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Shedding Light on Those Who Suffer in Silence

Critical Response by Erica Coward, English 101

Ostracized, dehumanized, and often abused, the mentally ill face several challenges associated with the lack of adequate healthcare. The minimal treatment standards that are currently in place simply cover up the symptoms without treating the cause of the disorders, which for the most part remain undiagnosed. They suffer in silence and void of an advocate willing to campaign for their rights to sufficient therapeutic remedies or medications. According to the National Institute of Mental Health, one in seventeen Americans lives with a serious mental illness (“Services for Mental Illness”). This statistic proves that mental health issues are relevant to the discussion about improving the health care system to provide coverage for all people despite their ailments and about upgrading the policies that govern the system. Throughout the years, the mental health care system has steadily improved its treatment of patients; however, the reduction of funding and the logistics involved in allowing mental illnesses to receive coverage under insurance policies cause the positive advances to be overshadowed by all the instances when patients are injured or killed while not under proper supervision.

The old system of treatment was based upon the belief that separating the mentally ill from the rest of the population was the best strategy for dealing with the symptoms of their illnesses. For centuries, patients were sent to overcrowded insane asylums and hospital wards specialized to assist “crazy” people. This separation stemmed from early ignorance of the causes of mental illness. During the Middle Ages, mental illness was believed to be linked to devil possession and witchcraft resulting in people being burned at the stake (Clark). People were unfamiliar with the reasons behind the development of mental illnesses, this unfamiliarity initiated feelings of fear towards the outcasts of society. As outcasts of the town, the families were left to bear the responsibility of caring for their relatives without help in most cases from the states. The perception in the nineteenth century was that “mental illness was caused by excessive emotional states brought on by thwarted ambition or disappointment in love” (Clark). This understanding established the existence of twenty-one asylums across the country and led to the creation of the American Psychiatric Association (Clark). Many people were ignorant of the intricacies associated with treating a mental illness. The development of the National Institute of Mental Health deinstitutionalized patients based on the creation of antipsychotic and antidepressant drugs and the training of psychiatrists, psychologists and social workers after World War II (Clark). Slowly, the system was morphing into a beneficial institution whose purpose was to treat and adequately care for patients suffering from serious mental illnesses and disorders. Despite the progress made by the advocates for the sufficient treatment of patients, many patients slip through the cracks within the system and end up harming themselves or others while not being treated properly.

There is a stigma attached to people who suffer from mental health issues, and many maintain reservations concerning the possibility of having these patients integrated into society, especially in their own neighborhoods. On top of not wanting to integrate the patients in their neighborhoods, most people do not want to have their taxes used to support services that aid in covering the costs for such persons to receive treatment. Many people believe, “Why should I pay when it won’t affect me?” (Clark). The victims of the system feel quite the opposite because they want to have equal access to treatment options like people suffering from physical health problems. Insurance policies cover the majority of expenses for physical health problems, yet they reject the notion of offering the same services to mental health issues.

A number of state legislations have passed amendments to laws that extend the coverage amount of insurance policies to include mental health services, but this positive advancement is eclipsed by the reduction in the funding for mental health services in those states (“Services for Mental Illness”). Ohio, for example, cut one-hundred and ninety million dollars from the budget for the local mental health services (“Services for Mental Illness”). Cutting these important programs leaves the mentally ill to fend for themselves, and it costs the states even more money to invest in sending them to prisons and hospitals.

Overall, the new system has made strides in the care quality of the mentally ill yet only twenty percent receive professional medical care, a distressing statistic that undermines the advancements achieved from the old system of treatment (Clark). For those who cannot afford the expenses, the new system of treatment for mental illnesses has led to a life of

homelessness or incarceration in prisons and jails. Nearly one-third of the homeless population in America is afflicted with a serious mental illness (“Services for Mental Illness”). Prisons have evolved into the new alternative to “warehousing” a common practice in the late 1800s which placed mentally ill people into hospitals, asylums or almshouses (Clark). Nearly twenty-two percent of the population of incarcerated people has been diagnosed with a mental illness according to the U.S. Department of Justice (“Services for Mental Illness”). This method has affected the continuously increasing number of prisons and jails that are becoming overcrowded and understaffed, due to budget cuts and a rising crime rate. The mentally ill have not received the needed treatment; therefore, they resort to committing crimes and endangering the public during psychotic outbursts. These outbursts draw unwanted attention to states whose treatment policies are often outdated and not a priority in the eyes of the government administrators.

Unfortunately, the new system also restricts the use of medications solely on the basis of price; the drugs that treat the disorders most effectively come at a higher cost (“Services for Mental Illness”). Patients are often denied full coverage of the new drugs by health medical organizations due to the increased price tag as compared to their cheaper and less effective counterparts (Nelson). The “fail first” policy was adopted by various states in an effort to limit costs (Nelson). This policy requires patients to try one or multiple less expensive drugs before they are able to receive the desired more expensive and more effective medications (Nelson). Despite popular beliefs, restricting expensive drugs does not cut the costs of caring for patients because medicating the patients with cheaper and less effective medications results in more expenditures in the long term, explains Matthew Nelson, an assistant professor at the University of Maryland’s School of Medicine. He further notes that patients experience “side effects, prolonged illness or repeated hospitalizations” that contribute to the price tag that the state is burdened to pay (Nelson). The psychiatrists and physicians should be advocating for their patients to receive the best possible treatment option no matter the expense.

These problems have been even greater for women. For centuries women’s ailments have gone untreated and under researched because women are believed to be inferior in society compared to men. These inequalities present themselves in health care because women are often missed diagnosed or not taken seriously. Documenting the difficulties women face while navigating the mental health system, Maxine Harris wrote an article about women within the system. She notes that cultural values have shaped the diagnosis and treatment of women’s mental health issues because women are seen as simply good mothers, pious servants and faithful wives, a True Woman (Harris). Labeling a woman insane was common practice after the nervous breakdowns that women would have during or after pregnancy, a problem the new system would label postpartum depression. During the early stages of mental healthcare, women were subjected to receiving “electrical stimulation of the uterus, clitoral cauterization and prescribed weight gain to prevent the ovaries from slipping out of place” (Harris). Submitting women to these horrible treatments further provides evidence to the notions that women were not seen as equal to men; therefore, they needed to be poked and prodded to fit the mold that men wanted them to fit. Mental health treatment became a form of social control. Women were declared insane in order to commit them to insane asylums if they held contradictory views on religion compared to their families, or if their husbands were not satisfied with their performance as wives, they could be placed in hospitals without a doctor’s order (Harris). These victims of the system felt isolated and abused by the mechanisms set in place that was supposed to help them. Current improvements to the system have not done enough to solve these problems.

Alterations to the system are essential to improving the quality of life for the patients to give them hope for a better life despite their condition. One victim of the system was a man named Fred Williamson. Mr. Williamson was found dead in the pool of blood at a psychiatric hospital (Baker). The death caused several people to question the amount of supervision the mental health system provides its patients to prevent incidents involving a patient’s death at their own hands. He was in the mental health system for over thirty-two years. A week prior to his demise Mr. Williamson was stabbed with a shard of glass by another patient in the hospital ward where he lived (Baker). Patients continue to suffer in silence without anyone willing to offer them the necessary security that their ailments require. Greg Oke, a former patient advocate, argues that there is a need for “more protection of rights and public scrutiny of conditions in prisons, better monitoring and more thorough investigations into suspicious deaths, suicides, critical accidents and assaults” of psychiatric patients (Baker).

After considering the different perspectives, I agree with the perspective of the victims. The patients are entitled to receive the necessary treatment required by their respective diagnoses at any cost. The mentally ill are discriminated against

in many aspects of their lives, but the health care system should not be biased; it should support every American. Every citizen has a right to medical care to be able to maintain a lifestyle that is in their best interest and allows them to prosper. A staggering eighty percent of mentally ill people claim that they do not receive treatment because of the expensive cost ("Services for Mental Illness"). Instead of finding a way to get these ailing people medical care, the government is trying to reduce the funding for the few services that are available to those who cannot afford insurance that already limits the amount of coverage that they are receiving. Mentally ill people pursue lives of crime and homelessness because they are trying to cope with severe disorders on their own using illegal drugs. The new system has made strides in improving the effectiveness of drugs and therapeutic options, but they are being wasted if the patients these solutions were designed to help cannot afford to take advantage of them. The voices of the patients need to be heard and appreciated; if not, the mental health care system will regress to the hard times of the old system thus making irrelevant the enhancements that should be actively effecting change in the lives of those who rely on its existence.

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Show Me the Money

Critical Response by Sarah Gullickson, English 101

According to college journalist Brennan Robbins, “One bizarre feature of American life is that perhaps our most highly publicized labor disputes are between rich athletes and super-rich sports team owners. Rarely do the plights of the athletes or owners inspire much sympathy.” While no one can doubt that professional athletes make enough money, the compensation of college athletes remains up for debate. When it comes to the topic of paying college athletes, many believe that athletes should receive more than just the scholarships presented to them. The NCAA has taken the opposite stance and feels this practice will ruin college sports and have a negative impact on the fan base. Colleges with bigger bank accounts would have an unfair advantage and would have the ability to buy a winning season similar to the approach the 2011 Miami Heat NBA team took. After weighing the different arguments, I assert that student athletes receive enough money through scholarships and need to spend their time in college growing and getting better for the next level, the level that pays.

According to the website, *Dictionary.com*, a job is “anything a person is expected or obliged to do; duty; responsibility” (“Job”). Athletes in college are expected and obliged to go to practice every day, lift weights, attend all games, and to keep their grades up. Based on the definition cited above, this commitment could be considered a “job.” Granted, they are making a huge commitment in terms of time and energy, but there are several factors to take into consideration. College athletes are recruited for their athletic ability and are given an opportunity to participate in the sports that they enjoy while they are attending college. Many athletes are able to achieve their degrees at a greatly reduced cost compared to their non-athlete counterparts. The commitment to participate in sports at the collegiate level does not justify that athletes should be paid in return.

On the other hand, numerous student athletes do believe that they should be paid for their performance. After all, they are subjected to a rigorous schedule of practices, conditioning, travel, games, etc. College athletes claim that getting paid in return for all they do for the university is justified. Lineman Stephon Heyer, athletics director Debbie Yow and coach Gary Williams, who are former college athletes, support the idea of receiving pay for their talents. For justification of athlete salaries, they point to the grueling schedule the athletes are forced to keep up with, as well as the physical toll on the body (Offutt). Heyer mentions he never had money to buy a pizza with the guys or for clothes, since athletes are not allowed to have a job and wouldn’t have time for one even if it were not regulated (Offutt). On top of tuition and books, athletes need money for other amenities such as food, clothes, and anything that will help them enjoy the college experience. The subject and debates must have the support of the athletes and former collegiate athletes as well to validate the case.

Robert Lipsyte shares a stance with the athletes. Lipsyte himself says, “Everybody gets rich off the NCAA Tourney—the colleges, the conferences, the networks, the announcers and analysts, the coaches, the fans who win their office pools-everybody, that is, but the stars of the show: the players themselves” (Shanoff). Lipsyte argues with Shanoff in a Writers Bloc debate, stating that a lot of these athletes are cheated out of a good chance at education. His point is that athletes in “revenue-producing sports” should have the ability to choose attending school as a regular student or taking an altered athletic track where they would be paid a living wage, possibly taking basic courses along the way. Lipsyte further argues that paying college athletes would end all the lying and cheating that in the end depraves these college sports (Shanoff). Steve Spurrier, the football coach at the University of South Carolina, believes that players should be paid \$3,000 to \$4,000 per season (Cohen). Many student athletes, coaches, and fans also support this notion that athletes should be paid for their hard work and skill. While I agree with compensating college athletes in the form of scholarships and payment for room and board, I do not support additional funding in the form of payment. College is a time for athletes to learn and to get better prepared to pursue their career of choice after school. For some, this career will be pursuing sports on a professional level, but for the majority, it will not. In addition to payment of their college tuition, athletes are given the opportunity to network with many people and to form bonds that will last a lifetime. Some of those connections may help them as they pursue careers in the future.

Like myself, not all former collegiate athletes support the argument for compensation. According to Casey Harman, a Clemson baseball alumni and current Chicago Cub player, “College is all about teamwork and if you got paid it would turn really individualized. The best thing about college is the family you develop with your teammates, and if you were getting paid you wouldn’t have that” (Harman). During the interview with Harman he also stated, “The money the schools make goes to upgrading facilities and getting equipment and all that. If students got paid they wouldn’t be concerned with schoolwork at all and probably wouldn’t do well or even worry about it since they’re getting paid.” Through Harman’s words, we see that he believes college is where they find out if they have what it takes to participate in sports at the professional level where they would be paid for what they do. In other words, it is a stepping-stone to moving on to the world of professional sports. Casey may feel this way about the topic because he is now getting paid for playing baseball; however, he makes some very good points. For example, he stresses the importance of the bonds formed with other athletes and how this would be a very different dynamic if the athletes were getting paid and competing with one another on a monetary level. If students were to get paid extra for playing sports, they would not worry about their school work or about completing the work necessary to get their degree. Other friends and relatives of mine who played baseball at the collegiate and professional level have confirmed this theory.

Other arguments stating student athletes should not be given compensation are that paid students would no longer considered amateurs, the act of compensating them could be considered un-sportsman like conduct, and schools that participated could develop bad reputations of buying performances and championships (Kasper). When monetary rewards are given, the athlete is then technically a professional. If athletes were to be paid, it would also add another level of competitive complexity to the relationship between the players on a team and could result in unsportsmanlike conduct among players, thereby hurting the university sport programs overall. In her article, “Top College Athletes Deserve Compensation,” Brennan Robbins writes, “One of the most frequently cited arguments against paying college players is that compensating college players for their services would taint college sports. The argument suggests players should play for the love of the game; money gives the sport a distasteful commercial air.” When athletes accept scholarships, they are provided tuition, books, meals, housing, and sometimes graduate assistantships (Martin). At some colleges and universities, such support may reach a value of \$200,000 over a four-year period (Martin). Student-athletes may also receive special treatment when it comes to academic issues, for example priority scheduling, tutoring assistance, and excused absences (Martin). This is what leads people to think that athletes are already sufficiently compensated and receive ample benefits. Shelby Webb, a softball player at Limestone College told me that she receives free room and board and pays nothing to attend school; the school actually pays her. I agree that student athletes receive excellent treatment in return for their extra commitment to the athletic programs they participate in. This is a point that needs emphasizing since so many people believe they do not receive enough.

According to the newest president of the NCAA, Mark Emmert, no athlete will be paid nor receive any other benefits that would cause the athlete to be considered a “professional” as long as the NCAA is under his leadership. “They are student-athletes. They are not our employees, they don’t work for us,” Emmert said. “They are our students, so we don’t pay them” (“Emmert”). Emmert insists that he is dedicated to changing the value of scholarships so that they cover all costs of attending college. He does not believe that infractions such as taking money from a prospective agent or selling sports memorabilia stem from athletes being broke, as is widely the perception (“Emmert”). Basically, the NCAA is saying that athletes should be thankful for the things that they receive and the extra opportunities they are being given, and in exchange they are expected not to break the rules that are set forth by the NCAA. Dan Shanoff made the same points in a conversation he had with Robert Lipsyte. According to Shanoff, “Last time I checked Joe Jumpshot and Teddy Tailback got to attend college FOR FREE.” He continued to explain how not only was the food free but also the room and board which for athletes meant the best dorms and rooms on campus. Shanoff also noted that they got full-time teaching assistants, free books and classes, which they usually got the first and best choice. In making these comments, Shanoff argues along with Emmert that college athletes are already being paid not just through free tuition but “an all-the-way free experience” (Shanoff).

Despite all the perks and benefits given to student athletes there continues to be a widespread issue of abuse by boosters and associates of universities who feel it is necessary to set themselves apart from other schools and athletic programs by giving their star athletes and recruits gifts. The University of Miami was found to be involved in such a

practice. Athletes were found to be receiving special gifts from boosters and other associates with the University. Students were persuaded to come to “The U” with gifts and bribery. This practice had been going on for so long that it became acceptable in the eyes of those involved. Jacory Harris, a Miami quarterback, was given a game suspension and ordered to pay charges that were a little over \$140 for improper meals and nightclub cover charges (Cohen). Ben Cohen argues in his article “The Case for Paying College Athletes” that the “NCAA athletes are held to what is, essentially, the strictest code of amateurism in sports.” Yet student athletes are amateurs; they are not professionals. Professionals get paid to play the game, student athletes receive grants or other such benefits from the school that they are associated with in order to gain the opportunity to earn a degree while playing their sport. Bribes and gifts set a very poor example and are the basis for the NCAA’s argument against compensating athletes. When situations like the one at Miami are exposed, the University’s reputation and athletic programs are tarnished.

Although college sports compensation may seem of concern to only a small group including the athletes, coaches, and the NCAA, it should concern anyone who cares about the future of college sports. “If an athlete doesn’t shoot hoops all summer, he or she won’t be shooting hoops in sold-out arena during the winter” stated Looney in his article “Cash, Check, or Charge.” This idea of “big money” and paying college athletes has ruined the ideal. According to Looney, “The words sting but they are true: Cheating is rampant and can’t be controlled.” This is one of the main reasons not to extend pay to collegiate athletes, yet big schools continue to find a way around the rules. A sociology professor at a college in Connecticut, Allen L. Sack, conducted a survey that revealed approximately one-third of former professional athletes received illegal payments while in college (Looney). Just because this activity has gone on for years without repercussion, should it therefore be overlooked and allowed to continue? If that argument is made, we lose sight of what playing sports in college is really all about and that experience is no longer distinct and meaningful. I agree with Casey Harman in that “college is where you find out if you are good enough or ready to get paid for what you do, it is a stepping stone to going pro.” There is the school of thought that athletes could receive ten percent of the net profit brought in by the sport which would be distributed to the players via a trust fund handled by the university and given to them after they graduate (Looney). Ultimately, what is at stake is that paying college athletes would lead to bigger problems and the true meaning of playing sports would be lost: playing for the love of the sport, not for the money.

Any goal or life achievement takes commitment and requires that positions be taken along the ways that are stepping-stones. Sometimes, these “stepping stones” are in the form of menial jobs for low pay. Sometimes, they are in the form of internships where an individual receives no compensation, yet the experience achieved is invaluable. College athletes should look at the time spent on school teams in this same manner—just like an internship where they are improving their skills, making invaluable contacts, etc. This message needs to be conveyed rather than finding ways to give money and extravagant gifts. In the long run, those gifts will not help the program, or the athlete. The athlete being given gifts or compensation may develop an attitude of entitlement rather than viewing the opportunity as one of good fortune that they should work hard for. Ultimately, those that ignore the NCAA rules are sending the wrong message and harming the very athletes they contend they are helping.

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Arabs and Democracy

Critical Response by Kelly Hall, English 101H

In American society, one of the main questions regarding the institution of democracy in the Middle East is whether Islam is compatible with the ideals of democracy. But there is another question that is not often considered: Is democracy right for Arabs in general? Whether Arabs feel that democracy is right for their countries is most likely considered unimportant because of the erroneous yet not uncommon belief that Arabs and Muslims are synonymous. Though Arabs as a people should be the main focus, the significance of Islam in Arab countries cannot be forgotten when considering the compatibility of democracy in the Middle East. Although religion is one of the primary factors to consider because it is a central part in the lives of the majority of Arabs, culture, economy, and history are also significant deciding factors in the issue of democracy in Middle Eastern countries.

Religion, particularly Islam, is the deciding factor that causes the most conflict. Among several points of conflict is the issue of differences between religious law and national law. In America, it is necessary to separate the two forms of law to avoid corruption of national law under the guise of religion. As Abdelmajid Charfi, a teacher at Manobah University in Tunis and renowned Islamic thinker, states, "Islam is not free from the manipulation by the religious for social ends. All the traditional and pre-modern societies have experienced the system of laws justified by religion, which was considered the ultimate authority for the legitimization of the established order, including the political" (Charfi 71). One of the biggest fears of established Islam in Middle Eastern countries is the chance of an extremist group gaining control of the government and corrupting national law in the name of religion. I believe that some cooperation between religion and government is possible, but neither should have too much control over the other. When one religion gains too much control over the government of a country, it often sways the law to suit its own followers though it may not be compatible with another religion that resides in the country thereby destroying equality, the main idea of democracy.

A successful democracy must demonstrate equality between religions. Elias Mallon, writer for *America Magazine*, says, "That is precisely what citizenship entails: all citizens, regardless of religious affiliation, are equal before the law" (Mallon 16). Equality between religions demands the acceptance of the idea of pluralism, but pluralism is not readily accepted by Muslims. I trust it is possible that equality between religions may be established in Middle Eastern countries, but the establishment would be a lengthy process. As Mallon also says, "It cannot be expected that Islam will reach that position overnight, although the community of nations must keep religious equality before emerging democracies as an important and achievable goal" (Mallon 16). Achieving religion equality in countries where religious discrimination is rampant and Islam has been the only truly accepted religion for hundreds of years is a daunting challenge but not impossible. Arabs must find the form of democracy that best fits them and not just the ideals of Islam.

As western countries guide Middle Eastern countries towards democracy, equality of religion issues will be emphasized, but there is still a question of whether democracy is compatible with Arabic culture. Considering the historical and modern characteristics of Arab cultures, the American form of democracy is clearly not compatible with most Arabic nations. As stated by Weidhorn, the Arabic culture has little in common with "the fast-paced, future-oriented, gadget-obsessed, pleasure-loving, pragmatic American lifestyle" (91). A more traditional form of democracy would be more compatible with Arabic culture because its values differ so greatly from American culture.

Individualism, an idea that is as foreign to many Arabs as religious equality and nearly as difficult to achieve within the bounds of Islam, is one of the most prominent points of disagreement. As stated by Manfred Weidhorn, "Islamic suspicions and fears are justified by the tendency of democracy to undermine traditional values. One such value is communitarianism, which is being challenged by modern individualism" (Weidhorn 94). In the American form of democracy the idea of individualism, considering only oneself, challenges the responsibility of an individual within his or her community and family values of communitarianism. This sense of responsibility to community and family, however, is the basis of good citizenship which is necessary for a successful democracy. In this way, traditional Muslim values could even enhance democracy.

American and Arabic traditions also differ in terms of gender equality. Women in many Middle Eastern countries do not have the rights they wish to have, such as voting without influence from others, being allowed to receive education, and holding a job. Democracy in some countries is aiding Arabic women in gaining these rights. Many democracy advocates have even found a way to make these rights compatible with traditional Arab or Muslim values. Valerie Hoffman, from the Department of Religion at the University of Illinois, states that some liberal associations in Egypt “advocate reinterpreting the Shari’a to promote gender equality and equal human rights for all Egyptians” (Hoffman 691). If it is not possible to separate religion and government in Arab countries, then reinterpreting the Shari’a is another good way to establish equality not only between genders but also between religions.

These liberals are not alone in their goal to reform Islam. As stated by Bassam Tibi, an Arab-Muslim pro-democracy theorist, “Although Islam is basically a faith, a cultural system, and a source of ethics, and thus is not necessarily a political religion in its fundamental nature, in the course of Islamic history Islam has always been embedded in politics” (Tibi 154). He also states, “I believe that Islam as religious ethics and democracy are in fact compatible, provided that there is a commitment to religious reform” (Tibi 153). Like the liberal Muslims helping Egyptian women, Tibi believes that Islam can coincide with government but that certain reforms must occur; therefore, the liberals’ reinterpretation of the Shari’a would not only help Muslim women but would help all Muslims.

There are others who believe that there are certain historical aspects of Middle Eastern countries that make them incompatible with democracy. Specifically Weidhorn states, “The Islamic world, in reckoning the years from the time of Mohammed, is in its fourteenth century. By coincidence or not, its civilization resembles that of the fourteenth century in the West, that is, a century that had not yet felt the impact of the three R’s—Renaissance, Reformation, Revolution” (Weidhorn 93). It is true that these three factors that changed western civilization have had little or no influence in Middle Eastern countries until recently, but they are changing quickly. In several countries many people have skipped over renaissance and reformation and proceeded straight to revolution. Though these nations are slightly behind in progress, they have rid themselves of their long-time dictators and given the time they may yet be able to establish stable democracies.

Religious and cultural factors of democracy are extremely important to consider when judging the compatibility of Arabs and democracy but there is still the economic factor. Charfi seems to believe that democracy is incompatible with the economic status of Arabic countries. He states that for “almost in all Muslim countries, industrialization is either insufficient or simply inexistent. This shapes, directly and indirectly, the social configurations of the countries, not to mention that it is a necessary condition, albeit not sufficient, for the establishment of a democratic system” (Charfi 72). Charfi says that without industrialization democracy cannot exist, but in contrast I conclude that it is not necessary to industrialize first. Capitalism, if established alongside democracy while human rights are upheld, can allow democracy and economy to flourish just as well as in a highly industrialized nation.

The question of whether democracy is compatible with Arab or Islam is ultimately answered by the fact that democracy is one of the most flexible forms of government. The United States is an example of a democracy in which all religions and races and both genders are equal, but while England has gender and racial equality, they have an established church. France, on the other hand, has a government that is not affiliated with any religion at all. All three countries have working democracies that they developed to fit their own religious and cultural needs. If Western countries simply aid Middle Eastern countries by explaining the specific guidelines of democracy, Middle Eastern countries will be able to work out what form of democracy is best for them. As stated by Mallon, “Those who would help, however, must realize that democracy does not mean ‘just like us’” (Mallon 16). The American form of democracy may not be right for another culture. Those who are aiding Middle Eastern countries in their progression towards democracy must realize that they must allow the Middle Eastern countries to find for themselves what form of democracy best fits their culture.

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Daisy: The Dawn of Campaign Ad Slandering

Ad Analysis by Paseo Douglas, English 102

Have you ever seen a commercial for an innovative product, promising customer satisfaction? Like advertisers, politicians have relied on television advertisements to essentially “sell” themselves to fellow Americans by marketing everything from their beliefs and moral values to their political agendas and former achievements in politics. As technology increasingly influences our lives, politicians understand that media outlets can be a powerful and persuasive tactic in gaining voters’ attention, both positively and negatively. Accordingly, politicians devote a significant amount of their budgets to funding such ads, purchasing time slots as to when their target audience is likely to be watching (“Analyzing Media”).

Presidential candidates have long utilized political advertisements in their campaigns. Early ads consisted of a flyer or poster depicting a candidate as being like the average American and a leader of the people. As time progressed, radio announcements served as the new forum for communicating the ideas and changes that politicians wished to achieve. Even so, as more Americans obtained televisions, the concept of television ads was born, giving candidates the opportunity to broaden their audiences. Contenders were able to deliver their views on several specific topics within a sixty-second time span. However, as the fight for the oval office grew over the years, so did trickery and character defamation. Candidates began to slander the credibility and capabilities of their opponents, and campaign ads transformed from Dwight D. Eisenhower’s light-hearted “I Like Ike” into vicious attacks on character such as the “Sellout” ad that was broadcast to degrade presidential candidate John Kerry.

In the election of 1964, the democratic presidential candidate, Lyndon B. Johnson, battled republican Barry Goldwater. During the 1960s, the war in Vietnam was degrading the morale of the American people (Mann 37). The threat of entering into such a conflict was ridiculous to some Americans, while others supported the war, hence the names doves and war hawks. As the election neared, nuclear warfare became a leading cynosure within both campaigns. Goldwater, a reactionary, believed that America should bomb any country who dared to threaten war with us, a concept that ironically contradicted his nickname of “Mr. Conservative” (“Daisy”). Goldwater’s views prompted Johnson and the Democratic National Committee to create “Daisy Spot,” an ad aimed at establishing Goldwater as a war hungry radical who did not have America’s intentions at heart. The ad aired only once on September 7, 1964, at 9:50 p.m. during NBC’s Monday Movie Night showing of “David and Bathsheba” (“Analyzing Media”). Although the advertisement was ultimately pulled because of its controversial nature, the damage was done to Goldwater’s campaign, and he lost the election.

The ad, formally called “Peace Little Girl,” begins with a young girl, between the age of three and four years old, in a meadow of grass plucking petals from a daisy. As the girl removes the petals systematically, she counts to ten, counting out of sequence and repeating some numbers twice. Before she is able to reach the number ten, an ominous male voice interrupts with a military countdown as the lens zooms into the eye of the little girl. When the male reaches zero, a catastrophic explosion occurs, producing a mushroom cloud of fire and debris. The ad ends with presidential candidate Lyndon Johnson pleading for Americans to vote for him on November 3rd.

Within the ad, both visual and auditory elements help convey the message. Although there was no color television in the early 1960s, the black and white images were still capable of producing their desired effects. The little girl stands in a quiet meadow reciting numbers from one to ten, creating an atmosphere of peace and tranquility. Conversely, when the camera zooms into the dark pupils of the young girl’s eye, the peacefulness of the ad is disrupted by the harsh tone of a man and the detonation of a nuclear bomb. The contrast between the calm and serene meadow and the loud and destructive explosion increases the effects of Johnson’s short yet subtle message that Americans should fear a Goldwater presidency.

Pathos is the primary rhetorical element in this ad. The stern words of candidate Lyndon Johnson, along with the nuclear explosion in the background help create an atmosphere of chaos and a feeling of fear in Americans. The age of the young girl, her lack of knowledge, and the daisy symbolize the innocence, purity, and beauty of America. Johnson implies through this advertisement that if the Republican candidate Barry Goldwater is allowed to take office and enforce his radical

and irrational policies, Americans will be faced with constant threats of nuclear war. Johnson insists that the United States needs a conservative leader who will consider every reasonable possibility before declaring war, while simultaneously ensuring that Americans will retain their trust and love for their country.

Responding to the powerful “Daisy Spot,” Barry Goldwater’s campaign released the “Nikita Khrushchev Ad” later in 1964. This one-minute ad begins with a teacher and her students entering into a classroom from opposite sides, uniting in the middle to stand before the American flag. They all place their right hands over their hearts and proceed to recite the Pledge of Allegiance. As the pledge is said, video of the Soviet leader Nikita Khrushchev is incorporated. Khrushchev declares phrases such as “We will bury them!” and “Your children will be communists!” The advertisement ends with candidate Barry Goldwater establishing his platform of defending America at all costs and requesting the vote of Americans on November 3rd.

Images and visual text dominate this advertisement. Once again, this is a black and white video due to the lack of color television in the 1960s. The ad depicts a classroom of all Caucasian children of different ages coming from opposite sides of the room to unite underneath the American flag. The images of the “all-American” classroom are interspersed with video of Khrushchev’s speech. Khrushchev is depicted as an authoritative and frightening leader, surrounded by men of lesser rank. The American recitation of the pledge contrasted with the Russian speech of Khrushchev allows Goldwater to convey his message of defending America and making our intentions clear, so clear that they need no explanation—just respect.

Like Johnson, Goldwater utilizes pathos in this ad. He strategically has the students enter into the classroom from opposite sides to illustrate the uniting of American people as one nation. The American flag creates feelings of patriotism and loyalty to our country. The images of Khrushchev establish feelings of fear in Americans, who are determined not to be controlled by leaders of Khrushchev’s caliber. Ethos slightly lightens Goldwater’s radical policies by appealing to the fear of dictatorship and establishing himself as a man whom Americans can trust with all matters, especially their freedom. Yet, his argument was not enough. Johnson ultimately won the election, and “Peace Little Girl” became one of the most famous political ads in US history.

The influence of advertising plays a significant role within political campaigns. In spite of Johnson’s victory over Goldwater, his political legacy was littered with complaints of allowing the U.S. to enter the conflict in Vietnam, a war that forever altered the lives of those involved. Like the products sold on commercial advertisements, politicians wish to sell Americans an ideal candidate, not a realistic one.

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The Ancient Aliens Guy, His Hair, and Extraterrestrial Imperialism

Proposal by Stephen Few, English 102

At some point during the past few years, you may have tuned into *The History Channel* in hopes of seeing *Pawn Stars* or a new documentary. Instead of finding what you were looking for, you may have come across a show called *Ancient Aliens*. When watching *Ancient Aliens*, it becomes evident very quickly that the show is trying to convince viewers that extraterrestrials have visited Earth in the past. It is obvious that many people begin watching the show for a good laugh once they realize this, because the show is continually made fun of on the Internet and in pop culture. Some people don't watch long enough because Giorgio Tsoukalos and his crazy hair make the show appear silly and incredible. The odd thing is that some of the ideas are logically possible. The Ancient Astronaut Theory, for example, is a very interesting explanation to many historical mysteries, though it is not taken seriously as a scientific theory. Tsoukalos and his team's theories on aliens visiting Earth in the past are theoretically possible, so we should consider the implications if their theory is true. What effects will alien visitors have on environmental issues, world religion and cultures, and political organizations around the world in the future? What kind of preparations need to be made by the world in order to prepare for the next alien visitation?

Giorgio A. Tsoukalos doesn't have the college credentials of a world-famous archeologist; as a matter of fact, his body building hobby and sports medicine degree are far from archeology. Even so, Giorgio has been to over fifty-four countries, and he speaks five languages fluently. According to his own Web site, *The Legendary Times*, he was named the real life Indiana Jones and is "changing the way the world thinks about the Ancient Astronaut Theory" ("Giorgio"). Archeologists and scientists worldwide heavily ridicule the theories of Giorgio and his companion Eric Von Daniken, and though the academic credentials of both men are light on the subject of astronomy, many of the show's arguments seem to be reasonably logical. Some of the show's best evidence of supposed alien visitation is the engineering found in the ancient city of Puma Punku. Episode six of *Ancient Aliens* shows the ruins of the city built of many very large, two-story granite stones, cut to a precision that is hard to achieve with modern-day engineering and power tools. Even more amazingly, the large stones were placed on a plateau that had no original granite. There is no reliable theory for how the stone got there; one theory is that trees were cut down by natives and used as a rolling platform, but there are no trees for miles. A scientist estimated Puma Punku's structure to be more than a few thousand years old after carbon dating samples on the show ("The Mystery"). How did the ancient people in South America achieve these feats? Tsoukalos argues that it was accomplished with the help of someone with technology more advanced than our current global society. Perhaps someone from another planet.

In the pilot episode from 2009, Tsoukalos presents further evidence of ancient cave wall drawings showing what seems to be a modern day light bulb. The underground Egyptian structure and its long halls couldn't be lit by torches according to archeologists, and there were no mirrors to light it ("Ancient Aliens"). These odd archeological findings, combined with the Mayan civilization's seemingly impossible knowledge of modern astronomy, and the puzzling modern crop circle patterns around the world, point to a body of possible evidence for alien life visiting earth.

Most people can agree it is far from certain that extraterrestrials have visited earth, but some theorists think it is very possible that old civilizations were much more advanced than we imagine. However, what would happen to current human society if we found out for certain that we are not alone in the universe? How would nations and personal freedoms change in an instantly outdated world? What would happen to human spirituality as a result? Genesis 1:27 states, "So God created man in his *own* image, in the image of God created he him; male and female created he them." Many people see this verse as evidence that humans are the only intelligent life. The appearance of aliens would disturb human ideology and upset the current balance of society and government. Even though the current Vatican rule under Pope Benedict XVI said it would gladly welcome extraterrestrials to this planet, because they are God's children as well (Alleyne), some people choose not to believe in aliens or extraterrestrial life forms because the existence of other intelligent life forms does not coincide with their

religion or ideology; this is already the case with much of America who chooses not to believe in evolution and other sciences. Dr. Consolmango, an astronomer who works for the Vatican observatory, said this about the contemporary American beliefs on creationism: “the word has been hijacked by a narrow group of Creationist fundamentalists in America to mean something it did not originally mean at all. . . . It’s bad theology in that it turns God once again into the pagan god of thunder and lightning” (Alleyne). He says the Vatican is “very aware” of the scientific world, and his comments point out the Catholic Church’s views on other worldly life forms, as opposed to the views of other religious fundamentalists groups. In Bill Maher’s notorious documentary film *Religulous*, Father George Coyne of the Vatican observatory makes this assertion about the dates of modern scientific discovery and when the Bible was written: “How in the world can there be science in scripture? There cannot be” (*Religulous*). Although many religious people do not think their beliefs can be complemented by the development of science, with the growth of science comes the understanding that humanity may not be so unique after all.

Assuming that aliens exist, the biggest question to answer is where they are. Back in the 1940s when Enrico Fermi, an atomic scientist, asked this question, he and his colleagues came up with the Fermi Paradox (Schombert). The Fermi Paradox states that the possibility of alien life is theoretically infinite, but is contradicted with the complete absence of evidence for extraterrestrial life (Huang). Many theories have been made in response to the Fermi Paradox; the possibilities are limitless as to why humans haven’t openly encountered extraterrestrials in recorded history. It is probable that alien races would see our race as destructive, as they can decipher from our weapons and global warming. The Zoo Hypothesis is an interesting theory that proposes that we haven’t made contact with extraterrestrials “because they deliberately prevent us from detecting them,” and they know we don’t have the technology to detect them without a response (Forgan 341). Professor Forgan from the University of Edinburgh gives two more reasons why the Fermi Paradox could be flawed. First off, Forgan explains that theoretically “only one extraterrestrial civilization exists within contact range.” Forgan’s second idea is that “a universal legal policy or treaty exists which forbids signatories to interfere” (341). With Earth’s technology growing at an exponential rate through the past century, extraterrestrials could finally find the reason to intervene in Earth’s affairs, whether it be for productive aims of teaching us new things or for their own colonization and resource consumption.

If aliens have been to earth before, should we be optimistic about them coming back? Brother Guy, an American Jesuit priest told reporters this about aliens: “Any entity—no matter how many tentacles it has—has a soul” (Cookson). But famous physicist Stephen Hawking says we should be scared. Hawking presents a logical situation in which he illustrates a likely consequence of aliens coming to earth:

We only have to look at ourselves to see how intelligent life might develop into something we wouldn’t want to meet. I imagine they might exist in massive ships, having used up all the resources from their home planet. Such advanced aliens would perhaps become nomads, looking to conquer and colonize whatever planets they can reach. . . . If aliens ever visit us, I think the outcome would be much as when Christopher Columbus first landed in America, which didn’t turn out very well for the Native Americans. (Peter)

Unlike Giorgio Tsoukalos, Hawking has world-famous credentials as a physicist and as a scholar. Many people would agree with Hawking that any civilization that becomes so advanced that it spreads its empire to another world could pose a threat to our human cultures and way of life, much like the Roman Empire and Alexander of Macedonia. We can only hope that the extraterrestrials are looking to aid our civilization’s growth, because if they want to wipe us out, they probably could. According to a joint report by NASA and Pennsylvania State University, there are theoretically infinite possibilities about what to expect from an alien encounter. Aliens could be a physical biological hazard to earth, or they could intentionally hurt us for any number of reasons to fulfill their ideal quest to shape the galaxy as they see fit (Baum, Haqq-Misra, and Domagal-Goldman 2124).

How can the human race prepare for such a cataclysmic change in the world? Many people would probably suggest we welcome the aliens as partners and request they share their technology for our personal gain. Other people, likely including many politicians, might say to prepare for interstellar battle here on Earth. However, judging by the technology it would take to travel light years to earth from another inhabitable planet gearing up for war is probably a futile effort against extraterrestrials. In order to prepare for the most beneficial welcoming of extraterrestrials, humans need to work on fixing society as if the well-being of the planet and our citizen’s health is the main concern. I suggest humans do this: clean up the

planet's ecosystem, create more international cooperation between countries, and create a society that is beneficial to all members. For example, the fact that we as nations have allowed global warming to get so far out of hand that it destroys our ecosystem may make extraterrestrials angry, because they will know from traveling light years to reach earth that inhabitable planets are far and few between; they may destroy us for the ethical reason that we are a danger to ourselves and the planets we could hypothetically colonize later into our existence. We cannot rely on capitalism and limitless profits to please aliens; we can almost guarantee that dollar diplomacy is not what they will be looking for, because capitalism centers around greed, something we can assume might not be valued by more advanced societies.

There is no doubt that the appearance of an alien race would forever change politics. During war, America has signed treaties with certain allies for better defense against large threats like Germany, Japan, and the USSR; the whole world would have to do the same thing in the event of an aggressive alien invasion. Issues such as gay marriage that were once thought of as a threat to the ideal American culture will fall by the wayside. Where the people of the earth were once divided, nations would immediately be more cooperative in order to provide protection against larger threats to earth. Due to the need for centralized control, the United Nations would most likely take much greater control over making laws worldwide in order to keep the people safe.

Until then, it is a safe bet that the world's politicians are not giving alien invasion a single thought. Some scientists say this is a mistake: "Ignoring the possibility [of alien life] and hiding your head in the sand, waiting for them to find us certainly isn't a scientifically intelligent way to proceed or a good cultural way to anticipate something like that either," says Mary Voytek, senior scientist for astrobiology at NASA. "Our approach to it has been to be prepared" (Peter). Even though the likelihood of alien visitation is low, it is clearly a situation to prepare for.

Today's world governments promote limitless individual profit at the expense of issues like global warming and poverty, but solving these problems not only could gain the support of otherworldly races, but would save our own planet's ecosystem in the process. We must implement environmental engineering, political progressivism, and social reform before the space alien invasion, or there is a more probable chance that the world could be caught in an H. G. Wells-like scenario. Maybe the *Ancient Aliens* guy is crazy, but there may come a day when he says "I told you so."

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The Third World and Economic Prosperity: Irreconcilable Differences?

Proposal by Hannah Al-Sakati, English 102

The 21st century is marked by change. Any change is initiated by globalization. No one can escape its influence. Although the majority would tend to claim that the process of globalization has changed the world for the better, recently conducted studies prove that we are still far away from achieving equality and a dignified life for everyone on earth. While the First World literally embodies a dignified life of security, sufficient nutrition, shelter, and civil rights, millions of people in the Third World are forced to live in abject poverty: 884 million people lack access to safe water supplies, an American taking a five-minute shower uses more water than a typical person in an underdeveloped country slum uses the whole day, every 20 seconds a child dies from a water-related disease, and almost half of the world live on less than \$ 2.50 a day (United Nations). Are these inevitable products of globalization? Is there nothing we can do to prevent human beings from such deplorable living conditions?

The question which solution to underdevelopment is the most effective has aroused much controversy among today's experts. The process of globalization has worsened the misery of the Third World since only industrialized and progressive economies are able to survive on the global market and compete with low prices and know-how. In order to successfully overcome poverty, developing countries have to catch up with advanced economies through realizing the concept of good governance and import substitution. The industrialized countries instead must integrate the underdeveloped nations into the world market by providing financial support, foreign direct investments, and rewarding rights in supranational organizations.

One of the biggest challenges of the 21st century is therefore to eradicate poverty to safeguard the right of today and tomorrow's generation to live a dignified life. The previously listed statistics are only some examples that illustrate the tremendous extent of poverty in the world of which most of us are not even aware, unfortunately. It is urgent to raise people's attention to tackle the issue together. The influence of a single person is small but the influence of a population is all the greater. Nonetheless, in order to bring about change, the first step is to define underdevelopment and examine where it derives from. Only if we know what leads to underdevelopment are we able to prevent it.

Symptoms of Underdevelopment

What exactly indicates underdevelopment? Claflin University professor of political science, Kerna Irogbe declares countries as underdeveloped if they are unable to withstand the challenge to gain a share of the global market and cannot catch up with advanced economies. A summary measure of human development is the Human Development Index (HDI) which was established by the United Nations Development Programme (UNDP) in 1990. It ranks countries by combining indicators of life expectancy (health), educational attainment (education), and a decent standard of living (income). The computed single statistic based on available data allows cross-country comparisons as it shows where each country stands on a scale from 0 to 1 (United Nations). Due to the inclusion of the three dimensions health, education, and income, the HDI assesses the level of development of a country rather than only reflecting its economic growth.

More important than measuring underdevelopment is examining the factors that have led to the phenomenon. Development literature refers to the concept of "good" or "bad" governance. The latter is often regarded as one of the major contributors to poverty as it prevents any development in a nation. Governance is basically defined as the process of decision-making and the process by which decisions are implemented. Bad governance is thereby primarily found in underdeveloped countries. An often totalitarian but weak government rules the country, bribery and corruption dominate the everyday life, and the lack of the authority's transparency results in political apathy. Needless to say, social services and the country's

medical and public infrastructure are in the deficit. Although the phenomenon of bad governance is on the retreat, its impact in the remaining countries is all the worse.

Just take 2011 as an example. It was a year without precedent for the peoples of the Middle Eastern and North African region. Dubbed the “Arab Spring,” the protests took place in a tumultuous year, one which saw much suffering and sadness but also spread hope within the region and beyond “to countries where other people face repression and everyday abuse of their human rights” (Amnesty). The tremendous effect bad governance can have on a country is perfectly mirrored by this shocking period. A region is displayed that conveys an impression of a more retrogressing than developing country. This part of the world seems to be far away from experiencing economic prosperity.

Political and social unrest not only affect internal affairs but also impact relations with abroad. The phenomenon of bad governance is therefore closely related to negative terms of trade, a measure of the price of a country’s export in terms of its imports. Developing countries mainly specialize in the export of its cheap raw material. Conversely, expensive manufactured goods are imported. This trading relation results in fiscal and economic imbalance.

Foreign Aid and Its Fallacy

In order to successfully combat this economic instability in Third World countries, the factors that have led to the phenomenon must be examined. The best example illustrating the reverse effect development programs can have if they are designed without critical thinking is the use of foreign aid. Some experts claim that this is an effective tool in the fight against underdevelopment. Yet, by claiming that the best way out of underdevelopment is to involve these countries in decision-making processes allowing the recipients to determine how best to use the aid given, the economists ground their argumentation on the quicksand of logical fallacies, disregarding corruption, lack of know-how, geographical factors and both economic and political isolation. These symptoms are apparent in the Third World and contribute to the ineffectiveness of foreign financial aid.

The reason disproving the effectiveness of this tool lies in both endogenous and exogenous factors that lead to a country’s underdevelopment. People demanding foreign aid completely overlook these factors. It is hard to ignore that a country’s structure and economic abilities are majorly determined by its geographical location. Natural resources deposits, climate condition, soil fertility, or available access to the sea are factors that may enhance industrialization and progress (de Santamaria). Due to the presence of desertification, droughts, and tropical rainforests in most parts of the Third World, it is even more urgent to use arable land more efficiently. In times of global warming and shortage of raw materials, oil in particular, renewable energy becomes more and more important. Solar energy seems to be the flourishing sector in the 21st century. African countries in the Sahel zone could especially profit from huge solar equipment, even though financed by foreign companies.

Overcoming Bad Governance

In contrast to geographical factors, internal affairs are modifiable. In his “Economic Underdevelopment in Africa: The Validity of the Corruption Argument,” Senyo Adjibolosoo elaborates on endogenous factors that contribute to Africa’s underdevelopment. To his mind, the practice of embezzlement, bribery, and corruption is a system-wide problem that creates significant hindrances. The persistence of the deplorable economic conditions in Africa harms any attempt to bring about change. Therefore, mismanagement and corruption in the administration of food aid distribution, for instance, is pervasive “in the absence of efficient and accountable institutions to oversee and institute fair and just aid distribution practices” (Jallow). The lack of a stable, democratic, and legitimate government institution makes financial aid easy prey for corruption. The former British Prime Minister Tony Blair emphasized that “no amount of foreign aid or natural resource revenues can eradicate poverty . . . in countries where corrupt rulers enrich themselves at the expense of their deeply impoverished fellow citizens” (Leishman).

To verify his point, Rory Leishman, journalist of *The London Free Press*, provides evidence by stating that less than 30 percent of the aid earmarked for primary education in Uganda actually reached the intended schools: “The missing funds were stolen, wasted or re- apportioned to priorities identified by politicians or middle level and senior government officials.”

As long as bad governance is present, the viability of developing countries is impossible. Those economists extolling foreign financial aid commit several errors of reasoning. Foreign aid does not ultimately imply economic growth. How can a country use fiscal remedies for the benefit of its general public if its top is a totalitarian and authoritarian regime? Therefore, the argument that foreign aid will automatically change a country for the better is itself tentative.

Foreign Direct Investment

Bad governance not only affects foreign remedies but also prevents any source of foreign entrepreneurial action. The correlation between bad governance and foreign investments lies in miserable location factors. Due to the government's low investment in infrastructure and both educational and medical systems, the Third World has to struggle with high illiteracy rates, increasing birth rates, malnutrition, and lack of access to clean water. The main problem, however, results from the lack of a well-educated, qualified, and motivated labor force. It is hardly surprising that these factors prevent entrepreneurial interest. The survey conducted by the Federal Ministry of Education in 2004 illustrates the tremendous extent of illiteracy in Nigeria and the Sub-Saharan Africa geopolitical zone. The Ministry of Education asserts that the northern states adult literacy rate (male) is 42 percent, not to mention the female literacy rate which numbers only 22 percent (Jogwu 493). In her essay C. N. Jogwu insists that "ignorance and illiteracy limit the peoples' capacity and its contribution towards national development" (498). In order to pave the way out of underdevelopment, the Third World has to realize the concept of good governance providing its citizen a qualified education and dignified future.

Brain Drain—Literacy and Economic Proportional Correlation

Yet, one has to be careful with judging the Third World's labor force. A low HDI which provides an impression of the overall development level of a country does not automatically mean a lack of skilled workers. Indeed, a few underdeveloped countries do have literacy rates far higher than the average. Cameroon with 72 percent and Ghana with 68 percent prove that underdevelopment and literacy are not irreconcilable phenomenon (Jogwu 494). Moreover, the widespread argument that foreign investors are not dependent on additional human capital from underdeveloped countries since the First World provides unlimited labor force is another common fallacy. In the 21st century, industrialized nations are in need of skilled personnel; not only do they recruit indigenous workers, but also specialized personnel from the Third World. The example in the UNDP's document summary of 2004 illustrates that this phenomenon is spreading: Half of all medical doctors trained in Africa leave to work abroad (United Nations). The paradox is that meanwhile about 100,000 foreign experts work in African countries, funded by donors to the tune of \$4 billion a year (United Nations). The Third World does accommodate skilled human capital but cannot make use of it in a productive way. The remedy for brain drain is to attract workers with stability, rule of law, career prospects, and entrepreneurial space.

Economic Imbalance as a Result of Dependencies

Nonetheless, not only endogenous but also exogenous factors contribute to presence of brain drain. Probably the most commonly held argument for the cause is dependency theory. Evolved in Latin America in the 1960s, the term refers to the "unequal political, economic, social, and military relationships between a dependent economy and the dominant external economy" (Irogbe 42). Due to its history of slavery and colonialism, the "situations of dependency have conditioned contemporary underdevelopment in Africa, Asia and Latin America" (Irogbe 43). It is common knowledge that during the colonial era, colonized territories became oriented to the export of primary goods (mostly agricultural) and simultaneously to the import of expensive manufactured goods from the same metropolitan countries (Irogbe 43). Hence, domestic development and industrialization were significantly hindered by foreign capital, goods, and labor force as well as by the exploitation of the indigenous population and its natural resources. The result is a relationship of dependencies.

Overtaxed with the challenge of globalization to compete with advanced economies, underdeveloped countries gain less share of the market which even strengthens this one-sided trading relation. The dissolution of such dependency requires the opening of the First World's market. Today, intraregional trade prevents a successful integration of the Third World into the global market. Too many countries of the southern hemisphere are generally excluded from the global market. In spite of exporting raw material to the First World, developing nations are forced to import expensive, manufactured goods. This

economic and fiscal imbalance will not only lead to negative terms of trade but will prevail unless the concepts of import substitution and direct foreign investment are realized.

In his “Underdeveloped Countries” address, economist Carlos De Santamaria claims that the later will ensure the import of know-how and technologies which will finally lead to domestic employment. Import substitution requires a country to produce manufactured goods on their own instead of importing them from industrialized countries. It will strengthen the internal industry while simultaneously alleviating the dependency on foreign markets. In the long run, higher average income and a higher standard of living are therefore achievable.

Supporting the Third World and its Wide-Ranging Effects

In a nutshell, combating underdevelopment is one of the greatest challenges of the 21st century. Due to the contribution of both endogenous and exogenous factors, the solution to underdevelopment requires a multivariate approach. Firstly, the Third World itself has to provide the basis for development which can be created only if it realizes the concept of good governance. The experience of former colonial oppression manifests itself in totalitarian governments that engage in corruption and bribery and that neglect their citizens’ social security, corruption and bribery. Missing working opportunities and miserable location factors prevent any source of internal and foreign entrepreneurship.

Yet, not only the domestic sluggish economy but moreover the lack of foreign direct investments causes underdevelopment. The challenge is thereby to ensure good governance in a first step in order to increase foreign direct investments in a second step. If political stability, rule of law, medical and educational institutions, as well as a sufficient infrastructure are provided, foreign companies will be willing to invest in the Third World. The First World has to acknowledge the needs of the Third World and must advocate its development of an own industry by encouraging their involvement in the world market. Only then, underdeveloped countries are able to disengage themselves from negative terms of trade.

Although the majority would probably claim that eradicating poverty in underdeveloped countries would only be for the benefit of the Third World, achieving economic prosperity will ultimately change the whole world for the better. Regardless of economic profit and power, is it not our ethical and moral state of mind that should motivate us to strive for equality and liberty for everyone? Wouldn’t everyone wish to raise one’s child in a world extolling moral rectitude and dignity, than in a world overshadowed by disparity?

Every single individual can contribute towards development in the Third World. Donating money to charities or lobbying for equal rights in supranational institutions are only two possibilities of how to take action. We are all in the same boat. We have a collective responsibility towards the least privileged in the world. It is our duty to ensure that the present is not the enemy of our future. It will not be an easy task. It will take years to manage the challenge. But if everyone is pulling in the same direction, we can bring about change. A change towards a better future. A better future for everyone!

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A Dilemma

Creative Writing by Trina Higgins, English 208

“Being alive and being a woman and being colored is a metaphysical dilemma I haven’t conquered yet.”—
For Colored Girls

I’m not pretty.

“I wish I were a white girl,” I announced, staring at my brown face in the mirror. I felt a shift in the air. My once warm mother turned to ice as if she was in defense mode. We were standing in the bedroom I shared with her and my father while I sat on a chair looking into her vanity. She was by the bed, folding clothes, and laying them on the plaid comforter.

I knew my mom’s eyes were on me; her mouth probably fixed to give a quick-tongued remark. But I didn’t care. At the age of five, I was bold and indignant, and I knew what I wanted. And black skin wasn’t it.

What did I know about race anyway? My older sister and I attended a private school in Columbia where we were two of the few black children in the building. My best friend was a little white boy named Greg. I always thought it was funny because he had the same name as my older brother. I had two Gregs. Despite our differences in appearance, race was never an issue with us. It was a topic that went untouched at school and at home, until that day.

“Why do you say that?” my mom asked, returning to folding clothes after a long silence.

“I want long straight hair and pretty skin.” I told her. My Barbie had long straight hair. My favorite Disney Princesses had long straight hair and fair skin. And they were beautiful. That was enough to tell me that my kinks and dark skin were just the opposite.

“You’re beautiful the way you are,” Mom assured me. But I couldn’t believe her. The little boys at school used to chase and tease the pretty girls. If I was so pretty, how come they wouldn’t chase me?

I’m not a girl.

I was kind of relieved when I heard we’d be moving. Granddaddy had passed and left my mom a nice house in Hopkins. I was going to be going to a new school, filled with people who looked just like me. I clung to my mother’s legs as we toured the new building, eyeing the colorful drawings on the wall. A grown-up lady was telling my mom how this was a nice, safe school full of nice, safe children. We entered the classroom I would be in with my new teacher, Mrs. Simons. It looked nice enough. There were alphabet letters strewn across the wall with the appropriate animal by its side. Classwork was displayed everywhere, and there was a carpeted corner of the room with a play house and a chest overflowing with toys. A black boy named Tony stared at me with his finger jammed in his nose as my mom spoke with my new teacher. He pulled out a slimy booger and whispered, “Look, look at my booger.” He grinned at me, and I stared back, perplexed. Is this the kind of fun they had at this school? I ignored him and clung tighter to my mom’s leg. He smiled still and wiped the nose nugget on his own cheek. Gross.

I didn’t have too hard of a time making friends at my new school. I was loud, brave, and smart. I loved to play pretend and act like I was a mother or doctor. My classmates would ask me to scribble colorful butterflies or flowers on their nametags like I’d done to mine. I always obliged.

I made sure I steered clear of Tony whom the class called Booger Boy—and rightfully so. It was apparent that my first meeting with him was not uncommon, and he often greeted his classmates with a hand covered in his own various

secretions. He was also one of the three bullies in class. He and two other boys loved to disrupt class and make the girls squirm and scream with farts, burps, and other obscenities.

One day the boys' target was a nice, quiet boy who wore glasses and a yellow sweater every day. The bullies circled him by the playhouse, "Yella is for girls. You look like a girl!" They all chanted, laughing in his face.

"Ya'll leave him alone!" I ordered. "Yellow can be for boys, too."

"No, it can't!" they challenged me. I wasn't scared of them.

"Leave him alone. Or I'm going to tell the teacher."

One of the boys pushed me down while the others looked at him in horror.

"You can't do that to a girl!" they whispered, looking around to ensure they weren't spotted.

"Are you a girl or a boy?" the offender demanded as if he didn't believe them.

"I'm a girl," I said quietly, hurt.

"I'm sorry. I didn't know you were a girl," he said genuinely. The bullies looked at me warily to see if I would cry.

But I didn't cry, even though I was hurt more by their words than I let on. I was a girl, right? I stared around the classroom and soon realized the problem. I despised everything that my peers liked. I hated dresses and getting my hair done. The girls in my class wore rose- and plum-colored dresses with matching bows tied in their chemically straightened hair. I didn't look like them in my jeans with dirty knees (that my mom would kill me for later), and hair that was once beautifully cornrowed but was now a tousled wreck. I didn't look like a girl. I definitely didn't look like a Barbie or a princess. I looked like one of the boys. Maybe I wasn't a real girl after all. Well, what did it mean to be a girl anyway?

My feminine guru came later on in life in the form of my best friend in fifth grade. Shay and I were neighbors, and if we weren't doing homework we played in the yard or rode bikes down the dirt road alongside our houses. She was the kind of girl that all the boys liked, and she got lots of pretty cards on Valentine's Day with actual words written on the inside, while I just got generic cartoon cards with my name scribbled on the envelope. Unfortunately for me, having to adopt glasses in the second grade killed my chances of having boys look my way. I was instantly deemed the class nerd, and my grades didn't help much to disprove that assumption. We were walking between classes, her going on about some boy she had a crush on. I didn't like him. He had thick, caterpillar eyebrows and wasn't the brightest kid in school.

"Boys don't have to be smart," Shay explained to me once I pointed that out. I didn't respond. "You shouldn't have cut your hair. You look prettier with your hair long," she added, scrutinizing me for a moment. I shrugged. My hair wasn't naturally long anyway, and my mom wouldn't let a perm touch my sister's and my hair. But I secretly agreed with her. When my mom would braid a long weave into my hair, I finally felt like I was a step closer to beautiful. Shay's hair was long and straight; she'd been getting perms all along. She didn't need fake hair to be pretty. "Trina, can I ask you something?"

"What?" I asked.

"Do you like girls?"

I was shocked and disturbed by this question. "No!" I'd never met a girl that liked girls, and even though none of the boys in my grade caught my interest, I knew I still liked boys. Just not the dumb ones we went to class with. "Why?"

"You should wear tighter clothes," Shay instructed. "Or else people will think you're a gay girl."

"Oh."

That night I begged my mom for some new clothes. I didn't tell her why. I just knew I couldn't walk down the school halls another day in my older sister's hand-me-downs. Not if they made me look like a lesbian. That summer my mom took us all to get new clothes, fresh perms, and I even traded in my glasses for my first pair of contacts. I was going to be ready for sixth grade. I would finally look like all the other girls. Trina was no longer the four-eyed nerd. I was now Trina: Girl Fitting In.

I'm Not Black.

Middle school was an interesting experience for me. I'd joined Drama Club so I met a lot of new friends. It was something I loved and was good at, but it didn't grant me social acceptance. I'd spent such a long time trying to be a girl in elementary school I didn't realize I had yet another flaw. I wasn't really black.

I didn't understand that concept at first. After all, both parents and my grandparents were black. For the longest time, I felt my blackness was my crutch—the reason why I wasn't liked by all the boys in class. I was the wrong kind of black. My complexion was of the dark type rather than the light, gorgeous caramel. The girls in class loved holding each other's hands out against each other to see who was the lightest. I never participated. I'd come to terms with the fact that my black wasn't beautiful. But when I was told by my new friend Shaniqua that I wasn't black *at all*, I wasn't sure how to respond, or what she could even mean.

Despite my initial confusion, I soon learned the Shaniqua version of what it meant to be truly black. I was guilty of the following offenses:

- Speaking like a white girl
- Acting like a white girl
- Listening to white people music
- Liking white people movies/TV shows

I never knew that the more melanin in your skin, the more rules there are to truly belong. And if I wanted to fit in with Shaniqua and her crew, I had to fix these things—fast. Speaking like a white girl wasn't hard to change. According to Shaniqua, when one speaks properly, without cursing in a tone appropriate for an indoor setting, then one is speaking like a white person. It was awkward learning to curse at first, but I gradually got the hang of it. I started listening to music that I told myself I liked and watched more BET than ever. I caught up on my gossip—both school yard and celebrity—so I would have talking points other than school or homework. The hardest thing I had to change about myself was “acting” like a white girl. I wasn't exactly sure what that meant, even when Shaniqua explained it to me. According to her, black people don't get excited about anything.

“You laugh and smile too much” was a comment I was way too familiar with in school. So I toned down my expressions. A blank, uninterested face is much cooler than a dopey looking grin. If it weren't for Shaniqua, I wouldn't have realized what an embarrassment I'd been for all these years.

The final thing I had to change was my grades. Black kids don't get excited about learning. That was really hard for me. I loved school and reading. That was the biggest obstacle that kept me from ultimate black-i-tude. If I was going to fit in, I couldn't bring spare library books to class to read once I'd finished my work. I couldn't be found writing random novels or poems on spare paper in the gym. I would have to deny myself my primary form of escapism. Somehow I would have to learn to compromise. I headed for center stage while Trina was left behind.

I'm not a whore.

It was high school and the halls were separated between the smart kids everyone knows, the cool kids everyone knows, and the kids no one knows or cares about. I like to think I'd placed myself in the group of smart kids that people know, though I admit my view of myself may have been skewed. In my mind, I skillfully mastered my double life—my feigned disinterest in school was actually working, and people thought I was cool. I was smart, but I had status enough to be

recognized as an actual human being, and that was enough for me. I was known for being great at writing and being in multiple school plays. But at the end of tenth grade, the state of my life was starting to head in an unsavory direction.

Shaniqua had moved away, but I managed to find a few other questionable friends to stand in her place. At the same time, being in honors classes introduced me to some new people to hang with as well. I felt like I was a girl divided between two sets of friends: the Vixens and the Squares. My crew was split between the kids who were going out and partying and having sex and the ones who were just as lame as I was. I had managed to upgrade from boyish, ugly, possibly lesbian Trina. But I had become a liar instead. When I was with the Nerds, I could be myself. I could show them I was smart, and when a book reference was made, I didn't have to pretend I didn't know what they were talking about. I could share my writing with them without hearing complaints about the lack of sex in the story. Trina was allowed to peek out from behind the velvet curtain.

But when I was with the Vixens, I pretended to do things I'd never even come close to doing. I made sure I had all of the coolest songs loaded up on my MP3 player (we weren't rich enough for iPods), so that if anyone asked to borrow it they would know for damn sure that I was cool. I pretended that I'd been to parties when I'd really spent the weekend curled up with Harry Potter, and I talked to boys that I must have really lowered my standards to even think twice about. That backfired when I began to hear rumors about myself that I definitely didn't like.

"I heard you got a hotel room with Trevor," Shanice whispered during school breakfast. I forced a laugh and raised my eyebrows.

"No... I never did that."

"Well that's what people are saying," she sniffed, an annoying air of arrogance gracing her face. "You'd better watch what you do."

Or what I say. I was beyond embarrassed, though it was ridiculous for me to feel that way. I might as well have written it on the bathroom wall myself. No wonder I'd been so into creative writing and theatre. I'd put on the perfect show. I cast shadows over myself and created a horrid shadow puppet of who I really was. A myth and a legend now followed my name. A legend I'd created. I was both Frankenstein and the monster.

I distanced myself from the Vixens who, from what I heard, had started some of the rumors themselves. I clung tighter to my beloved Squares though the shadowed side of my identity had reached them, too. They were unsure of who the real Trina was. I wish I knew.

I'm Trina

The incident with the Vixens caused a full-on retreat into myself. I was no longer loud or brave or outgoing. I only showed my real face to my closest friends. The ones I knew I could count on.

I'm not sure how Zach and I became best friends. I was the girl who faked being cool, and he was part of the Squares—the only one who called me out on my bullshit. And I kind of hated it, despite his truth. Gradually we became friends, and I disclosed more of my life to him than anyone else in school. Soon the very thing I once hated about him gave me a form of relief. It felt good to be able to tell at least one person the truth.

Zachary was an anomaly to me. He was one of the handfuls of white kids in the school, yet he wasn't ostracized like the others. I was fascinated by his ability to be cool and smart and himself all at the same time. He didn't have to lie. And so for my senior year in high school, I decided that I didn't have to either.

It was a lot harder than I thought it would be. It was about more than just changing my look and the friends I hung out with. I had pushed and kicked Trina so far down into her shell that she was afraid to come out. The key was to do it in baby steps. Though I'd severed ties with most of the Vixens by then, I was still afraid that my remaining friends may call me out for being fake before, or think that I'm weird now and refuse to hang out with me. My stomach was full of rocks, lead

and anchors the start of senior year. At my school, music was kind of a representation of who you were. Most of the kids liked mainstream rap, but the rock kids all hung together and so did the country or underground music groups. I remember going through my MP3 player and deleting every song that I secretly hated over the years and filling it with music that I liked—a plethora of genres—pop, hip hop, classical and rock music. I felt powerful and brave the next day at school. My pop—my white girl music—blasted out of my ear buds, and I didn't care about the strange looks thrown my way.

“Can I borrow your MP3?” one of my friends asked. We were in the middle of drama class, and we were filling out worksheets. I was nervous. If I said no, Megan would think I was being weird. But if I agreed, she'd hear my music and think I was weird anyway.

“Sure.” I watched her out of the corner of my eye as we continued to do our work. The frown that formed on her face as she scrolled through the different songs, trying to find one she recognized. Finally she picked a song and shrugged, returning to her work bopping her head slightly to the tune.

At the end of class, she returned my MP3 to me. “You have a lot of cool songs on there,” Megan smiled. “I've never heard of them before.”

“Yeah, I'm starting to listen to some different music.”

“I wish I could listen to different music,” she said. “I never know what to look for if it's not on the radio.”

I told her some of my favorite artists that she should check out before heading to my next class. That was it. It was the beginning of making my final year in high school one that I didn't have to be ashamed of.

And I failed miserably at that. My senior year was filled with moments of embarrassment and memories that still make me want to cringe when I look back on them. But despite it all, I'm proud. I am no longer a myth. No longer a legend. And I'm still working on me.

Pulling Trina back into the spotlight.

Heart of Darkness:

A Critique of Capitalism

Theory Application by Liz McDowell, English 483

In his novel *Heart of Darkness*, Joseph Conrad sets up a parallel between Marlow's journey to the center of the Congo and his journey to the heart of imperialism, the heart of darkness. Through Marlow's journey, Conrad seeks to expose the gap between the idea of imperialism and imperialism in practice. Marlow's journey begins aboard the *Nellie* where his idea of imperialism is one of efficiency and accomplishment. It continues through the Congo where his realization of the gap between the idea of imperialism and its practice strengthens. Finally, it peaks with his journey's end as he exits the center of the Congo and is fully enlightened to the inhumane practices and falsities imperialism entails in practice. Through Marlow's journey, Conrad shows that imperialism gives those who commit to its ideology a false sense of power and purpose. Through the abuse and suppression of the Africans the colonizers gain their sense of power and importance, but in reality the colonizers are only a means of production for the superstructure, the idea of imperialism itself and the company back in England. The heart of darkness is the heart of imperialism, and it is through Marlow's journey to the dark heart of imperialism that Conrad brings to light the gap between the idea of imperialism and the horror and lies of its practice.

If the Marxist structure is applied to *Heart of Darkness*, one can conclude that the workers in the Congo are what make up the base of the structure and the company back in England and imperialism, as an ideology, make up the superstructure. If this application is understood, there are obvious gaps between the structure and the superstructure, one being literal and the other abstract. Both the literal gap between the company in England and those working in the Congo and the abstract gap between the idea of imperialism and the imperialism being practiced by those working for the company in the Congo can be understood through the eyes of Marlow and his journey to the center of imperialism.

Aboard the *Nellie*, Marlow reflects on the starting point of his journey, stating that England was once a place of darkness before it was conquered by the Romans who

were no colonists, their administration was merely a squeeze, and nothing more. [...] They were conquerors, and for that you want only brute force – nothing to boast of, when you have it, since your strength is just an accident arising from the weakness of others. They grabbed what they could get for the sake of what was to be got. It was just robbery with violence, aggravated murder on the great scale, and men going at it blind. (Conrad 7)

Marlow compares this type of imperial brute force to the idea of British imperialism of his day. He states that none of us, referring to those aboard the *Nellie* and back in England, would behave in this manner because “what saves us is efficiency – the devotion to efficiency” (7). He emphasizes that the British idea of imperialism is one founded on efficiency and accomplishment, not merely conquering native lands and the people who live there, but turning these lands into colonies and bettering the lives of the colonizers and the colonized alike. Recalling the starting point of his Congo journey, Marlow has only been educated on the idea of imperialism and has not had any experience with imperialism in practice. He is far removed from the practice of imperialism in the center of the Congo and is blind to the falsities and violence British imperialism really holds at its center.

Marlow's first encounter with imperialism in practice is aboard a French steamer on his way to the station on the coast of Africa. He states that he sees a “‘man-of-war’ anchored off the coast” firing at the continent, and he assumes the French must be fighting one of their wars (14). He describes this scene as having “a touch of insanity [. . .], [and] a sense of lugubrious drollery [. . .]; [that] [. . .] was not dissipated by somebody on board assuring [him] earnestly that there was a camp of natives—he called them enemies—hidden out of sight somewhere” (14). Marlow sees this attack as having no purpose, and he begins to question the integrity and purpose of these colonizers who have come to Africa. This is Marlow's first insight into the practice of imperialism. The ideology of imperialism attempts to “help” those of the colony learn and

prosper from colonization. In practice, imperialism is a brutal attack on the natives achieved by asserting power by means of violence over them. This is the first evident gap between the idea and practice of imperialism.

Marlow's journey to the Congo continues and he is further enlightened to the violence and falsities of imperialism as he arrives at his company's station on the coast of Africa. When he arrives, he describes the land as “acquainted with a flabby, pretending, weak-eyed devil of a rapacious and pitiless folly” and states that this devil is as “insidious as he could be too I was only to find out several months later and a thousand miles farther” (16). The devil Marlow is referring to is imperialism and this foreshadows his realization to how horrible it really is when he arrives to the center of the Congo. He refers to imperialism as a pretending devil because it only pretends it has an agenda to help and accomplish moral progress. In retrospect, Marlow sees that imperialism is full of violence and only seeks to gain more power and wealth for the superstructure. After he wanders for a while, he sees a group of African workers lying under the trees “dying slowly,” and he states, “they were not enemies, they were not criminals, [...] they were nothing but black shadows of disease [. . .]. Brought from all the recesses of the coast in all the legality of time contracts, [. . .] they sickened, [and] became inefficient” (17). Marlow is overwhelmed and disgusted at what he sees. He has yet again been a witness to the false idea of imperialism that teaching the natives to work will better them. The natives are only seen as a means of production for the company and it is this false power the colonizers have over these people that keeps them working hard for the company as well. Louis Althusser explains this idea well in his essay “Ideology and Ideological State Apparatuses” when he states, “the reproduction of labor power not only the reproduction of its skills, but also, [. . .] a reproduction of submission to the ruling ideology correctly for the agents of exploitation and repression [functions] so that they, too, will provide for the domination of the ruling class” (5). In other words, imperialism gives those who commit to it a false sense of power over those underneath them, the colonizers over the Africans in this case, so they will suppress these lower people into working hard for the superstructure. And by doing this, those who feel as if they are in command are fed this lie of having power in order to have them work hard for the superstructure as well. Marlow's arrival at the coastal station further opens his eyes to the falsities of imperialism, and his opinion of imperialism quickly changes. Through his journey to Africa, he no longer holds his once pure vision of imperialism; he has been enlightened to the gap between the idea of imperialism and its practice. His view continues to change as he journeys farther and farther into the Congo and is further exposed to what imperialism entails in practice.

Marlow further realizes this gap between his idea of imperialism and its practice when he travels from the coastal station to another station 200 miles closer to the center of the Congo. When he first arrives to the Central Station, he describes the station: “the first glance at the place was enough to let you see the flabby devil was running that show” (21). Here again, Marlow refers to the imperialism as the devil. He is coming to recognize how the practice abandons the pure vision it claims to model. The next day after his arrival, Marlow sees the men strolling aimlessly and wonders what they are even doing there. He refers to these men as “pilgrims bewitched inside a rotten fence,” meaning committed members of imperialism in practice who have found themselves within the hold of the abandoned and rotten idea of imperialism. Marlow says he can hear the whispers of ivory and how he has never seen anything so unreal in his life. He has further realized the true root of imperialism, wealth. These men wander around the station for the opportunity to gain wealth and power, when in reality they are not the ones who will gain anything; it is the superstructure, the company back in England that will gain from their being in Africa. Marlow sees the illusions imperialism projects on its followers and how these men, these followers of imperialism, are blinded by these illusions.

Marlow, while staying at the central station, also encounters a man he describes as “a first-class agent, young, gentlemanly, a bit reserved, with a forked little beard and a hooked-nose” (24). Marlow converses with this man and learns he is the manager's spy over the African workers. His stated business is making bricks, yet Marlow notices there are no bricks at the station. The man informs Marlow he has been waiting over a year for a supply that “could not be found there, and as it was not likely to be sent from Europe it did not appear clear to [Marlow] what he was waiting for” (24). Marlow notices that the hooked-nosed man, along with all of the other pilgrims, or colonizers, seems to be waiting for something and never doing any real work. Marlow sees them as unreal, “unreal as everything else—as the philanthropic pretense of the whole concern, as their talk, as their government, as their show of work” (24). Here, Marlow realizes that their practice of imperialism at the station is unreal in the sense that it does not mirror the idea of imperialism they are claiming to model. They are not there to

better the African people, they are there to use them for economic means. Their government, or chain of command, is not real; they are workers for the company just like the Africans they are suppressing. And finally, their work is not real either; they have been given a false sense of purpose by the company. They have no true work to do. They are standing around waiting for something that will never come.

This waste and inefficiency exemplify the fact that imperialism offers false promises that will never be fulfilled. Through this experience, Marlow's eyes are opened further to the falsities and inhumanity of imperialism as a practice.

Marlow is fully enlightened to the violence and falsities of imperialism in practice when he arrives to the center of the Congo. Here, Marlow finally meets Kurtz and through his experience with Kurtz he not only fully realizes the gap between the idea and practice of imperialism, but also sees the damaging effects this ideology has on people who fully commit to it. Marlow describes the original Kurtz, the Kurtz before his commitment to imperialism, as being “educated partly in England and—as he was good enough to say himself—his sympathies were in the right place” (49). He then goes on to say, “all Europe contributed to the making of Kurtz” (49), making him into a committed member of imperialism, and suggests that this original Kurtz was altered when he committed himself to the ideology of imperialism. Peter Edgerly Firchow discusses this change in Kurtz in his book *Envisioning Africa: Racism and Imperialism in Conrad's Heart of Darkness*. Firchow refers to Kurtz before his commitment to imperialism as the “original” Kurtz and the Kurtz who is altered by imperialism as the “sham” of Kurtz. Firchow states that the original Kurtz was a man who was not only ethically part British, he was also politically pro-British meaning he accepted the ideologies and practices of the imperial British nation. The original Kurtz's goal was colonization, but his methods of colonization were rooted in morality and in accomplishing something unlike the attempt made by the sham of Kurtz who colonized by violent means and focused his attention on gaining power and wealth. Firchow states that the original Kurtz was transformed into the sham of himself as he found himself in the heart of darkness, in the heart of imperialism, and “ceased to act and to think in a gentlemanly manner and became an immoral brute who decapitated people [. . .] and took to participating in 'unspeakable rites'” (83). Firchow concludes that this transformation occurs because imperialism itself is a sham and those who participate in its ideology cannot help but turn into a sham version of themselves.

Marlow continues his discussion of the difference between the original Kurtz and the sham of Kurtz when he talks of the pamphlet written by Kurtz, for the “International Society for the Suppression of Savage Customs” and how it was “eloquent, vibrating with eloquence, but too-high strung” (49). Marlow states that it was “a beautiful piece of writing” and “began with the argument that we whites, must necessarily appear to them [savages] in the nature of supernatural beings” and “by the simple exercise of our will we can exert a power for good practically unbounded” (50). This writing of Kurtz exemplifies the idea of imperialism and how it should be practiced. Kurtz believes that through their power and the power of colonization, he and the other colonizers can do something good for the company and the Africans as well. At the note of the last page, Marlow notices the phrase “exterminate all the brutes” written in an unsteady hand and blazing at him “luminous and terrifying like a flash of lightening in a serene sky” (50). This last entry was written by Kurtz after his experience with imperialism. He is so committed to it that it has altered him completely; he no longer holds the moral compass and hopes of helping the Africans as he once did. His metaphor of a flash of lightening in a serene sky illuminates how different the practice of imperialism is from the idea of it. The idea of imperialism is filled with serene ideas of accomplishment and being able to move up in the chain of command while the practice of imperialism is violent and full of falsities. There is no personal feeling of accomplishment, only the superstructure benefits, and there is no real chain of command, it is a false idea created by imperialism. Through his own journey from his first idea of imperialism and his experience with the practice in the center of the Congo, Kurtz finds himself in the heart of darkness completely changed into a sham of his original self because he has been engulfed by the dark practices of imperialism. By considering the evidence of Kurtz's change on paper, Marlow's eyes are opened to the terrifying effects imperialism has on those who commit to its ideology.

Marlow's journey through the Congo brings him to varying levels of imperialism, and his enlightenment to the reality of what the practice entails peaks with his experience of Kurtz and the heart of imperialism. Kurtz has been completely engulfed by the darkness it contains. Kurtz is no longer the original Kurtz, but a product of imperialism, and it is only through his death and exit from the center of the Congo that he realizes what it has done to him. In his last encounter with Kurtz, Marlow states,

the change that came over his features I have never seen before and hope never to see again. [...] It was as though a veil had been rent. I saw on that ivory face the expression of sombre pride, of ruthless power, of craven terror – of an intense and hopeless despair. He cried in a whisper at some image, at some vision – he cried out twice [...] 'The horror! The horror!' (69)

In this scene, the horror Kurtz describes is his vision into imperialism and what it has done to him as a man. He has come to the realization of everything he has done and by yelling the horror, he is admitting guilt. The metaphor of the veil is the idea of the falsities imperialism impresses upon those who fall under its control. Once Kurtz is taken from the center of the Congo, the heart of darkness in imperialism, he is able to see the horror of imperialism. This concludes the idea that one cannot escape the ideology and become repulsed by imperialism until it is experienced first-hand; it is only through Marlow's journey from England to the center of the Congo and Kurtz's own journey to the center and finally exit from the heart of darkness where he has been for so long, that they are able to realize how horrible imperialism really is in practice and how different this practice is from the pure vision of imperialism they once held.

Nursel Icoz further develops the idea of the separation from the idea and practice of imperialism in her article "Conrad and Ambiguity: Social Commitment and Ideology in *Heart of Darkness* and *Nostramo*." Icoz argues that Marlow has been raised in an environment that sees imperialism as a smooth, efficient, and moral practice and it is only through his experience with imperialism in the Congo that Marlow exposes the gap between the "aspirations of the official doctrines of colonialism and its actual practices" (245). Marlow, according to Icoz, through his journey from England to the center of the Congo, offers an alternate view of imperialism and reverses judgments attached to certain activities of imperialism that "colonization, civilizing progress of dreams of empire become mass murder, robbery with violence, and nightmare" (245). Icoz concludes her argument by asserting that it is only the idea, not the practice of imperialism that can be used to justify itself, and any endeavor to devise an ethical basis for imperialism is destined to fail. She and I agree on the idea that it is through Marlow's journey to the heart of imperialism that he reverses his view and judgments of imperialism in practice and finds the practices of it hold no moral justifications. Icoz differs from my beliefs in that she asserts that the idea of imperialism can be used to justify itself. I disagree with this because I do not see any evidence that it can ever be seen as a morally justified ideology because it itself is a sham. How can you justify something that is full of sophistry and lies? If one is fully aware of the true teachings and desires of imperialism, one will notice the idea and practice are one and the same; they are both rooted in an attempt to gain power and wealth by any means necessary. They lack even the basic levels of morality, and therefore cannot be justified.

Through Marlow's journey from England to the center of the Congo, Joseph Conrad attempts to show the lies and deceit behind the idea of imperialism and how these surface in it as a practice. It is through Marlow's experiences at the different stations in Africa that he is able to experience the different levels of imperialism, and his negative view of imperialism strengthens as he grows closer and closer to the center of the Congo where imperialism is in full force. It is only through his experience in the center of the Congo with Kurtz that he is fully enlightened to the horror and sophistry that lies at the core of imperialism. Conrad attempts to show that one is blind to the truth of ideology until one truly experiences ideology in practice. We must not be blinded by the power of ideology; we must be able to remove the veil ideology places over our eyes in order for us to uncover its true intentions and remain our original selves. If we allow ideology to blind us and use us for its personal means, we will turn into a sham of ourselves and fall into the heart of darkness.

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