I think the move toward solar energy, renewable energy, energy efficiency, wind power, and the rest is happening already, even though the fossil-fuel companies don’t want it to happen. I’ve seen a lot of false starts with the solar-energy industry over the years, but now I think it’s growth is irreversible. It’s a multi-billion dollar industry. Solar panels are being installed on roofs all over the country. (qtd. in Barsamian)

It isn’t a matter of whether or not we’ll have renewable energy, but rather when. Another important thing to note from the Nader interview is that getting busy in regards to preparing America for climate change is that building infrastructure is the best kind of industry. You can’t export it to China, and it pays pretty well.

My proposal for businesses in Hawaii to incorporate sustainable practices should not be very difficult. The points above illustrate how the world revolves around sales. It is money, jobs, and economy that keep our society going. People won’t take initiative to confront issues like climate change unless it is intertwined with their pursuit for money and wellbeing. An issue is not a real issue to people unless they are forced to take initiative. This is how business will play a crucial role in leading our world towards a more sustainable future.

Works Cited


Many causes contribute to college students’ stress, yet how can they overcome stress and the obstacles created by stressors if they don’t know the most compelling ways to overcome them? Stress is a common feeling among college students and there are several causes of it. According to “Sources of Stress Among College Students,” the top five causes of stress in their research derived from altered sleep habits, a long duration of time away from school, a change in diet, an increased workload, and new responsibilities (Ross, Niebling and Heckert 312). A profuse number of students believe that they have the ability to heal stress in their own ways, yet it’s not always effective and it may even place additional stress on them. The causes of stress are most effectively managed by time management, comprehending stress, and seeking support, as opposed to cures that other sources claim.

Managing time allows college students to have more control in their own lives, thus reducing their stress. In “5 Time Management Tips to Calm College Student Stress,” the author states, “Time is your greatest asset in life. You get to choose how you spend it” (Pascucci). Elaborating on Pascucci’s idea, the student has the authority of how they desire to manage their time in college; they can not blame others for their lack of management. Managing time involves balancing academic commitments with other factors such as social aspects, extracurricular activities, or work. There are many demands on a college student in a short period of time and thus, it is critical that the student learn new habits to reduce their stress levels in college. Old habits will take control of a student’s time and set limits on their goals if their time is not consciously controlled. Habits can include procrastination, making time is less available, and establishing the likelihood of producing poor work. Other consequences of procrastination can include damage to one’s own reputation, lower self-esteem, and wasting useful opportunities which can generate more stress in the student. If time management is prominent for a student, the causes that are addressed in “Sources of Stress Among College Students” can be handled correctly.
If a student understands stress, not only can they manage it but in some cases they can benefit from it. The student must be knowledgeable of the effects from stress in order to control it. In the book, *Living with Stress*, the author mentions that there are many negative physical and emotional effects from stress (Miller 32-49). Some of the physical effects include gastrointestinal issues, lack of sleep, excessive sweating, immunity problems, headaches, and sexual dysfunction. Some of the emotional effects include anxiety, irritability, depression, and confusion (32-49).

Similarly, in the book *Mental Health in College and University*, the author states that the stress can affect college students in other negative ways. The ways can include altering worries, accepting failure, and expressing hostility (Farnsworth 89-90). However, Farnsworth also believes that stress occurs among every student in college, and it contributes to growth and development (87). Therefore, having the ability to understand stress is crucial because it can be beneficial in certain cases. Farnsworth’s belief can relate to an actual research study completed by the researchers in “Sources of Stress Among College Students.” In the study, the researchers discovered that not only can sources of stress be detrimental, but they can also be motivating and beneficial. Additionally, from their study they established that moderate amounts of stress support students by motivating them and in some circumstances, improve their performance.

Furthermore, as both sources, *Living with Stress* and *Mental Health in College and University*, mentioned that failure is one effect of stress, students should be taught ways on how to cope with unexpected stressors such as receiving a lower grade than expected.

From my personal experience, I can relate to stressing over sudden stressors such as a poor grade or a pop quiz. According to *campusmindworks*, students are responsible for bringing about much of their own stress (“Managing Stress”). Thus, this fact is beneficial to be aware of because students have the ability to learn from themselves. From my personal experience in college, understanding stress has benefited me in multiple ways. In some cases, stress damaged my health caused by a lack of sleep, yet in most cases I implemented more effort into my work when I was dealing with stress. If I didn’t understand that stress has a positive effect in some cases, then I would most likely have work that is not my finest. In some cases such as homework and projects, I feel more focused and motivated when I am stressed. Thus, the comprehension of stress can cure many causes that were addressed.

Referring to my past experience with stress in college and research, the most effective cure for stress in college is finding support through either a counselor, family, friends, a teacher, or anyone who is willing to help. As previously stated, stress can have an abundance of emotional effects which includes expressing anger and melancholy behavior. Thus, talking to someone may help relieve those emotional feelings. For some people, physically talking to someone about their issues may be challenging. Yet, in *Living with Stress*, the author mentions that it’s not always simple to express emotions to a physical being, yet writing in a journal can also cure stress (Miller 110-119). Some college students may be away from home, thus they are not surrounded by a familiar environment, friends, and family. Therefore, talking to anyone for support may cure the stress that most college students endure.

Overall, most college students deal with stress, yet it can be cured most effectively through the three ways that were discussed. These cures are the most effective because they can relate to a majority of students in college. There may be many other cures that could be helpful; however, based on the literature reviewed here, and on my personal experience – both of which focus on a college setting, I have the ability to conclude that the three cures stated are the most advantageous. As a full-time college student, there are many factors that cause stress. Discovering the three cures will not only relieve the effects of stress within college students, but the discovery of them will enable the students to focus on other essential aspects in college.
“Thinkin Bout You” is a song by artist, Frank Ocean that was released in his album, Channel Orange in July, 2012, which was Ocean’s first studio album. The title of the album is inspired by the color that Ocean perceived one summer when he first fell in love. Within Ocean’s songs, an audience can find themes like unreciprocated affection, decadence, social class, and the abuse of drugs through his use of not only metaphors, but imagery and narratives that are profoundly descriptive. In his song, “Thinkin Bout You” several themes can be found, which may have allowed more listeners to relate to it and have it be Ocean’s highest charting single. Observing Ocean’s lyrics in “Thinkin Bout You,” listeners and readers can interpret that the most likely intended audience is targeted towards individuals who have dealt with complicated relationships. Readers and listeners can analyze who the audience is through Ocean’s use of metaphors, repetition of certain lyrics, and the overall tone. Ocean’s use of metaphors construct an underlying message that can really be understood more by people who have had similar experiences as he. Furthermore, within his lyrics, Ocean repeats “I been thinkin bout you” multiple times in the chorus, making his audience envision the time in their past when they may have been coping with a broken relationship. With the metaphors and repetitive lyrics, the overall tone of the song represents a melancholy mood as it is slow and the lyrics are mostly negative. The text delivers a message in which the past can prevent someone from seeing the present and future clearly through the use of metaphors and their figurative meanings.
Frank Ocean begins the song with a metaphor to establish the theme to be prominent. In his lyrics, Ocean wrote, “A tornado flew around my room before you came.” If a listener or reader were to define the literal meaning, they would explain that a natural disaster known as a tornado destroyed Ocean’s room before his admiration entered it. The figurative meaning, however, has a much deeper meaning underlying the lyrics. Indeed, Ocean is informing his admiration about his past relationship, which was profoundly complicated. Ocean is trying to introduce himself by talking about his past that makes him who he is in the present. The principal message is supported because Ocean sulks about his relationship from the past and it affects his new relationship with the person he brings into his new life. Thus, the intended audience would be affected because they can relate to his depression of discovering someone new, but not being able to get over a past significant other that they have put their time and devotion to.

Ocean then continues with the same verse by implementing an additional metaphor. In his lyrics, Ocean expresses, “Excuse the mess it (tornado) made, it usually doesn’t rain.” If the audience were to interpret the literal meaning, they would think that Ocean is apologizing to his admiration about the destruction the tornado created in his room. However, the figurative meaning is dissimilar to the literal meaning. Rather, Ocean is trying to prove to his admiration that his relationships don’t generally conclude atrociously, as with his previous relationship. The intended audience can relate to his depression of discovering someone new, but not being able to get over a past significant other that they have put their time and devotion to.

In the same verse, Ocean concludes it with a metaphor stating “My eyes don’t shed tears, but, boy, they pour.” The literal meaning would be that Ocean is crying heavily; the figurative meaning carries a somewhat different signification. The figurative meaning is Ocean’s feelings towards his previous relationship. Ocean felt depressed, unstable, and mentally disoriented after he lost a relationship with an individual he thought would be his everlasting love. The theme of having the past intrude into the present and future is clearly demonstrated through Ocean’s metaphorical statement. Regardless of the relationship being physically unavailable from his life, Ocean still carries all the memories that he shared with his previous relationship. Therefore, he still mourns over it and his relationship with a new individual is negatively affected. The intended audience would be affected because they may feel that Ocean understands what they are enduring and thus, they may feel that the song would help them overcome their own situations with former relationships.

Between the metaphors, Frank Ocean certainly established meanings through metaphors. All the metaphors are factors that join together in the song to form the main message: that the past has a major influence on improving or failing the present and future. However, the song holds a deeper, though subtler, meaning beyond the main message. Frank Ocean’s song may be viewed as a dismal song because of his lyrics that define heartbreak and regret. The song may be targeted more towards people who are thinking about an individual who doesn’t reciprocate the sentiment. However, through all of Ocean’s thoughts on love in his song, “Thinkin Bout You,” the audience can develop a bigger and improved picture in which they have the ability to visualize themselves with someone who will positively affect their present and future. The audience can continue throughout their lives, realizing that ending their past relationship with someone who degraded them was the best action they could have taken, because it allowed them to encounter a new individual who was reliable and ready for a healthy and content relationship.

Furthermore, the audience will be able to remember that they implemented effort into their former relationship whether it concluded with a pleasant or awful ending.
Imagine living in a world where people do not have to worry anymore about getting sick or dying. There would be cures made for all sorts of diseases and infections. Although this utopia is not the reality of what our real world is like, it is still one that many people may hope to look forward to someday. One substance that may lead us in this direction, however, is antibiotics. Antibiotics are used against bacterial illnesses. They also help provide immunity to the bacteria we are constantly being exposed to. I chose this research regarding antibiotics and how it will have an impact on future generations because I believe that this topic is underrated. This matter would be not only within our nation, but rather overall as a worldwide issue. Even though antibiotics are crucial and important for many of our medical needs, they still have their flaws. One flaw of antibiotics is the promoting of drug resistant microbes, microorganisms that cause diseases. The improper use of antibiotics is becoming more equivalent to the amount of bacteria developing drug resistance.

This research paper will be covering the basics of what antibiotics are and the history of previous medical treatments before their discovery. This also includes the founder of the popular antibiotic penicillin and its derivative. Most importantly this research will be explaining the different types of antibiotics and the primary cell structures that many are intended to target. Along with the pros, there will also be the cons to antibiotics and how they can be a double edged sword to humans. In addition, this paper will discuss how underdeveloped and developed nations are promoting their drug resistances. The final section will include how future generations plan to limit their usage with antibiotics and how they plan to tackle drug resistant superbugs.

What are antibiotics? This term can be classified as a substance known for treating and also healing many infectious bacterial diseases. The word itself means “against life,” which in most cases is directed towards microorganisms (“The History of Antibiotics”). Before the discovery of antibiotics, many

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**AUTHOR** Sydney Rabanal

**COURSE** English 100 Composition I
civilians during ancient times had to depend solely on using natural resources from the environment. In both Greece and Serbia, many of their remedies for treating wounds and infections were to apply moldy breads against them. Greeks and Indians would also apply molds or other plants to treat infections, while the Russians relied heavily on warm soil to treat infectious wounds ("History of Antibiotics"). Many of these ancient practices had outcomes that were very beneficial when it came to preventing infections and for treating them. They were proven to be useful because they may have been due to the raw forms of antibiotics that the soil contained or the molds growing on the bread ("Ancient Times").

This is significant to realize that many of these countries were already opening up the pathway to discovering antibiotics. They relied on many natural resources such as molds and soil which already contains a lot of bacteria. Using antibacterials against other infectious bacteria is what the general idea of an antibiotic is. This has been proven to be true with the support of ancient countries that had no antibiotics at the time, but their civilizations were using raw resources already containing them.

The first leading discovery of antibiotics happened due to the finding of one of the well known fungal antibiotic, penicillin. This was founded by biologist Sir Alexander Fleming, winner of the Nobel Prize in Physiology and Medicine. This was due to his contributions to discovering a substance that eventually treated and helped millions of lives:

In the 1920s, British scientist Alexander Fleming was working in his laboratory at St. Mary’s Hospital in London when almost by accident, he discovered a naturally growing substance that could attack certain bacteria. In one of his experiments in 1928, Fleming observed colonies of the common Staphylococcus aureus bacteria that had been worn down or killed by mold growing on the same plate or petri dish. He determined that the mold made a substance that could dissolve the bacteria. He called this substance penicillin, named after the Penicillium mold that made it. ("The History of Antibiotics")

The significance of Sir Alexander Fleming’s discovery of penicillin is one that remains a legacy. One example in which penicillin treated most of the battle wounds and pneumonia soldiers had came home to during post World War II. It became known as the miracle drug in the late 1940’s as it was finally accessible to the general public ("The History of Antibiotics").

In addition, the unique composition about penicillin is that they are derived from a fungus and not a bacterium. Most antibiotics, however, come from a source of bacteria. One of the most common bacteria that many antibiotics are made from is from the genus streptomycyes. This is a soil bacterium valued greatly by scientists and also the general public. It produces a variety of secondary metabolites which is a chemical process that allows the bacteria to prosper, eventually being able to inhibit other competing microbes (Frood).

Not only do antibiotics come from a variety of sources such as fungi and bacteria, but they also vary in terms of their range spectrums and cell structured defenses. One type of antibiotic is known as bactericidal: Bacter meaning bacteria and “cidal” meaning killing, which means the killing of bacteria. Bactericidal antibiotics are generally aimed mostly towards the formations of a bacterium’s cell wall (“History of Antibiotics”). A bacterial cell contains a cell structure known as a cell wall which is important to a bacterial cell’s survival and protection against environmental factors (“Damage to the Cell Wall”). Most cell walls are made out of a molecule called Peptidoglycan composed of sugars and proteins. These are the backbones to keeping the cell’s structure. However, if bacteria are gram positive (without an outer membrane) then they are most susceptible to antibiotics like penicillin, fluoroquinolones, daptomycin and many more. These antibiotics play a role in cutting the sugar and protein girders which causes the bacterial cells to die ("History of Antibiotics").

Another type of antibiotic is called bacteriostatic. Bacterio meaning bacteria and static meaning lacking movement, which overall means the inhibiting of bacteria. These antibiotics are aimed differently than bactericidal in which they stop the cell growth in cellular metabolism ("History of Antibiotics"). One form of cellular metabolism is called protein
synthesis which is when the proteins in a cell starts with its DNA information. The cell DNA will then change into its complementary RNA code (genetic information). These are then read and turned into amino acids also known as proteins. Protein synthesis is important for producing the energy needed to perform daily functions (Tremblay). Since bacterial cells contain a different type of ribosome (cell organelle) from humans, the antibiotics are then more prone to damaging the protein makers. DNA replication is also affected by these antibiotics because of the same reason of protein synthesis. The DNA template is disturbed by the antibiotics and therefore affects the enzymes (other protein) involved in the process. These types of antibiotics include tetracyclines, chloramphenicol, sulphonamides etc… (“History of Antibiotics”)

Antibiotics also come in a range spectrum of narrow, extended, and broad range. Narrow ranges are specifically directed towards specific microbes when identified. They are not effective when it comes to treating other types of infections. Extended ranges are when antibiotics extend their range just a little more than narrow ranges, however still not being as effective for all infections. The broad range antibiotics are the ones that can affect a wide range of microbes at the same. There are over 100 different types of antibiotics. Some familiar ones include penicillin, tetracycline, amoxicillin and even erythromycin (Witt). Erythromycin and vancomycin are some of the well known narrow ranged antibiotics. Amoxicillin is an example of an extended range, while tetracycline is known as broad range. It is very important to understand that each antibiotic has its own role and that many serve as either a second or third line of defense if the first option proved ineffective.

There are many great qualities and features to taking antibiotics such as the diversity of each one and the range spectrums they include. However, there are also downsides to taking antibiotics, such as the use towards viral infections or viral diseases. Types of viral infections include colds, flu, upper respiratory infections, allergies, some earaches and sore throats (Witt). When it comes to viral diseases in particular to HIV, they prove to be totally useless because they are not designed to fight off viruses. Antibiotics are strong medicines aimed towards treating only bacterial infections (Kent). Currently, there are no drugs available for treating viral infections since most of them require a week of self recovery. Viral diseases, on the other hand, are often treated with antivirals or with supportive care. The only viral diseases as of now that have produced a vaccine are only Hepatitis A and Hepatitis B.

Other downsides to antibiotics include the killing of our own beneficial bacteria. This means that many of our good bacteria that we need in order to accumulate immunity to the bacteria around us are also being removed. As we try to get rid of the pathogenic (causing disease) ones, we tend to also get rid of the supporting ones. Examples of an antibiotic that has its negative components are tetracyclines. Tetracyclines are known to be linked with yeast infections. Some antibiotics such as this one are known to encourage yeast overgrowth by making the vaginal environment less acidic. This means that they kill off the normal genital bacteria, thus making yeast easier to survive (Vroomen-Durning). Some antibiotics may cause side effects that are often upsetting or even life threatening. Another downside to tetracycline for example, is the gastrointestinal (stomach intestines) up settings and illnesses they can cause. Other side effects for other antibiotics can include bad rashes, diarrhea, muscle spasms and many more (Witt). Many side effects from different antibiotics are different for everyone because of the way our bodies work. Certain people are more prone to developing side effects than others are simply because of their body chemistry.

One of the most important downsides to antibiotics is the lack of newer antibacterials in the clinical settings. There are many factors that play a big role on the deficiencies for bringing in newer antibiotics:

The reasons for this declining interest by the pharmaceutical industry are multifactorial and have been outlined in a recent monograph published by the Infectious Diseases Society of America (IDSA). Bringing a new drug to market requires an average investment of US$800 million and 10 years or longer. As well, pharmaceutical companies have to support the relatively large research costs of medications that do not make it to market. Furthermore, the risks of postapproval adverse events must also be taken into consideration (Conley and Johnston). It is...
vital to understand that the limitations on creating up-to-date antibiotics are due significantly to economic reasons. This is directed towards the substantial amount of money needed to fund research and support from other companies willing to work and buy the products. It is also very crucial to understand that many of the antibiotics people are using to this day are ones that have been created from the 1930’s to 2003 (Conley and Johnston). In addition, the decline in antibacterial research and development is at least one decade old and is based on an average period of eight years to bring a drug from phase one clinical testing to product launch (Conley and Johnston). Funding for newer drugs is a very complicated task to overcome, which causes people to be exposed at a more dangerous setting due to the microbes that develop drug resistance over time.

There are many downsides to taking antibiotics and one of the scary situations of using antibiotics the wrong way is the leading development of drug resistant microbes or superbugs. One way underdeveloped nations promote their drug resistances is the purchasing of unregistered drugs and medications that are sold over the counter at a cheaper price. Many Third World countries will not or cannot police all imports which results in even the tightly restricted drugs to be licensed and sold (“Medicinal Drugs in the Third World”). The scary thing about underdeveloped nations promoting drug resistance is that the majority of the people buying these products for cheaper prices are not getting the benefit of a professional’s advice. The lack of regulations on who can purchase these drugs and how to use them is what makes the situation dangerous. There could be a misplacement of the right drugs in the wrong bottles that can cause many to get hurt and even die. Many underdeveloped countries do not have an authorized government that is willing to make sure these types of problems get solved. The lack of regulation is what makes this problem dangerous not only to individuals, but to the whole nation as well!

Some ways developed nations are promoting their drug resistance to superbugs are the unnecessary overprescription of antibiotics. What makes matters worse is that many patients are sometimes facing minor symptoms of a cold, but still demand prescriptions to drugs. In addition, other reasons why doctors are overprescribing antibiotics are the diagnostic uncertainty, time pressure on physicians, and patient demand (“Battle… Fighting Antibiotic Resistance”). With just a limited amount of time for doctors to identify the right illness with the right treatments, it is no surprise that doctors could be providing the wrong medications. Drugs are being prescribed even though the illness itself probably just requires self recovery such as common colds or even the flu.

Another way developed nations are promoting drug resistance is when patients are given a prescription and do not follow it correctly. It is important that people complete the full course and do not skip doses or stop taking the antibiotic once they feel better (“Battle… Fighting Antibiotic Resistance”). If people fail to follow the full treatment, then the drugs they are using will not fulfill its full tasks that they are designed to complete. Failure to eliminate all the infectious bacteria will allow the remaining ones to develop drug resistance over time (“Battle… Fighting Antibiotic Resistance”). It is scary to think that by the next time we consider using the same treatments we used the first time, it will prove to be completely useless because of our lack of finishing the full course with the drug.

Although antibiotic drug resistance is becoming more frequent within our generation, there have been plans to limit antibiotic uses and tackling drug resistant superbugs. Future generations are already proposing how they plan to reduce this problem from becoming permanently dangerous to mankind. Some ways they plan to tackle drug resistance is improving sanitation conditions in both developed and underdeveloped nations. Economist Jim O’Neill who is under the instruction from former U.K Prime Minister David Cameron has been instructed to look into the problem of drug resistant infections. O’Neill has suggested that the more affluent countries should focus more on reducing infections that occur in hospital settings (Yong). He also insists that the poorer countries are ensured clean water and better sanitation. In countries like India, Nigeria, and Indonesia, sanitation alone could actually save 300 million courses of antibiotics (Yong). More improvements to-
wards cleanliness and proper sanitation could actually be a great start to limiting drug resistant spreading throughout all the nations.

Another way future generations plan to tackle drug resistant superbugs is by spreading more awareness to the public. Many people do not know how antibiotics work in which they sometimes cannot distinguish between bacterial and viral infections. With that in mind, O’Neill suggests that countries should limit their over the counter sales of antibiotics without prescriptions. In addition, he suggested banning any sales that can be purchased online (Yong). If more people are well informed to the dangers of taking unnecessary antibiotics, then there would be a drastic change in each nation. People would take these substances more seriously and would understand better that not all bacterial or viral infections need to be treated if not seen as serious.

On the other hand, the reduction of antibiotic use in agriculture should also be a targeted factor. It has been estimated that in the U.S. alone, 70% of antibiotics used medically for humans is being given to animals instead. Antibiotics are used with animals not only for treating diseases, but mainly for promoting the growth of livestock. By 2018, restrictions or bans are being made directed towards agricultural use of any use of drugs that is a last-line of defense to humans (Yong). It is very important to understand that there are many alternatives nations could enforce to limit the development of drug resistance. Unnecessary uses of antibiotics especially in agriculture is very surprising and sad because most of these animals are being given antibiotics not only for promoting growth, but for the making up the poor original farming practices. It is all a matter of whether the actions against tackling these superbugs will be enforced rather than just words being said.

This research paper regarding antibiotics is related significantly to my career pathway which is the medical route. I plan to become a registered nurse and by taking the microbiology course, I have learned so much more about the world we live in and the health risks that are being overlooked by the public. One happened to be antibiotics and how they are vitally important to our medical needs, but how they also pose a threat to us. What inspired me to write this research paper is that I wanted to teach people that we should be very thankful for the substances that are able to treat and often cure us of the many diseases and illnesses out there. If we want to continue to live life without worrying about drug resistant superbugs, then we must take action towards even the smallest changes such as limiting our unnecessary usage with antibiotics.

Works Cited


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Thank you for reading this edition of *Ka Hue Anahā Journal of Academic & Research Writing*. In these pages you will discover the passion and determination of its contributing writers, all students of Kapi‘olani Community College, showcasing their efforts and original writing in a variety of academic disciplines.

So, what exactly is academic writing, or research writing? Our student editors this year engaged in a discussion to answer these questions, acknowledging that just as our communication styles and vocabulary may change from one setting to another – with friends at a party, at work, or asking a question in a public forum – so too may we distinguish academic and research writing styles, in a general sense, as having their own culture, forms, and conventions.

As we begin to hone our understanding of academic and research writing, however, we begin to see the emerging *dialects*: the disciplines, or fields. In the same way that two speakers of English, despite their regional or national linguistic differences, share certain words and communication styles, so too do the academic disciplines both share and claim certain rituals and writing conventions. A student, in satisfying the general education requirements, for example, may be confronted with seemingly different ways of writing, or what we call styles, to represent in their papers the shared values of all academic disciplines: profound respect for logic and a deliberate avoidance of bias; respect and critical analysis of past works; and a commitment to honesty and courtesy in writing. Scholars acknowledge the thoughts and writings of those who have published before them, and they communicate this information transparently to their readers. A student’s writing in a philosophy class may appear to have a different *accent* than another student’s writing in a psychology or physics class; however, the values are the same: the writer will acknowledge scholarship, use it to create and develop logical ideas and arguments, and render it transparent to an audience.

It is in this spirit of scholarship that the editors of *Ka Hue Anahā Journal of Academic & Research Writing* embrace the diversity of the academic disciplines. With respect to citations, we remain true to the different styles and techniques required in various fields, and often as adapted by instructors for their students. As such, we hope that the student papers contained in this edition will be appreciated for the grit and hard work of their writers. We are honored to invite you to celebrate student scholarship with us.

*The Editors*

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