

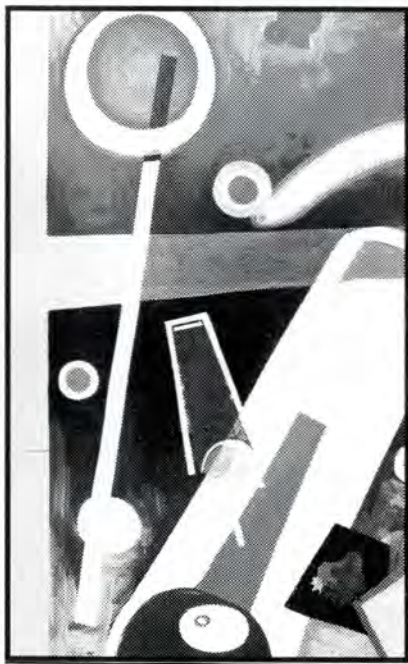
SPECTRUM



2001

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University of Hawai'i - Kapi'olani
4303 Diamond Head Road
Honolulu, Hawai'i 96816

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The background of the page is a complex, abstract composition of overlapping geometric shapes, including circles, rectangles, and lines, in various shades of gray and white. The shapes are arranged in a way that creates a sense of depth and movement, with some elements appearing to be layered on top of others. The overall effect is a modern, graphic design that serves as a backdrop for the text.

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The Aloha Medical Mission Health Care for the Homeless

By Cynthia Tobar

During this semester, I participated in the Service-Learning Program at KCC. It was a great opportunity to get involved and give back to the community. It was also a time of growth and a place to learn about people of diverse ethnic backgrounds. This semester, I volunteered at the Aloha Medical Mission Clinic. It is an after hours clinic which primarily serves the homeless community and families with low income. The clinic is located adjacent to a family homeless shelter, which is why a lot of the patients are children. The staff at the clinic is primarily made up of volunteers. I was very surprised to see that so many people were willing to volunteer their free time to run this facility.

This clinic provides the homeless community with valuable health care that would not be accessible to them otherwise. The clinic plays an important role in helping new immigrant families who move to the United States for the first time. Many of these families have feelings of uncertainty and anxiety because they are entering a "New World" and a different cultural setting. Many new immigrants experience culture shock and need help adapting to their new surroundings. The clinic provides these families and individuals with referrals to seek help in adapting to a new environment. The clinic also provides immunizations and health clearances to help children with school enrollment. Some of the infants brought into the clinic received their first and most important immunizations that were not available to them in their home country. The clinic plays a critical part in protecting children by providing free immunizations vital to their well-being.

By providing free medical services to those in need, the clinic helps families stay healthy and get back on their feet. Many of the adults who are seen at the clinic have no other form of getting health care due to the lack of money and insurance. By providing free health care, the clinic helps adults stay healthy, and in turn, allows them to be able to

work and provide for their family. Many families who use the clinic's services are in a difficult period in their lives. They have lost everything and must stay at the homeless shelter while they try to get their lives together. The circumstances in which these individuals face place a tremendous amount of physical and psychological stress on them. Being able to seek medical assistance ensures that they are able to maintain good health despite all of the stressors in their lives.

During the time I spent at the clinic, I thought a lot about what I contributed as a volunteer. The reason I decided to volunteer was because of a requirement in one of my classes. Things changed as time went on. I realized that I provided a valuable service to the community after a meeting with a man named Bob. He was about my father's age and worked in construction for many years. He was once a very successful business owner and had a good life. When things changed in the construction industry, his life changed too. He lost his job and suddenly became very ill. As a result of his ordeal, he is now living out of his car and has nothing. While talking to Bob, I realized how no one really knows what life has in store for us. Bob felt embarrassed and ashamed to be at the clinic and apologized over and over. We spoke about his family, his work, and the things he once cherished. After sitting down and talking with him, I saw a proud and hard



Ralph By Marie-Gabrielle Selarogue
Clay

working man behind the dirty clothes and rough exterior. I felt bad that I misjudged him without knowing him because of the stereotype I had about homeless people. I envisioned a drunk and lazy person. I even

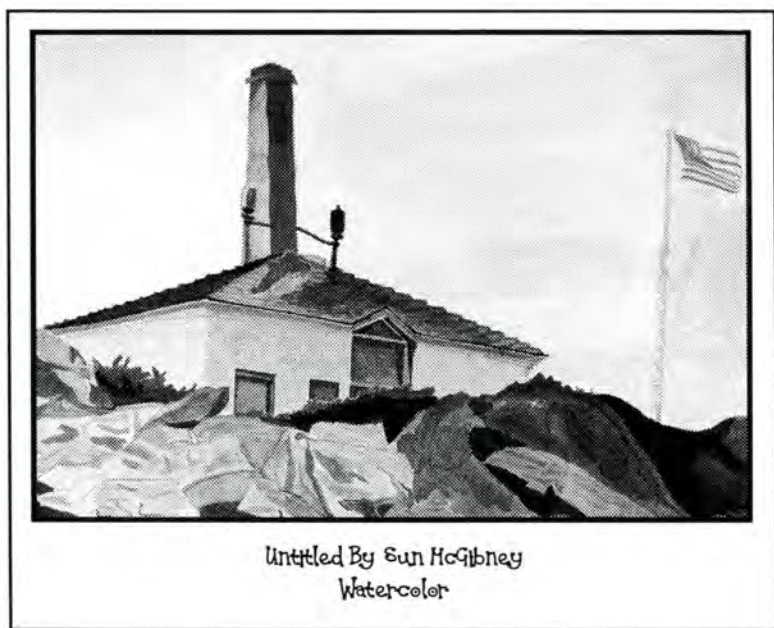
feel bad about saying that because I know how wrong it is. We are all ethnocentric to some extent and I realized that because of the life I have lived, I am more ethnocentric than I thought. Without knowing it, I was putting my cultural standards and moral values above Bob's own beliefs. I came to realize we had many of the same values; he just had a streak of bad luck. I believe the time I spent talking to Bob was very valuable. He needed to reach out to someone who could hear what he was saying. He wanted a sympathetic ear and reassurance that he was not a bad man and that things would get better. Sure enough, Bob went home that night with a smile on his face and a very positive outlook on life. A week later, he told me he felt a lot better and had started a new job. When I stopped and thought about volunteering at the clinic, I thought about providing healthcare to those in need and giving them the emotional and psychological support they are looking for.

Many of the people who come into the clinic are homeless and have lost hope in life. Having someone pat you on the back and offer to help can make a very big difference in a person's life. I believe that by being there to help people when they are not feeling well can bring about a big change in them. By providing healthcare and emotional support to those in need, we are giving these individuals a sense of hope. We are telling them that there are people out there that care and want to help them. We are also reassuring them that they are not alone in their time of need. There are some people who have been treated in the clinic and occasionally come back to visit and say hello. The clinic provides a positive atmosphere where people know they can get help and maybe make a friend or two in the process.

Having the opportunity to make a difference in a person's life is a very rewarding feeling. During the time I volunteered at the clinic, I had to deal with different types of people. I dealt with families who lost everything and are trying to get back on their feet. I also dealt with mentally ill patients who cannot take care of themselves and end up on the street. I have seen entire families who find themselves on the street because they are unable to adapt to a new culture and lifestyle. My experiences with such a vast variety of people have helped to change my

views. I have forced myself to analyze the way I see people and how I judge them. I think I have become more understanding of people who are unlike myself and more understanding of what they experience.

I strongly believe that participating in service learning can lead to a very enriching experience. A person can learn very valuable lessons about life that would not have been possible without participating in service learning. Service learning makes us more responsible citizens and members of our community. It is nice to receive, but it is even better when you are able to give back. In the case of service learning, you are giving back to your community and learning a lot of valuable lessons in the process.



The Child in Preindustrial Europe

By Dawn League-Pablo

Today's society is so focused on childhood issues such as parenting, healthcare, education, child abuse, and neglect. It is important to realize that childhood as we know it hardly existed at one time. Before the eighteenth century, life was considerably different for children.

Many modern beliefs and attitudes towards children stem from ideas that took hold in the seventeenth and eighteenth centuries. Advancements in agriculture, technological progress, and the growth of industry in rural areas had a profound impact on marriage and family life. These events led to changes in values and customs that, in turn, affected how children were viewed in society.

While many parents obviously loved and nurtured their children, childhood was a dangerous time for most children because of adult indifference, neglect, and sometimes abuse. One in five offspring died of infectious diseases, poor nutrition, or simply lack of knowledge. Among the lower classes, children were often breast-fed. These children were fortunate because they received more suitable and nutritious food and much-needed antibodies that were present in the mother's milk. Middle and upper class women usually hired wet nurses. This action interfered with the natural spacing of children in families and deprived the mother and child of meaningful bonding time. In addition, the practice of hiring wet nurses often led to the exploitation of lower-class women and was potentially harmful to the child as well, as children were sometimes allowed to die by so-called "killing nurses" (McKay et al. 601). This freed the hired woman to accept another child and another fee.

Besides the possibility of being killed by the wet nurse, children were sometimes allowed to die or intentionally killed. Infanticide was a common form of birth control in China, France, and other places. Infants

throughout Europe were killed and abandoned with such frequency that foundling homes and hospitals were established to take in these unfortunate children to spare them from murder, or exposure and likely death in the streets. However, foundling homes were a far cry from the perfect answer. The homes were often crowded, with numbers as high as 25,000 and children died in such great numbers that, in reality, many were simply a form of legalized infanticide. Besides the foundling hospitals, a system of workhouses for poor children was created, although they were often criticized as being little more than sources of cheap labor. Religion played a role that focused on the poor children's spiritual well-being. They were educated in Sunday schools because it was their only day free from labor.

Because of the high death rate in the child population, parents and doctors were generally indifferent towards children. Children were frequently neglected, and children as young as age six were sent to work in factories. They worked in the most horrific conditions where their treatment was sometimes brutal. The first child labor laws were not instituted until the 1830's.

Boys left home to work as craftsmen or laborers, while girls were sent to work as servants, which subjected them to physical and sexual abuse. The prevailing attitude towards childrearing was one of strict, physical discipline and control. The child was seen as a creature of innate evil (a doctrine inherited from Calvin) and the need was to turn them from their natural inclinations.

Today, we tend to view the child as innocent. This view came to light around 1700 with the writings of the English philosopher John Locke and through the publication of the French philosopher Jean-Jacques Rousseau's influential writings in the 1760s. Rousseau advocated increased freedom for children. He and others promoted play, especially out-of-doors, for developing physical strength.

Locke's thoughts on education (1693) suggested that the goal of education should be to prepare the child for future independence in the world and Rousseau advanced English thinking on education in the

1760s with his argument that education was a mixed blessing. Rousseau advocated allowing the child to run about until age twelve, protected from harmful experiences by a guide. Although these ideas were slow to be accepted among the lower and middle classes, and initially were only embraced by the wealthy, in time growing respect for children and childhood influenced educational theory on all levels. Books written specifically for children, including storybooks, nursery rhymes, alphabets, and readers, became popular in the eighteenth century, although most of these books were intended to promote improvement, not pleasure.

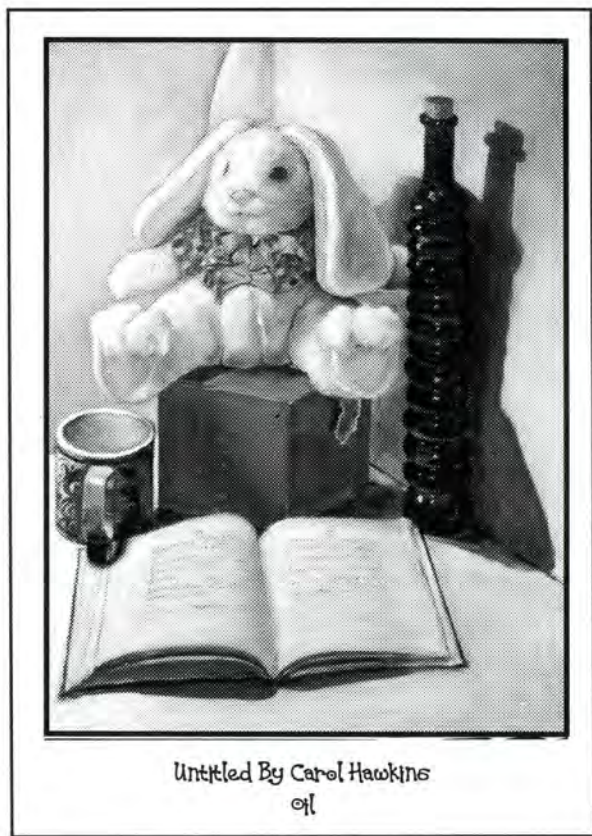
With these ideas, a great philosophical shift began to take place. Old practices such as swaddling the infant, which was supposed to “straighten them out,” were discouraged. By the end of the eighteenth century, the child was dressed in simpler clothing more appropriate for play. This was also a new idea and in alignment with the growth of humanitarianism and cautious optimism that was representative of the Enlightenment period.

In line with these new ideas, mothers were encouraged to breastfeed their own children, instead of sending them away to the wet nurse. This change came about, in part, due to the high infant mortality of children reared this way, a swing in attitudes, and an increased interest in raising children naturally. Although these changes were slow to bring about lower infant and child mortality rates, the rates did decline in the mid-nineteenth century and many parents now showed more love toward their children.

The aristocracy were involved in education as early as the sixteenth century, but education for the common people did not come about until the children’s elementary education appeared in the seventeenth century and accelerated into the eighteenth century. Children from age seven to twelve were instructed in reading, writing, and religion. The results were a remarkable growth in basic literacy.

The major ideas of the Enlightenment were slow to impact the peasants and workers who could not afford or understand books written for

educated society. However, they hungrily devoured the more practical popular literature of the time, as well as calendars and almanacs. Through literacy comes learning, and through learning comes the spread of ideas. However slowly, change was under way for the common people, their families, and children.



Untitled By Carol Hawkins
oil

The Frontier of Human Rights

By John Chance

Since the beginning of mankind, people have been categorized in relation to their worth in society. In ancient times, this categorization was a direct process that was important to the survival of the whole group. Yet, as time passed, and towns, cities, and states came into being, the directness of this process became replaced by hereditary social assignment. These social assignments eventually led to the dehumanizing of the lower classes by those lucky enough to be born into the higher classes. By the eighteenth century, the shortcomings of this system began to be challenged and highlighted by a seemingly unrelated group of forces. In particular, the forces of a burgeoning capitalism mixed with the new philosophical ideas of Jean Jacques-Rousseau and Protestant pietism all formed a sort of frontier to a new concept. This concept assumed that in the future all people are worthy of basic human rights.

In most cases, life in the early eighteenth century was very hard for people who did not belong to the rich or ruling classes. If they were lucky enough to not be serfs and own some small piece of land, they were still severely taxed so they were hardly better off. The people in these classes basically had no chance for meaningful advancement. The upper classes could treat them in any manner they pleased. Then in mid-century an unanticipated population growth began. This population growth caused more hardships for the lower classes. These hardships were more than the impoverished group could handle. This desperate need forced the implementation of a new and practical system called the putting-out system.

The putting-out system was a new form of capitalism that involved interaction between the merchant-capitalists and peasant communities. Although there were many variations on the theme, basically the merchants would supply the capital and the peasants would make the finished goods in their homes. This system never emerged before because

the urban craft guilds and merchants always protected their dominance of manufacturing. After its implementation, the benefits were visible to all parties involved. The merchant-capitalists found a cost-effective workforce while the peasants found a new way to sustain life and possibly excel in the future.

The emergence of capitalism to the lower classes was one of the first steps in the direction of basic human rights for all. The reason for this was that capitalism itself was a great equalizer. Capitalism promotes solely by results. This was very important to the future implementation of basic human rights for at least two reasons. First, it gave the lower classes the monetary means to be more of a political force. Second, it promoted individuals who had a direct memory link to the hardships suffered by these lower classes. In a way, capitalism removes the abstract social barriers formed over centuries of hereditary categorizing and returns societies to a merit-based system that forces the suppression of prejudices. Capitalism is ideally suited to this task because it is self-perpetuating and gives the most rewards to those who, instead of stifling it, embrace it.

Of course, capitalism alone would not be enough to label this time period a frontier of human rights. An accompanying intellectualized social commentary is needed. This will in-

sure that the new opportunities afforded by this new capitalism will not go unchecked by society. Without social commentary, capitalism might



Untitled By Jin-Hee Yoo
Charcoal

just be another suppressor of the lower classes. Jean-Jacques Rousseau would provide some of these new social commentaries in his book *Emile*. In *Emile*, he pleaded with people to treat children in a more humane manner. This was a new concept in a society where the mistreatment of children was openly tolerated as common course. In addition to his suggesting a new treatment of children, Rousseau also proposed child-based education. When he asked, "Why urge him (the child) to the studies of an age he may never reach, to the neglect of those studies, which meet his present needs?" (McKay 618). Rousseau was not only making a case for child education but also stating the importance of every human life. This could not have gone unnoticed in a time when children had the least rights of any people.

In addition to capitalism and Rousseau's new ideas, the Protestant pietism movement also served to mark the age as a turning point in human rights. This movement was emotional, warm, and asserted that all people could experience its joys. The church practice of bible study was extended to all people regardless of class. This served as an education to people and extended the notion of social responsibility and equality to all its members. One of the movement's English proponents, John Wesley, increased piety's humane aspects by rejecting the Calvinist notion of predestination. When he preached that "all men and women who earnestly sought salvation might be saved" (McKay 614), he once again reinforced the notion that all people were equal, at least in God's eyes. Another important point about this statement is that it also included women who were often excluded in other sections of eighteenth century life. John Wesley and the pietism movement were also involved in direct humanitarian activities that were early examples of human rights championing. One of these was campaigning against the evils of slavery and another was showing concern for the poor and downtrodden. These two issues are still important concerns today for modern human rights proponents.

Even today, human rights are not a settled issue. This makes it an ongoing frontier that should be explored for as long as there are humans. In the beginning of humanity, there would have been no such

thing as the expressed notion of human rights. This is because it would not be needed. There would have been no time to ponder fair treatment when all were subjected too unfair. Group reliance would have been so necessary to survival that to divide it illogically by birth would have been a deadly mistake. Instead, early humans would have had to earn their higher place in society. All this changed as communities grew and became towns and cities. As population increased and the early connection of small groups disappeared, divisions grew between people. These divisions, called classes, were perpetuated by birth and caused great inequalities between peoples. This inequality led to the inhumane treatment of some of the population and eventually change was needed. In the eighteenth century change finally did appear in the mixed group of capitalism, the philosophical ideas of Jean-Jacques Rousseau, and Protestant pietism. These ideas and movements helped forge a new frontier in human rights that thankfully continues to this day.



"Goodbye Paradise?" The Search for Identity and Culture Within Hawai'i

By Chris Won

It is a typical, cold winter day in Champaign, Illinois. People wipe the snow from their car windshields while snow plows cruise down the streets clearing the way for drivers. Every breath exhaled from a person's mouth creates the impression of smoke in the air. The temperature reads twenty-two degrees. For a person from Hawai'i, this is not what is expected from a winter in the islands. In fact, the temperature of a typical winter in Hawai'i is seventy degrees without a flake of snow in sight. The differences of Hawai'i's culture compared to the Midwest do not stop only with the weather. The "local" culture found in Hawai'i is one of ethnic diversity and a lifestyle and attitude not just different to Champaign, Illinois, but to the entire world.

It has been argued that the "local" part of Hawai'i is being "hybridized and absorbed into the great American multicultural." Culturally, Hawai'i already retains a multicultural of its own, with its diverse ethnicity and local traditions that evolved from them. Being "hybridized" into American culture is something that can be expected at a technological level. Hawai'i will continue to advance technologically as long as the rest of the world does. This is not a matter of hybridization, but rather a necessity to survive in an ever-evolving world. Socially and culturally, however, if one looked among the people and places of Hawai'i today they would not find "a great American multicultural", but rather a lifestyle and attitude different from the mainland and the rest of the world.

Any local culture and identity can be a victim to many clichés and ignorant of knowledge. In Hawai'i's situation, the islands are labeled as "paradise." People who live there dance the hula and eat at luaus every week. We live in grass huts next to the beach where we surf all day and we travel by boat to get to the mainland because Hawai'i does not have any airports. I beg to differ.

The majority of people in Hawai'i live in houses, apartments, or condominiums. We have an international airport and not everyone in Hawai'i surfs. I don't know the hula, nor will I ever. And the last luau I went to was at the Hawai'i Club luau for Washington University in St. Louis, Missouri, three years ago. These facts don't show any real differences compared to living on the mainland. If the clichés about Hawai'i were true, without a doubt, there would be a culture different from the rest of the world. But Hawai'i's culture and identity go much deeper than those facts stated above.

My experiences of living on the mainland have been met with many of the clichés stated above when I revealed I came from Hawai'i. But it was there, living in Champaign, Illinois, that truly made me aware of my "local" identity and the unique, diverse culture I grew up with. By living and growing up in Hawai'i, you come to accept and take for granted what is around you.

While living in Illinois, I came across many differences than that of Hawai'i. Most notably, the majority of the people in the Midwest are Caucasian. This didn't take me by surprise, but it was noticeable to the point where I felt completely different, even within the Asian population from there. I became known as the "guy from Hawai'i," a distinction that made me unique among my peers and produced the realization that my identity was different. Before I moved to Illinois, I never saw myself as "local" in Hawai'i. That image in my head was itself a cliché of someone who talked pidgin, surfed, and had a dark tan and really laid-back attitude.

However, people in Illinois pointed out I talked differently than them. It wasn't pidgin, but little differences. For example I would ask "Try come over here." The "try" was something they never used in a question like that. Another example would be "I like try some." Or whenever someone asked me if I wanted something or wanted to go somewhere and I did, I would reply, "shoots." My peers in Illinois did not understand this answer and would leave them asking, "What?" I would then explain to them that it was a way of saying, "yes, yeah, okay." It was a

“local” term from Hawai‘i reserved for agreeing or an expression of approval or excitement.

Food was another cultural difference I experienced up in Illinois, for example, Spam. To the people on the mainland, Spam is not seen as a desirable source of food. To generalize their view, Spam is perceived as food for the poor. But I found out that people thought Spam should be eaten straight out of the can, instead of actually cooking it like we do in Hawai‘i. I also discovered that the sound of ukulele never sounded so good when you miss Hawai‘i.

It was these types of experiences that began to make me have a different kind of pride of coming from Hawai‘i. It made myself really get a sense of where I came from and how much I loved the things that were unique to Hawai‘i. Everyone was always asking things like “what’s it like to live there?” “How’s the weather?” and “Why in God’s name are you in Illinois?” It was amazing how fast people on the mainland become interested in you once you tell them you’re from Hawai‘i. Perhaps it was that sense of “otherness” that drew them in.

Many people who leave Hawai‘i for the first time to live somewhere else experience these types of situations and feelings. It is when the person is taken away from the islands that he/she realizes what is so special about them. Many college kids from Hawai‘i develop that sense of pride of being from the islands. In colleges throughout the United States, “Hawai‘i Clubs” have been established. All of these clubs primarily consists of students from Hawaii going to school on the mainland but they also represent the opportunity for anyone not from Hawai‘i to join and learn about the culture and its people.

What is so unique about these “Hawai‘i Clubs” is that you won’t find the “Texas Club” or “Florida Club” in most major colleges throughout the United States. “Hawai‘i Clubs” establish a common goal of helping out new college freshman from Hawai‘i adjust to life wherever they are and at the same time retain a sense of culture from Hawai‘i, for all students. Annual luaus from these clubs become a vehicle to showcase the unique foods, music and traditions found in Hawai‘i.

Our culture in the islands represents a whole, yet within it - it encompasses the art, lifestyle, attitude, and traditions from a diverse range of ethnic backgrounds. Where else could you find Japanese, Chinese, Korean, Filipino, Hawaiian, Samoan, various Caucasian races, and others all in one place? Aside from race and ethnicity, "local" identity consists of a love for the islands. It is a love of the culture and lifestyle, the food, and the people. It possesses a desire to always want to return to the islands and always call Hawai'i home no matter where you are. It has a sense of pride and to an extent, an ethnocentric attitude.

So what makes all this culture and identity unique to the world? Nowhere else in the world can so many different races be found in one area that share a common culture. All those races have kept a sense of their ethnic traditions but have also contributed to the culture that is Hawai'i. Nowhere else in the United States is the Caucasian race considered the minority. Hawai'i has a beauty and feel to it that cannot be found anywhere else and it becomes a place not just desired, but necessary to all who embrace its culture and people.



Untitled By Dawn Tada
Watercolor

Language and Power

By Susan Brant

From the age of about eighteen months until we are ready to die, and from our first cup of coffee in the morning until we fall asleep at night, most of us use language. We listen, we read, and we talk. Language seems to be very close to the core of what makes us human. Sometimes this need to communicate springs from our desire to stay connected to our society, family, and friends. We don't need to say anything important. But at times, we use our language with other purposes in mind. Language can be used to entertain, educate, persuade, and manipulate. How are these purposes fulfilled? How is language used to achieve power?

Power usually doesn't just happen. If we want to obtain and exercise the potential power of language, we need to know the methods of turning mere words into purposeful communication. If we wish to make an impact, we have to know our audiences, who they are, and what they want to hear. We need to know the techniques that will be most effective in reaching them and holding their interest long enough for us to deliver our message. And, of course, we need to know exactly what we are trying to communicate and what the desired responses are.

At first thought, the ability to entertain people may not seem much like what we usually call power. For example, making people laugh is a very powerful ability. Some stand-up comedians are able to render their audiences helpless, gasping for breath, wetting themselves, and falling out of their chairs, just with words. Of course, the successful act in Las Vegas would be a failure at Disneyland. The parents wouldn't want their children to hear it, and the children, fortunately, wouldn't get the joke. This is one example of why it's so important for us to know our audiences. Children can be easily entertained by many different sorts of humor. It is even possible to make an infant laugh. We just need to know the audience and a few tried and true techniques.

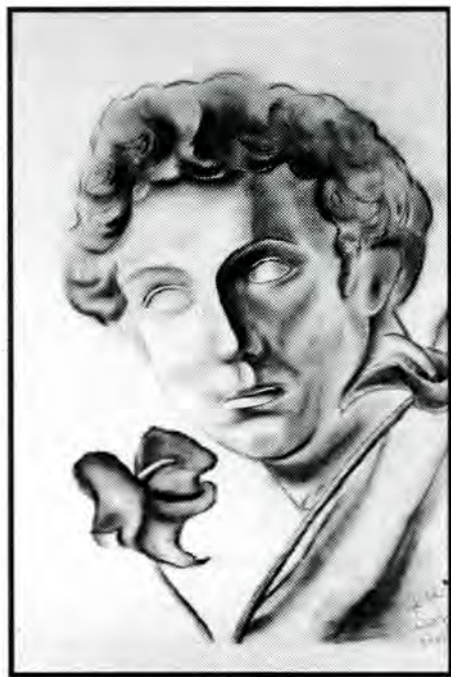
Perhaps the most pervasive example of the power of language in the entertainment area is television. All we need to do is press a button and the television brings the world into our living rooms. In the same evening, we can watch one of Shakespeare's dramas and the latest episode of *Saturday Night Live*. The television can make us cry and laugh, enrage us and soothe us. It can blot out everything else in our minds and keep us glued to the screen. There is something for every audience and each writer is aiming for a different demographic. But there is a deeper motive here, the lust for a different kind of power. The larger the target audience, the more the advertiser will pay the network for each thirty or sixty seconds of air time. Therefore, television shows are written to capture the attention of the audiences that manufacturers, traders, and service providers want to sell their goods and services to.

Writers who want to entertain have many forums, though most do not have as large of an audience as television. Some authors write without having a particular audience in mind, while others choose to write for a specific audience. In either case, the writer must know the techniques that will draw the reader in. Many people choose to read books by their favorite authors. Some are guided by word of mouth, and advertisements sway others. Then there are the people who love to go to the bookstore and browse until they find a book they think they will enjoy. But to reach and hold the audience, the author needs to know how to employ the knowledge and techniques of good writing.

The power to educate is another tool of language. Many writers want to teach. Their work can range from automotive repair manuals or books of philosophical theory to magazine articles about the world of nature or books designed to teach children the ABC's. Obviously these authors need to know their audiences. The repair manual would be either incomprehensible or just boring to many of us. But for those who want to be mechanics, a well-written book of this kind would be a powerful learning tool. Not all students of philosophy will be reading at the same level or be interested in the same areas of the subject. They might not find the same books useful or interesting, but if the author knows the possible audiences, techniques can be adjusted to reach them. There are

many magazines about various aspects of the natural world, but they are not all alike. It's common sense that the writer should know if the publication's audience is made up of environmentalists, hunters and fishers, biologists, or the general public. All of these works would go right over four-year-old heads, but the alphabet book would probably be very educational.

In addition to the basic necessities that all good writing requires, the authors must know their target audience, which techniques should be employed to engage the readers, and what response they are seeking. The author of the repair manual must decide if it is being written for students, professionals, or backyard restorers. For all of these audiences, the manual should be written in a well-organized way and with a straightforward style. If its intended readers are professionals, the writer could



The Beginning By Nikita Wong
Charcoal

use more technical language than what would be used for students. Clarity and precision would be especially necessary for the less experienced readers, and if the writer wanted to reach the backyard mechanic or a more general audience, a touch of the author's own personality or a bit of humor wouldn't hurt (Miller and Webb, 1992).

The author of a philosophical work would probably have a limited audience because even though a clear explanation of the subject matter could be made, simplifying philosophy tends to distort it. One way to make the subject more understandable would be to put it in the context of its time. Explaining the historical, social, and political situation sur-

rounding the rise of each school of thought, as well as the preceding philosophy, makes this subject much more meaningful (Russell, 1964). While the tone of these books is usually academic, a writer of Bertrand Russell's stature seems to be able to inject his work with quite a bit of wit and humor.

In order to sell an article to a nature magazine, a writer must know the audience that the magazine attracts and write to that particular audience. Environmentalists will probably want to know the latest triumphs and setbacks of the movement, the status of the places that are considered ecologically important, and the times, dates, and places for whatever actions are planned for the future. An outdoorsperson would probably ignore that kind of information. She or he would be more interested in an expert's method of tying flies, reviews of various types of cold-weather gear, or stories of hunting and fishing trips. If the article is intended for a journal aimed at professional biologists, the style should be more academic, the tone more formal, and the language more technical. In articles for the general public, the language should not be too technical or difficult to read.

Some people think that it is easier to write a children's book than one aimed at adults, but that is not generally true. Technique is just as important for authors of children's literature. The writer must use a simplified style and a tone that will make the audience feel comfortable. Children appreciate repetition, alliteration, and whimsy. Underlying messages must be checked and sorted carefully. In the 18th century children's books were written in a didactic style. Most were brutal efforts to teach "proper" behavior. Now we understand the fact that our audience is the children, not the adults who buy the books. Humor is an important element in writing for children, and animals are a favorite theme (Epstein, 1991). Writing beyond what a child can comprehend or beneath his or her abilities will result in that child's overwhelming and irresistible desire to abandon the book and take part in another activity.

Along with written texts, television has a huge potential to be used

as an educational tool. Unfortunately, most of that power is funneled into the moneymaking machine of commercial advertising. Public Television is the only entity in the world of American TV that tries to make real and meaningful use of this potential. From *Sesame Street* to *Nova*, from Bill Nye to Joseph Campbell, Public Television is a potent source of learning in an entertaining package. The rest of the "vast wasteland" is given over to violence and greed, interspersed with discussions of which toilet bowl cleaner or fast food chain is best.

Somewhere in between education and manipulation is the realm of persuasion. Kelton Rhodes, Ph.D. (1999), defines persuasion as "inducing a change in attitude." Everyday we are bombarded with attempts to persuade us to pay attention to something and to change our minds about it, assuming that we are not already part of the flock. We find booklets in our mailboxes promising to teach us how to get rich working from home. There are signs promoting everything from churches to political candidates throughout the city. Speechwriters try to convince us of whatever they're getting paid to write about. All of these are attempts at making us change our attitudes.

The techniques of persuasion are fairly easy to see by sitting in front of the television, observing, and doing a little critical thinking. Luxury automobiles are sold to the people who can afford them by pointing out safety features, comfort, and electronic do-dads, none of which have anything to do with transportation. Inexpensive cars for the younger, less settled buyers are sold with promises of the hip lifestyle, great financing, and always having three best friends and four cappuccinos in your life, none of which, again, have anything to do with transportation. Commercial television isn't called "commercial" for no reason. It is probably our most potent tool for capitalistic persuasion. Huge sums of money are spent on finding the audience and convincing them that they can't live another moment without a new kind of plastic food storage bag, or that their infants will grow up to be junkies if they don't purchase the right brand of disposable diapers.

Unfortunately, most human beings don't like to think. This is one of

the reasons why language is so powerful. We take mental shortcuts. When someone tells us something, we believe it, just to avoid thinking too much. This can be a convenient way of conserving time and energy, but it also takes our power away and hands it over to commercial interests.

When a land is invaded by colonizers, the power of persuasion becomes much more damaging. One of the first things the colonizers use to suppress the people is language. In "The Hanging of Myles Joyce," James Joyce points out the horror of what can happen when the accused do not know the language of the colonizers' courtroom. The English were able to convict and hang for murder three Irish-speaking men who were later exonerated by the men who had actually committed the crime. The court's translator, though Irish, was more concerned with his status with the British than with bringing about justice. It didn't seem to matter whether the men were guilty or not: After all, it was only an Irish family that had been murdered. The British wanted to make an example of the accused, and in the end even those, like Myles Joyce, who understood no English, understood the meaning of the trial.

Other people have cooperated with their colonizers, never realizing the danger of giving up their own culture until it was too late. Here in Hawai'i, the monarchy saw English as the language of the elite. The children were sent to English immersion schools and the indigenous language was almost lost. Merle Hodge (1988) writes that the Caribbean underwent similar changes and describes how the culture and language have suffered as a result. She also reveals the effect it had on her to be taught that English is somehow better than Creole. She believes that the nations of the Caribbean can never be free to follow their own destinies until their culture is restored. Their language is Creole and their voices must be heard in Creole.

Another powerful tool of language is the ability to fuel hatred and prejudice. The United States, for instance, has a long history of prejudice and the language to accompany it. Some of us have names for different nationalities and ethnic groups. Others mock those who are

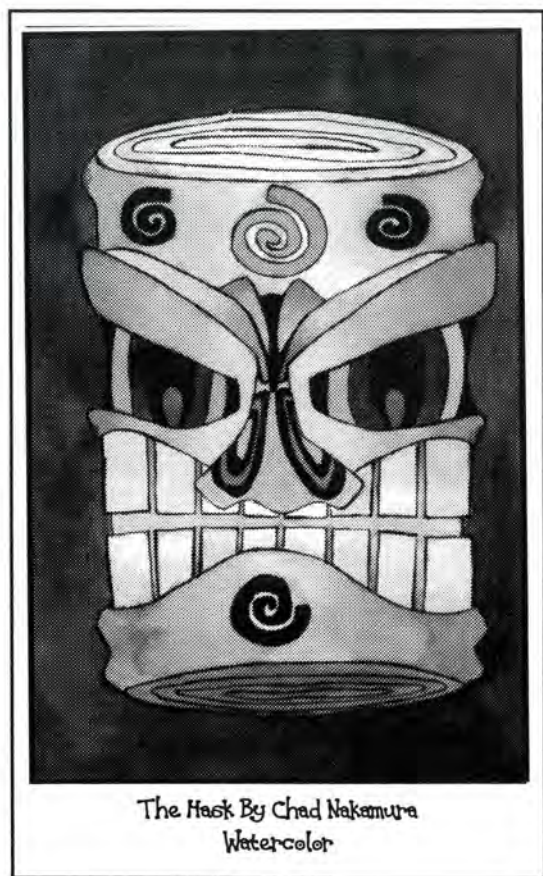
lower on the social ladder. This discrimination is a very potent use of language. Aside from the obvious harm that this kind of language can cause to the individuals and groups targeted, it is also the door to propaganda and all that comes with it.

Propagandists manipulate our feelings rather than appeal to our ability to reason (Pratkanis and Aronson, 1991). They find our mental shortcuts very valuable. They exploit our emotions, use false logic, and lie outright. Name-calling is intended to lead us to reject and condemn without ever seeking the reality of the person, idea, or situation (Delwiche, 1995). Glittering generalities lead us to approve and accept without rational thought (Institute for Propaganda Analysis, 1938) and is another technique used to further the propagandist's goals. Another example of propaganda is to find different ways to say the same thing in order to obscure the meaning. George Carlin noted that after the first World War, soldiers came home suffering from "shell shock." After the second World War they had "combat fatigue," and when the soldiers came back from Vietnam, they were diagnosed with "posttraumatic stress disorder."

During the first World War, President Wilson created the Committee on Public Information (CPI) to control information about the war both at home and abroad. The CPI used experts in human psychology and the skills of the best advertising agents, along with journalists, artists, academics, and businessmen to run a tremendous propaganda machine. It created voluntary guidelines for the news media and applied enough pressure to keep them in line. It recruited fiction writers and essayists to turn out newspaper features, movie scripts, and pamphlets. The CPI made emotional appeals and demonized the enemy (Delwiche, 1995). Of course, all the same things were happening in Germany.

Language is a powerful influence on every aspect of our lives. Those of us who know how to use the techniques of good writing can move and inspire our audiences in many ways. Whether we wish to entertain, enlighten, or influence, we need to know whom our audiences are and what we want to convey. If we can tailor our techniques to our audi-

ences, we have a much better chance of reaching them. If we know the techniques of advertising and propaganda, we can resist the appeals to our greed, fear, and hatred.



Mandatory Second Language Acquisition in Elementary School Curriculum

By Beverly Javier

When I was in the third grade, my friends of Japanese ancestry complained that going to Japanese Language School was a chore. But the sounds of that language fascinated me and I begged my grandmother to let me attend Japanese Language School too. She asked me why I wanted to do that when I would not make an effort to learn Ilokano, our family's native language. At that time, I had no answer for her other than I had a desire to learn to speak Japanese. Although I bugged her at the beginning of each school year until the sixth grade, I never learned to speak Japanese, nor Ilokano, for that matter. Years later while skimming through the want ads of a local newspaper, I saw dozens of advertisements requiring "Bilingual Japanese/English speaking skills". These jobs offered salaries at least 20 percent higher than jobs in the same category and I regretted very much not making a better case for attending Japanese language classes at that young age (I occasionally see advertisements for speakers of Ilokano so I am doubly remorseful!).

My experience is not unique. I have spoken with others who feel that the lack of a second language is a definite liability because it limits employment opportunities. An impact has also been realized globally. The following joke illustrates the verbal disadvantage Americans possess in global communication: "What do you call someone who speaks three languages?" "Trilingual." "And someone who speaks two languages?" "Bilingual." "And someone who speaks only one?" "An American!" (Bamum, 1999, p. 52) .

Because of close relationships with former colonies and the high quality of products or services they offered, English-speaking countries were regarded as the globally dominant force in business. However, with loosening colonial ties and an increasingly competitive marketplace, that dominance is slipping (Freivalds, 1995). In addition, the assumption that America would be the world's foremost supplier of desirable goods

and services has altered because the world market is now one of greater linguistic parity, a situation that puts us at a great disadvantage (Ferraro, 1996). Another reproach related to the lack of foreign language skills has been the lack of cultural knowledge, which is often viewed as a deliberate attempt to promote a "superior" culture, rather than the oversight it is (Freivolds, 1995).

The belief that monolingualism is the norm and multilingualism an aberration is incorrect. In actuality, most of the countries of the world use more than one language, and language contact and co-existence of languages are normal linguistic phenomena. In many countries, English and at least one other language besides the native language is taught (*The International Encyclopedia of Linguistics*, 1992). One would expect the United States, a modern industrial nation, to also realize the importance of a second language. So far it has not placed much importance or emphasis on learning foreign languages and in teaching foreign languages in the primary grades ("Two Languages Come Early"). Met's article in *Educational Leadership* (1994), which refers to research by Bergentoft and Draper, confirms this:

Young students are so far behind their peers in learning foreign languages that the United States cannot even be included in international assessments of foreign language performance. A recent report of foreign language instructional policies in 15 developed nations (excluding the United States) found that 13 nations mandate foreign language study for all students by the middle grades (Bergentoft, 1994). In contrast, only about 12 percent of students in the United States take a non-exploratory foreign language course in grades 7 or 8, and only 38 percent of high school students enroll in a foreign language course (Draper 1991, p. 86).

The above statement clearly shows that we are far behind other nations in this area. The traditional two-year foreign language sequence, which has been the route of those aspiring a college education, is a highly inadequate path if we are to effectively compete in the world

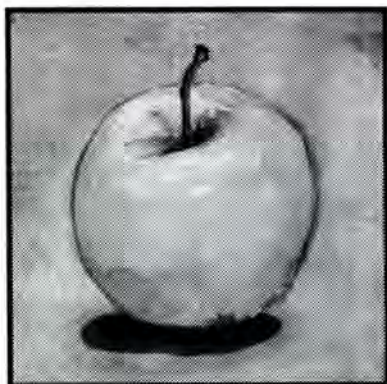
market (Met, 1994). To provide a comparable education with that of the industrialized world, all students, not just those headed for college, will need to learn a foreign language and begin studying it well before entering the ninth grade. And yet, according to Met (1994), "only 9 of the 50 states mandate foreign language instruction in the elementary grades, plan to do so soon, or offer incentives to schools and the school systems that provide it" (p. 86).

How have we arrived at this situation? According to Freivalds (1995), "the American lack is due in large part to the educational system" (p. 26). Since the educational system is the cause, I propose that it be the solution. With the overwhelming evidence citing the advantages of bilingualism and Hawai'i's unique geographical location with its resulting melting pot of languages and cultures, why has mandatory second language acquisition not yet been implemented in our elementary school curriculum?

The critical age hypothesis states that language is more easily acquired at a younger age than an older one. In a *U.S. News Report* article (1998), Brownlee states that Elissa Newport, a psycholinguist at the University of Rochester in New York, has discovered that the window of opportunity for acquiring language begins to close around the age of six and the gap narrows with each successive birthday. For that reason, Newport advises "schools might rethink the practice of waiting to teach foreign languages until kids are nearly grown and the window on native command of second language is almost shut" (p. 54).

Other advantages in the acquisition of a second language at a young age are that youngsters are not inhibited by making new, strange sounds that come along with language training and develop a native accent if exposed to language lessons early. The generally accepted cutoff point for mastering the subtleties of an accent is puberty (Wells, 1986). It has also been found that learning foreign tongues stimulates a child's mental development. According to Wells (1986), "research has shown that bilingual youngsters are more imaginative, better with abstract notions and more flexible in their thinking than monolingual children" (p. 60).

Perhaps Hawai'i educators should take their cue from three Fairfax County schools who have been teaching math, science, and health classes entirely in Japanese. Their aim is to make their students fluent by junior high school and eventually enable them to hold their own in business with the Japanese. Local Congressman Frank Wolf initiated the program after his survey of U.S. companies trading with Japan indicated that most of the successful ones employed people fluent in Japanese. Wolf, who believed that the most effective way to compete was to speak the language, arranged for a \$276,000 federal grant to train the teachers. This grade school immersion program in Japanese began in Eugene, Oregon in 1988 and spread to Anchorage, Detroit, and Portland. Fairfax County's program was the first to receive direct federal subsidy (Chiu, 1991).



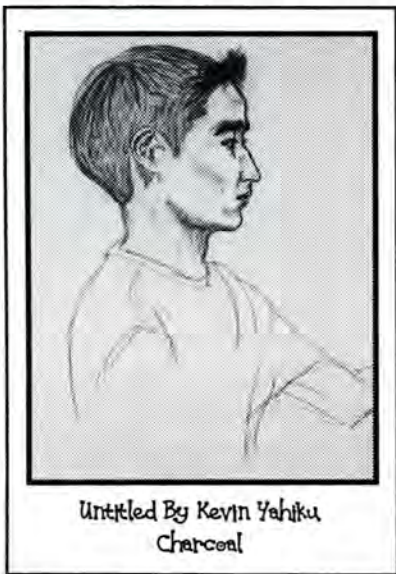
Apple By Jin-Hee Yoo
Watercolor

The article, "Two Languages Come Early," relates another innovative solution. The award winning "Foreign Languages in the Community" program is the brainchild of Paul Nikol. Nine years ago, he teamed up with Mary Jo Renzi and Patty Michiels to develop a program that guided 20,000 elementary school students through a Spanish language program in five California school districts. Nikol's mission was to introduce students to foreign languages while they were still in elementary school. To compensate for a lack of language teachers, Nikol turned to high school students to teach Spanish once a week for 30 minutes between January and May. The advantages are twofold: 1) the high school students get practical use and gain proficiency in languages they are still studying 2) the younger students discover that learning a foreign language can be fun.

In order to ensure America's continued success in international trade

for the future, we must begin to rebuild our image and speak the language of the consumer. For when we speak to them in English, we speak to their intellect, but when we speak in their native language, we speak to their soul (Freivalds, 1995). We need to begin now by implementing foreign language instruction in the elementary school curriculum.

In preparing our children for the future, international business is



but one area in which foreign language skills are an advantage. McIntyre (1991) states that "companies large and small are increasing their search for employees with multi-language and culture skills and experience" (p.20). Language-centered jobs such as teaching, translating, and interpreting use foreign language skills as the primary skill. The combination of a foreign language and almost any other skill tremendously increases the possibility of finding interesting employment (Bluford, 1994).

Furthermore, because foreign language study acquaints the student with the geography, history, customs, traditions, and the logic and culture of the language, this knowledge augments effective communication and can lead to appreciation, acceptance, and tolerance of cultures other than one's own (Bluford, 1994). This understanding could be one step towards world peace.

Our responsibility as parents and educators is to ensure that children possess all the skills necessary to be effective in the world. We need to further explore the possibility of incorporating foreign language study into elementary curriculum and discern for ourselves if it has merit. If it does, we must act upon that knowledge and give our children the opportunity to become bilingual and accept the advantages it affords.

Mother and Daughter Reunion

By Soozee Kang

The most interesting topic covered in class was the examination of local stories in the book, *Growing Up Local: an Anthology of Poetry and Prose from Hawaii*. The most self-relevant prose were the works of Nora Okja Keller, "A Bite of Kimchee" and "Comfort Woman." This essay will focus on the similarities between Keller and myself, and the personal revelation received from her prose.

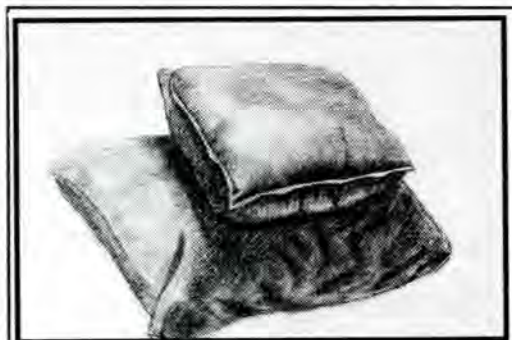
Squish, crunch, squish - are the usual sounds heard when one eats a mouth watering lump of kimchee. The almost putrid smell most times offends those who are not accustomed to the Korean delicacy. Every family has their own methodology and ingredients for making kimchee. So distinct is the smell that one can tell if he/she is in the wrong house just by smelling the kimchee in the refrigerator. The significance of this olfactory sweetness is its link to the Korean culture.

In almost every culture, food plays a major role in its identity. This concept is proven over and over in Hawai'i. Tourists from Japan mostly eat Japanese food although they have a plethora of choices. Koreans who are visiting are directed to the best Korean restaurants in Honolulu by their travel agents. Visitors from the United States and European countries like to find a good steak and potatoes restaurant with maybe a local twist. This craving indicates that although we may be in a foreign land, familiar food may help us to feel at home.

"I smelled like garlic, like kimchee, like home" (297). Living at home for almost all my life, I took for granted the great food and love provided by my mother.

Now that I usually stay at my boyfriend's home, the thought of returning home to eat is relished. The smell of kimchee reminds me of times of comfort, safety, and being well fed. At times it takes me back to a little kitchen in Seoul with my family and neighbors who all shared

common interests and common language. To some, kimchee is just hot pickled cabbage. Like Keller, it is my link to my culture, family, and past. "Kimchee is an easily consumable representation of culture, digested and integrated by the body" (298).



Untitled By Chan Fang
Charcoal

Almost ten years have passed since my family moved from Korea to Hawai'i. Within that time, it seems that my mother and I have grown distant because of my assimilation into the American culture. Upon reading the excerpt from "Comfort Woman," my mind reflected on the

current relationship between my mother and me. If for some godforsaken reason my mother had passed away, how would I write a eulogy? Broken stories raced through my mind, yet none of them I could completely confirm or remember as actual truth. It was apparent that I had squandered the opportunities when Mom said, "What do you know about your grandfather and grandmother?" My usual reply would be, "Tell me later, I got to go pick up my friends. Next time okay?" Then just last week it hit me. What if there wasn't a next time? What if my chance of knowing about my mother's history passed? What would I tell my children? It would be horrible to have the same experience as Keller. "I have recorded so many deaths that the formula is templated in my brain: name, age, date of death, survivors, services. And yet, when it came time for me to write my own mother's obituary, as I held a copy of her death certificate in my hand, I found that I did not have the facts for even the most basic, skeletal obituary" (54).

For four days I buried my head in picture books and journals of my mother's family. My eyes scanned the dull black and white pictures for any facial similarities between the old and new generations. Some of the clothes worn by past generations were valued as gold to the younger

ones. Hand written journals greatly improved over two generations through higher education and status. The sticky pages seemed to be saturated with the sweat and tears of grandmother, who worked days and nights to support her family.

All that rumbling around in the storage room caused my older brother to take an interest. He shared stories that he heard of Mom as a child, many of which were quite funny. Somehow I began to realize that my clumsiness was definitely from my mother. Later over dinner, big brother and mom shared an interesting story of Grandma. During the Korean War she escaped from North Korea to South Korea via an old farming trail. Most of her personal belongings were carried in a sack made of soft tree branches. When she and her family finally reached Seoul, Great-grandmother was severely ill. She passed away a few days after their arrival.

As Big Brother and Mother took turns speaking, the room seemed to move in slow motion. The experience was surreal. I could not recall a time when the three of us shared stories about Oma's (Mother's) past. Our glasses were empty and plates clean when the clock in the living room chimed. We had so much fun that we didn't realize it was already eleven at night. As Oma and I put the dishes away, I tried to imagine her young and beautiful. I wondered if she went through similar problems that I am currently experiencing. In this one short evening of conversation, Oma shared more with us about her past than ever before.

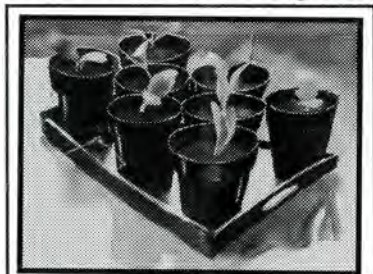
That night as I set my alarm clock, I remembered the words of Keller's mother. "It was a hard time but a happy time" (59). Feelings of gratitude and love filled my chest for the sacrifices that my family made to give me the life I have now. Most of the people of Hawaii are from immigrant families looking for more lucrative and salubrious environments. The journey made by our ancestors are often overlooked by our personal selfishness. Oma once ate only ramen for two weeks so she could afford to buy me a dress for school.

Stories told by our parents, whether plausible or not, whether told once or a hundred times, are worth hearing. Like kimchee or food, it

links us to the past and completes the puzzle of our origins. Moreover, stories have fusion like qualities that enforce immediate family ties. That night when we spoke over dinner, the view of my mother changed exponentially. I no longer saw a washed up wanna-be mom, but a selfless caregiver who supported my brother and I through all our hardships.

The greatest lesson learned from the readings of Keller is the importance of the family unit. In life, there are many trials and tribulations that one will go through. Yet, if one has the love and support of a family, or in my case a mother, those obstacles are a lot more manageable. The adage of "If we do not learn from history, we are condemned to repeat it" rings true in families. We all should take the time to understand and learn from our predecessors. Although the variables may be different, the experiences shared by the old and the young are often similar.

The smell of the breakfast Oma made on Sunday awoke me just before my alarm clock went off. As we ate together, I tried to gather the courage to say something with the effect that I love her. Most Koreans will never say that to their parents or family members. Time passed and I finally had to hit the road to attend a study group session. Oma ran outside with a few notes that I had left on the table. I stopped the car, got out, and gave Oma a tight hug. Komawa Oma! Thank you Mom! The hug lasted longer than usual, and Oma felt that something was different. She held me tight and then said sharply, "Go study!" I tried to let my hair cover my watery eyes as I let go and jumped in the car. The car reversed and in front of it stood the beginnings of a mother and daughter reunion.



Untitled By Asuka Yonezawa
Watercolor

A Reaction Paper

By Agnes Chun

The reading I've done this past semester has very much served to "open my eyes" to the suffering we, as human beings, have inflicted on each other throughout history. My historical journey, from the fifteenth century through the twenty-first century, has had a profound impact on the way I look at humanity. I have repeatedly been challenged to look at not only history, but also my own beliefs through a different lens. Much of what I have learned about the path human beings have followed has left me wondering, "Why?" In the last five hundred years, the world has witnessed, and in many instances suffered irreparable damage from, the formation of just a handful of "super power" countries. The bipolar world that we live in today didn't just happen. Many countries have suffered the indignity of serving those more powerful than themselves through the efforts of several authors. I have learned just how we have come to this place in time.

The question posed for this assignment is "How do I feel about the world and humanity?" "What is my impression of humanity of today and tomorrow?" The question of where humanity is headed, I think, cannot be satisfactorily answered without first revisiting where humanity has been. I beg my reader to indulge me as I recall some of the more significant events that have taken place throughout history before I begin disentangling my thoughts on the future of humanity.

The building of nation states is a European ideal. Nation states, those areas clearly demarcated on maps, help to arrange and secure the peoples and ideology of differing groups. The European landmass, as depicted in the fifteenth century, was divided into these nation states. Although these borders never guaranteed non-offensive acts by other groups, they did significantly enhance the nation state mentality in European countries and their people. In Ronald Wright's *Stolen Continents*, I was made

aware of the total devastation caused by the European nation state mindset. When Christopher Columbus stumbled onto the Americas, he irrevocably altered the fate of humanity. Europe's might swelled, in just a short time, to such significant proportions, that the world was decisively divided between the "haves and the have-nots." In their feverish haste to carve out areas of control in the Americas, the European settlers gave little, if any, thought to the rights and beliefs of the indigenous people. Land was there for the taking, and it was the Europeans with their advanced weapons who finally won the battle to own the continents. As the white men marched their way into the remote interiors, so too did their diseases, and in little time the indigenous population was nearly eliminated. I discovered that some of the great founders of our country such as George Washington, Andrew Jackson, and Thomas Jefferson were not the infallible heroes that I had learned to revere in grade school. These men were just men and they helped to ensure the destruction of an indigenous people. With little resistance, the white invaders were free to act upon their impulses and the United States of America was born. I was particularly struck by the stark accuracy of a statement made by Chief Sitting Bull of the Hunkpapa Sioux tribe, in regards to the mentality of the white man. Chief Sitting Bull, in 1880, said, "The white man knows how to make everything, but he does not know how to distribute it. The love of possession is a disease with them... They take tithes from the poor and weak to support the rich who rule. They claim this mother of ours, the earth, for their own and fence their neighbors away" (Wright 304). The very ideology behind the creation of the United States, "that all men are created equal," is a fraud. The leaders of the United States, along with a tiny handful of other world leaders, were not interested in embracing their own creed - only the wealthy landowners were created equal.

Imperialism and the race to dominate other areas of the world became common practice with the age of industrialization. Japan, many centuries older than the United States, was unceremoniously "opened up" to the modern age by the junior nation in the nineteenth century. It was the idea of "conquer or be conquered" that launched a whole new

identity for Japan during the Meiji Restoration of 1868. Instead of becoming just another colony of the Western powers, Japan decided to immerse itself in the white man's way of thinking. Never to be colonized themselves, the Japanese government, in 1937, shrewdly sought to expand their domination throughout Asia and the Pacific. Korea, parts of the Pacific, and much of China, soon became victimized by Japanese colonization. In *The Rape of Nanking*, by Iris Chang, I was struck speechless with the horrors committed by the Japanese army in their country's quest to take control of China. As a woman of both Chinese and Japanese blood, I found *The Rape of Nanking* extremely hard to read. The book made me take another hard look at my distorted

view of the world and the people who inhabit it. I was shocked to discover how erroneous my knowledge was of the Asian theatre of World War II. I felt again challenged by another author to "discover" the world for what we have made it. My mother, a woman of Japanese descent, raised me to perhaps blindly honor Japanese culture and I have always been reminded of the pride and strength of Japanese character. I could not imagine how this same group of people, lauded with unshakable faith by



My First Color Painting By Hyun Soo
oil

my mother, was capable of committing the crimes against humanity that they did. Chang's book chillingly reminded me how, in order to save ourselves, we can with such ease shave off the thin layer of human character that we call humanity.

From the ravages of World War II, I was invited to explore the history of the great continent of Africa. Philip Gourevitch's *We Wish to Inform You that Tomorrow We Will be Killed With Our Families* took me back to the 1994 massacres of the Tutsi minority by the Hutu majority. The rationale used by the Hutu power party, as irrational as it was, was an outright result of the total destruction caused by Western imperialists. The European media, tools of the imperialist nations, worked hard to portray Africa as the most sorrowful place on earth. Africans were "scientifically" proven both mentally and spiritually inferior to white men, and by way of craftily written articles by the media, the native "inferiors" almost seemed to beg for their "superiors" to subjugate them. In the race for total domination of the world, Western powers converged on and divided Africa into mostly independent areas of foreign control. Profit was to be made in Africa, but only after the natives were duly subordinated could the realization of profits begin. The masters in Rwanda, the Belgian government, slyly took advantage of a temporary hegemony by the Tutsi minority and turned the oppression of the Hutu majority group into state rule. As human beings, we have the ability to use reasoning, a powerful tool, to cope with the situations we find ourselves in. Starting in 1959, with the hint of independence on everyone's mind, the Hutu majority used this awesome power of "reasoning" to declare their independence and to justify the extermination of Tutsi people. I struggled with this book, not only because of the graphic manner in which it was written, but also because I felt Mr. Gourevitch forced me to question my own beliefs concerning Africans. I was not very comfortable coming face-to-face with my own prejudices, but by reading the book, I can at least realize something for myself: HUMANITY includes ALL PEOPLE, not just those whom I choose to recognize. Not an easy thing to admit, but absolutely essential if I am to start to dismantle my own archaic notions concerning how I define the word "humanity."

In *The Ends of the Earth*, Robert D. Kaplan forces his readers to learn, shockingly, that much of the world in the twenty-first century is facing near anarchic conditions. While most Americans have the luxury

of decent dwellings and food, great numbers of people in other areas of the world barely eat enough to exist. Anarchy, as defined in the dictionary, means "a social structure without the government or law and order; utter confusion." While Mr. Kaplan visited several areas of the world that are experiencing turbulent political and social conditions, Africa, by far, is suffering incredible hardship and because I found the situation so unbelievable, I chose to focus my thoughts on this continent. Mr. Kaplan traveled throughout the region of West Africa and his "straight to the heart of the matter" writing approach had me squirming with discomfort in my seat. Never before had I read about such appalling living conditions as the people of West Africa face today. Although most of the African countries were liberated from imperialist powers in the twentieth century, Mr. Kaplan writes, "But the greatest burden inflicted on Africa by the Europeans was probably the political map, with its scores of countries, each identified by the color of its imperial master. This map, with which all of us have grown up, is an invention of modernism, which began with the rise of nation-states" (Kaplan 83). The arrogant Western imperialists failed to consider that tribal populations in Africa, as explained by the author, mostly run horizontal, as opposed to the VERTICAL lines that were arbitrarily used by the Europeans when they REINVENTED Africa as we see it. It amazes me, that in the forty plus years since its independence, the map of Africa that we recognize today is the same map that was agreed upon by these imperialist landlords. Groups of people, though ethnically and culturally identical, no longer live in the same country. It requires little effort to imagine the bitter frustration and animosity of a tribal people stuck in a "country" that has no meaning whatsoever.

West Africa is experiencing a breakdown of both social and political systems. Poverty is at such extreme levels that a viable solution to their problems seems impossible. The human population is almost too incredulous to believe, with the average West African woman giving birth over six times in her lifetime. Mothers are often unable to provide enough to feed their offspring and the author observed the distended bellies of many hungry children. With little else to do, children play amidst strewn

garbage and filth - with flies everywhere. Youngsters live mostly without their fathers, and as a result, precious customs, morals, and values have been lost. Young girls learn hard work at an early age and the United Nation reports that young girls are more frequently dropping out of, or not attending at all, primary and secondary school.

The deforestation of Africa is an environmental disgrace. Mr. Kaplan witnessed logging trucks filled with trunks of hardwood "stretched for miles along the road, en route to huge depots...being collected for shipment to Europe, where they would end up as modern furniture" (Kaplan 85). Slash and burn agriculture adds to not only the destruction of the forest, but the erosion and loss of soil due to the inevitable flooding and mudslides that follow such abusive agricultural techniques.

The oppressive heat and filth coupled with deforestation and flooding has made possible the creation of an insidious by-product: a mutated strain of malaria that has



proven unresponsive to Western medication. The disease-carrying mosquito, once confined to the forest, has ingeniously evolved so that even though its natural environment is being destroyed, it can survive anywhere. As the soil erodes, life in the rural areas becomes almost impossible and masses of people are migrating to the cities. As the masses move out of their traditional homes, so too does the mosquito.

Life in the city means living in the same unsanitary conditions, but with an unexpected twist. The author explained the "culture shock" that hits rural Africans upon their entrance into "city life." "You see ... in the villages of Africa

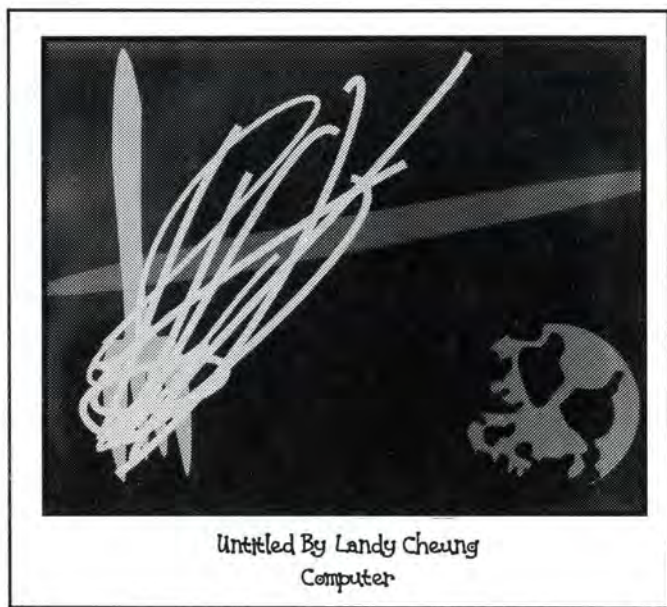
it is perfectly natural to feed at any table and lodge at any hut. But in the cities, this communal existence no longer holds. You must pay for lodging and be invited for food" (Kaplan 33). Homes in the city are put together with what materials can be found. Mr. Kaplan described the miserable shantytowns of West Africa like this: "a patchwork of corrugated-zinc roofs and walls made of cardboard, cigarette cartons, and black plastic wrap" (Kaplan 19). There is no electricity, no clean water, and no proper way to dispose of human waste. Confronted with this miserable existence it is no wonder that young men turn to crime. The author described how young men and women resort to committing crime in order to live. "When young men find out that their relations cannot put them up, they become lost. One step leads to another. They join other migrants and slip gradually into the criminal process. They steal. The women become prostitutes, whom the men beat mercilessly" (Kaplan 33).

Diseases thrive in the filthy atmosphere of Africa. Polygamy, prostitution, and malaria all contribute to the spread of HIV and the AIDS virus, and although there is a staggering list of communicable diseases in the continent, healthcare, in some regions, is allotted only fifteen cents per capita annually.

Governments, either legitimate or not, are incredibly weak. The local police cannot be trusted, as rampant corruption is the norm. Wars continually take place, and the majority of guntoting "soldiers" are untrained young male Africans.

There is no logical way to disagree with what Mr. Kaplan wrote about - he merely informed his reader exactly how West African men, women, and children are living in this day and age. As Mr. Kaplan put it, he was visiting a "failed society" (Kaplan 46). The book reflects, for me, just how low humanity has fallen into dismal disrepair. From the fifteenth century through the twenty-first century, I feel that humanity has acted with little prudence. West Africa represents the "end of the road" on the path humanity has taken and Western powers must be held accountable for a good deal of the problems. We are deluding our-

selves if we do not take the situation in West Africa seriously. Water, forests, and food producing soil are all finite resources and the eventual scarcity of these resources will affect not only Africa but the entire world as well. The diseases that are mutating in Africa will find their way to other countries, and the scary thing is, Western medicine may not combat them. The process that leads toward the breakdown of government and social systems, I believe, is inevitable. We cannot ignore what happens in Africa because what happens there today will affect the world tomorrow. I share Mr. Kaplan's concern for the future of humanity and I applaud his efforts to bring these facts to the larger world.



Reading Images Critically

Audi Commercial

Arthur W.H. Haring

American society is changing and developing so quickly today. It is hard for one to remain in touch with the billions of other people functioning on the same plane of existence. A person's value system and moral infrastructure can be so entirely different from someone across the globe that they seem decades apart from each other. The new age of information has brought the ability to share knowledge around the planet. As the world begins to form a more cooperative market, products become available on various national markets. Accompanying these increases in circulation are increases in advertisements for these products. These types of worldwide advertising campaigns create a global standard, which almost forces consumers to buy these products to remain among the popular majority. The Audi A8 commercial I have chosen to dissect falls into the aforementioned category.

The Audi commercial is mainly a visual advertisement that does not rely on sound to convey its message. The black and white format seems to convey a direct link to the formal traditions of the past, while the content of the ad relates it to current events and social conditions in the present. The opening shot of the limousine parked in front of the mansion immediately reveals a combination of past and present ideologies rolled into one fantastic world.

The beginning sequence informs the viewer of the high social status of the event at hand and the importance of the individuals being revered upon their arrival. This apportionment of God-like stature to His subjects in the public eye has been a practice since long ago and has become an effective way to display social perfection in a human being. By idealizing a select few individuals, advertising effectively creates the perfect model for the worldly citizen.

During the commercial, three different cars pull up to the event and

deliver three special guests. The first to arrive is an elderly gentleman in a Mercedes-Benz. Confidence gleams from his persona as he emerges from the car. His satisfied expression indicates his contentment with his station in life and reveals the comfort with which he supports himself. His dream came true many years ago and he is enjoying the ride all the way to the end.

The second honoree is a glamorous-looking lady past her prime who is still shining in the public eye as an icon of her past success. She arrives in a BMW and gains the crowd's admiration out of respect and from her stunning integrity. Like the man before her, she is nearing the end of her magical ride and is enjoying every last minute of it.

The third VIP, who arrives in an Audi, is a young and attractive lingerie model. She is in the prime of her career and reveling in the success she achieved. It is obvious that she attained such great success as a result of her striking good looks. She exudes sexuality and no doubt utilizes this trait to its fullest potential in her work.

To find the underlying themes of the first part of this commercial we must examine the symbolism that is being used. The first person gets out of a Mercedes-Benz while the second emerges from a BMW. Both of these people are older members of society, therefore creating a stereotype for those owning either of these two luxury vehicles. By pairing these automobiles with two figures who are no longer in the prime of their lives, Audi is effectively saying that Mercedes and BMW have seen their prime and it is time for the next generation to take over. After ascertaining this underlying message, it becomes clear that this advertisement is aimed at the rising population of wealthy younger people or at those wishing to seek youth in the form of material possessions.

In the commercial, the Audi and the woman riding in it become the ideals that all Americans should strive to attain. Her enviable position and fame are enhanced when she is seen in the company of this automobile. This combination of beauty, success, and wealth are the main features that the commercial uses to entice consumers to purchase the automobile. Audi's attempt to associate the car with beautiful woman,

youth, and financial well being is an effective marketing ploy as it appeals to the rawest of human desires.

The crowd is a visual metaphor for the majority of society enamored with fame and the famous. Their admiration and apparent necessity to come within close contact and experience the presence of these cherished subjects illustrates the fanatic tendencies of American culture.

Celebrity status is a dream for nearly every American citizen. To revel in the spotlight of the myriad of envious nobodies continues to be the goal of all aspiring youth who seek meaning in their life. Status symbols, such as the Audi, perpetuate this psychology creating material goals to accompany the emotional and professional ones already present. By appealing to a younger demographic, Audi is looking to secure their place in the economy of the future.

The Audi A8 commercial combines various elements of social ideals and trends through a sort of macho narcissistic process almost challenging the viewer's manhood. The commercial is also trying to convince viewers that this car will complete their social exoskeleton. Social, economical, and political standards are becoming more globally unified as the information age forges ahead into the next millennium. The media, in the forms of the Internet, television, and cinema, is the network to fuel the fire of the newly arising unified global population.



Slaves: From the Ancient Sahara and Americas and into the New World

By Mia H. Beaudet

Since ancient times, the practice of slavery has been a part of life in almost every society at some point. In different times and cultures, slavery played various roles in society and was used in many ways. The trade of slaves was a commodity utilized for hard labor, military respite, household servantry, and even ritual human sacrifice. In some parts of the world, slaves had rights not accorded to other slaves at that time. It is very interesting to see similar practices appear in cultures far apart from each other. It is also intriguing to see how time and outside influences changed those practices and the effects it had on the slave trade.

The people of ancient Africa relied heavily on trading. Their location allowed them to trade within the continent and throughout neighboring coastal areas. The Sahara Desert encompassed a very important trade route, which became known as the Trans-Saharan. The popularity of the Trans-Saharan trade created a high demand for gold and slaves to mine this gold. Gold was a wonderful commodity used to trade for goods from around the entire Mediterranean area. Slaves became the second highest commodity in West Africa, a land rich in gold.

As in ancient America, African slaves were mostly prisoners of war. These slaves were initially used for mining to keep up with the demand on the Trans-Saharan trade, but also developed as a commodity in itself and a show of wealth. Slaves were bought for Muslim military service as religion became, in some areas, almost a form of government. During this period of the development of societies and the emergence and spread of religions, there continued to be a high demand for slaves.

Slavery was a part of life in the various African kingdoms and part of our world's historical social structure. Much of this is due to the Trans-Saharan trade, which affected all societies in ancient Africa in some way. For the most part, Africa had an aristocratic social structure with

slaves at the bottom as they appeared in almost all societies. Although the slave trade throughout this period was in the millions, slaves were just a small percentage of the population.

Slavery was also a valuable export from the East African coast and slaves were captured for the purpose of being sold. Slaves were in demand in the neighboring continents and used for military purposes and labor, and served as domestic servants and concubines. The people of Asia seemed to be enticed by the idea of slavery and slaves became coveted personal property. During this time, however, the slave trade in Eastern Africa never amounted to the volume of the Trans-Saharan trade.

Prior to the 1500s, slavery was not based on skin color. Slaves were merely those who had been bought, captured in war, or kidnapped. Slaves of all races were severed from their roots and became part of their new society. West Africa exported black slaves to traders and imported some white slaves for household servantry.

The Americas in this period were unique in that they were a society that developed isolated for the most part. They developed without the influence of religions or cultures as opposed to the development of the African society. As in Africa, different ways of life emerged in different areas and times in this land. The Mayas, who were from Central America, had a hierarchical society that included slaves. The Aztecs were a vicious and feared people. They were quite ritualistic and used prisoners of war for human sacrifice. The Aztecs used human sacrifice as a form of punishment, but also held an annual tribute of ritual human sacrifice that consisted, not entirely, of slaves. Slaves were also used for labor in the Aztec infrastructure.



Untitled By Kathleen Yamamura
Charcoal

A warrior aristocracy governed the later Aztecs. Slaves were the lowest social class and in most areas, consisted of captured prisoners or kidnapped victims. The difference here is that Aztecs could also become slaves either by having committed a crime or being in great debt. Here, as we saw in the Eastern African slave trade, female slaves sometimes became concubines.

The slaves in this area held unprecedented rights. Their possessions included land and their own slaves. They could also purchase their freedom and most eventually did so. A runaway slave could also become free if he made it to the sanctuary of the emperor's palace. In African slave trade and to those states who participated in the slave trade with Africa and the Americas, we have yet to see slaves accorded these types of privileges.

European society had a profound impact on the practice of slavery in many parts of the world. Europeans became the first world traders and influenced many societies and cultures because of this.

The Portuguese went on voyages of discovery with the search of wealth being the ultimate goal. They traded in slaves of all races in Asia because they did not possess any commodity that the Asians wanted. The Chinese then favored the African slaves and preferred them so the Europeans needed to keep up with this demand. The



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African slave labor also dominated the sugar plantations in Brazil. The Portuguese controlled these plantations and the slave trade and, therefore, became the link between West Africa and Brazil and was strengthened by the demand for African slaves in China.

Meanwhile, the Spanish settled in America and the Portuguese taught them about sugar plantations and how to cultivate and work them. Since sugar was a great luxury and in high demand, the Spanish emulated the Portuguese but used the Native American Indians to work the plantations. The Indians were not used to the demands and rigors of the labor required and died at an alarming rate, causing a labor shortage. The Spanish thought that blacks would be harder workers so there was a huge import of black slaves from Africa into America.

In Italy, slave trade had nothing to do with race, and slaves were in fact nearly all white. However, white slavery was stopped with the ruling of the Turks, and Europe needed to obtain slaves from Africa instead. In this case, we saw that Europe expanded as a nation and as slavery coincided with trade in the Trans-Sahara in Ancient Africa, so was it tied to sugar and agriculture during this later period.

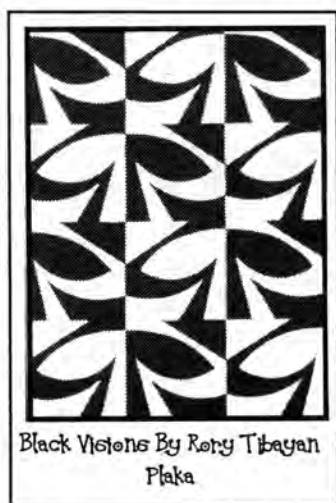
Although shortage of labor is attributed to the import of slaves to Americas, the Christian revolution also played a role. Church law did not forbid black slavery and the blacks were believed to be hard workers. This contributes to the beginning of racist ideas. Up until this time, slavery was not based on a color or a race. However, attitudes toward blacks became negative as Christian ideas see white as purity and black as evil. Blacks soon became thought of as inferior and uncivilized people who were only good enough for slavery. They were seen as the people with no self-worth as they allowed slavery to take over their life. These ideas spread as Europeans traveled the world and stories and ideas became widespread.

Ideas of racism, which never existed before, could have surfaced because the people of this time who were becoming more civilized needed to find a way to justify the uncivilized practice of slavery. Though slavery had been an accepted form of life since ancient times, it was never

based solely on a specific race until this time.

Although we seem to have seen a trend of slavery from Africa, it is only a glimpse into slavery that occurred around the world with various people. Slavery took on different roles in society, but universally, slaves lacked freedom. Slavery erupted because of various reasons: either by constant warfare as in the ancient times which resulted in captive prisoner slaves, or by the shortage of labor due to either death or demand or both in other areas.

Slavery began with the need to keep up with supply and demand in the important trade history of this time. The trade of slaves became a commodity in itself. What began as a fulfillment of a need became the means to acquire greater wealth and prestige. Greed played a role in the rush of slavery throughout history whether it was the desire to conquer many lands or the desire to monopolize trade. Slavery and the connotations given to the blacks during this time would have a profound effect later in history and in some areas, even until this day.





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oil on Cardboard

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Note: This essay was based on readings from Chapters 10, 14 and 16.



Untitled By Marta Zimmerman
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