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The name, given by LLL Department Chair and Hawaiian language instructor Nawa'a Napoleon, translates as "The calabash of light" or "The wellspring of reflected light," and is meant to reflect the diversity of opinions and spectrum of culture our island state fosters, and also pays homage to the concept of 'welcoming ideas from across the curriculum' previously engendered in 2004-2006 publication called *Spectrum.*

Ka hue—gourd, water calabash, any narrow-necked vessel for holding water. A way of connecting net sections by, interlocking meshes.

Anahā—reflection of light

Acknowledgment

To Future Authors

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

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To Faculty

Please encourage your students to read and critically analyze works published in Ka Hue Anahā Journal Academic of Research & Writing, and to submit their own work for possible publication.

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A Comparison of Beer Ads in Japan and Hawai'i

By Mami Kim | ESL 100

"Beer is proof that God loves us and wants us to be happy." Benjamin Franklin, one of the Founding Fathers of the United States, once said this to show his admiration for beer (qtd. in McHugh). Needless to say, beer has been one of the most beloved drinks for a long time both in Japan and Hawaii, and its advertisement has a long history. The original Kirin Beer advertisement was drawn in 1928 by painter Hokucho Tada, who was well known at the time for his *Bijinga*, a traditional drawing of beautiful women. Back then in Japan, it was not that common to publish ads in magazines, so this drawing was printed and posted across towns in places such as waiting rooms at train stations. In contrast, the advertisement of Primo Beer, the oldest beer company in Hawaii, was published in the Honolulu Advertiser on November 11, 1966. The common concept of both Kirin and Primo ads is the fusion of the local and the West. Both advertisements effectively utilize symbolic objects and people in order to generate emotional effects as well as portray social and cultural significance.

In Kirin Beer's advertisement, a beautiful Japanese young woman in a kimono is holding a glass. She is modeled after a real person, a very popular Geisha named Marichiyo working in Shinbashi, Tokyo at that time. The buildings that appear behind the woman are the new Yokohama Kirin Beer factories just constructed around the same time.

First, the remarkable feature of Kirin's ad is that the beer bottle, which usually appears at the center of an ad, is quietly placed at the corner. Why isn't the beer bottle placed at the center to stand out? This subtle presence of beer caters to the Japanese people who prefer a subtle approach more than a direct one for just about everything. In fact, Kirin's ad uses subtlety in every way. For example, this advertisement is a watercolor painting with mild colors and a soft touch, which in turn gives us a comforting and traditional impression. Overall, a subtle image is effectively used by Kirin as a long-term branding strategy to introduce the brand-new drink from the West.

Next, in Kirin's ad, a traditional, beautiful woman in the center stands out. The woman is wearing a fancy kimono and gorgeous hair as if she is a symbolic object. She is taking a beer glass from a cold bowl, perhaps, to keep beer cold for her customers. Her gesture as well as facial expressions are described as mild, feminine, and subtle. Women who can be thoughtful like that are always admired by Japanese men. Considering that alcohol, including beer, was a drink that only men were allowed to enjoy at the time, the target market was mainly men. Therefore, this ad appeals to men in order to evoke feelings that they want to drink with beautiful women. The relationship of this woman and beer in this ad has no tension at all, as if she acceptingly welcomes the new Western culture into the traditional Japanese culture.

Moreover, Kirin's ad creates a window effect by developing a good image of the beer. Beer was completely unfamiliar to ordinary Japanese people because it was a brand-new drink introduced from the West and way too expensive for most people at the time. However, this ad successfully instills hope and promise that they too will live a westernized, modern and luxurious life in the future. In short, Kirin's intention to harmoniously incorporate Western elements into Japanese cultural practices matched well with the Japanese people's desire to modernize.

In comparison to Kirin's ad, Primo's advertisement uses a simple structure. It portrays two key persons and the product, all of which represent a "first." One is Kamehameha the Great, who was the first king of the Hawaiian Islands unified in 1810 (Zublin). In his full uniform, he is crossing his arms in front of his chest and flanked by subordinates. The other is Captain Cook, the first European who landed on the Big Island in 1778 (Zublin). Finally, there is a big picture of a Primo beer bottle, the first beer brewed in Hawaii.

The big difference from Kirin's ad is that Primo's ad makes the beer bottle stand out as the most important

symbol. The space of this ad is divided into three equal parts, and the beer bottle is placed in one of the spaces. The label on the beer bottle illustrates the eight main Hawaiian islands and Kamehameha to emphasize the uniqueness of Hawaii. In addition, the words "original exclusive formula" on the bottle's label also make people feel the company's pride that "this beer was completely innovated by local people although the concept may come from Europe." Primo uses a very direct approach as opposed to Kirin's subtle approach.

Primo's ad uses famous historical tough guys next to the product. The ad looks masculine at first glance because the color is black and white and uses a hard touch. Although the touch is near opposite of the Japanese ad, it is interesting that the target market is the same. The Primo ad also aims to appeal to men by portraying toughness and a cool image. In this ad, two historical men are presented in the same size facing each other, perhaps showing equal status. Kamehameha's facial expression is full of confidence, and has the air of a king in his full uniform. On the other hand, Cook is wearing a formal uniform just like Kamehameha but appears less confident because he is slightly looking down. This shows that Kamehameha is perhaps at a higher status than Captain Cook.

In contrast to the window effect of Kirin's ad, Primo's ad creates the mirror effect through the use of hard touch, layout, posture and facial expression. Kamehameha's posture, crossing arms in front of his chest, expresses Hawaiian people's self-esteem reflecting their rich heritage.

This ad appeals to many Hawaiian people by emphasizing their self-esteem. However, cultural critics might also argue that this Hawaiian self-esteem likely creates a tension between Kamehameha and Cook. In contrast to the Japanese woman welcoming the new Western culture, Primo's ad indicates resistance because of Hawaii's historical background and the threats to the extinction of their own culture as the Western influence grows.

From the perspective of cultural criticism, one might also argue that Kirin's ad reveals the Japanese society's fundamental disrespect for women. This beautiful woman is apparently described as an ideal woman, but from only men's viewpoint. She is depicted as just a symbolic object, not a person who is equal to men. The fact is, even now, most Japanese beer companies select images of girls wearing bikinis for their beer products every year, which means the society's fundamental disrespect for women hasn't changed much.

Both beer ads create emotional effects as well as portray social and cultural significance by using totally different strategies such as touch, tone, layout and posture. Kirin's ad reflects Japanese culture and values by using a subtle way deeply rooted in Japanese society's desire to harmoniously incorporate Western values and modernize. Primo's ad reflects Hawaiian culture and values by using a more direct approach, representing the resistance of the Hawaiian people. One thing is certain—beer advertisements will change along with the flow of time.

Kirin Beer Ad, 1928, painted by Hokucho Tada

Primo Beer Ad, printed in Honolulu Advertiser, November 11, 1966

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Cultural Identity in the U.S. and Japanese Cultures

By Mizuki Ebihara | ENG 200

Abstract

No matter where people are, and no matter which culture they identify themselves with, their cultural identities are always composed of three components: the social connection component, cultural knowledge component, and category label component (Wan & Chew, 2013). While what composes one's cultural identity is universal, what composes each of the three components are not necessarily universal across cultures. In this paper, the similarities and differences in the subcomponents of the social connection component and cultural knowledge component in the U.S. and Japanese cultures are described using previous cross-cultural research. Changes in my cultural identity, which was built in Japanese culture, since I came to Hawai'i and started to expose myself to the U.S. culture, are subjectively explored.

Cultural Identity in the U.S. and Japanese Cultures

According to Wan & Chew (2013), what forms one's cultural identity is universal regardless of what culture he or she identifies himself or herself with: the social connection component, cultural knowledge component, and category label component. The social connection component involves specific interpersonal connections which an individual establishes with others within a culture (Wan & Chew, 2013). The cultural knowledge component is a set of ideas and thoughts that are uniquely related to the culture and that an individual personally agrees with (Wan & Chew, 2013). The category label component is an individual's recognition of belongingness to the culture which is heavily influenced by other people (Wan & Chew, 2013). In this essay, I describe how the contents of the cultural component and social connection component in the U.S. and my native Japan are similar and different from each other. Then, I analyze how my cultural knowledge and social connec-

tion components that were formed in Japanese culture have changed due to the influence of U.S. culture since I came to Hawai'i about two and a half years ago.

One of the examples related to the social connection components, which show cross-cultural differences between the U.S. and Japan, is provided by Bear et al. (2009). Bear et al. (2009) examined how often children in the U.S. and Japan experienced the feeling of shame, guilt, anger, and externalized those emotions. Citing Eisenberg (2000), Hoffman (2000), and Tangney et al. (2007), Bear et al. (2009, p.230) explain that guilt is "the emotion that an individual experiences after committing an act that violates one's moral standards and attributes responsibility for the violation." On the other hand, citing Tangney & Dearing (2002), Bear et al. (2009, p.230) explain that "shame occurs when one violates self-imposed moral standards" just like guilt; however, it is still considered to be different from guilt. Through their research, Bear et al. (2009) found that children in Japan were more likely to experience shame, guilt and anger than children in the U.S. while they were less likely to externalize those emotions. In addition, Bear et al. (2009) found that the more intense the guilt was, the less anger children in Japan experienced, which was not observed in children in the U.S. In contrast, it seemed to be shame rather than guilt that was related to anger in children in the U.S. (Bear et al., 2009). Children in the U.S. who were more likely to experience shame than other children in the U.S. tended to feel and externalize anger more often (Bear et al., 2009). The less externalization of anger of Japanese children, despite the higher frequency of experiencing the emotion, may be explained by Japanese culture, which emphasizes interdependence and self-regulation of emotions (Bear et al., 2009).

Another example that is related to the social connection component and shows cross-cultural differences between the U.S. and Japan is also provided by Bear et al. (2006). Bear et al. (2006) examined how children in

the U.S. and Japan differed from each other regarding their avoidance of certain aggressive behaviors. The most common reasoning in both the U.S. and Japan was associated with needs of others, which was defined as that "children demonstrate the psychological and physical consequences that may ensue as a result of the child's behavior" such as " it would hurt him" (Bear et al., 2006). However, a cross-cultural difference was observed as to how much children used the avoidance of punishment as their reasoning. According to Bear et al. (2006), 92 % of children in the U.S. used the avoidance of punishment as their reasoning for why they should not do certain aggressive behaviors. On the other hand, 90% of Japanese children did not use the avoidance of punishment as their reasoning (Bear et al., 2006). This difference between the two countries, that is, whether or not children used the avoidance of punishment as their reasoning, might be related to different parenting styles in the two cultures. Research has shown that American mothers parent their children in more direct ways, such as through punishment and rewards while Japanese mothers parent their children in more indirect ways, such as through persuasion and moral reasonings (Bear et al., 2006). Another significant cross-cultural difference between the two countries was that children in the U.S. were much more likely to refer to fairness and social perspectives during their reasoning than children in Japan (Bear et al., 2006). The lower likelihood of children in Japan to use fairness and social perspectives as their reasonings may be related to their tendency to "focu[s] more on the intrinsic, rather than extrinsic, reasons for not transgressing against others" (Bear et al., 2006).

The last example, which is related to the social connection component and shows cross-cultural differences between the U.S. and Japan, is provided by Adair et al. (2001). According to Adair et al. (2001), previous research has found that the methods used by people in the U.S. to exchange information during negotiation is different from those used by people in Japan. In accordance with this previous finding, Adair et al. (2001) observed that the U.S. negotiators were more willing to disclose their information to others than Japanese negotiators, who tended to hide their information. This difference between the two countries may be explained by a low-context culture of the U.S. and a high-context culture of Japan (Adair et al., 2001). Citing Hall

(1976) and Harris & Moran (1991), Adair et al. (2001) described that people in low-context cultures exchanged information directly through what was actually conveyed via "explicit verbal or written messages" while people in high-context cultures exchanged information indirectly through what was not conveyed. Hall (1976) found that when it comes to communication between those in low-context cultures and those in high-context cultures, it was more effective for people in high-context cultures to adjust themselves to the style of the low-context culture than for people in low-context cultures to adjust themselves to the style of the high-context culture (Adair et al., 2001). This was because people in high-context cultures generally could communicate with others not only indirectly but also directly (Adair et al., 2001). In fact, during an intercultural negotiation between the U.S. and Japan, Japanese negotiators showed less indirect and more direct information exchanges than when they engaged in an intra-cultural negotiation, so there was no difference between the two parties (Adair et al., 2001). Adair et al. (2001) also pointed out that the U.S. negotiators and Japanese negotiators had different understanding as to the power behaviors such as the use of "threats, persuasion, status, and positioning." According to Adair et al. (2001), the U.S. negotiators eschewed the power behaviors during negotiation while Japanese negotiators considered the behaviors acceptable and actually used them. Brett and Okumura (1998) associated these different understandings toward the power behaviors with "egalitarian U.S." and "hierarchical Japan" (Adiar et al., 2001).

One of the examples, which are related to the cultural knowledge component and show cross-cultural differences between the U.S. and Japan, is provided by Hashimoto et al. (2015). Hashimoto et al. (2015) asked European American students in Maryland and Japanese students in Hokkaido which person they thought was more preferred in their cultures and which person they wanted to be themselves, either an independent individual or an interdependent individual. The results showed no cross-cultural differences for the second question; both European American students and Japanese students answered that they wanted to be independent rather than interdependent (Hashimoto et al., 2015, p.119). However, the results showed a cross-cultural difference for the first question. While European American students

answered that an independent individual was more preferred in the U.S., Japanese students answered that an interdependent individual was more preferred in Japanese culture (Hashimoto et al., 2015, p.120). In addition, further analysis showed a cross-cultural difference as to how much the students considered themselves to be independent or interdependent. Japanese students were found to consider themselves less independent than they wanted to be and more interdependent than they thought Japanese culture preferred. On the other hand, European American students considered themselves as independent as they wanted to be and their beliefs as to how much the U.S. culture preferred an independent and interdependent individual did not have any influence on it. Citing previous research, Hashimoto et al. (2015, p.116) gave one possible explanation for why Japanese students believed that an interdependent person was preferred in their culture and why they adjusted themselves based on that. According to Hashimoto et al. (2015, p.116), Greif (1994), Cook & Watabe (1998), and Yamagishi & Yamagishi (1994) showed that the closed-collectivistic society which "is prevalent among East Asians" including Japan "consists of groups and relationship that are closed to outsiders." Therefore, it is especially critical for people in that kind of society to "be sensitive to other group members' attitudes toward themselves" and "not offend those people" (Hashimoto et al., 2015, p.116). In contrast, an individualistic society as which the U.S. is often classified is open to outsiders unlike the closed-collectivistic society, so people in that kind of society do not need to consistently stay in the same group. As a result of that, according to Yamagishi (1998) and Yamagishi, Kikuchi & Kosugi (2016), individual responsibility and risk-taking are emphasized in the individual society like the U.S. (Hashimoto et al., 2015, p.116).

Another example which is related to the cultural knowledge component and shows cross-cultural differences between the U.S. and Japan is provided by Maddux et al. (2011). According to Maddux et al. (2011), there are cultural differences between the two countries as to how people recognize apology. Previous research has shown that when something happens, people in an individualistic culture such as the U.S. tend to see an individual as the cause of the incident and attribute the responsibility to him or her (Maddux et al., 2011). On the other hand, people in a collectivistic culture such as

Japan tend to see a group or an organization to which the individual belongs as the cause of the incident and attribute the responsible to the group or organization rather than the individual (Maddux et al., 2011). Based on these previous findings, Maddux et al. (2011) studied how undergraduate students in the U.S. and Japan differently interpreted the apologizer. They found that students in the U.S. recognized apology as the acceptance of blame and therefore considered the apologizer responsible for the incident; on the other hand, Japanese students understood apology as the general recognition that something inappropriate or undesirable had happened and therefore considered the apologizer not necessarily responsible for the incident (Maddux et al., 2011).

In addition, Maddux et al. (2011) found that people in the U.S. were more willing to apologize only when they did something wrong while Japanese people were found to apologize more often for what their co-workers did, or what they were not directly involved (Maddux et al., 2011). Maddux et al. (2011) also studied whether or not the effectiveness of apology in re-establishing the trust of the apologizer differed between the two cultures. They separated the incidents that caused the apologizer to lose their trust from others into two distinct types, a competence-based incident and an integrity-based incident. The former was accidentally brought about because of the lack of knowledge and ability, while the latter was intentionally brought about by the apologizer. The results of the study showed that apology was more effective in the U.S. than Japan when the incident for which an individual apologized was competence-based (Maddux et al., 2011). However, apology was less effective in the U.S. than Japan when the incident was integrity-based (Maddux et al., 2011).

Part of this finding may be explained with the positive and negative implications which people in Western cultures think apology carries (Maddux et al., 2011). The positive implication is that the apologizer "will strive to correct the problem" and the negative implication is that the apologizer has done something that they need to apologize for (Maddux et al., 2011). Previous research showed that people in Western cultures tend to weigh the positive implication more heavily than the negative implication when the incident that the apologizer apologies for is competence-based, while the opposite

is true when the incident is integrity-based (Maddux et al., 2011). This is probably because competence-based incidents are more situational and anyone is susceptible for causing them than when the incident is integrity-based (Maddux et al., 2011). However, this different effectiveness of apology between competence-based and integrity-based incidents was not observed among Japanese people (Maddux et al., 2011). While cross-cultural differences between the U.S. and Japan as to how people understood the meaning of apology were shown by Maddux et al. (2011) as well as many other researchers, as they pointed out, it is important to notice that Japanese words used when apologizing encompass broader meanings than English words, such as "remorse, regret, concern, contrition as well as a way to excuse oneself" (Maddux et al., 2011).

I was born and raised in Osaka in Japan and came to Hawai'i a few months after I graduated from high school. Japan is relatively homogeneous in terms of language, religion, and ethnicity. In fact, I did not have friends who identified themselves as other than Japanese and spoke non-Japanese languages until I came to Hawai'i about two and a half years ago. Raised in such an extremely homogeneous environment, it was not until I came to Hawai'i that I recognized my identity as Japanese. As I interacted with my host families, friends, classmates, and teachers with various backgrounds, I realized that how I behaved, spoke, looked at and interpreted things were heavily influenced by Japanese culture without knowing it. For example, I had not felt comfortable using the word "no" when I declined offers from other people until I finally learned the cultural difference about how people decline offers and understood the word "no." Spending most of my life in a high-context culture and lacking the experiences of diversity, I had assumed that it was universally desirable to decline offers euphemistically rather than directly saying "no." When I was invited to a BBQ party by my friend and her husband, one person at the party who thought I was over 21 years old asked me if I would like to have wine. Since I was 19 years old at that time, I declined that offer by saying "I am 19 years old." Although I did not actually say "I do not need the wine," I believed that my response was appropriate and natural enough for the person to see what I meant. However, the person asked me "What does that mean? Do you want it or not?" Since it was before I learned the cultural difference, I

was confused and could not understand why he asked me the same question again even though I answered the question right before that. However, once I learned that saying "no" rather than indirectly implying it was a common way here to decline offers and the word "no" in this case did not necessarily give listeners as strong an impression as the Japanese equivalent did, I do not feel as uncomfortable as before with saying no. Interestingly, when I was back in Osaka last winter for the first time since I came to Hawai'i, I noticed that even when I spoke Japanese, the way I declined offers was more direct than before. Not only in the case of declining offers, I realized that I clarified yes or no more obviously during conversations than before. As these experiences show, how I express my thoughts and understand others' expressions, both of which play an important role in forming one's social connection with others, have changed since I came to Hawai'i through interactions with people with diverse backgrounds.

As for the cultural knowledge component, related to the study by Hashimoto et al. (2015), my personal ideal behavior and my actual behavior have also changed since I came to Hawai'i. As I described in the previous section, independence is not strongly emphasized and interdependence and cooperation are heavily emphasized in Japanese culture. In fact, I noticed after I came to Hawai'i that when I worked with others and discussed something with them, I did not really distinguish my personal opinions and opinions that I had believed would work best for the group. Very often, I would say the latter opinions as my personal opinions. However, after exposing myself to this new environment, where independence is emphasized, I learned that although it was indeed important to think about others and look for solutions that work best for the group, it was also important to have my own opinions and keep it separate from the opinions that I thought would work best for the group. In accordance with my new perspective on cultural knowledge, I would like to have more confidence and responsibility in my opinions and I believe that I actually do so in comparison with my previous behavior. As this example shows, not only my social connection component but also my cultural knowledge component has changed since I came to Hawai'i.

In conclusion, one's cultural identity consists of the social connection component, cultural knowledge com-

ponent, and category label component (Wan & Chew, 2013). While those three components are universal components of one's cultural identity regardless of what culture an individual identifies himself or herself with, the contents of each component is not necessarily identical from one culture to another. Focusing on the social connection and cultural knowledge components, I compared the U.S. and Japanese cultures, two cultures that have influenced my cultural identity. Then, I analyzed how my social connection component and cultural knowledge components that were formed in Japanese culture have changed, due to the influence of U.S. culture. As I exposed myself to U.S. culture, how I express my thoughts and understand others, how I would like to be myself, and how I actually behave have changed. However, the change is not a result of incorporating the new elements and abandoning the old ones. Rather, I feel that my new social connection and cultural knowledge components are the result of blending the new U.S. element into the old Japanese elements that I already had. In the future, I would like to continue to incorporate new elements from many different cultures into my own perspective.

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Don't Shoot

By Benjamin G. Holloway | ENG 100

During a memorial speech for slain Dallas police officers, former President Barack Obama noted the following about policing: "[S]o much of the tensions between police departments and minority communities that they serve is because we ask the police to do too much and we ask too little of ourselves" ("Remarks by the President"). Unfortunately, policing in the United States has a reputation that is less than stellar. This is a result of racial profiling, police brutality, low salaries, and a plethora of other issues. That said, America can and should work to improve its policing practices. In order to do so, it should consider implementing more effective training programs, similar to those found in other countries. Additionally, the United States must continue to strive for diversity within its police force. The United Kingdom, for example, can serve as a model for the benefits of having such diversity amidst its ranks. Finally, the United States should provide better salaries and benefits to its officers, similar to those found in Canada.

Police in the United States could benefit from having far more robust training programs, comparable to those found in other countries. Each state in the U.S. has a different police training academy or program that varies in length and curriculum. It seems to be a daily occurrence in today's news headlines that a police officer has killed someone, abused his or her power, or made a poor judgment call in a stressful situation. With this in mind, America should endorse some of the practices found in Germany's police training academies. Every year in the United States, police kill several hundred people, not all of them armed, and this is just an estimate. Unfortunately, it is difficult to find reliable figures. However, it is a fact that in Germany, police rarely use their guns. Journalist Dennis Stute, explained that "there were eight fatalities in the past two years and 109 deaths by service weapons in Germany since 1998." The reason behind these astonishing low numbers for Germany is the fact that their police officers go through three years of training. A large majority of said training, is role-playing scenarios based upon de-escalating emergency situations. "Don't shoot" is not only the title of the police weapons training course in the state of North Rhine Westphalia, but it is also the main goal for the German police (Stute). Gerd Enkling, Chief Police Coach in the southern state of Bavaria, stated the following about German police: "If tunnel vision sets in when we are in a stressful situation, we resort to proven and tested tactics" (qtd. in Stute). These tactics and training should be mimicked by the United States since they clearly reduce the rate of on-duty discharge of a service weapon. With this in mind, America should also advance its policing by diversifying police forces in minority communities across the nation.

In order for police in the United States to improve community relations with minorities, it should adopt the United Kingdom's practice of diversifying its police forces. The inner city of Chicago is so violent that citizens are more likely to be killed in the city than America's soldiers on the front lines of Afghanistan (McCarthy). This level of violence creates an atmosphere where police are almost forced to racially profile civilians. With a large amount of white officers patrolling black neighborhoods and with these profiling methods, the situation creates tensions between the police and the community they serve. The Invisible Institute, an investigative journalism company in the southside of Chicago, released the following information: "61 percent of complaints against Chicago police were filed by African Americans, almost double their 32 percent share of the city's population" (Hong). The Invisible Institute goes on to say that "misconduct complaints against police officers were less likely to be sustained or result in disciplinary action when the complainant was black" (Hong). In 1999, the United Kingdom encountered a similar challenge of needed diversity; their swift call to action produced a model that is effective and could benefit Chicago as well as other police departments across the nation. The United Kingdom created legislation that demanded: "each state police force to have a share of ethnic minority officers proportional to the populations of the community it served" (Hong). Ten years down the road the data shows that "a 1.5 percent increase in the share of a force's ethnic minority officers was associated with an 11 percent reduction in the number of upheld complaints per officer" (Hong). In addition to adopting the United Kingdom's methods of diversification, America should consider higher wages and more comprehensive benefit packages for its police.

America could benefit from practices found in Canada, which has the highest-paid officers in the world, while concurrently receiving the best benefit packages. It is widely agreed upon in the United States that being a police officer is a difficult and demanding job, with typically low pay. Even though the United States is the richest nation in the world, the average police pay is $60,000 per year, and this widely varies from state to state ("6 Countries"). Although the pay is accompanied with benefit packages, police officers and their families all to often find themselves paying high co-pays and additional out-of-pocket expenses for medical care. A Canadian police cadet in training, on the other hand, receives the following compensation: "a starting pay of $64,000 and entitlement to Family Health Care Plan, Family Dental Plan, Vision/Hearing Care, Pay Direct Pharmaceutical Card, Life Insurance, Paid Vacation, On-site fitness facilities, Access to the Employee Credit Union, Pension Plan (OMERS), Employee and Family Assistance Program, Parental/Maternity Leave," ("Salary, Benefits"). It's important to underscore that all of this is at no cost to the cadet. Upon completion of 24 weeks of training, the cadet is promoted to a constable and earns an annual salary of $73,000, which will exceed $100,000 after three years ("6 Countries"). If America were to offer the same salary and benefits as Canada has, the reform would allow for a larger, more qualified pool of candidates for police recruiters. America should aggressively aspire to accomplish higher pay and more comprehensive benefits for police.

The United States would undoubtedly benefit from a police force that is better trained, given higher pay and better benefits, and one that places emphasis on diversification. The path for America to achieve this much needed reform has already been laid out for the United States by other nations. Ultimately, it will be up to America to accept the realization that it needs to improve upon its policing, and that other countries are doing it better. Hopefully, America will quickly adopt these new police practices, so that every American can live in a land where the police Don't Shoot.

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"Draft Day" and "Priscilla the Cambodian": Two Sides of Thai Society

By Robert Kono | ENG 272M

On the surface, "Draft Day" and "Priscilla the Cambodian," both by Rattawut Lapcharoensap, could not look more different. "Draft Day" tells the story of two boys awaiting their fate at the hands of a lottery deciding whether they will be drafted into military service, even though one of them knows the powers that be will let him go because of his wealth. Meanwhile, "Priscilla the Cambodian" is about a young boy and his best friend living in a lower-class community who meet and befriend a Cambodian refugee named Priscilla who forces them, for the first time in their lives, to think about racism in their community. However, though these stories may seem like they would not overlap at all in their themes, a closer look will reveal that they are about many of the same issues. Both of the stories shed light on inequality in society, the forgotten victims of war, and how friendships can become strained due to the choices one makes.

As one reads, it becomes clear that the Thailand in both stories is far from a fair society. In "Draft Day," the narrator avoids the draft because his parents are able to bribe the military officials, while in "Priscilla the Cambodian," the community the narrator lives in is racist towards the Cambodian refugees. That is not the only case of discrimination in both stories, however. In "Draft Day," when the narrator is sent to the back of the line, behind the boys who are set to be drafted, he notes "the sea of black and brown before [him]" ("Draft Day" 66). Meanwhile, in "Priscilla," when the narrator comments on why girls would not like him, he says "For one, we were too dark" ("Priscilla" 101-102). From both of these lines, one can assume that Thai society does not look highly on those who are darker skinned. What is interesting, however, is the difference of situation. In "Draft Day," the discriminated group is also discriminated against based on their wealth, shown by their inability to bribe the right people. In "Priscilla the Cambodian," however, the discriminated group, the community the narrator belongs to, is racist themselves towards the Cambodians. This makes a huge difference

in the message sent. The situation as seen in "Draft Day" furthers the theme of corruption in society, while in "Priscilla," the social status of the community hints towards a tendency for people to unfairly judge others, no matter what social status they have.

One can see that, in both stories, war has had a negative impact in the lives of the characters. In "Draft Day," the narrator remembers his friend Wichu's brother, Khamron, who was drafted and sent to fight, and notes that he came back home "with a vacant look in his eyes...and a flower of shrapnel buried in his right leg, slowly poisoning his bloodstream" ("Draft Day" 57). Meanwhile, in "Priscilla the Cambodian," the titular character, a refugee, recounts that "they took [her father] away. Priscilla remembered sitting on his dentists' chair while bombs fell on Phnom Penh" ("Priscilla" 99). In one case, Wichu's brother has PTSD and is slowly dying from his wounds while his family has to send another of their sons to fight. In the other, a little girl's family is ripped apart and left without a home. The major difference lies in the main characters' awareness of the war. In "Draft Day," the main characters are all too aware of war, as shown by the draft. However, in "Priscilla the Cambodian," when the narrator's parents mention the Khmer Rouge, the faction who had violently taken control in Cambodia, the narrator says of himself, "I only understood at the time that Khmer Rouge was a bad thing like cancer was a bad thing" ("Priscilla" 105). This shows that, in contrast to the characters in "Draft Day," the narrator of "Priscilla the Cambodian" is unaware of war being the reason for their friend's suffering. In other words, in "Draft Day," the perspective of those victims of war who are ignored is shown, while in "Priscilla the Cambodian," the perspective of those who are ignorant to their situation is shown. Yet in both, it is clear that society has deemed these war victims unimportant.

Finally, the narrators of both stories start out friends with another character, but by the end of both, they have broken off ties with them. In "Draft Day," the narrator

loses his friend Wichu when he deceives him about his status in the draft, while in "Priscilla the Cambodian," the narrator breaks off from his friend Dong when he shows a lack of sympathy for Priscilla. The key difference is in the way each narrator loses his friend. In "Draft Day," when the narrator realizes that Wichu knows he was not being truthful about his status in the draft, his response is to, "tell Wichu to save me my place in line" ("Draft Day" 65). In "Priscilla the Cambodian," on the other hand, when the narrator realizes he and Dong no longer get along, he "walked over to Dong's bike and picked it up off the ground" ("Priscilla" 120). In contrast to the narrator of "Draft Day," who loses his friendship with Wichu by passively ignoring a major problem, the narrator of "Priscilla the Cambodian" takes action to break off his friendship when he realizes Dong has not changed at all. This highlights a major difference between the two narrators. In "Draft Day," when with the officers, he remarks, "Years later, I will wonder if I could've said something to the officer, told him Wichu's name" ("Draft Day" 65). Meanwhile, in the ending of "Priscilla the Cambodian," after the narrator steals Dong's bike, when he is detained by the noodle shop owner, he says "I tried to writhe away, but the more I struggled, the harder his hands held me in place…" ("Priscilla" 122). This scene is likely metaphorical and meant to show that while the narrator wants to change society, he is easily thwarted by those in power, such as the noodle shop owner. Taken this way, one can see that in "Draft Day," the main character may have some influence, but he does not use it to change society, while in "Priscilla the Cambodian," the main character has the desire to fight, but does not have the means to do so.

Both "Draft Day" and "Priscilla the Cambodian" focus on the problem of a society that is not equal, illustrated in the way the victims of war are forgotten and the way friendships can be lost through one's actions. However, though the same topics are broached, how they are presented and the effects they have on the characters are different in each story. Being that they are both from the same author, it is certain that Lapcharoensap intentionally wanted to present two sides of the same society as a means of illustrating why it is so difficult to fix social issues. Perhaps if the narrators from both tales could meet, they could find a way to improve the lives of those around them. If only.

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Embracing Change

By Sakura Fujii | ESL 100

Life is interesting because unexpected events often occur. They greatly affect people or completely change their future paths. Until a few years ago, I hadn't imagined that I would come to Hawai'i and attend KCC with a plan to graduate. Through my school life at KCC, I learned about Hawaiian culture and the importance of learning about cultures in general. An event that affected me greatly was moving to Hawai'i, where I am pursuing an Associate in Arts degree and continuing to study and practice hula. Living abroad and being immersed in local and Hawaiian cultures has significantly deepened my understanding of the relationship between culture and language.

Two years ago, I had been learning hula in Japan from my kumu who came from Hawai'i. Although hula can be seen as an indigenous dance form with significant cultural importance to Hawai'i, it is also very popular in Japan. In the article "The Authenticity of Hula in Japan," Gianne Shelby Pabustan (2017) explains that hula is "a tool to record history." Chants and tales which Hawaiian ancestors have been passing to new generations can preserve Hawai'i's history. Hula is "a way of life for people of Hawai'i" and they can "perpetuate the Hawaiian culture" through hula (Pabustan, 2017). Hula is now very popular in Japan. Many Japanese people have been learning hula in Japan, and the popularity is still increasing. Pabustan (2017) points out that one of the reasons why hula has taken root in Japan is that there are similarities between hula and Japan's cultural dances: "some of hula's basic steps are similar to steps in [Japan's] cultural dances;" "both dances have a purpose as belonging to the people and sharing their histories;" and they use hand motions "to tell the story" of a song.

Pabustan (2017) assumes that these similarities were led by sugar plantation immigration from Japan in Hawai'i: "As a result of immigration, a fusion of Japanese culture into the Hawaiian culture led to hula's growing appeal." However, in the 1980s, hula in Japan and hula in Hawai'i were vastly different because a

transformed style of hula had been taught. That changed in the 1990s. More students hoped to learn authentic hula such as "traditional style of hula," the "true meaning behind the song," and Hawaiian culture and history (Pabustan, 2017). Accordingly, a lot of kumu hula from Hawai'i "[started] traveling to teach [hula] in Japan and Japanese students [also traveled] to learn from famous kumu hula in Hawai'i," leading to more and more hula groups and hula hālau, more hula workshops, and greater participation in hula competitions (Pabustan, 2017).

Pabustan (2017) thinks that "hula in Japan follows the same styles, rituals, and trends as it would in Hawai'i" because of many dedicated kumu hula and the willingness of Japanese hula learners. Pabustan (2017) concludes that "the Japanese people have become [some] of hula's most dedicated fans." I am also one of "hula's dedicated fans," and hula brought me to Hawai'i.

Since I came to Hawai'i, I have realized that the way of learning English which I used to do was wrong, and that my connection to hula could be a great benefit. In the past, I had just concentrated on reading text books, analyzing grammar, and memorizing vocabulary and phrases in order to become fluent in English. However, this knowledge could not help me communicate effectively with English speakers in Hawai'i. For example, I often struggled to get along with my host mother, who came from Washington and lives alone here in Hawai'i. She was often confused about my behavior when I intended to be polite, and often said that I had to be more assertive and say "yes" or "no" clearly. At that time, I had been learning English through learning about Hawaiian culture in an English class for non-native English speakers. I learned about the Hawaiian culture and history by discussing with my classmates and giving presentations. Through the class, I realized how important knowledge of the culture is for language acquisition.

In the article "More than WORDS," Emily Ann Brown (2018) points out that "today's most progressive language instruction" should focus on building "stu-

dents' fluency in the culture behind the words." Cultural knowledge helps language learners to feel comfortable and interact with speakers of the language which they want to acquire. Now, language teaching which adopts understanding of cultures is gradually expanding. For example, some language students are required to demonstrate their cultural knowledge by giving public presentations in order to advance to the next level. Brown (2018) thinks that the time is coming when educators should become aware of the importance of cultural knowledge for language acquisition.

Cultural knowledge has been helping me learn English. At the same time, I could figure out that the communication problems with my host mother came from cultural differences, such as eye-contact and ways of agreeing or disagreeing. It is natural that many cultural differences exist because there are many ethnicities in the world, and each person grows up in a different culture. After I realized the existence of cultural differences, the relationship between my host mother and I also gradually improved. We have started to appreciate each other's culture and are trying to understand these cultural differences better. Now, we often enjoy talking together, going shopping, watching TV, and we sometimes also have discussions.

My experiences in Hawai'i have intensely affected me and honed my thinking about the future. Through these experiences, I have changed; having discussions and giving presentations in class helped me to form my own opinions, which then helped me to assert myself more than I had done in the past. Also, knowledge of Hawaiian history and culture have given me a focus. Knowledge of culture can encourage people to talk confidently, and this realization has helped me establish a goal. Now I hope to teach English through culture to children in Japan. I would also like to tell people in general who are now struggling with reading textbooks, analyzing grammar, and memorizing vocabulary and phrases, as I used to do, that it is important to learn about culture in order to be fluent in a language.

I realize that I myself have only just started to learn about Hawaiian and local cultures, so I should learn more about these topics. I would like to start by proactively visiting many cultural events in Hawai'i such as the Hawaiian Festival, Vietnamese Festival, Chinese Festival, etc. Shamefully, I didn't know that many cultural events often take place in Hawai'i. I'm sure that they are good opportunities to learn about Hawaiian and local cultures. Also, there are many local students here at KCC, and KCC provides many opportunities to learn about Hawaiian culture; therefore, I should proactively expose myself to such great opportunities. According to novelist Chimamanda Adichie, as she claimed in her talk at TED in 2009, only understanding a single story creates misunderstandings and stereotypes, which "robs people of [their] dignity." In order "to engage properly with a place or a person," it is important to know many "stories of that place and that person" (Adichie, 2007). I really agree with this, and I hope to learn about Hawaiian culture from as many angles as I can.

Unexpected, surprising things often occur in this life here in Hawai'i, which can disappoint me and cause me to struggle. However, at the same time, I can have irreplaceable, wonderful experiences, and I can improve myself every day. Learning English through culture and embracing the challenges of living abroad have brought me great change and confidence and helped me to form my future goals. I can say that these experiences will always motivate and encourage me from now on.

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Face *Futoukou* and *Hikikomori*: Reconsidering the Attitude of Parents and Society
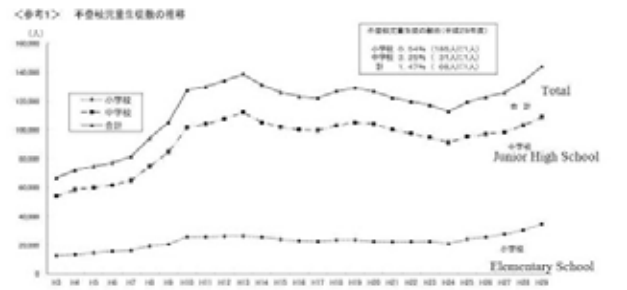
By Manami Murata | ENG 100

The social problems that Japan has are "*Futouko*u (school refusal)" and "*Hikikomori* (social withdrawal)," and these two sociological issues are considered to be closely related. *Futouko*u is stipulated as "the student's having been absent for more than 30 days a year, except for illness and economic reasons" by the Ministry of Education, Culture, Sports, Science and Technology (MEXT). *Hikikomori* is stipulated as "a state [in which a student or working member of society] is staying at home for more than six months without going to work or school and having little exchange with people other than his/her family members" by the Ministry of Health, Labor and Welfare. In other words, there are many cases of *Hikikomori* children who are also experiencing prolonged *Futouko*u . In addition, research results have been reported that *Futouko*u experiences in elementary and junior high schools will affect their future lives, such as employment style, lifestyle, and marriage. It has been confirmed that those who experienced *Futouko*u tend to have lower academic achievement, and in the future, their employment patterns tend to be characterized by non-regular employment or no-employment whatsoever. Therefore, their circumstances tend to be worse and the marriage rate also decreases. Considering the impact of *Futouko*u experiences for several decades now, there is a need to consider *Futouko*u as a problem of life, rather than limiting it to an educational problem.

If problems with *Futouko*u can be improved early, it may be a clue to avoiding problems with *Hikikomori* that are an extension of *Futouko*u and address the problems that may occur in their later lives. As a first step, the family environment of *Futouko*u children should be considered. In general, should mothers who spend a lot of time with their child be in charge of this issue? After all, since there is an important role of each father and mother in parenting, it is necessary for fathers and mothers to communicate closely and work together to tackle the problems if it is a family with both parents.

Fathers need to be more active in raising their children and show that they are interested in their children and that they have love for their children. Mothers need to be resolute in parenting; although they often tend to listen to all the needs of their children because they are afraid of children's reactions and rebellions, they need to stand strong and allow their child to become more self-sufficient. Mothers should equally ask for help from other people, including their husbands or psychological counselors, instead of worrying about their children alone.

According to the latest survey released by MEXT in October 2018, the number of *Futouko*u children of public and private elementary and junior high schools is 144,031 and 49,643 in high schools in the whole country in 2017 (Heisei 29). As the graph below shows, in particular, the number of *Futouko* children in elementary and junior high school is a considerable number and continues to increase; it has reached 140,000 for the first time since the statistics started getting recorded, and one in 185 elementary school students and one in 31 junior high school students are deemed as *Futouko*. The numbers clearly demonstrate the severity of the *Futouko*u problem as a social problem in Japan, and urgent action is now required.

(qtd. in MEXT (2018) : 73)

Additionally, according to a survey conducted by MEXT, "2017 *Futouko*u Factors for School-aged Children", as the first table below shows, family problems accounted for 36.5% of absences, resulting in the top reason for

Futoukou in public and private elementary and junior high schools. The second table below also depicts that family problems accounted for 54.1% of absences in public and private elementary schools. These two tables clearly indicate that family problems are closely related to the cause of Futoukou, and it is first necessary to review the family's relationship between the parents and the Futoukou child and to formulate measures for improvement.

(qtd. in MEXT (2018) : 86)

(qtd. in MEXT (2018) : 85)

First of all, I decided to interview a teacher in order to obtain a professional view of education, which is the heart of this issue. Minoru Ichikawa, a teacher of 21 years with a long teaching career history (12 years at elementary school, 9 years at junior high school), graciously answered my interview regarding Futoukou and Hikikomori and the question regarding whether mothers should be in charge of the problems, and he also talked about on-site approaches to the problems. His main thesis statement was that, after all, without the family cooperation, and especially mother's cooperation, the problems will never be solved.

According to Mr. Ichikawa,

> Futoukou is caused by not being able to adapt to group life (all the educational activities in school). After all, I think that it is necessary to have a positive attitude towards problem solving by parents, especially mothers who have a long time to spend with their child. In the home, it is important to have the child live a regular life, and it is also important that parents listen carefully to the child's stories and value kinship with the child. As school measures, we provide information about Futoukou students to active college faculty and retired teachers and get them involved in communicating with the student, however, it is sometimes difficult because permission to disclose the information from the family of Futoukou student is required. The strong feelings and cooperation of the parents to solve the problems are indispensable. It may also be a first step for improving the problem that the parents receive counseling, rather than the child because most of the causes of Futoukou are in the family environment. Early settlement of Futoukou will be the key to preventing the child from becoming a Hikikomori.

The strength of Mr. Ichikawa's statement during the interview was his ethos-based credibility since he has been confronted with Futoukou and Hikikomori and improved the problems many times during his 21-year teaching career history. For instance, he also declared that most of the causes of Futoukou are found in the family environment, and before the problem gets worse, the school and the parents, especially mothers, need to cooperate with each other and tackle the problems for the future of the Futoukou children, in his experience. It also seems necessary to consider the family's background; after all, Futoukou children tend to live irregular home lives, and that irregular life causes the problems, such as the inability to wake up in the morning, and which can be attributed to a bad habit of playing games until midnight. Additionally, deep communication between the parents and Futoukou children are likely to be the key factors that might be missing.

However, after hearing Mr. Ichikawa's professional view of education, a certain question that emerged. I wondered whether there were any limitations or drawbacks to Mr. Ichikawa's interview? and I came to want to hear the view from an ordinary mother's position. Opinions vary according to a position and the mother's point of view is indispensable for my research, therefore, I interviewed a mother to ask the same question to support my research.

Aya Eguchi, a mother with 11 year old boy and 8 year old girl, indicated the following:

> I don't feel a sense of obligation, such as mothers taking the initiative and having to tackle the problems, because I believe that fathers and mothers have the same feelings to think about their children, so both of fathers and mothers must cooperate each other to tackle the problems. However, since the mother is more likely to have a longer contact time with a Futoukou child than the father, it may be easy for the mother to feel responsible for the problems and blame herself. Mothers are actually always struggling and worrying to raise their children, especially when it is the first child. I want a society to understand that. In the role of the solution, I really think that there is a role of father and mother respectively. Especially, in the case of boys, the role of mother is only until about elementary school, and after that, the role of father will become bigger.

Ms. Eguchi's view as a mother who is raising children is also very convincing and deserves to stand as her ethos-based credibility. It seems that, in parenting, mothers tend to worry alone, especially when raising their first child, and this sense of anxiety is probably caused by the current nuclear family structure in which mothers are easily isolated in parenting. This is another point that should not be ignored. Furthermore, the most important thing in Ms. Eguchi's view is that there is a role of fathers and mothers respectively in parenting and therefore, fathers and mothers must cooperate with each other to tackle the problems. In Japan, there is a general expectation that mothers should take care of their children though, as she pointed out, it is now necessary to consider how the role of fathers affect child rearing and Futoukou solutions.

As Mr. Ichikawa pointed out, Futoukou is caused by not being able to adapt to group life, or the lack of socialization of the children. There is a study using multiple regression analysis of data from Japan and the United States, focusing on the impact of paternity childcare participation on the school-aged children's sociability announced by Masako Ishii-Kuntz, a professor of sociology at Ochanomizu University.

According to Professor Ishii-Kuntz, this study examined how fathers' involvement influenced the sociability of their school-aged children. Using questionnaire and interview data collected in Japan and the United States, I found that fathers' involvement is significantly associated with their school-aged children's sociability in both countries. That is, Japanese and American children whose fathers frequently play and talk with children and help with their homework are much more likely to show higher levels of sociability compared to those whose interaction with fathers is limited. When children as opposed to fathers themselves assessed father's involvement, this relationship was found to be even stronger. Children's perception of maternal involvement was also positively related to their sociability in both countries (Ishii-Kuntz 90).

The study result of Professor Ishii-Kuntz, who has long studied sociology in both Japan and the United States, depicts ethos and the result of comparative study of Japanese and American data is very interesting and credible. As the result of this study shows, in both countries, children whose fathers are actively involved in their lives reported sociability at higher scores than children whose fathers are uninvolved. The role of fathers affects child rearing and the sociability of their school-aged children; it can be said that the role of fathers is linked to the problem of Futoukou and the fathers' role is a key to solving the problem. Additionally, as Professor Ishii-Kuntz mentioned, mothers' involvement also influenced the sociability of their school-aged children.

From the above research results, it turned out that various efforts are necessary to solve Futoukou and Hikikomori problems. First of all, both fathers and mothers have their own roles equally, and they must work together to raise up children and solve problems. It is essential for fathers and mothers to recognize their

respective roles and communicate closely with *Futouko* children. Schools and societies are, in fact, a place of collective life and requires group consciousness, and especially in Japan, this group consciousness is quite strong. Foreigners may think that Japanese people do not express their individuality or should be more assertive. On the contrary, for Japanese people, it can be said that those who are too individualistic have a strong sense of being out of this group consciousness because it is a virtue for them to hold back or adjust to the public. Japanese people believe that having group consciousness can help create a peaceful, secure society. Therefore, people cannot last long in such a Japanese society without interpersonal skills, including communication skills based on independence and sociality. Without such skills, *Futouko*u children will be stuck no matter where they go. Fathers and mothers must correct and guide the path of their children at an early stage so that *Futouko* children become familiar with the expectations of society and parents can prevent *Futouko*u children from becoming *Hikikomori*.

Furthermore, as Mr. Ichikawa mentioned, it is very important for *Futouko*u children to have a regular life. As it is already known, various studies have shown that irregular life has a negative impact on the children's mind and body growth. *Futouko*u children who go to bed late cannot wake up in the morning or wake up in a sleepless condition, and their body is still sleeping, so their body temperature has not risen enough. Therefore, *Futoukou* children do not have an appetite right away and do not eat breakfast or eat a small amount which causes their body temperature to remain low. As a result, they cannot get motivated and eventually become unable to go to school. These types of negative self-care behaviors become a vicious circle. It is also already well-known in many study results that children's lack of sleep and skipping breakfast adversely affects their academic ability; it is no exaggeration to say that it will affect the future lives of the children.

It has been found out that the direct reason that such a lifestyle rhythm develops is due to television and games, particularly gaming addiction. As Ms. Eguchi mentioned, mothers sometimes wonder how to raise their children and worry alone without being able to consult with someone. As a result, mothers are afraid of chil-

dren's reactions and rebellions and tend to accept all the children's requests, including watching TV and playing games for a long time, up to 11 to 18 hours a day. Also in the case of double-income families, it is possible to say that mothers tend to accept all the demands of the children due to the sense of guilt that they cannot communicate with their children sufficiently due to their employment. It seems that this kind of parenting response ruins children and contributes to problems including *Futoukou*. Japanese mothers need to have more courage and be resolute in parenting, just like Western mothers. It is actually very important for not only *Futoukou* children but also all children to be given strict rules that dictate how long or until what time they can watch TV and play games, which can help them to live regular lives, and they can also learn the importance of keeping one's promise that is necessary for sociality. Since Japanese mothers have many wonderful qualities, they should have more confidence in parenting without being afraid of their children's reactions and rebellions. Hopefully, this will help them to guide their children in the right direction.

Additionally, the current nuclear family structure in which mothers tend to be easily isolated in parenting should be considered. As Ms. Eguchi mentioned, mothers are actually always struggling and worry about raising their children, and she said that "I want a society to understand that." This sounds like a heartfelt cry for help from mothers who cannot say it out loud, even though they want help. Mothers also tend to hide their own internal family affairs from other people, especially if it is a mental health problem. Many mothers cannot say it because they are afraid that they may bother other people or they may be branded an unfit mother if they ask for help or make it public. Sad to say, there is a trend in Japan where mothers have to think that way.

Therefore, it would be great if the government could develop a system that could address the mothers' worries. Advances in medical technology have increased life expectancy, and many active seniors are now increasing, and they have a lot of time and are still full of energy. If the government actively creates a facility for raising children with seniors' cooperation, mothers can receive a lot of advice and reduce their worries, and it will be vital for seniors as well. Seniors register their name and address at the facility to prove their identity,

and in this way, mothers can use this facility with peace of mind. It is a system in which the seniors can receive a reward that will make them feel happy to be able to participate in society. The seniors can teach the children the traditional games of Japan using hands and fingers, such as *Ohajiki* , *Otedama*, *Koma-mawashi* , *Karuta*, and so on. Using hands and fingers leads to the activation of the brain, gives benefits to both of them, and this activity also helps to pass the tradition of Japan's wonderful games on to the next generation. By meeting and interacting with older people of a different generation, children can learn communication skills and group consciousness that are indispensable in Japanese society. I am dreaming that such a society which used to exist in Japan and raised children as a community will revive again. As a result, this may be a solution to reduce social problems such as *Futoukou* and *Hikikomori*, and reduce crimes as well.

Connection and communication with people are the key to the solution of these problems. *Futoukou* and *Hikiko-mori* can be the response of children or people who are hungry for the warmth and love of others. In this modern society in which human relationships are getting weaker, we often have less contact with other people compared to the past. It is most important that everyone consider the problems seriously and review the structure of the family and society, rather than treating *Futoukou* and *Hikikomori* as "a problem of someone else's family".

Japan's social problems, *Futoukou* and *Hikikomori* should not be merely regarded as family problems or education problems, but as problems that have a great impact on children's lives long afterwards and will affect the future of the country as well. Therefore, it can be said that each one of us must think seriously and work on the problem. First of all, it is important that fathers and mothers fully understand that each has a role in childcare, and review their marital relationship. They should try to build a secure family and create an environment where parents can communicate closely with *Futoukou* children. The fathers must participate more actively in parenting, and the mothers must parent with a more resolute attitude without being afraid of their children's reactions and rebellions. Each one of us must create a society full of love where mothers can feel free to seek help. Such a wonderful, livable society will be

hopefully realized with the a new era "令和 (*Reiwa*)."

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Freedom of Speech in the Age of the Internet

By Tiffany Ly | ENG 100 Composition

The first amendment of the United States of America grants citizens the freedom of speech, along with the freedom of religion, press, assembly and petition for a better system. Unfortunately, other countries do not have this right and may experience government censorship for political reasons. People from around the world are coming to a realization that having an opinion is a crucial thing and having a voice makes an impact. However, the strict laws of these countries prevent people from accessing certain social media websites that are available to other countries, thus allowing the government to control specific information that is shown to the public. In order to build a stronger trust within our society, governments should not be allowed to take away our voice by censoring our speech and spreading propaganda.

Some will argue that internet censorship will protect individuals from experiencing hate speech. Online bullying is very prominent in this day and age, with millions of people being able to connect and communicate with others around the world. An article from USA Today states "more than half of Americans – 53 percent – say they were subjected to hateful speech and harassment in 2018 [and] 37 percent reported severe attacks, including sexual harassment and stalking, according to a survey released Wednesday by the Anti-Defamation League, a nonprofit which tracks and fights anti-Semitism" (Gyunn). Many would argue that if the government were to implement a policy to censor certain content and restrict others from obtaining information and using criticism to harm others, then the percentage of online harassment would not be so high. But, because the internet is a public domain that is accessible to millions of people around the world, I believe that if we were to implement this, we would not have such an abundance of information and content that is available at our fingertips. If the government is given the power to regulate what is being posted, I feel that this would hinder our ability to express our creativity and ideas to others who would benefit from them. It would also limit recognition and support from members of that community. Unless the content is in violation of another's safety or wellbeing, I feel that internet restriction is not necessary. Criticism is inevitable, and people should still be allowed to have their opinions on any topic. However, if a law like this were to pass, many voices of dissent would be silenced.

Politicians will often argue that censorship will protect the public from accessing information that is harmful to their society, when in reality, it is to ensure control over the public. Take North Korea, one of the most powerful communist countries in the world, as an example. In the past, they have taken action to control almost any available source of media that is open to the public: "Article 67 of the country's constitution calls for freedom of the press, but nearly all the content of North Korea's newspapers, periodicals, and broadcasters comes from the official Korean Central News Agency (KCNA), which focuses on the political leadership's statements and activities" ("10 Most"). In addition, another article from Nishat Choudhury mentions, "ruling parties can quash dissident activity and monitor online communications. Governments are then able to extend a greater hold over what people say and do, and often, how they vote." This brainwashes the citizens into thinking that their country is the best because of the limited media that is accessible. This isn't the best thing for society; I feel that having the ability to read other people's opinions is necessary for a country to succeed. We need to experience the perspectives of others in order to grow, and social media websites and journalists allow us this privilege. Having state-run media prevents original opinions because there is nothing else that can be used as a basis for comparison. The leader does this to create a "cult following," amplifying his or her ego so that once everyone is uninformed, ignorance and prejudice against new ideals will start to emerge. I feel that individuals should be allowed to voice their opinion whether or not others agree with it because this will force an unheard perspective on those who who could

change the situation. Without a free mind, people will grow up to be ignorant and quiet about issues that will affect them and their families because they have nothing else to compare it to. This will also teach the government how to be mindful of the decisions and laws that they propose, helping to build a socially balanced society.

In communist countries, internet censorship is predominant and government surveillance is sneakily programmed into social websites to search for political or social opinions that may cause a disruption. Besides North Korea and China, Vietnam has also fallen victim to increasing restrictions on free speech. The Washington Post wrote an article about Internet censorship, stating, "A new Vietnamese law implemented at the beginning of 2019 requires 'technology companies to disclose user data and take down content viewed as objectionable' by the state" (Rezaian). Vietnam's newly implemented law made free speech about the government illegal, and in return they have resorted to "jailing dozens of dissidents" (Fullerton). Speaking up against unfair treatment will teach others how to respect themselves and increase their self-worth. Common people should be able to unite and be able to speak up as a whole, but if the government is monitoring our media and our posts, we won't be able to see the inequality within the system. If the government is unaware of how a certain law affects the people, we can use social media to speak up against it in the hopes of changing the system. Recently, an unpopular extradition bill was dropped in Hong Kong due to public criticism and protests. The Vietnamese government has inserted tighter controls in order to "'[intensify] fear about what [people] can say online, and [increase] uncertainty about what issues and statements will trigger arrests and prosecution'" (Fullerton). This will ensure government control in social media, effectively influencing older and younger generations alike. The only way that we could come to a consensus is if both sides are shown and compared to each other to figure out what is the best option; censorship should play no part in this.

The economic cost of internet censorship would be greatly detrimental to many countries. Preventing the flow of information within a country will not only ruin businesses, but also cut off communication within countries as well. An article written by Chiponda Chimbelu explains, " internet shutdowns can even be more costly in developing countries because they are less likely to have other good communication systems, such as a functioning postal service or a good network of landlines." This would mean any business that resides in the country would move and progress a lot slower because of the lack of speedy forms of communications between employees and owners. By the time the country is developed, the rest of the world has moved on because of improvements in society and government. Internet shutdowns will lessen a country's Gross Domestic Product (GDP) because the internet is so prominent in communications. Darrell M. West introduces a bit of insight to countries that have experienced this problem: " Economic losses include $968 million in India, $465 million in Saudi Arabia, $320 million in Morocco, $209 million in Iraq, $72 million in the Republic of the Congo, $69 million in Pakistan, $48 million in Syria, and $35 million in Turkey, among other places." This will hurt their economy and further prove that a free and uncensored internet is essential in today's society. I feel that this will help us keep records and provide support to small businesses who will need a platform to expand their business.

If internet censorship were to be heavily implemented in countries, governments will use this to their advantage to take control of what goes out to the public, molding citizen's opinions on the events that are currently happening right now. In early June, Hong Kong was protesting against a bill that "would have allowed extraditions to mainland China" ("The Hong Kong Protests Explained"). Although this bill was discarded, the protests are still very prevalent, leading China to censor information about these protests and labeling them as "dangerous" to the public. The Los Angeles Times reports, "China Digital Times, a California-based website that monitors Chinese censorship, reported that Chinese authorities had ordered media to delete any video related to the Hong Kong protests" (Dixon). This prevents anyone in China from accessing information on what happens in Hong Kong, as a way "to undermine Hong Kong and destroy China's 'one country, two systems' policy" (Dixon). China's "Great Firewall" prevents the citizens of China from accessing a multitude of social media and news websites, such as The New York Times and Facebook. The only way to get around this is to use a Virtual Private Network (VPN), in order for citizens to

access these sites. (Hochstadt). I feel that it is unfair for citizens to be oblivious to issues that are taking place in their community. Having freedom of the press is our way of communicating the truth to the public without worrying about government announcements that could be false. In turn, the transparency of information that is being distributed will help the citizens feel more secure and safe because of the trust that is put into their country. I think that the public should be allowed to weigh other options to better solve problems. Exposure to others' situations will give us the ability to sympathize with others and help teach compassion for those who are suffering. If pain and suffering is being shown around the world, with the right platform, we could improve society's thinking with just a simple click.

Many do not realize the importance of the internet for our society. It is our way of connecting with individuals across the world, opening up new opportunities and ideas that could help improve the social and political climate of a country. If this privilege is taken away from us, as individuals, we will not grow and develop our ideas; and neither will the countries that are currently developing. Limits are okay, but complete government control is dangerous.

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This article gives an overview on other countries and their regulations regarding internet access. Some countries mentioned are Saudi Arabia, China, North Korea, and a few more. I used this article to give me a better understanding of internet censorship for two of my points in my support and opposition.

Chimbelu, Chiponda. "The Government or the People. Telecoms Firms Trapped in Internet Shutdowns: DW: 22.07.2019." *DW.com,* 22 July 2019, https://www.dw.com/en/the-government-or-the-people-telecoms-firms-trapped-in-internet-shutdowns/a-49634343. Accessed 8 Nov. 2019.

This article talks about internet shutdowns in Africa and how it is impacting businesses in a harmful way. It depicts the economic aspect of it and how the companies and the government are losing money. I used this article to support one one of my claims about how internet censorship could economically hurt us.

Dixon, Robyn. "The 'Great Firewall': China Censors Videos, Social Media Posts of Hong Kong Protests." *Los Angeles Times*, 18 June 2019, https://www.latimes.com/world/la-fg-china-hong-kong-censorship-20190618-story.html. Accessed 6 Nov. 2019.

This talks about the "Great Firewall" of China. The author gives a little background info on the Hong Kong protests and what the government is doing to censor information about it from Chinese citizens. I used this article as a support for my claim of less restriction on internet access.

"15 Advantages and Disadvantages of Internet Censorship." *Green Garage*, 6 Mar. 2019, https://greengarageblog.org/15-advantages-and-disadvantages-of-internet-censorship. Accessed 8 Nov 2019

This talks about the pros and cons of internet censorship and how it could affect us. It provides a short explanation of each point. This was used in the beginning of my essay to help me find the talking points used by those who oppose my position.

Fullerton, Jamie. "Vietnam Criticised for 'Totalitarian' Law Banning Online Criticism of Government." *The Guardian,* 2 Jan. 2019, https://www.theguardian.com/world/2019/jan/02/vietnam-criticised-for-totalitarian-law-banning-online-criticism-of-government . Accessed 7 Nov. 2019.

This gives a short overview on what had happened in Vietnam and their censorship laws. It talks about what the government has done to ensure nothing would be harmful would be posted towards the government. I had used this as a support about government control and state run media.

Guynn, Jessica. "If You've Been Harassed Online, You're Not Alone. More than half of Americans Say They've Experienced Hate." *USA Today*, 14 Feb. 2019, https://www.usatoday.com/story/news/2019/02/13/study-most-americans-have-been-targeted-hateful-speech-online/2846987002/ . Accessed 5 Nov. 2019.

This article offers statistics on internet bullying and shows how prominent it is in this day and age. The article covers a large number of statistics on sexual harassment and racial bullying. I used this as evidence for my opposition point. This also gives a little insight into what the government should do to ensure that these problems won't happen again.

Hochstadt, Ariel. "The Complete List of Blocked Websites in China & How to Access Them." *VpnMentor* , 9 Dec. 2018, https://www.vpnmentor.com/blog/the-complete-list-of-blocked-websites-in-china-how-to-access-them/. Accessed 6 Nov. 2019.

This provides a list of websites that are blocked in China as of right now. It lists common social media and search engines that are very common in other countries. This was useful as part of my evidence when talking about blocked websites and how people could use this as a loophole to access them.

"Hong Kong's Protests Explained." *Amnesty International*, https://www.amnesty.org/en/latest/news/2019/09/hong-kong-protests-explained/ . Accessed 6 Nov. 2019

This article gives an explanation of the protests in Hong Kong. This goes into detail about how the police are handling it and what the Chinese government and Hong Kong's government is doing to inform others about it. It gives a description of the victims of this police brutality in the protest. This helped me to get info and a better understanding of what is happening.

Rezaian, Jason. "Opinion | Dictators and the Internet: A Love Story." *The Washington Post,* 10 Sept. 2019, https://www.washingtonpost.com/opinions/2019/09/10/dictators-internet-love-story/ . Accessed 7 Nov 2019.

This article talks about censorship in countries and how governments are using it against us. It uses multiple countries as an example of how government is hiding information from us. I used this as a support for my claim of government surveillance and why it's important to have a voice.

"10 Most Censored Countries." *Committee to Protect Journalists,* https://cpj.org/reports/2019/09/10-most-censored-eritrea-north-korea-turkmenistan-journa list.php . Accessed 5 Nov. 2019.

This covers 10 most censored countries in the world, providing examples of what has been censored in newspapers and websites. The article discusses what each country is doing to censor what is going on in their society. I used this in the beginning of forming my essay to give me an idea of what topics to choose for my evidence.

"The Hong Kong Protests Explained in 100 and 500 Words." *BBC*, 14 Oct. 2019, https://www.bbc.com/news/world-asia-china-49317695 . Accessed 6 Nov. 2019

The article gives a quick overview about the protests that are currently happening in Hong Kong. It explains the reason was behind it and the demands of the protesters. I read this to use it as a background for my essay in one of my support paragraphs to give the reader a little information on what is happening currently at this time.

West, Darrell M. "Internet Shutdowns Cost Countries $2.4 Billion Last Year." *Brookings,* 15 Dec. 2016, https://www.brookings.edu/research/internet-shutdowns-cost-countries-2-4-billion-last-year/ . Accessed 8 Nov. 2019.

This source talks about the economical impact of internet shutdowns and how censorship would harm our companies and businesses. This also talks about the profit that is lost in other countries. I used this in the same paragraph that discusses how censorship could affect us economically.

Hold Your Horsehair: Comparison of the Old Russian and Franco-Belgian Bow Holds

By Aviendha Andrus | ENG 100 Composition

The two most common bow holds for a violinist to use are the Old Russian and the Franco-Belgian. Technique is typically passed down from teacher to pupil, and the way a violinist holds his or her bow has caused heated discourse between those of opposing schools. Whether they are of the Franco-Belgian school or the Old Russian school, people argue with a religious zeal for their hold of choice. Those who are not instructed in the practice of the violin might not see the apparent differences between the two, despite many physical disparities. If the variation is seen, one might wonder why it matters; can the way one plays really shift so much with just finger placement? Much like you hold a pencil, the way you hold your bow changes the quality of sound production and holding the bow incorrectly may cause pain or long-term injury. While everyone agrees that the bow hand changes playing, there is controversy as to which bow hold is ultimately the best to play with, and that is where the differences between the Old Russian and the Franco-Belgian bow hand become more intricate. Each bow hold has its finer techniques, nevertheless I believe the Franco-Belgian bow hold is superior to the outdated Old Russian hold.

Those who prefer the Old Russian bow hold believe that there is more power to be leveraged into the sound because the slanted, supinated hand provides varied and weighted pressure. Jasha Heifitz is a famous violinist whom some "consider...to be God, the king," (Perlman). Heifitz "retained an unusually firm 'Russian' hold on the bow, with the weight primarily on the index finger and the other three fingers almost totally passive" (Haylock). This weight on the bow helped him achieve the "raw power and aggressiveness" associated with the Old Russian bow (Constantinescu). Some say that you can only obtain this kind of pressure from the Old Russian bow hold, but this is not the case. As the Franco-Belgian hand evolved, it "also involved the spreading of fingers, particularly the index finger." The index finger in this position easily allows varying degrees of pressure, including the "powerful and char-acteristic" playing of Heifetz that one can only hope to imitate (Perlman). Ivan Galamian, a world renowned violinist famous for teaching prodigies and virtuosos such as Itzhak Perlman, diligently searched for the perfect bow hold through "formulating things rationally and creating comprehensive systems for problem-solving" ("Gripping Times"). He created a variation of the Franco-Belgian bow hold called the Galamian hold, in which "the relaxation of the wrist was essential to strong sound production" ("Gripping times"). Applying pressure on the spread index finger and the relaxation of the wrist can increase the sound production of the violin bow without resorting to the Old Russian bow hold.

Supporters of the Old Russian hold state that it allows for more nimble playing because of index finger positioning. They claim that you can have more control with the Old Russian bow hold, citing that "it provides a light touch, partly due to the index finger resting on the bow at the finger's middle joint." In the Old Russian hold, the bow is guided with the index finger, "offering a reliable degree of control" ("Learn how to"). This famous index finger placement of the old Russian hold is not wise finger positioning. Physiology has shown that, "if nerves on the second joint of the fingers are stimulated over a long period of time, the sensitivity of these areas grows and can eventually outdo the finger-tips" ("Gripping Times"). In the Old Russian bow hold, the middle finger joint rests on the bow itself, which oversensitizes it with the friction of bow movement to overcome the player's fingertips. That is why "contact with the bow right at the joints is therefore avoided, because the feedback there is poorer" ("Gripping Times"). Players of the Franco-Belgian school have a more physiologically advanced bow hand, as the hand sits atop the bow, avoiding contact with joints ("Gripping Times"). The Franco-Belgian hold also offers more control, as the Old Russian bow is "harder to control than other bow grips," because it is steered with the index finger ("Learn how to"). Control of the violin bow is essential for advanced playing, especially with technically chal-

lenging bowings. The Franco-Belgian makes the bow easier to control, because the hand rests atop the bow and the control is placed more evenly between the fingers. This allows all those who use the Franco-Belgian hold to better navigate difficult passages that require more efficient use of the fingers. Control is necessary in the bow hand because it commands rhythm and tone, two vastly important elements in all music. The index finger placement of the Old Russian hold is undoubtedly a setback for those who use it, and has been proved to be physiologically inferior to the Franco-Belgian, a bow hand with more control.

It is better for young violinists to learn the Franco-Belgian hold because of this superior control. The Old Russian bow can make it "more difficult to bow at the tip straight, especially if the arms are too short. This of course could possibly be a danger for the wrist and definitely isn't very comfortable" (Streuff). To start with, beginners are underdeveloped and most likely do not have the technique in place to make the Old Russian bow hold more comfortable, and may place more stress on the arm and wrist. It is better for beginners to learn Franco-Belgian first and then switch if they so choose because "when students can play the Franco-Belgian, they can switch easier to the Old Russian bow hold than the other way around" (Streuff). It has been found that more beginners are being taught the Franco-Belgian and similar holds more frequently than the Old Russian bow hold. "The Galamian is the bow hold most predominantly taught to beginners, at least as of late," (Huff). When students grow older and have more ability, they might switch, but if the control and technique is developed with the Franco-Belgian they have a better chance of continuing to study the violin and not quitting out of frustration with a noncompliant bow hold.

Through time, bow hands have evolved to suit what is best for playing, and the Franco-Belgian bow hold is the most advanced of holds thus far. William Primrose was a Scottish violinist and performer for the London Symphony who infamously formed the Primrose Quartet. He says plainly, "as for the Franco-Belgian... it seems to me that it is an extract of the best of all others" (qtd. in "Gripping Times"). The evolution of the Franco-Belgian hold started at the beginning of the 20th century but only took hold after World War II with the help of globalization, or the process of people traveling

and, "picking up new skills while they were abroad. This included young, gifted violinists who won scholarships and went off to discover other styles of playing" ("Gripping Times"). Through this mixture of techniques across the world, the Franco-Belgian style became one that, "was certainly a mixture of both approaches" ("Gripping Times"). The Franco-Belgian, though it was first a variation of the Old Russian bow hold, has evolved far past its undeveloped precursor, into something more refined that is more applicable to the next generation of violinists. "The ever-increasing demand for perfection, the high standard of recordings and advances in science, particularly neurology, have brought new insights to the delicate elements of violin playing" ("Gripping Times"). There is a rising expectation for precision and excellence that can only be achieved with the most accomplished technique, which is why it is more practical for the progressive generation of violinists to have an improved, exceptional bow hand.

You can practice anything to perfection, but you shouldn't have to. The Old Russian bow hand is something that has to be worked around, and that is why it shouldn't be used. "The bow grips of a hundred years ago look to us today contrived and unnecessarily clumsy and the postures seem uncomfortable and strenuous" ("Gripping Times"). Despite the fact that those in the past were decidedly better off without these primitive bow holds, "there is proof that the great violinists of those days played very well indeed" ("Gripping Times"). Those techniques were definitely harder to play with than those of today, and yet great violinists found a way through diligent practice. The same can be said for a less advanced Old Russian bow. "Protruding knuckles continued to hamper complete flexibility to some extent, but this was offset by diligent work" ("Gripping Times"). The Old Russian bow hold hampers total range of motion, but you can practice around anything. It is said of the Old Russian bow that, "after long practice, players contrived to have a loose wrist and fingers, in spite of the rigidity introduced by an acute angle between palm and fingers" ("Gripping Times"). The basic positioning of the Old Russian bow hold has to be worked around, yet the uncompromising angle between palm and fingers is something that masters eventually overcame with years of discipline.

The Franco-Belgian, on the other hand, is a more suitable bow hold. The Franco-Belgian hold is

more balanced and flexible in the wrist, along with, "allowing greater clarity and precision" (Constantinescu). Most violinists want to become the best that they can. "[Violinists] want to make things easier, more comfortable, more natural, and most important of all, we are desperately looking for satisfaction" ("Gripping Times"). The natural Franco-Belgian bow hold can achieve these things, and musicians can become better without having to work around the awkward positioning of the Old Russian hold. Violinists take great pleasure in their achievements, but without an ergonomic stance, this pleasure they search for is waylaid with clunky technique. It is crucial that violinists have the most natural, comfortable stance which will enable them to achieve their best and not merely work around it.

More bowing styles are available with ease to those who use the Franco-Belgian bow hand. Those who use the Franco-Belgian bow hold find that, "it makes colle far easier, as well as strokes which require more motion from the fingers" (Yanez). Some such strokes include "sautille, spiccato, colle," and others that require rapid up and down movement or other such movements requiring more flexibility in the fingers (Yanez). The Old Russian bow hand requires a pronated hand and inflexible fingers, which make bowings that require movement from the fingers difficult. The Franco-Belgian allows balanced and flexible fingers and is a more giving bow hold when it comes to control and finesse. "The Belgian bow grip gives, extensively, more control" (Yanez). For example, when it comes to sautille, those of the Franco-Belgian school use flexible fingers in an up and down position to facilitate the bow bouncing between strings. Those with an Old Russian bow hand can accomplish sautille with more labor by using their whole arm in a rapid and harsh approach to bouncing the bow. Using the Franco-Belgian approach makes the bowings much more efficient to practice and perform. While professionals who use the Old Russian bow find ways to overcome it with practice, the Franco-Belgian bow hold makes executing such bowings more sophisticated and straightforward.

All violinists strive for the next passage, the next level of genius, and the clearest technique. To attain this mastery one must accept and change technique until perfection is obtained through meticulous practice. The Franco-Belgian bow hold is one such example of a clear, masterful technique that many use because of its appli-

cability and refined approach. The future generation of violinists should become aware of this arguably more popular bow hand. Mastery of the violin is not a one size fits all situation but a gradual process of change and success, which violinists might find when adopting the Franco-Belgian bow hold. All those who seek mastery of the violin should look to the Franco-Belgian bow hold as a foundation for compilable, relaxed, and up to date technique.

Annotated Bibliography

Constantinescu, Oliviu Dorian. "Russian Bow hold." *Violinist*, 14 May 2012. https://www.violinist.com/discussion/archive/21843/Accessed 8 Nov. 2019.

In this forum of highly credentialed violinists and beginners alike, the advantages and disadvantages of the Russian bow hold are stated, with players with both bow holds arguing for and against their hold of choice. Oliviu Dorian Constantinescu, a violin teacher in Pitesti Romania, uses different bow hands depending on the composer and style, and defends both bow holds. Using quotes from Constantinescu's blog post, I will explain some of the benefits a violinist gains from using different bow holds. I will also explain that some strengths stated as Russian, namely raw power, can also be achieved by the Franco-Belgian hand.

"Gripping Times." *Strad*, vol. 114, no. 1354, Feb. 2003, p. 138. *EBSCOHost*, search.ebscohost.com/login.aspx?direct=true&db=f6h&AN=9083347&site=ehost-live& scope=site. Accessed 15 Oct. 2019.

"Gripping Times" is an article that goes over the history of the bow hand, starting from the creation of the Russian hold to the evolution of the Franco-Belgian. It shares how greatness is obtained with neurological and physiological advances over time as the violin becomes a finer practice with the rising generation of aspiring violinists. I used "Gripping Times" to explain some details about the shape of each bow hold. This source also conveys the advantages of the Franco-Belgian bow hand that arise because it is physiologically more advanced, has a finer point of control in sound and tone.

Haylock, Julian. "Great Violinists Part 1 Jascha Heifetz." *Strad*, vol. 120, no. 1430, June 2009, p. 34. *EBSCOHost*, search.Ebscohost.com/login.aspx?direct=true&db=f6h&AN=40401330&site=ehost-live&scope=site. Accessed 29 Oct. 2019.

This article centered around Jascha Heifetz and how his playing impacted the world around him. This includes his playing style and each aspect of his playing that led him to acquire the reputation he has today. Haylock describes Heifetz bow hand in depth, stating where the weight resides. I use Haylcok's remarks on Heifetz technique to illustrate how Jascha Heifetz's Russian bow allows him to gain incredible sound.

Huff, Sarah Wallin. "Bowhold Comparison." *Sarah Wallin Huff*, 3 Apr. 2005. https://sarah wallinhuff.com/bohold-comparison/.Accessed 24 Oct. 2019.

"Bowhold Comparison" illustrates the key components in each hold and famous violinists who promote their use. She also makes the point that not only the bow hand has an impact on tone; bow speed, contact point, and bow pressure also have crucial roles. I use her blog post to reinforce the point that the Franco-Belgian hold is more suitable for beginner use. She adds the statistic of Galamian bow hold, a variation of the Franco-Belgian, being the most commonly taught bow hold to beginners.

"Learn How to Perfect the Russian Bow Hold in Violin." *Masterclass*, 13 Sep. 2019. https://www.masterclass.com/articles/learn-how-to-perfect-the-russian -bow-hold-in-violin#what-is-the-russian-bow-hold. Accessed 8 Nov. 2019.

Master Class is an online class that Itzhak Perlman created with other violinists to help others gain a better understanding of the instrument. The article teaches what the Russian bow is and what the pros and cons of the Russian hold are. I used this article to show that while you can control the bow with the Russian hold, it is not complete, and harder to control than other holds. I also use a separate quote stating that in the Russian hold the index finger joint rests on the bow itself. I claim that the index finger resting on the bow is not good for the hand and oversensitizes it.

Perlman, Itzhak. "My Heroes: Itzhak Perlman." *Strad*, Sept. 2009, p. 32. *EBSCOhost*, search.Ebscohost.com/Login. Aspx?direct=true&db=f6h&AN=44578485&site= ehost-live&scope=site. Accessed 29 Oct. 2019.

This is an article written by Itzhak Perlman, a famous violin virtuoso who learned the Russian hold and switched for the rest of his life to the Galamian bow hold. He shares who his violin heroes are at different stages of his life. At one point his hero was Jascha Heifetz, and Perlman explains why he has such respect for his predecessor. Though Heifetz uses a Russian bow hold, he has spectacular technique through hours of disciplined practice, particularly of scales, something he is famous for. I use this article to show how masterful Jascha Heifetz is at the violin, and how much respect Heifetz has throughout the violin community for being an innovative violinist. This article is used as ethos for Jascha Heifetz.

Streuff, Simon. "Disadvantages of the Russian Bow Grip?" *Violinist*, 20 Jan. 2013. https://www.violinist.com/discussion/archive/23760/.Accessed 8 Nov. 2019.

Simon Streuff is a Classical violinist and teacher who is dedicated to the teaching process. In a blog post on violinist.com, he explains why he teaches his students the Franco-Belgian bow hand. His reasoning includes that it is easier to switch to the Russian if you already know the Franco-Belgian than the other way around, and that the Russian hold may be easier for those with long arms. I use his post to justify the claim that it is better for beginners to learn the Franco-Belgian bow hand. It is also stated in the post that it might be a danger for those with shorter arms, namely beginners, to use the Russian bow because it places more pressure on the wrist and is difficult to bow at the tip. I also agree that it is easier to learn the Franco-Belgin and then switch because you can develop the control needed at a young age and apply that knowledge to the bow hold you choose to become adept with.

Yanez, Landon. "Russian Bow Hold." *Violinist*, 4 Feb. 2012. https://www.violinist.com /discussion/archive/21843/. Accessed 8 Nov. 2019.

Landon Yanez is a contributor in a blog post on Violinist.com who uses the Franco-Belgian bow hold. He states that bow holds that require more flexibility in the hand and finger motion are difficult to do with the Russian bow, a claim that many violinists such as myself agree with. I use his opinion on common bowings that are difficult to do with the Russian bow and use it to support the claim that the Russian bow makes particular bowings more difficult. In my own experience using the Russian bow hand, a very high degree of intention and practice is required to do these bowings with the Russian bow hand, whereas the Franco-Belgian hand's finger motion involvement allows for arguably better technique.

Homework: An Obsolete Learning Method?

By Harald Ivarsson | ENG 100 Composition

The debate about the homework our elementary children get from school is a growing concern in the U.S. Studies are showing that we don't know enough about the homework that elementary children have to deal with and that it is doing more harm than good. Homework is important to some extent, yes, but too much homework or the wrong kind of homework becomes ineffective and may even result in psychological damage to students. In the U.S., homework is one of the most utilized methods for children to gain academic knowledge, but other countries such as Finland have gained top scores worldwide in the Program for International Student Assessment (PISA) without any utilization of homework.

We all have opinions about homework, probably because we all used to, more or less, suffer from it when we were in elementary school. Parents and teachers to these elementary school children are seeing negative impacts of the hours spent on homework, but not until recently have studies uncovered that the homework our elementary children are burdened with does more harm than good. The justification for lots of homework is that children in elementary classes are expected to have a specific standard of knowledge. This knowledge is supposed to be measured through the children's answers on controversial standardized tests (Fletcher).

The standardized test was introduced to schools across the U.S. in the 1920's but was developed during World War I and was mainly used to test soldiers' mental ability. Later, these tests became a model for schools to use to test the mental abilities for their students. Alfie Kohn, author of "The Schools Our Children Deserve", discusses the standardized tests in an interview on Talk of the Nation, questioning whether the test is an advantage for all students or whether it really gives a fair shot to every single student. Students who come from disadvantaged backgrounds have shown to score lower on standardized tests. This confirms that the standardized test doesn't show the full potential of all 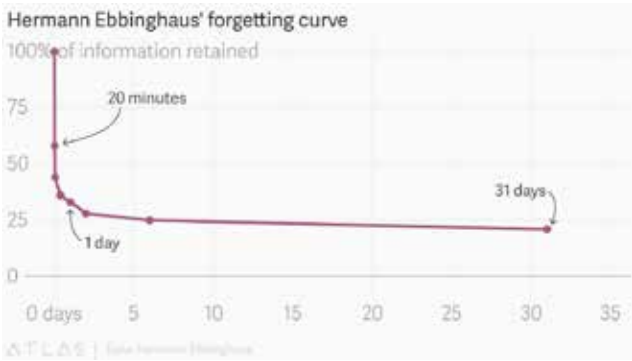students but just what knowledge they possess at the moment. Kohn continues to point out that it is about how we try to pass on knowledge in the classroom that matters, not how much. Kohn, as well as many other researchers, demonstrate that homework comes with advantages as well as disadvantages but America continues to rely on homework despite its disadvantages (Williams).

There are great qualities our elementary school children will learn from their homework that will give life-long benefits such as learning to take responsibility. Jennifer Atkinson, a first grade teacher in Texas explains "Homework encourages students to take initiative and responsibility for completing a task." Atkinson argues that homework for children doesn't have to be boring and extremely challenging but can be fun. This way, children will start to build a path toward taking the initiative to learn and have a positive attitude toward assignments. Atkinson wants to encourage teachers to assign creative, interesting and meaningful projects throughout the year, as a way to start a child's independent thinking and creative mind. But in most cases, children need some help from their parents to be able to get started, which is not only a way for parents to monitor and get insight into their child's academic learning, but a way for the family to connect and spend time with each other (Atkinson).

Most parents think that the homework that their children get from their classes are just the right amount according to a study from 2011 at the National Center For Education Statistics. The study showed that sixty percent of the parents said that they thought their children got the right amount of homework from school, while only fifteen percent said that the homework is too much, the rest said too little (Cooper). Professor Harris Cooper explains in his article in The Raleigh News & Observer that "...parents [have] conflicting desires to have their children excel in school and lead balanced lives that include school, play, aesthetics, citizenship and spirituality. Homework is an easy target to express their anxiety" and emphasizes that the complaints about homework from these parents are irrelevant. Cooper explains that it's important for children to develop a learning habit outside of school and show that learning can take place even outside of school (Cooper). Parents who feel like their children get too much homework should start prioritizing their different children's activities more to make time for the family-time that they need instead of cutting off all homework. Teacher Andrea Townsend encourages parents to reinforce the classes that their children have attended throughout the day to repeat what they learned .

The best way to remember academic content is to repeat what was taught in class after school time. Only 50% of the content taught in class is being remembered by the students and that's why author and teacher Ron Kurtus argues that homework is a power tool for remembering what was being taught in class . Professor Harris Cooper also acknowledges that "Practice assignments do improve scores on class tests at all grade levels." German Psychologist Hermann Ebbinghaus studied memory and is known for creating the forgetting curve. This curve shows how much information humans forget in a period of time.

Teachers agree that reinforcing what their students were taught in class will help them remember important academic content. But what teachers in the U.S. also wants to acknowledge is that homework should be carefully and creatively planned instead of just giving out worksheets to keep students busy after school. If the homework given to students is just busy-work and meaningless, it can have terrible consequences (Cook 23).

When children are sitting at home for hours trying to figure out how to finish all their homework, they lose more and more time to do the things they love doing and can feel pressured and stressed. Vicki Abeles and Jessica Congdon, education advocates and filmmakers, describe in their movie *Race to Nowhere* how lack of sleep, neglect from friends and family, and less time to "simply read, invent, dream, or explore" can lead to depression among children. Abeles has discovered that playing is a crucial component of learning as well. According to a 2014 Stanford research study, 56 percent of the students in the survey answered that homework is the primary source of their stress (Parker). Students are increasingly focused on finishing their assignments and therefore drop their activities, missing playtime with friends and have very little or no time to do a hobby that they love. The researchers claim that students who spend too much time on their homework were "not meeting their developmental needs or cultivating other critical life skills" (Parker). Young students are inexperienced people who have very little knowledge about how to balance homework and their personal life. Students feel obligated to finish all the assigned homework instead of pursuing their passion and happiness because homework is what authorities tells them to focus on. Observant parents will notice how this stresses their child out and makes them understimulated. Long term stress for children can be damaging and lead to depression (Parker).

In Cathy Vatterott's book *Rethinking Homework*, she depicts parents who argue that one of the consequences of too much homework is that children are "losing their childhood" and "don't have time to be kids" (22). Parents are starting to resent the excessive homework their children get, because who wants to constantly remind the children to finish their homework? Instead of giving unnecessary busy work to young students, the homework should involve family time. For example, young students could prepare dinner with the family, clean up a room or find an interesting object in the house that they can write about with the help of their parents (Goodman and Orman 69). One hour spent on tutoring their children and helping them with their homework is one hour not spent on quality time together with their family. The same thing goes for teachers—one hour correcting test scores is one hour not helping children become creative, curious and critical thinkers.

Alfie Kohn explains in an interview with journalist Juan Williams that leading children into the wrong kind of thinking with the wrong kind of homework will bore

them and when children don't complete their assignments, they feel limited and incomplete. This may lead to lots of disciplinary issues and children may end up taking initiative of their own learning or feeling a lack of responsibility and losing interest in learning, both inside and outside of school. When a test mainly focuses on getting a high score, the focus on the actual academic content disappears. Students focus on just passing a test and are only focusing short term on these assignments. Alfie Kohn explains in his book that schools are valuing high test scores rather than cultivating a love of learning, which is the key to a child's desire to learn (36). Children who have been exposed to too many tests or too much homework tend to have a negative attitude about wanting to learn more and don't value an intellectual lifestyle (Kohn 17).

A good example of an educational system that started to invest more effort into improving the love of learning is the schools in Finland. Students in Finland scored average on the international student assessments but in 1968 the government noticed a growth in the middle class and proposed a new plan for how their school would function. Some of their new policies were no national tests, no performance pay for teachers, and no market competition between schools. Teachers in Finland have a highly admired job and an elementary school educator has to obtain at least one master's degree in education. The myth about zero homework in Finland is false. Children get homework, but very little and it is highly planned. Teachers put high focus on their students and have an average classroom of 12 students, compared to the U.S. average of 24 students per teacher. The government makes educational policy decisions based almost entirely on productivity, if the data shows improvements. They are not afraid of experimenting with different techniques if they have enough data that supports a new idea to be successful. In this system, teachers will start to think outside the box and plan more practical, creative and effective classes (Weller). Education correspondent Sean Coughlan explains in his BBC report from 2016 how Finland focuses on quality instead of quantity. Teachers in the U.K. argue that students that do two to three hours of homework every night seem to show better results than the ones who did not do any homework, but then how does a country like Finland score higher with less hours studied (Coughlan)?

Schools in Finland put a main focus on encouraging the children's curiosity and cultivating a love of learning. In Alfie Kohn's book The Homework Myth he describes a teacher from Ohio who says many of her students don't finish the homework they get assigned and the ones who complete it haven't really learned anything. The only reason why she gives out homework is because parents and administrators are expecting the children to get it. She continues to explain that parents "don't care what their children think about, so long as there is plenty of homework to be done" (qtd. in Kohn). The feeling of being obligated to send children home with a lot of homework makes teachers in the U.S. give their students useless paperwork just to keep them busy at home. The authorities focus on what the children have to learn but not how to teach it, which makes the quality of the teachers method questionable (Coughlan). Second-grade teacher Jacqueline Fiorentino experimented by dropping all her mandatory homework and noticed that her students started to do more voluntarily work at home by finding something they are genuinely interested in and found time to explore topics that interest them (Fiorentino). She explains that by focusing on encouraging the children and not giving mandatory assignments, the children have a chance to explore and feel empowered in what they are learning, which feels rewarding to the children. Fiorentino continues to explain how teachers can cultivate a love of learning by sending home fact sheets of what was taught in class so the students can overview the class one more time, but again, not mandatory. This is an opportunity for the children who love homework to stay busy at home and extend their learning beyond the classroom as well (Fiorentino).

What teachers in the U.S. can learn from successful school systems like Finland's is how to encourage learning outside of school by not burdening their students with too much mandatory homework. By focusing on the quality of teaching and support instead of quantity, children will start to cultivate a love of learning. Even though homework in the U.S. is the most utilized method for children to gain academic knowledge outside of school, Finland shows a good example of how an educational system can function well without homework. More and more teachers in America see success when they focus more on quality rather than quantity. Homework isn't necessarily a task that is bad for elementary school

students. Teachers should give out homework that is not just busywork, but well-planned assignments that support rather than hinder a student's education.

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Kekuaokalani's Rebellion: Kūkaʻilimoku's Last Stand

By Sam Ehrhart | HIST 222

Hawaiʻi is an archipelago of volcanic islands situated in the middle of the vast Pacific Ocean. For hundreds of years, the sacred Kapu System dictated the rules, laws, and religious practices for indigenous Hawaiians (Chun 7). However, in the year 1819, King Liholiho Kamehameha II's mother, aliʻi nui (high chiefess) Keōpūolani, and his wife, Queen Kaʻahumanu, convinced him to abolish the Kapu System after much hesitation and pondering (Bendig 11). This act occurred when Liholiho ate a meal with women, which was strictly prohibited under the Kapu system (Chun 27, 28). This action most notably led to the end of honoring Hawaiian deities, allowed the destruction of religious heiau (temple) sites, changed the Hawaiian social hierarchy, allowed men and women to eat together freely, and nullified many ancient Hawaiian rules. One year later, in the year 1820, Hawaiʻi saw the arrival of its first Christian missionaries—most of whom were from New England (Moʻokini 1). However, Liholiho encountered one major obstacle following the abolishment of the Kapu System. This obstacle was a man named Kekuaokalani—an aliʻi (chief) from Hawaiʻi Island (commonly referred to as the "Big Island"), who commanded an armed rebellion against Liholiho's decision to destroy Native Hawaiian rules, taboos, and gods (Griffin). Kekuaokalani was very pro-kapu and favored the honoring of Native Hawaiian god and goddesses—most notably the Hawaiian war god Kūkaʻilimoku (commonly referred to simply as "Kū"). Kekuaokalani's Rebellion was preordained by the religious and historical framework in which he lived.

The ancient Hawaiian Kapu system was a set of religious laws that dictated what people could and could not do (Moʻokini 16). The basis behind the law system, was a strong belief in mana (spiritual life energy) that was associated with every aspect of life (Moʻokini 16). Historically, breaking kapu meant execution by an ʻilamuku (law officer), or the belief that a god would smite the offender unless they made it to a heiau, where the ʻilamuku, kahuna, and gods would forgive the

offender if they begged the deities for forgiveness (Chun 16). However, when Liholiho broke kapu in 1819 by eating with women, Hawaiians were shocked when nothing happened to their moʻi (king) and many proclaimed out of happiness that they were free from the Kapu System's oppressive rules (Griffin). This act by Liholiho, is often referred to as "Ai noa" ("free eating"), which eventually caused an entire belief system to crumble (Chun 5). This action by Liholiho happened shortly after the death of his father Kamehameha I—an uncle of Kekuaokalani who recently gifted him guardianship over the war god. This realization, that King Liholiho could break the set of religious laws without facing any consequences from a Hawaiian deity, led many Native Hawaiians to question the traditional religion and the premise behind its very existence and legitimacy. Indeed, many Hawaiians immediately turned away from the strict Kapu System and instead followed Liholiho's examples and leadership. This action of Liholiho's would become one of the main factors and driving forces behind Kekuaokalani's eventual rebellion against his cousin.

Before the eventual outbreak of Kekuaokalani's Rebellion, it is imperative to speak about the historical and religious background circulating around the actual revolt. Kekuaokalani's uncle—King Kamehameha I—was an aliʻi from Hawaiʻi Island, who became the first person to successfully unify all of the Hawaiian Islands into one kingdom. Kamehameha believed that a major factor in his successful conquest of all the islands stemmed from his devotion, sacrifices, and praying to the war god Kūkaʻilimoku. The power of Kū was believed to have been exemplified and shown off by Kamehameha's impressive war victories. Kamehameha I received guardianship over Kū following the death of aliʻi nui Kalaniʻōpuʻu—an uncle to Kamehameha. This action proved pivotal in paving the road to Kekuaokalani's Rebellion, since Kalaniʻōpuʻu specifically chose to gift guardianship of Kū to his nephew Kamehameha, instead of to his son Kīwalaʻō—and Kamehameha then chose to gift guardianship of Kū to his nephew

Kekuaokalani, instead of to his son Liholiho (Seaton 1, 2). This repetition of gifting guardianship of Kū from uncle to nephew, led Kekuaokalani to believe that it was his sole responsibility to protect the Hawaiian war god from destruction and eventual death. Ancient Hawaiians believed "that their deities could perish just like humans" if they were not "fed" through sacrifices of plants, animals, and even people (Young).The belief behind this concept, is that Hawaiian gods and goddesses would receive mana from the sacrificed objects through kiʻi (wooden carvings of the deities). When Kamehameha II abolished the Kapu System in 1819, the violent demolition of Hawaiʻi's religious heiau started, which resulted in a widespread rejection of praise towards indigenous gods. The rejection of these gods—especially Kū—was a primary motivator for Kekuaokalani, eventually leading to a bloody and violent resistance against his cousin, King Kamehameha II.

The possession of a Kūkaʻilimoku "featherhead", gave Kekuaokalani the idea that, like his uncle Kamehameha I before him, he would also be given access to Kū's sacred mana if he made human sacrifices. After an aliʻi conquered land through war, it was necessary to give offerings to Kū at a luakini (a temple where human sacrifices were offered), since the aliʻi was then recognizing that Kū held true ownership over the conquered lands (Seaton 8). For hundreds of years, these ceremonies by aliʻi and kahuna nui (high priests) were commonplace. Ancient Hawaiians additionally believed that feathers greatly enhanced mana, and that birds were regarded as spiritual messengers—which may serve as another reason for Kū being represented as a head made from bird feathers. It is also crucial to note here that when Kekuaokalani fought against Liholiho's men, he was wearing a traditional red and yellow mahiʻole (feather helmet) and a red and yellow ahuʻula (feathered cape), which were royal garments and colors for the aliʻi of Hawaiʻi (Griffin). These two forms of royal attire were believed to shield Hawaiian aliʻi from physical and spiritual harm (Griffin). Indeed, the mahiʻole and ʻahuʻula showed Hawaiians an aliʻiʻs high status (Garwood 37). The featherhead of the war god Kūkaʻilimoku, along with the donning of sacred clothing, led Kekuaokalani to believe that he would receive enough mana from Kū to defeat his enemies, while also believing that he would be protected from harm during any battle.

Following the abolishment of the Kapu System in 1819, Liholiho sent word out to all the Hawaiian Islands to destroy all heiau and kiʻi that honored Hawaiian gods and goddesses (Young). Liholiho basically called for the obliteration of any image dealing with a Hawaiian deity. Kekuaokalani and his wife Manono immediately asked Liholiho to withdraw his proclamation regarding the demolition of religious sites, but alas, Liholiho refused Kekuaokalani's request. The kahuna nui Hewahewa was perhaps the most prominent member in the destruction of Hawaiian heiau sites (Bendig 11). Shortly after Liholiho's decision to abolish the sacred Kapu System in 1819, Hewahewa a priest whose level of religious authority could be compared to that of a Catholic pope—began to burn down heiau, destroy wooden kiʻi carvings of native gods, and spoke heavily about how Hawaiʻi needed to stop living in the past, and instead embrace new ideas, religion, and technology (Friedman 198). By burning the sacred wooden kiʻi, Hewahewa believed that he was destroying the "feeding tubes" that the gods and goddesses required to survive from sacrifices (Bendig 11). In simple terms, Hewahewa believed that he was killing the Hawaiian deities that Kamehameha I and Kekuaokalani loved, worshiped, and revered.

Following Liholiho's destruction of the Kapu System, many aliʻi and kahuna felt that if they were to abandon the kapus and help destroy heiaus, they would lose religious justification and support for their rule (Young). For the Hawaiians that opposed Liholiho, they viewed him as a source of disaster who must be overthrown and disposed of properly. Kekuaokalani withdrew from the royal court after learning about Liholiho's decision, which Kekuaokalani viewed as utterly ridiculous. Kekuaokalani became the last defender of the Hawaiian religion, until a revival of the faith many years later—during the reign of Hawaiʻi's final king and penultimate monarch, King David Kalākaua. Indeed, Liholiho's decision to break Kapu created a "split" in Hawaiians between those who supported Kekuaokalani and the traditionalist beliefs behind the Kapu System, and the Hawaiians who opposed its rigid rules and favored a new way of life and practices lead by King Liholiho Kamehameha II (Garwood 11).

Before the conflict of Kekuaokalani's eventual rebellion, King Liholiho and his army attempted to persuade Kekuaokalani to peacefully compromise on common ground at the town of Kaʻawaloa, located along

Kealakekua Bay (the location where Captain James Cook was killed by Hawaiians several years prior). Indeed, the two men that led the call for peace were Kekuaokalani's uncles Naihe and Hoapili. However, Kekuaokalani refused this plea for peace from Kamehameha II's soldiers and he instead gathered his warriors to head into battle in an extremely zealous manner (Griffin). Supporters of the Hawaiian religion "rallied around Kekuaokalani as their leader—the ali'i refused to abide to his cousin's [Liholiho's]sacrilege against the Hawaiian faith" (Griffin). When Kekuaokalani met Naihe and Hoapili, he greeted the men with a cohort of men wielding torches and wearing sandals, signaling that he was already unwilling to compromise at all. Naihe and Hoapili "twice insisted that Kekuaokalani return to Kailua-Kona with them in their canoe, and twice he declined" (Griffin). Following the failure of a compromise, Liholiho's kahuna nui Kalanimoku prepared for war, while Kekuaokalani's wife Manono prepared to fight alongside her husband and his ideals. While Liholiho's men fought for the end of the Kapu System, "Kekuaokalani—the nephew of Kamehameha and keeper of the war god—believed that to break with tradition would bring destruction and a loss of identity. Kekuaokalani was a man who simply tried to defend the ancient faith of his people" (Oldroyd 2).

The Battle of Kuamo'o itself proved to be a very bloody and violent battle for its participants. Kekuaokalani believed that Liholiho's abolishment of the Kapu System was "a most wicked offense by his cousin because the destruction of the gods and the heiau not only abolished his power, but also that of the kahunas and his own personal role at these heiau" (Mo'okini 17). Kekuaokalani thought that Liholiho, the government, and himself—the protector of the war god—were going down separate paths that could not be stopped (Mo'okini 17). The Battle of Kuamo'o pitted Hawaiian traditionalists against Hawaiian progressives, with the traditionalists having far less guns to fight with (Mo'okini 17). The actual battlefield was fought in dry grassland, which was adjacent to a beach where Kekuaokalani's troops were overwhelmed (Griffin). However, it is believed that Kekuaokalani fought with the feather head of Kūka'ilimoku during the Battle of Kuamo'o, which he used as a rallying source of motivation and mana for his followers, himself, and his wife (Griffin).

The eventual fighting during Kekuaokalani's Rebellion, occurred at the Battle of Kuamo'o on Hawai'i Island. Situated near the battlefield of Kuamo'o is a religious heiau that Kekuaokalani most likely prayed at as he marched his army into war (Griffin). Additionally, near Kuamo'o, are many agricultural sites who very well might have supported their ali'i Kekuaokalani by gifting his men food, or even joining his rebellion (Griffin). During the battle, Kalanimoku had a distinctive advantage—although both sides had rifles and pistols to fight with, "Kalanimoku had a fleet of double-hulled peleleu (outrigger canoes), one of which had a small cannon mounted onto it" (Mo'okini 17). Even though Kekuaokalani and his men were at a large militaristic disadvantage, he refused to surrender to his cousin Kamehameha II. It is recorded by William Ellis—a Christian missionary who lived during this time—that "Kekuaokalani continued to fight even with a gunshot wound in his left breast, along with one in his leg. He expired with his 'ahu'ula laying over his face, being surrounded by his supporters. His wife, Manono, continued to fight with dauntless courage next to her deceased husband, until she was shot in the temple by Kalanimoku and killed" (Griffin). It is extremely interesting to note here, that Manono's final words were "Mālama kō aloha", which translates into "Keep your love" (Griffin). Even as she laid dying for her religion, Kekuaokalani's wife wished for "good-blood" and peace between the warring armies. However, "When the defenders of the Kapu System lost the battle of Kuamo'o, Hawai'i's ancient religion fell with them" (Griffin).

The journal of William Ellis noted: "The decisive battle of Kuamo'o was fought between the forces of Liholiho, the present king, and his cousin, Kekuaokalani, in which the latter was slain, his followers completely overthrown, and the cruel system of idolatry [the Hawaiian religion], which he took up arms to support, was effectually destroyed" (Young). Indeed, the fate of an island nation was decided by this one battle between Kekuaokalani Kamehameha II. Following the bloody carnage of the battle, Liholiho's army received proper burials, while Kekuaokalani's supporters were either given crude burials, or their corpses were left totally exposed to nature and wild animals (Young). Today, the battlefield is viewed as a "sacred site" by many Native Hawaiian

people. The Battle of Kuamo'o in 1819 proved pivotal in Hawaiian history, because following the battle, the culture of Hawai'i changed as it started to embrace European and American ideas and technology.

Following the conclusion of the battle, King Liholiho pardoned all the rebels who fought against him. In the aftermath of the battle of Kuamo'o, the destruction of religious heiau increased in numbers. Additionally, Liholiho, Kalanimoku, Ka'ahumanu, Keōpūolani, and kahuna nui Hewahewa all converted to Christianity and embraced the concept of a Christian Hawaiian community with God as the sole deity (Mo'okini 18, Friedman 201). The conversion of Hawaiian leaders demonstrates a "rift" between kahuna and ordinary Hawaiians regarding their practiced religion (Bendig 12). While many Hawaiians did convert to Christianity starting in 1820, some indigenous Hawaiians and kahuna continued to practice their native polytheistic faith behind closed doors at home (Levin 412). The Hawaiian volcano goddess Pele especially received many offerings and gifts following Kekuaokalani's Rebellion and after the entrance of American missionaries into the Hawaiian archipelago (Friedman 197). The continued practice of honoring prohibited deities behind closed doors following the intervention of Christian missionaries, shows that Kekuaokalani's beliefs might have resonated and blossomed in the minds of Native Hawaiians; since while they were not violent, they still held the emotions that Kekuaokalani had regarding the rejection of traditional religion and practices. It is vital to note that Kekuaokalani and his wife Manono both died as martyrs for the indigenous Hawaiian religion. However, it would take many decades before the two ali'i received widespread recognition and praise for their heroic and rebellious actions.

Following the abolishment of the Kapu System, Christian missionaries flocked into the Hawaiian Islands, bringing a large sense of change to traditional Hawaiian society. Many Hawaiians converted to Christianity because of three underlying factors: the missionaries utilized far superior technology and advancements than the Native Hawaiians, the Kapu system used a very strict social hierarchy, and a new emerging belief spread throughout the islands that the Christian God was superior to all of Hawai'i's deities (Levin 427). When Christian missionaries from the Northeastern United States arrived to Hawai'i in 1820, they ushered

in many changes of life for Hawaiian people. Schools, churches, writing, reading, a monotheistic religion, and new clothes spread throughout Hawai'i. For the most part, conversion throughout Hawai'i was peaceful, and many kahuna and ali'i became members of the Christian Church and followed God's word (Bendig 12). Christian missionaries also increased Hawaiian education and literacy rates, along with bringing the native people European and American style clothing (the missionaries did not like Hawaiians being semi or fully nude). The new European style outfits are especially evident with the future Hawaiian mo'i such as King Kamehameha III, King Lunalilo, and King Kalākaua. Indeed, following the defeat of Kekuaokalani and Manono at the Kuamo'o battlefield, Christianity soon became the dominant religion in the Hawaiian Isles (Mo'okini 19, Chang 408).

A few decades after Kekuaokalani's death, Hawaiians began to view him as a hero and a martyr for the indigenous Hawaiian religion. One of the people that especially felt this way, was King Kalākaua of the Hawaiian Kingdom. Kalākaua believed that Kekuaokalani was exceptionally brave for standing up for the traditional religion, and that he should be regarded as a champion of protecting native ideas and practices (Griffin). King Kalākaua wrote: "Thus died the last great defenders of the Hawaiian gods. They died as nobly as they had lived and were buried together where they fell on the field of Kuamo'o" (Griffin). Kalākaua brought back many of the practices of the "old system" that Kamehameha II abolished, such as hula dancing, a larger study of Hawaiian language and religion, a concept of divine right, and a bigger usage of Hawaiian 'oli (chants). Kalākaua started a resurgence of Hawaiian nationalism, identity, and pride, extremely close to Kekuaokalani's actions (Griffin). Indeed, King Kalākaua wrote about and researched Liholiho's decision to break the Kapu System and its detrimental effects on the Hawaiian Kingdom quite extensively—however Kalākaua wrote in a biased manner against Liholiho's choices (Griffin). Kekuaokalani's death was not in vain, for he essentially started a movement for Hawai'i to revert back to its old ways. The decades and two centuries following his death, people such as King Kalākaua and other Native Hawaiians have created a resurgence in celebrating and researching Hawaiian cus-

toms and practices, including a larger study in Hawaiian mythology, religion, and history, a cause that Kekuaokalani most likely would have supported wholeheartedly.

Kekuaokalani's Rebellion marked a turning point in the history and eventual fate of the Hawaiian Islands. The Battle of Kuamoʻo essentially marked the end of the thousand year tradition of Hawaiian religion and religious laws known as the Kapu System. The faith of Liholiho's father, Kamehameha I, soon fell into disarray and the belief of Hawaiian's ancestors was halted abruptly, followed by the widespread destruction of many religious sites and images throughout Hawaiʻi. However, in a small and private act of defiance against Liholiho, many Hawaiians continued to practice their faith in Hawaiian deities between closed doors. Kekuaokalani believed that he was the champion of the Hawaiian people to protect the Hawaiian religion from his cousin Liholiho, and he also believed that he would end up as the victor thanks to having guardianship of Kū, whose power was already shown off and exemplified by Kamehameha's victory over King Kahekili II of Maui and King Kalanikapule of Oʻahu during his conquest of the Hawaiian archipelago several years prior.

Indeed, Kekuaokalani's Rebellion is viewed as the final obstacle before the eventual end of the Hawaiian religion. In essence, "The story of Kekuaokalani is the story of a man who wanted to protect the ancient faith of his people, by any means possible. He should be viewed as a Hawaiian hero figure. Kekuaokalani exemplifies bravery and the idea of 'Some things are worth fighting for!' quite clearly" (Oldroyd 7). Indeed, Kekuaokalani went down in history as a protector and as a champion of the Native Hawaiian religion, a feat that his uncle Kamehameha I almost certainly would have been extremely proud of.

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Magnum Ice Cream: Kendall Jenner's Guilty Pleasure

By Sabrina Foley | ENG 100 Composition

Kendall Jenner, along with being one of the most well-known reality stars in the entertainment industry, is undoubtedly one of the most sought-after supermodels in the world. Between starring in one of television's most popular reality shows and traveling internationally to represent countless cosmetic brands, fashion labels, and other reputable businesses, she has established her reputation as a desirable public figure, especially in the realm of marketing. Magnum, a leading brand of premium ice cream, allures its audience with the concept of celebrity endorsement, a popular strategy in advertising, by featuring Jenner as the centerpiece of this advertisement. Although notions of pathos emerge throughout, Jenner's advertisement for Magnum Ice Cream, "Dare to Go Double," utilizes her celebrity status to demonstrate the advertisement's primary and most explicit appeal, ethos.

Magnum Ice Cream is renowned for its luxurious frozen dessert; thus, the company's credibility is already enhanced—its products are higher-grade than those of a brand like Meadow Gold, for example. Since its establishment in 1987, the somewhat pricey brand has been known to portray images of extreme opulence, pleasure, and beauty in its commercials, targeting the typical adult who possesses both a sweet tooth and a slightly higher disposable income to spend on indulgences, like Magnum's ice cream. Like many brands , Magnum exclusively selects tall, slim, and generally physically attractive models who exude luxurious sophistication to feature in its commercials, establishing its reputation as a brand of refined and elegant stature. Such efforts are supported by research presented by Martin Johansson and Ömer Bozan in the article, "How does celebrity endorsement affect consumers' perception on brand image and purchase intention?" In the article, Johannsson and Bozan explain that "communicators are more likely to change beliefs if they are physically attractive than unattractive. Other research shows that attractive endorsers are better at generating buying intentions than unattractive endorsers" (1). If this research holds true, by hiring models and actresses who fit and/or exceed social beauty standards and using their "credibility" (ethos) as beautiful women to promote their products, Magnum increases its chances of achieving the end goal: consumer purchase. In consistence with this practice, the ice cream company partnered with Jenner (a tall, slim, beautiful celebrity who embodies every element of the societally-determined epitome of the female body) for this campaign not only to further convey its credibility as a brand of luxurious nature, but to incite buying intentions from the consumer. Due to her reputation associated with beauty and luxury, Jenner's affiliation with Magnum fuels the advertisement's ethos-based appeal.

In the majority of Magnum and Jenner's commercial, the color red is either fully displayed or presented as an accent in the shot; this is intended to elicit a subconscious emotional response from the audience. Dr. Satyendra Singh, professor of Marketing and International Business at the University of Winnipeg, in his article, "Impact of Color on Marketing," expounds on the effect of the color red on a consumer's mind:

> The red color stimulates appetite because of its effect on our metabolism, making red a popular color choice among fast-food restaurants. The yellow color is also employed by fast-food moguls to hijack customers' interests—they gain customers' attention, increase their appetite, and encourage them to eat (785).

While Magnum's only association with a fast-food chain is the comparison of its logo's gold-colored "M" to McDonald's famous golden arches, the same concept that Dr. Singh delineates can be applied to Magnum's advertising strategies. In the advertisement featuring Kendall Jenner, the color red is showcased in the latter half of the video, directly before the yellow-gold Magnum logo is flashed on the screen within the last few seconds; this sequence of the portrayal of the color red followed immediately by yellow accents targets consumers' appetite. Magnum's logo itself contains a double subliminal appeal to the audience's emotions, as, according to Dena Przybyla, author of the article, "Gold Color Psychology and Meaning," the color gold is "connected with wealth and success, extravagance and quality, esteem and advancement, worth and polish... [and] infers opulence, material riches and indulgence" (Przybyla 1), all of which directly correlate with the values that the brand promotes. In consonance with Przybyla's research, Magnum Ice Cream's exhibits of opulence, pleasure, luxury, and refinement, are reinforced by the golden hue of its logo. The strategies that Magnum employs in its advertisements, such as featuring beautiful models, filming at both bizarre and picturesque locations, and partnering with celebrities to endorse their products, imply that the brand is one of luxury, but when the golden logo appears on screen at the end of every commercial, this is confirmed in the audience's minds. Magnum's tactful fusion of red and yellow-gold colors in their campaign successfully demonstrates a pathos-based slant in this predominantly ethos-based advertisement.

As yet another notion of a pathos-based strategy, Jenner's sexuality is not-so-subtly accentuated in the advertisement. Likely due to the relation between Magnum Ice Cream and the contraceptive company of the same name, the sexuality associated with the ice cream brand is heightened. This association creates the pressure for continuity within its advertisements, and Jenner's campaign is no exception.

"Dare to Go Double." Magnum Ice Cream. *YouTube*. 12 May 2016.

Portrayed in this screen capture from the advertisement is Jenner, wearing an extremely low-cut, short, and form-fitting red dress and lying on a sort of love seat, one hand placed sensually on her upper thigh and the other grasping a Magnum ice cream bar (nearing the line of a phallus shape), which she is accepting with her open mouth, her lips painted with red lipstick. Any viewer of this spectacle would undeniably consider it a sexually-suggestive display. The "sex sells" philosophy has dominated the marketing world for decades, a concept discussed and supported by Dr. Tom Reichart, author of the article, "Does Sex in Advertising Work?":

> We discovered that 73%, almost three-quarters of sexual ads in magazines contained a sex-related brand benefit. Common themes followed the "Buy this, get this" formula. If you buy our product: (1) You'll be more sexually attractive, (2) have more or better sex, or (3) just feel sexier for your own sake. (1)

Despite objections to the "sex sells" viewpoint, Dr. Reichart's findings speak for themselves; if the majority of ads containing some sort of sexual appeal produce benefits for their respective brands, integrating sexual appeals into advertisements is, therefore, a practical marketing strategy. Magnum Ice Cream employs this method in their advertisement to encourage the viewer that, because Jenner supposedly eats Magnum ice cream bars and is "sexually attractive," they can be, as well, and possibly also obtain the latter two concepts that Dr. Reichart mentioned: "have more or better sex, or just feel sexier for your own sake." The ice cream brand successfully adds sexual appeal into the advertisement without crossing any lines, further instating pathos-based appeals into their ethos-based commercial.

As a seventeen-year-old working at minimum wage, I fall outside of Magnum Ice Cream's target demographic. For this reason, Magnum's ice cream products are too costly an indulgence for me to consider; I opt for less-luxurious brands such as Meyers, Ben and Jerry's, and, yes, the lower-grade Meadow Gold. Nonetheless, I cannot say that the brand is not appealing. I would likely have been persuaded by the advertisement, had it not been for the price of the frozen desserts. Along with the delicious appearance of the chocolate-dipped ice cream bar, I caught myself rationalizing that I could still have a chance of looking somewhat like Kendall Jenner if I ate the ice cream bar and worked out afterward! That response is precisely what the marketing directors for Magnum were intending to evoke in the audience through this commercial. In its entirety, Magnum Ice Cream's advertisement featuring Kendall Jenner

successfully demonstrated its dominant appeal,
 ethos, and emotionally influenced the audience
with its pathos-based appeals.

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Proliferation and Protocol

By Adam Lucero | ENG 100 Composition

Einstein himself had a hand in developing nuclear power, which has been around since the invention of the atomic bomb. However, the globalization of nuclear power has presented the foreseen risks of nuclear waste, nuclear weaponization, radiation leaks, natural disasters, human error, and mechanical malfunctions. The United States has relied on nuclear power for national defense, infrastructure with rapid expansion, and global positioning. According to the World Nuclear Association "…the USA is the world's largest producer of nuclear power, accounting for more than 30% of worldwide nuclear generation of electricity…and 20% of total electrical output within the U.S." (World Nuclear Association, n.d.b). However, with the turn of the millennium, the US and indeed the world, needs to realize that nuclear power is as archaic as the Cold War. First, the costs of starting a nuclear reactor are exorbitant with little reward. Second, nuclear power plants are fueled by uranium which is a dangerous, volatile element when refined. Third, the byproducts and cleanup of nuclear production do not last a generation but rather thousands of years in the future. The numbers do not justify the lengths to which the United States continues to cling to its original and unstable form of power generation.

The cost of reactor construction and procurement of uranium is outrageous when compared to other sources of energy. Nuclear reactors are lavishly expensive in comparison to most other forms of power, especially fossil fuels. On average they cost $6 billion in initial estimates for a nuclear reactor capable of producing approximately 1 gigawatt of power, or power for about 700,000 homes (International Renewable Energy Agency [IRENA], 2018, p.16). In addition, they are under constant scrutiny from governmental and defense personnel and cannot produce any power until additional licenses, inspections, and certifications occur, which takes around ten years. In comparison, renewable energy resources can be mass produced in large quantities providing power immediately after construction. According to the report Renewable Power Generation

Costs in 2017, "…the cost of generating power from wind has fallen by 23% since 2010 while the cost of solar has fallen by 73% in that time…" (IRENA, 2018, p.16). This places wind and solar below fossil fuel's cost and both combined cheaper than nuclear energy as well as providing 10 million jobs globally (IRENA, 2018, p.16).

With global advancements in modern technology and more research into renewable energy sources, nuclear reactors are finding it hard to stay profitable and relevant. However, the lion's share of tax credits and subsidies goes to production of power already in motion, which benefits fossil fuels and nuclear energy since they are established and have been lobbied for extensively by their representatives. In fact, "fossil fuels have received $37.5 billion dollars a year in tax credits" according to the Union of Concerned Scientists (UCS), a group resolved to solve pressing environmental and social problems (Union of Concerned Scientists, 2017). The Energy Policy Act, signed in 2005, granted $10 billion in subsidies to jumpstart private investment in nuclear power capacity with an additional $1 billion in tax credits for the first eight years of operation and so far nuclear power has received $100 billion in US tax breaks according to the same report (Union of Concerned Scientists, 2017). In an effort to promote nuclear power in 2016, the Governor of New York, Andrew Cuomo, enacted a rate-payer-financed subsidy to keep nuclear power stations profitable which so far has cost New Yorkers almost $1 billion in additional state taxes (McGeehan, 2016). The established power companies and lobbyists have launched successful misinformation campaigns about climate change, renewable resources, and fossil fuels. Due to this, politicians are debating scientific facts as if they were opinions when creating legislation for regulation. This leads to more tax subsidies for known and established power sources and makes it more difficult to convert to renewable energy, as some do not believe the scientific facts and may even claim it as "fake news." Nuclear power plants are more expensive than renew-

able energy and remain profitable by subsidies which are passed on to the taxpayer and they get more expensive when looking at their fuel, namely uranium.

Uranium in nature is mildly radioactive and can be found in ore deposits around the world. It becomes more radioactive with mining where two thousand pounds of ore yields four pounds of yellowcake or concentrated uranium. This yellowcake is enriched to raise the concentration of uranium from 0.7% to 3.5% which is necessary for fission in nuclear reactors (World Nuclear Association, n.d.a). Throughout history, uranium mining has had the greatest effect on the Navajo Nation within the confines of the United States. In fact, the largest ever spill of radioactive material on US soil happened on the New Mexico Navajo reservation; "on July 16, 1979, the Church Rock uranium mill experienced a massive, twenty foot breach in its wall and…1,100 tons of solid radioactive waste and 93 million gallons of liquid waste ended up in the river… the radioactivity levels in the water were up to 7000 times that of legal drinking water" (Atomic Heritage Foundation, 2018). The spill garnered little media attention because it affected a minority population but had devastating consequences for the Navajo tribe. Almost every well on the reservation had to be abandoned, swimming in the river gave radiation burns to children, and a large portion of wildlife perished due to ingesting the water (Atomic Heritage Foundation, 2018). Only in 2000, over 20 years later, did the United States government acknowledge and begin reparations for its actions on the Navajo peoples after extensive study noted a host of radiation related diseases were manifesting amongst the population (Atomic Heritage Foundation, 2018).

Sources for the fuel necessary to power nuclear reactors are derived from a variety of countries around the world and are subject to the whims of a global economy. Today, reactors use about 43 million pounds of uranium and approximately 7% of uranium delivered to U.S. reactors in 2017 was produced in the United States and 93% came from other countries such as Canada, Australia, Russia, Kazakhstan, and Uzbekistan (U.S. Energy Information Administration, 2019). The United States buys more uranium from Russia currently than it can produce within the confines of its own country, and the sources of uranium are less than reliable in instances like this. Indeed, with the current political climate in 2019 and the withdrawing of decades old nuclear prolif-

eration policies, the uranium market could become even more volatile as Russia and its international interests could withhold critical uranium sources to the United States, affecting its infrastructure immensely. Proponents of renewable energy have pointed out the abundance of natural resources propelling solar and wind power, as well as the low operating costs during power generation and, most importantly, the lack of dangerous material left behind.

The most significant issue facing the United States and the world in dealing with nuclear power today is nuclear waste. Nuclear waste is volatile, dangerous, capable of being weaponized, difficult to store and transport, poisonous to all organisms, and is accumulating rapidly. Furthermore, there is no long term solution that exists for nuclear waste, only proposals which so far have been unfruitful. Spent fuel rods are the most dangerous form of nuclear waste as they are highly radioactive and encompass approximately 70,000 tons of waste in the US with an additional 2,000 tons generated each year. This highly dangerous material only accounts for 0.1% of all nuclear waste produced. (U.S. Energy Information Administration, 2015). In an interview with David Lochbaum, director of the Nuclear Safety Project, conducted by the authors of Nuclear Power one decommissioned nuclear reactor in a small town named Zion fifty miles north of Chicago contains "28,588 fuel assemblies, containing a bundle of 200 rods and weighing 600 pounds each are cooling in pools on the ground or above reactors which…makes them very inviting targets for terrorists" (Zott and Schier, 2013). The current plan for this waste in Illinois is to bury them in "61 concrete and steel casks, each weighing 125 tons, which will need to remain safe for a minimum of 10,000 years," impervious to natural or manmade disaster (Zott and Schier, 2013). There is currently no known man made structure that has passed such a test for that length of time and with enough security to deter potential foreign actors.

Less than twenty pounds of plutonium is needed to make a nuclear weapon and currently the Earth contains 250 metric tons of nuclear waste in the form of weapons grade plutonium or enough to make 30,000 nuclear weapons (International Panel on Fissile Materials, 2015). There is a reprocessing operation that exists to extend the life of spent fuel rods but the byproducts literally create pure plutonium and pure

uranium. China, Russia, and Japan have these reprocessing facilities which separate the reusable uranium from these elements which can then be used to make low yield nuclear weapons (International Panel on Fissile Materials, 2015). The process used to make low yield nuclear weapons from this material is similar in nature to the process the Manhattan Project used to create the first working atomic bomb. Furthermore, in an effort to reduce access to nuclear weapons to terrorists or rogue states the United States has agreed and is currently accepting nuclear waste shipments from forty nations with nuclear reactors, adding to its already overburdened system.

There is no plan or agreement on how to dispose of the waste in a safe manner, as nuclear materials can remain "toxic for thousands of years" ("A Rare Tour," 2019). The United States has never had a long term storage plan for nuclear waste and as a result much of it has ended up being stored at the reactor site, buried in concrete ("A Rare Tour," 2019). The designated federal waste disposal site was decided by Congress in 1987 as Yucca Mountain, an underground facility that was sited approximately 100 miles north of Las Vegas, Nevada ("A Rare Tour," 2019). Congress believed it to be a repository in an area with low population and they began research to determine the long term effects in a never before tried human endeavor to make nuclear waste safe for decades or centuries to come. The author Harry Henderson, in his novel Nuclear Power stated the proposed site would contain, "more than a hundred miles of underground tunnels about one thousand feet below the surface, and eight hundred feet above the water table…but scientists must try to prove that the stored waste cannot leak into the surrounding rock and potentially reach the water table" (Henderson, 20). In that grandiose endeavor Congress spent 25 years and $38 billion on research which came to a halt as it was unable to prove the efficacy of the operation. Currently, there are no countries with an effective plan for disposing of nuclear waste and "over 50 countries currently have spent fuel stored in temporary locations, awaiting means for reprocessing or disposal" (World Nuclear Association n.d.b.). It is a problem that has serious consequences in the aftermath of human error, mechanical failure, or intentional attack; which in the current climate of global relations is an everyday occurrence.

The United States may have started the nuclear revolution but it didn't hold onto it for long with 31 countries currently utilizing nuclear power for infrastructure and research purposes. Some countries, such as Germany, France, Japan, Denmark, Belgium, Scotland, Spain, Sweden, and Switzerland were reliant on nuclear power and are pledging to completely phase it out while an additional fifteen countries pledged to never be reliant as they invest in renewable energy sources with little to no long term effects. Germany by far has the most ambitious plan to close all 17 of its nuclear reactors by 2022, eight of which are currently shut down ("Germany Shuts," 2019). Reactors are expensive, their fuel is dangerous and powers nuclear weapons, and they produce by products which kill all living things within their radius without long term management and containment measures. Nuclear reactors worked well in the past when we didn't have the technology available to harness the power of the sun and the wind at little to no operating cost. The United States and the rest of the world needs to retire nuclear reactors in favor of renewable resources and funnel all those tax subsidies into planning for the future of the planet.

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The Life-Giving Plant

By Parker Hanzawa | ENG 100 Composition

Hoʻohōkūlani was inconsolable as she stood holding her stillborn son in her arms. Hoʻohōkūlani's father Wākea, who was also the father of the infant, comforted her as they decided what to do. Together, they buried their son in the soil behind their house and named him Haloanakalaukapalili. Suddenly, Hoʻohōkūlani and Wākea noticed that a plant began to grow from their son's grave. This plant was taro. Soon after, Hoʻohōkūlani gave birth to another son, and named him Hāloa, after his elder brother. Hāloa cultivated the taro and took care of the islands of Hawaiʻi while Haloanakalaukapalili provided food and nourishment. This reciprocal relationship of brother taking care of brother has endured until this day because Hawaiian people believe that they are direct descendants of Hāloa. The agricultural practice of taro farming that helped sustain Hawaiians culturally and socially can be directly applied to today's society. This can be done by practicing Hawaiian values and using indigenous agricultural land to grow produce locally, which will help build a sustainable future.

Taro, or Kalo in Hawaiian, is the main staple of the Native Hawaiian diet. According to Cho et al. (2007), taro is believed to be one of the most ancient cultivated crops in the world, with origins tracing back to Southeast Asia. Beginning in 1600-1200 BC, long-distance voyaging canoes were developed and migrating voyagers reached the islands of Fiji, Western Polynesia, and Eastern Polynesia, and brought taro with them. Taro eventually found its way to Hawaiʻi around 900 to 1000 AD, which was brought by voyagers from the Marquesas Islands (Cho et al., 2007, p. 1). Over the next millennia, taro cultivation in Hawaiʻi turned into a sophisticated and intricate system, which supported a population comparable to today's population in the islands.

Hawaiians cultivated both wetland and dryland taro, the most common being wetland. This was done in taro terraces, or loʻiʻs. Creating and maintaining a loʻi required extensive physical labor. Wetland taro needed a steady source of fresh water, so areas chosen for creating loʻiʻs were usually close to a mountain stream. Once an area was chosen for a loʻi, it would be flooded for several days. Then, Hawaiian men would use oʻo, or digging sticks, to dig up the wet mud and create a border or embankment around the area. Leaves and fine soil were then stomped into the sides and floor of the loʻi to make them watertight. Water flowing from the kahawai (river) is slowed by mānowai (loose wall or rocks), which diverts the water into the poʻowai (headwater) and down the ʻauwai (rock lined canal), into the loʻi. The water would then flow through the *loʻi*, keeping the taro at a suitably cool temperature, and eventually returned to the stream.

Taro was such an essential part of Hawaiian culture that everyone in the community would tend to the *loʻi*'s. It was at these loʻiʻs that men, women, and children worked and connected with the land. While working in loʻiʻs, Hawaiians built relationships not only with each other, but with the gods and the world around them. The Hawaiian word ʻohana, meaning family, is derived from the world ʻohā, which were the shoots growing out of the main corm of the taro plant, also known as the makua or parent. Due to taro's social importance in Hawaiian culture, different types of taro served different purposes. Some were used for ceremonial purposes, others were only eaten by the aliʻi or chiefs, while others served medicinal purposes. Working in *loʻi*'s taught Hawaiians essential values such as aloha ʻāina (love the land), mālama *ʻāina* (take care of the land), *laulima* (working together), and kōkua (to help).

The values that Hawaiians learned while working in loʻiʻs were also taught to me. During high school, I took a field trip to the Heʻeia loʻi in Kāneʻohe. I can recall the sun peeking over the staggering cliffs of the Koʻolau mountain range and the Ulumano breeze of Kāneʻohe grazing my face as I began working in the *loʻi*. As I stepped in, mud instantly engulfed my feet. Walking was difficult as my feet sank deeper with each step. The

stench of mud was overwhelming as the heat of the sun struck the loʻi. My class and I worked tirelessly removing weeds the entire day. As the day came to an end and I stepped out of the loʻi, mud crusting my entire body, I remember feeling a sense of gratitude towards my ancestors.

My Hawaiian ancestors understood the significance that agriculture had on the sustainability of the Hawaiian Islands. The Hawaiian cultural saying, "e pili ana āpau," means everything is connected. Levin (2015) stated, "The soil, the rocks, and everything that grows upon it, the fresh waters that flow…the peaks of the mountains…the life-giving rains…all of the energy moves within as part of a whole system" (p. 87). Hawaiian taro farmers were able to incorporate strategies that preserved and restored the environment, something that is not presently practiced.

However, evidence reported by Kurashima et. al (2019) has shown that Hawaiian agricultural systems used in the past, such as the cultivation of both wetland and dryland taro, can be used today as well. The food produced in these ancient Hawaiian systems can be compared to the total amount of food that Hawaiʻi consumes today. For example, the non-indigenous crops that Hawaiʻi depends on for modern consumption could be potentially harvested using the same systems that Native Hawaiians used to use. These systems are highly adaptive and recover rapidly following disturbances; therefore, they can increase food production. The use of these lands to produce food will be able to meet consumer demands as well as contribute to a more sustainable future. Kurashima et al. (2019), concluded that "The utilization of former indigenous agricultural lands could provide an approach to produce more local food crops that are culturally appropriate for consumers today" (p.194). Since only 13% of indigenous agricultural land can no longer be used, the remaining 87% can be used for farmers to produce more food locally, reducing Hawaiʻi's dependence on imported food and reducing our ecological footprint (Kurashima et. al, 2019, p. 194).

For this to happen, the values that Hawaiians learned while working in loʻi's must be implemented into our society. This is the main reason Hawaiians were able to sustain themselves for thousands of years. Loving the land, taking care of the land, working together and helping are values that aren't practiced by many today

because of society's need to produce as much as it can, and as fast as it can. Sustainability depends on not only our ability to foster agricultural growth, but our ability to treat the world around us and most importantly, each other, with love and respect.

Hawaiians were able to demonstrate a sense of sustainability thousands of years before it became an issue. Not only did Hawaiians understand the ripple effects agriculture had on society, but also its effect on the natural world around them. Since Hawaiians traced their lineage to Hāloa, a sense of self was mirrored in the very food they cultivated and consumed, which transformed the way Hawaiians perceived nature. For Hawaiʻi have a more sustainable future, a change must be made, which can be modeled after the past. *A`ohe hana nui ka alu`ia*—no task is too big when done together.

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Turning Challenges into Opportunities

By Hazel Barsatan | ENG 270F and REL 215

The public perspective on Scientology has been very black and white throughout the religion's lifetime. Any publication regarding the religion has been portrayed as either pro-Scientology or anti-Scientology. This may be due to the perception of the religion as polarizing towards others. Over time, critics have spoken out against the religion for its foreign beliefs and exotic practices. Scientology has consistently used challenges by its declared "enemies" as opportunities to seek legitimization as a mainstream religion.

The academic definition of religion refers to the organization as a system of myths, rituals, ethics, and art that helps construct and control reality for its community of members (McCutcheon 1). Scientology, according to this particular definition, is evidently a religion. However, since the religion is not considered to be a mainstream religion by the general public, it is often referred to as a cult. The conventional definition of the term "cult" often seems to have been used to refer to a group set up in opposition to a center of established authority that tends to manipulate, exploit, and control its members (Richardson 351). However, the academic definition refers to a group devoted to a particular text, object, saint, or god within a religion (Richardson 349). Scientology, according to the academic definition, does not fit the term. These distinctions of religion and cult were also made in court on behalf of the church.

Not only has Scientology been referred to as a cult, but it has been accused of brainwashing its members. According to Lawrence Wright's book, G*oing Clear: Scientology, Hollywood, and the Prison of Belie*f, the brainwashing theory:

> Proposes that strenuous influence techniques can overwhelm and actually convert an individual to a wholly different perspective, regardless of his background or pre-existing character traits, almost like an addiction to a powerful drug can create an over-powering dependency

that can transform an otherwise stable personality. Stripping away a person's prior convictions leaves him hungry for new ones. Through endless round of confession and the constant, disarmingly unpredictable fluctuations between leniency and assault, love and castigation, the individual is broken loose from his previous identity and made into a valued and trusted member of the group (Wright 148).

Those that criticize the church, usually referring to them as a cult and accusing them of brainwashing, are considered to be Suppressive People. A Suppressive Person (SP), according to the church, is "anyone who stands in the way of a thetan's (lay-person, member) spiritual progress" (Wright 80). According to the founder of Scientology, L. Ron Hubbard, "A Suppressive Person will goof up or vilify any effort to help anybody and particularly knife with violence anything calculated to make human beings more powerful or more intelligent" (qtd. in Wright 81). Although it seems as though Suppressive People would be the most disliked group of individuals by the church, there is another group the church actually hates. These people have publicly criticized the church, whereas SPs have done so privately, and are declared as "enemies" of the Church of Scientology.

The church's "enemies" may consist of former members, journalists, and organizations. These "enemies" may have used language such as "brainwashing" and misused the term "cult" when referring to the church. The church retaliates by serving their "enemies" with lawsuits for their actions.

A case worth mentioning is the Church of Scientology of California vs. Gerald Armstrong a lawsuit in 1984 against, a declared "enemy" and former activist for the church, Gerald Armstrong. Although the lawsuit is centralized on the mishandling and exposure of the church's private documents, the case made an interest-

ing argument about whether the organization should be considered a religion. The church utilized this case as an opportunity to plead their case to be viewed as any other mainstream religion. By doing so, the case became the catalyst that questioned what, exactly, enables an organization to be a legitimate religion and how new religions are any different from mainstream religions.

What makes this case noteworthy is the thought-provoking testimonies made by a graduate of Harvard Divinity School, Frank K. Flinn, who repeatedly testified on behalf of the church. Flinn's testimonies set the tone for future cases the church faced to help legitimize themselves as a religion. In his testimony, Flinn defined religion as "a system of belief of spiritual nature" (Wright 227). He argued that Scientology indeed fulfilled the requirements as a religion, even if the church's manners differed from traditional denominations. Flinn argued for substantial similarities between the Church of Scientology and the Catholic Church.

In one of his comparisons, Flinn explained the similarities in the religions' structure. Flinn explained, Scientology, like Catholicism, is a hierarchy religion. Scientology has "developed an elaborate corporate hierarchy that is the epitome of the centralized capitalist bureaucracy" (Urban 382). Defending the church's finances, Flinn also made a point that financial disparities within a church is not unusual. For example, Flinn mentioned the fact that within the hierarchy of the Catholic Church, bishops enjoyed living a life of luxury. Bishops would often be housed in mansions, use limousines as a mode of transportation, and have servants and housekeepers. Also living in a life of luxury, Hubbard and his family resided in England where they lived in "a luxurious estate in Sussex called Saint Hill Manor, which he purchased" (Wright 86). To further prove his point, Flinn explained the Catholic Church retained thousands of people on its staff, including guards who protect the pope, and an entire order of nuns dedicated to housekeeping for the apartments of church authorities (Wright 227). Similarly, Hubbard also "employed an extensive household staff, including two butlers, a housekeeper, a nanny, a tutor for the children, a chauffeur, and maintenance workers for the estate" (Wright 86).

During Flinn's testimony, he also made interesting points regarding the hagiography of religions

(Wright 228). Hagiography is an academic term referring to a biography of a religious figure written by his/her followers which can be considered as a myth. His points about hagiography referred to the supernatural aspect of the term. Flinn explained that followers of any religion have the tendency to make their founder to be "something more than just human" (Wright 228). The evident incongruities in the biography of the Church of Scientology founder, L. Ron Hubbard, should not be seen as any different from stories involving Jesus, the Buddha, and Moses, all of whom had supernatural occurrences in their hagiography written by their followers.

Another comparison was made between Scientology and mainstream religions' worship and practices. Similar to other religions, there is a place for a Supreme Being in Scientology, but their idea of God plays a minor role in their religion (Wright 228). Scientology's Supreme Being, Xenu, can be comparable to Hinduism's deity, Brahma (Lewis 44). These two gods are similar in the sense that they do not have a following within the church and are not prayed to simply because their role in the religion is done, therefore, praying to them serves no purpose. In fact, Scientologists, like Buddhists, don't even practice prayer. Rather than praying, Scientologists, similar to Buddhists, dedicate themselves to their religion and participate in asceticism, in order to "'clear the planet' and save humanity" (Wright 106).

In addition to these practices, Flinn compared Scientology's rehabilitation practices to those of the Catholic Church. The Church of Scientology maintains a program called the Rehabilitation Project Force (RPF) for members of their Sea Organization (Wright 129). The Sea Organization is a collective group of clerics dedicated to Scientology, which corresponds to monks, nuns, or other religious experts of other religions (Wright 94). RPF is specialized for members who have allegedly violated their expectations or policies. Flinn compared Scientology's RPF program to the Catholic Church's houses of rehabilitation for priests in hopes to reform themselves. In the church's defense, he explained that Scientology's rehabilitation practices are completely voluntary (Wright 228).

Flinn also defended the church's history of harsh actions within the church in his testimony, reminding

the court that almost all religious movements in their very early phase tend to be harsh. His testimony went as far as using the violent history of Christianity in the beginning of its development as one of his examples. He simply explained that Scientology is still in the early stages of development and it is not so peculiar for Scientology to follow this type of violent phenomenon.

In regard to the idea of salvation, Flinn made comparisons of Scientology's "Clear" to Buddhism's notions of enlightenment and Christianity's doctrine of grace as well (Wright 228). The term "Clear" pertains to a goal every Scientologists strives to achieve. However, Flinn's comparison between Scientology's "Clear" and Buddhism's notions of enlightenment is not quite accurate.

In Scientology, there is a structure filled with rituals every Scientologist is required to follow in order to achieve the ultimate goal. This structure is called the Bridge to Total Freedom and the ultimate goal for Scientologists is to reach the top level of the Bridge (Wright 16). "Clear" is deemed the most important step for those at the bottom of the Bridge because it is the base camp for which they can ascend to the higher peaks of Scientology (Wright 15). Once a person goes "Clear" that person can now achieve the higher levels of Scientology and eventually reach the top of the Bridge. In Buddhism, to reach enlightenment, Buddhists must follow the Noble Eightfold Path and, most importantly, become a monk. Once a Buddhist becomes a monk, they can better accomplish the Noble Eightfold Path and eventually reach enlightenment. A more accurate equivalent of becoming "Clear" in Scientology is becoming a monk in Buddhism. Reaching enlightenment in Buddhism is equivalent to reaching the top level of the Bridge to Total Freedom in Scientology.

This case later prepared the church for challenges yet to come. Years later, Scientology has yet to be legitimized as a mainstream religion. Over time, the church gained more "enemies" and served more lawsuits.

One of the most notable victims of those lawsuits was the company Time Warner in 1991, along with their investigative reporter Richard Behar, who had written the critical exposé "Scientology: The Thriving Cult of Greed and Power". The exposé had shined an unflattering light on the church, using language such as "cult"

and "brainwashing" which caused the church to declare Time Warner and Richard Behar as "enemies." This resulted in the church filing a $416 million libel action lawsuit against Time Warner and Behar, suggesting statements made about the church were false. Under American law, the Church of Scientology was regarded as a "public figure," therefore, would have to prove the allegations about the church were wrong and prove Behar had acted with "actual malice" – a legal term meaning Behar had knowingly published false information, or he recklessly disregarded facts, because he had the intent to hurt the church (Wright 224). The church failed to provide convincing evidence proving the statements were wrong or that Behar was biased. Eventually, the case went to the U.S. Supreme Court, which resulted in a ruling against the church. Although the lawsuit against Time Warner and Richard Behar did not work in the church's favor, it gave the Church of Scientology an opportunity to further defend its beliefs and practices in federal court.

Another case, likely to be the most well known, is the case of the Church of Scientology vs. the Internal Revenue Service (IRS). Although the IRS has not publicly spoken against the church (and therefore not officially declared as an "enemy"), it is alleged there was an ongoing war between the church and the agency which lasted more than thirty years. The IRS was overwhelmed with 200 lawsuits for, what seemed to be, unlawful discrimination and illegal actions on part of the church as well as 2,300 lawsuits from individual parishioners in every jurisdiction of the country (Weinstein). According to an L.A. Times article written in 1991, the Church of Scientology filed a $120 million federal lawsuit against IRS officials based in Washington and Los Angeles, accusing them of conducting a campaign against the church and its members (Weinstein).

Similar to the Church of Scientology of California vs. Gerald Armstrong case, both the church and the IRS faced the challenge of addressing of what, exactly, constitutes a religion in the eyes of the American government. On the side of the church, a body of scholars testified in defense of new religious movements, arguing that new religious movements were persecuted and ridiculed because they are fairly recent and seemingly foreign. These experts have also made comparisons between the development of new religions and the history of mainstream religions, whose rituals and practices have long

since been folded into a broad cultural acceptance. It is to be noted that often these experts are hired to testify on behalf of these organizations (Wright 226).

In the end, in 1991 the commissioner of the IRS, Fred T. Goldberg, Jr., and the head of Church of Scientology, David Miscavige, allegedly, came to an agreement that Miscavige would have all suits against the IRS dropped while the agency reevaluated the tax-exempt status of the church (Wright 231). All lawsuits against the IRS by the church were dropped and the commissioner's deputy, John Burke, who had no history with the conflict between the IRS and the Church of Scientology, was appointed by Goldberg to oversee a lengthy review of Scientology's finances and practices. That process went on for two years. As a result, the IRS settled with the church in 1993 and gave the Church of Scientology tax-exempt status, therefore, legitimizing the church as a religion by law.

Scientology, like many postmodern religions, struggled to be recognized as an actual religion, which is mainly due to Scientology's status as fairly new and foreign. Although Scientology's beliefs and practices may seem exotic, on paper they are not so different from other religions. Although their mannerism differs from traditional denominations, Scientology fits the mold of a religion. This religion, although it may be polarizing, has made strides to legitimize itself as a mainstream religion.

The lawsuits served as a platform for the Church of Scientology to plead their case to legitimize Scientology as a religion in the eyes of the American government. Scientology utilized its time in court by making valid claims as to why Scientology should be viewed and treated as a legitimate religion. In the case of Church of Scientology of California vs. Gerald Armstrong, the church utilized its time in court to explain how Scientology is not so different from mainstream religions. Although it did not result in their favor, Scientology utilized the lawsuit against Time Warner and Richard Behar to present themselves before the Supreme Court to plead their case. The church used its knowledge and experience from past lawsuits to make its case against the IRS, while enlisting a body of scholars to testify. This resulted in the Church of Scientology receiving tax-exempt status from the IRS, which now classifies Scientology as a legitimate religion by law.

Although the Church of Scientology is now legally considered to be a religion in court, it faces a long road ahead in order to be considered a religion in the court of public opinion. Scientology will inevitably follow the history of struggles experienced by all mainstream religions before their rituals and practices were folded into a broad cultural acceptance. To change the minds of the general public, the Church of Scientology must find new ways to seek opportunities in order to convince them that its practices are not much different from mainstream religions. For now, the Church of Scientology will legally remain a legitimate religion and have tax-exempt status until proven otherwise.

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