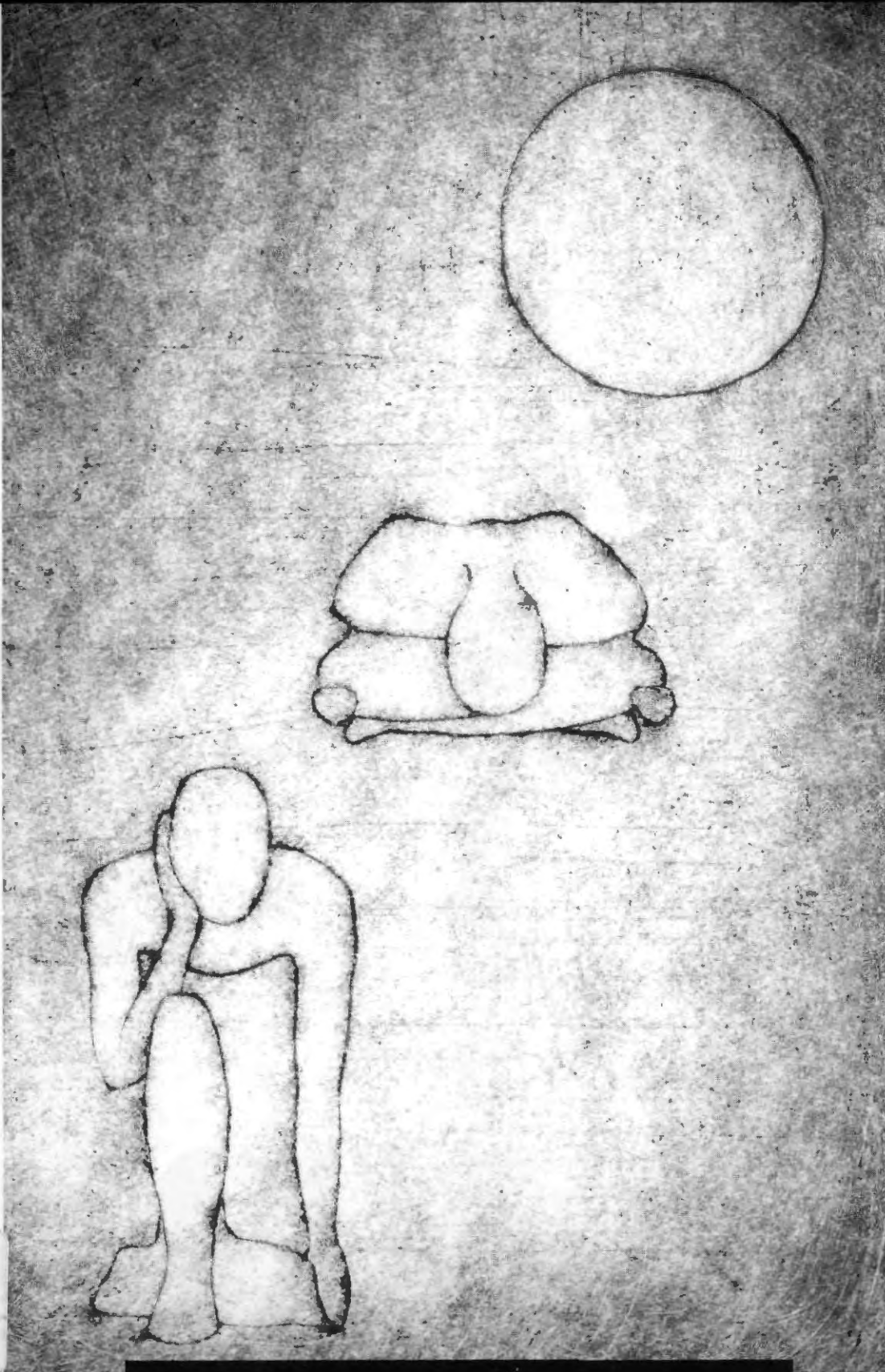


THE WRITING ANTHOLOGY



1997

THE WRITING ANTHOLOGY

The *Writing Anthology* recognizes students who have shown excellence in writing. Professors from all academic departments submit papers which are outstanding examples of writing style and mechanics.

Every year we are pleased with the diversity of papers submitted and selected for publication, and every year the group is distinct from the previous years' papers. This year is no different. We read over forty submissions while deciding on this year's *Writing Anthology*, and the departments represented range from accounting to political science to creative nonfiction.

This year's John Allen award for overall excellence goes to Deidra Zegers and Jennifer Powers, both of whose essays distinguish themselves in style and treatment of their subjects. Zegers' "I Write" illustrates her personal drive to create. Powers' essay "The Dilemma of the European Union" presents the unified Europe debate in concise terms backed by thorough research.

We would like to thank Aris Kuntjara for allowing us the use of his artwork, and, as always, Randa Van Dyk for typesetting and layout design. Without her help, we would have been lost.

— David Chivers and Chris Geenen, editors
Walter Cannon and Mark Johnson, faculty advisers

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I Write

Nonfiction Writing, Prof. Keith Ratzlaff

Assignment: Write a personal essay about why you write.

I sat perched on a stool behind the cash register at Dr. Salami's Restaurant and Lounge and tried not to look bored. Our rush was over, and I was irritated that I couldn't go home. It was too early to start vacuuming or wiping down tables, so I sat on the stool and let my mind imagine that I was already in my car heading back to Prins. I was anxious to go. A rather large woman I didn't recognize came up to me and said, "Oh, you are one of those Zegers girls, aren't you?" I said yes and she went into a ten-minute oration on how she has known my dad for 20 years and she "just loves those articles he writes." She told me how funny she thinks they are, how they are the only reason she subscribes to the *Diamond Trail News*, how she and her husband read the articles over and over again. I thanked her and told her I'd pass the compliment on to my dad.

When she finally walked away, one of the hostesses came up to me and actually smiled approvingly. I was surprised because I know that she has never liked me very much. She frowns at my junky car when I drive into the parking lot, and she thinks I'll never be anything more than a lowly waitress. "Wow, I didn't know that your dad was a journalist," she gushed with a big grin. "He's not," I replied. "He's a truck driver."

That is why I write. I write because I can. I write because anyone can write. I need no special training and no permit is required. A good portion of my writing is bad but no one can stop me. It is okay to write for no reason, with no goal in mind. My dad has been a truck driver for 33 years. He never went to college and he has never done anything else but drive a semi. In his spare time, he writes for our tiny, small-town newspaper. His column is called *Dee Zee* because those are his initials. My three sisters and I also share those initials. In my town of 900 people, he is a celebrity. I am not saying that my dad is some brilliant, polished journalist. He isn't. His

writing would probably make most professors cringe. He writes about local people and local events, and he is loved in our little town. He wrote an article about teaching my sisters and me to drive, he wrote an article about the local barber and his new car, he wrote an article about the trials of living with four women. His articles are usually funny, exaggerated, little tales. My dad's writing never embarrasses anyone and never makes anyone frown. He makes people laugh. Writing has let my dad be more than the "dirty old truck driver" he is always claiming to be.

A few years ago, my dad won some sort of award for his articles, and he had to go to a banquet in Des Moines to accept it. My mom made him wear a suitcoat but he got nervous, got hot, and took it off. He had a short-sleeved dress shirt underneath. While he was walking around the banquet hall and shaking hands with various professional journalists from around the state, he noticed one or two of them looking at his upper arm. My dad looked down and saw that his sleeve had flipped up and his tattoo was showing. He hadn't told anyone in the room that he was a truckdriver. He didn't feel comfortable telling trained professionals that he drove a truck all day and wrote his articles in the evenings on a t.v. tray set up in our family room. He doesn't have an office. He jots down his ideas on the backs of log sheets in his truck. He felt inferior because he did not have the training or experience that the other writers in the room had. He was embarrassed to be found out. But, he is not embarrassed at all to talk about his articles to the people he meets on his route. He's proud to write.

I have kept a journal off and on for over ten years. I have never been consistent. I write in it one day, ignore it for three months, and then write again and attempt to explain everything that has happened to me in the three month lapse. It is frighteningly boring. Then, I went to London. I was so happy there, and I was obsessed with remembering every

detail. I wanted to have a record of my thoughts during one of the best experiences of my life. I recorded things in that journal that I have never told anyone in my whole life. I am a firm believer in privacy. There will never be a person in my life whom I can tell everything. Some things are kept inside just for me, but that is not true for my writing. I write so I can see that my feelings exist and so that I can look at them and know they are real.

I hated coming back from London. I wanted to stay forever. I read my journal every once in a while to remember, and, although the journal isn't always a great description of what happened, it always inspires some emotion in me. I can't read about my time in Rome during Easter without feeling letdown that my Easter this year will be spent at my parents' house. I miss the friends I met. I miss the changes I made in myself that were left behind when I returned to the states. I miss the person I was there. When I read about getting lost wandering around London without a fear or a worry, I miss the confidence I had there and have lost since I returned. When I read my journal, I can feel the person I was in London and I can touch that person although she is gone. It is like when my dad tries to hide his tattoo under his shirt. I try to hide my true self inside my writing.

My London journal is the only piece of my personal writing that I have ever kept. I do keep all my graded papers from school in my parents' basement, but I have never saved one thing I have written for myself. The writing I do for a grade is protected. When I am writing a paper or essay for a class, I am not as honest and open with my feelings as I am when I am writing in a journal. When I know other people will see what I write, it doesn't really seem to count as my writing at all. It is safer. The quiet part of me that comes out when I write for myself is hidden when I write for a professor. My dad writes articles for the paper that the whole town can read, but he keeps his tattoo

hidden under his shirt. It is the same way with me. I have written short stories, confessions, nonfiction essays, and even mini-plays. I never saved a single one. After writing them, I always reread them, decide they are complete crap, and throw them away. When I write something awful, I feel as if I have actually done something awful.

Recently, I was watching some football game with a friend of mine, and an important field goal was

missed. As the failed kicker walked off the field, my friend said, "Geez, I'd hate to be him." I looked at the player, and he did look bad. I could tell he was just beating himself up inside for doing something so stupid. I said to my friend, "Yeah, I know how he feels. I wrote this really horrible short story yesterday." He looked at me like I had lost my mind. But, I write so that I can keep from losing my mind. I write because it is a way for me to say the

things I never say. I enjoy it. I want to do a good job.

There is a part of me that only gets to talk when I'm writing. If I don't write, that part of me never sees the sun. I write what I don't admit to my roommate, what I can't tell my parents, and what my best friend will never know.

Jennifer POWERS

The Dilemma of the European Union A Study of the Most Unwilling Member: The United Kingdom

International Organizations, Dr. James Zaffiro

Assignment: Write a research paper of 12 - 15 pages on an institution or a topic of significance to international organizations.

Research Summary

The purpose of this paper was to research and analyze the evolution of the European Union and the domestic and external consequences for the Union's and the domestic and external consequences for the Union's most unwilling member: the United Kingdom. It is important to understand and evaluate the consequences that may arise from any of the decisions the United Kingdom may make surrounding European integration. All of Europe, and especially the United Kingdom, stand at a historic crossroads and it is in everyone's best interest to study the facts and make informed choices.

I have long been interested in the European Union, and in particular, the United Kingdom's place within it. Hence, I have personally amassed a considerable collection of articles and information surrounding the EU. I consulted the library and located several recent articles from *The Economist* so as to present an up-to-date picture. There was not one source or even a handful of sources that proved vital to my research. Rather, it was the number and variety of sources that I consulted which enabled me to gain a deeper understanding of the issues involved. On the whole, *The*

Economist supplied unbiased and clearly written accounts of EU proceedings. *The Sunday Telegraph* and *Daily Telegraph* articles gave me a perspective on the EU from a British, and, admittedly, conservative point of view.

Through researching for the paper I increasingly realized the enormity of the decision before the United Kingdom and the short- and long-term consequences that may result. And, while there is considerable debate over the EU, I was surprised at the apparent apathy shown by a majority of the voters. The EU is a fascinating study in international organizations because it is pushing the limits on organizational authority and reducing the nation-state's sovereignty to a never-before-seen level. Perhaps the definition of nation-state will be rewritten, and the European Union will survive and prosper. But, the United Kingdom has one of the oldest national identities and governmental systems in the world, and it is doubtful that they will be surrendered willingly.

here resides an inherent dilemma in the existence of international law. States must relinquish power to a higher

body in order for international law to exist. The state is understood to be composed of four essential elements: a defined territory, a permanent population, a government, and a capacity to conduct international relations (Janis:176). A state that fulfills this criteria is sovereign. It is free to independently govern its own people. It is commonly acknowledged that states as subjects of international law usually retain their sovereignty even when they delegate some of their power to other states or to international organizations. That precedent is now being challenged with the continued existence and development of the European Union (EU). Within the EU there has evolved a never-before-seen level of both economic and political integration. The question arises, at what point, after how much power is devolved does a state lose its sovereign status. That question is currently hotly debated in the United Kingdom (UK, also referred to as Great Britain or just Britain) where a great number of citizens are being forced to consider the benefits, and the costs, of being a member in the European Union.

The level of integration that the UK desires within the EU is a question that must soon be answered as the 1999 deadline for first-round admittance

into the European Monetary Union (EMU) quickly approaches. Will Britain be left behind economically and shattered diplomatically if they leave the EU? Or, on the contrary, will they become uncompetitive economically, burdened by the bureaucracy in Brussels, if they remain a member? What is more, will any gains achieved, if they do in fact materialize, offset the cost of surrendering national sovereignty? These are the questions with which Britain must wrestle. Needless to say, these are not quiet times in the United Kingdom.

The roots of the European Union go back to World War II, and the rivalries and histories that lead to the war go back much further still. After the Second World War, the desire was strong in both Western Europe and the United States to see Europe unite peacefully and create a favorable environment for economic recovery and growth. In 1952, six states (Belgium, the Federal Republic of West Germany, France, Italy, Luxembourg, and the Netherlands) established the European Coal and Steel Community, a single market in the coal and steel sectors controlled by an independent supranational authority. In 1958, the Rome Treaties established the European Economic Community (EEC) and the European Atomic Energy Community (Euratom), which extended the common market to all economic sectors in the member states.

The European Community (EC) first added new members in 1973, with the entry of the UK, Ireland and Denmark. In 1979, the European Monetary System began to operate. It linked the currencies of the EC in a zone of economic stability. Greece joined the EC in 1981, followed by Spain and Portugal in 1986. The Single European Act modified the EC treaties in 1987 by increasing the powers of the European Parliament and enabling the 1992 market program to move forward. At the beginning of 1993, the completion of a single market was achieved in that the free movement of goods, services, and capital was realized. Although the free movement of people, which is essential to the creation of a single market, has not, as of yet, been feasible politically, and it is questionable whether it is possible from a cultural standpoint.

The EU expanded on Jan. 1, 1995 with the admission of Austria, Sweden and Finland into the Union, bringing

membership up to fifteen. With this expansion, the population of the EU now stands at roughly 370 million and has hopes as a trading bloc to rival and even surpass the likes of the U.S. and Japan. Norway, in a referendum held in 1995, voted not to join the European union. Switzerland, staying with its principle of neutrality, has declined admission to most supranational organizations, including the EU. Several Eastern European nations are clamoring to become member states, but reluctance on the part of many current members, coupled with their own difficulties at readying their economies for EMU, mean that any plausible new members have a considerable wait ahead of them. The nations that seem to be at the top of the list are Poland, the Czech Republic and Hungary.

When the EC first began, several institutions were created to carry out its functions, and they survive today in the EU in relatively unchanged form. The first institution, the European Commission, was designated at the EC's executive. It also has the exclusive right of legislative initiative and ensures that the provisions of the treaties are carried out properly. The twenty commissioners are appointed, not elected, by agreement among the governments of member states. Two commissioners are from each of the five larger states (France, Germany, UK, Italy, Spain) while a commissioner apiece is awarded to the remaining ten-member states (Janis:297).

The Council of Ministers is comprised of ministers from the national governments. As the main decision-making body, it enacts legislation based on the proposals made by the Commission. Different ministers participate in the Council depending on the subject under consideration. Agriculture ministers would convene to discuss Agriculture policy, and so on. The presidency rotates among the member states for a period of six months at a time. Ireland currently holds this position with its term expiring in January.

The European Parliament consists of 626 members. Since 1979, they have been elected by universal suffrage for five-year terms. The Parliament can amend or reject the EU's budget but does not have the power to initiate legislation. The Single European Act established a procedure so that the Parliament acts in cooperation with

Council and Commission, thus increasing its role. Despite this measure, the Parliament is a largely powerless body, which is quite ironic considering that it is the only body elected by, and accountable to, the people.

The Court of Justice (ECJ) interprets EU law and its rulings are binding. Hence, court rulings made by the highest court of any member state, are subservient to the ECJ. There are also several smaller institutions, such as the Court of Auditors, as well as many advisory bodies, that represent economic, social and regional interests.

The defining moment in the EU's evolution came on Nov. 1, 1993, when the Maastricht Treaty went into effect, thus making the EC the EU. The free trade zone and spirit of economic cooperation that materialized following WW II was now transformed into the deal, if not yet the realization, of an integrated Europe: a Europe without borders, with a single economy, a single currency, a single defense and foreign relations strategy, and a yet not totally determined, singularity in domestic affairs.

The Maastricht Treaty established three pillars of integration. The first pillar consists of the existing EC Treaty, expanded and amended. It encompasses the traditional EC policy, such as the single market. The most significant, new aspect of this pillar is the provision calling for the establishment of a common currency by 1999. The member states agreed to a three-stage plan for achieving the Economic and Monetary Union (EMU). The first stage, which began in mid-1990, involves easing restrictions on capital movements and achieving closer economic policy coordination. The second stage started on schedule in January of 1994 with the establishment of the European Monetary Institute (EMI). The third and final stage includes the creation of an independent European Central Bank, responsible for the EU's monetary policy. A protocol to the Treaty allows the UK to stay out of the third stage of EMU unless the British government specifically decides to join (Wilson:10).

Before joining the EMU, however, a nation must first qualify for the 'club.' There are five rules or markers for admission. However, as the EMU start date of Jan. 1, 1999 draws nearer, the council that approves membership seems to bend the rules increasingly.

Governments themselves seem to be increasingly engaged in creative accounting that will improve the appearance of their statistics and, thus, gain their nation admittance. The first rule requires that the nation's inflation rate be no higher than 1.5 percent above the average of the three lowest rates in the EU. The second rule demands that the nation's budget deficit be no greater than 3 percent of a country's gross domestic product (GDP). The third rule requires that national debt be no larger than 60 percent of GDP. Fourthly, interest rates must be no more than 2 percent higher than the average of the three countries with the lowest inflation rates in the EU. Lastly, applicants must stay within the limits of the Exchange Rate Mechanism (ERM) and be in ERM for at least two years without realignment or devaluation of currency (*Sunday Telegraph* 9-22-96:30).

While no nation except Luxembourg presently meets all the criteria, and no other nation is expected to, by the start of 1999, private sector economists feel that the rules will be bent sufficiently to admit at least six members: Denmark, Finland, Germany, Ireland, the Netherlands and, of course, Luxembourg (*Sunday Telegraph* 9-22-96:30). The UK withdrew from the ERM in 1992 and would not qualify at present for the EU due to statistical factors as well as lack of political will.

The second pillar is comprised of a common foreign and security policy (CFSP). The Maastricht Treaty calls for an improvement in existing cooperation on foreign policy issues by constructing rules for joint action by the member states. This pillar revolves around political integration and while that is a major aim of the EU, economic integration has assumed the leading role so far.

The third pillar of the Treaty consists of provisions on cooperation in the fields of justice and home affairs, often referred to as the social chapter. It covers coordination on things ranging from immigration to terrorism to drugs. These measures are not yet binding and depend on volunteer cooperation by member states. A protocol to the Treaty, however, excludes the UK's participation in social policy.

Participation in the social chapter, eventual inclusion in the EMU and even continuation of EU membership are open questions in Great Britain.

Conventional wisdom in favor of continued membership in the EU cites the risk that Britain would be left behind if it tried to go it alone. Diplomatically Britain would become a pigmy, overshadowed by its giant neighbor, the EU. Economically, Great Britain would lose foreign investment if it withdrew completely from the Union and would perhaps suffer a slow down if it chooses not to enter, or is stopped from entering the EMU (*Sunday Times* 9-22-96).

Supporters of the Union feel that once integrated, Europe's economy will surge ahead unrestricted. Economic efficiency would be promoted by exchange rate uncertainty being eliminated. The EU would constitute not only the largest trading bloc in the world, but possibly the largest economy as well. Supporters of the EU see a single market, operating with a single currency, as a great impetus to trade between EU member states, which would result in greater wealth for all nations involved. Proponents in Great Britain want to see their nation share in this expected wealth. An additional fiscal benefit, although an admittedly minor one, would be the reduction in transaction fees incurred by individuals and businesses in Europe when exchanging currencies.

Supporters also claim that the Euro, the currency scheduled to replace domestic currencies, would become a strong international currency, thereby, allowing the lowering of interest rates within the Union. J.P. Morgan, an American investment bank, estimates that the demand for the Euro would "increase by \$600 billion over the next decade" (*Economist* 10-19-96:120).

Whilst the arguments for the benefits of a fully integrated economy are widely discussed and often espoused, another major aim and expected benefit of the EU is the peaceful coexistence of European nations. World War II left a lasting imprint on the politics of Europe.

Germany and France especially desire to build a new spirit of cooperation and avoid another, possibly lethal tragedy. The means to this end is the European Union. France and Germany are the two biggest supporters and financiers of the EU. What is more, they are the keystones within the EMU. Without both nations embarking on a single currency simultaneously, the notion will not become reality as the union is based on "the all important French-

German Alliance" (*Economist*: 1-13-96). It is this mind set on the part of French and German leaders that has resulted in the evolution thus far of the EU. Proponents in Great Britain feel that the economic windfall is too great, and the political stakes too high not to include Britain in this historical experiment in governance.

On the contrary, critics of the European Union in Britain feel that the EU is exactly the kind of institution from which they should run screaming. The supranational organization with its aims of political and economic integration has usurped nations' sovereignty to such an extent that the question arises, at what point does the nation-state cease to exist and the greater organization prevail? Many critics point to the question of sovereignty as the crux of the EU's flaws. In this post-cold war world era economic power has replaced military power as the true measure of a state's power. If Britain handed over its reserves and, hence, control over fiscal and monetary policy to the central bank as called for under the EMU, would Great Britain remain a sovereign nation? The argument goes that control of your economy is control over your nation's future.

If Britain were to join the social chapter and cooperate fully on matters of defense and security, the nation is seriously impaired in its ability to legislate laws domestically or to conduct foreign relations. Those restrictions speak to two of the four qualifications of a nation-state-- respectively, the ability to govern, and the ability to conduct foreign relations. If the final component of a single market, the free movement of people, is ever realized, the third qualification of a permanent population will disappear as well. The EU is already moving in this direction with the issuing of new EU passports to citizens of member states.

If the idea of surrendering national sovereignty in exchange for political integration and peaceful coexistence is accepted, there is anecdotal evidence to suggest that the result is quite the opposite. In referring to the recent and on-going battle over British beef (and now lamb), the statement has been made that "European integration has again provoked, on both sides of the channel, the aggressive nationalism which it was intended to cure" (*D.T.* 8-6-96). Just when the British are in need

of reassurance that their independence and identity will survive integration, EU officials impose strict regulations on British agriculture, thus, interfering in internal affairs and fanning the fire of discontent. In order to forge political and economic integration, nations' self interest and sovereignty must be compromised. There is a possibility that backlash to impending devolution of nation-states will be greater than any possible benefits derived from the supernational European Union, critics argue that there is a tendency for people to artificially inflate the nature of a conflict if they feel their sovereign status as a people is being threatened. Instead of avoiding war, the impending integration may draw to the forefront the very forces that prompted war in the past, most notably fascism. The long history of statehood and cultural identity in Europe does not bode well for the creation of a European identity.

The structure and procedures of EU institutions have also been under fire from critics in the UK. The only directly elected officials in the EU government are Members of the European Parliament (MEPs), who as alluded to earlier, have very limited powers. Despite the impression the title parliament might imply, it is the appointed Commissioners who initiate legislation and the national Ministers that enact legislation.

The decisions of the European Court are binding on member states. This means the high court in each nation can be subverted by the rulings of the ECJ, making national law subservient to EU law. Rulings affecting domestic affairs can be made by foreigners with potential economic sanctions in response to non-compliance.

The question of citizen approval of the EU, and more specifically the Maastricht Treaty, and the EMU has not been appropriately answered in any of the member states. A referendum was held in Denmark in June of 1992 on the Maastricht Treaty and was rejected by the populous by the slimmest of margins, 50.7 percent against. Danish leaders, not satisfied with the results, had another referendum in May of 1993. This time Danish voters approved the Treaty by a margin of 56.8 percent. France also held a referendum on the Maastricht Treaty, with 51.1 percent of voters approving the treaty (Wilson:12). It should be noted that in neither of these referendums did over 50 percent of the

populous vote for the treaty, rather, just over 50 percent of those who voted. Critics argue that on such an important decision perhaps as much as two-thirds of the populous should approve.

The argument that the EMU will be economically beneficial, resulting in increased efficiency, is attacked vigorously by critics who argue that any overall gains appear to be small. The European Commission itself estimates that savings in transactions costs "will be about 0.4 percent of the EU's gross domestic product" (Wilson:5). The main cost of monetary union is the potential loss of the exchange rate as a tool in adjusting to demand or supply shocks.

Another possible stumbling block to the EMU is the problem of free movement of people, alluded to at the beginning of the paper. While capital and goods can achieve freedom of movement in a single economy, the necessity of movement of people to combat regional up swings and down turns is much more difficult to realize. This is only possible in an integrated economy like the United States where common political borders and language easily permit personal mobility. Even if political borders can be erased in Europe, critics ask how reasonable it is to expect an Austrian to move to Wales or a Spaniard to Denmark. Still others venture that unrestricted capital flows do not require a monetary union, only a respected commitment to stable exchange rates.

The *Sunday Telegraph* of London, back in 1994, undertook the question of the financial cost of EU membership to Britain. The figure, a compilation of costs relating to the Common Agriculture Policy, the environmental regulations, added fishing restrictions, and expenditures relating to the single market, totaled more than £235 billion or more than \$383 billion. This does not take into account the annual dues that Britain is required to pay to the European Union. The most astounding figures, and the easiest to trace, are related to the Common agriculture policy. According to this report, due to agriculture subsidies and tariffs, the price of food in Europe is kept artificially high, thus adding £15 billion a year to Britain's food costs. That translates into an extra \$33 per week on the average British family's food bill (all figures on cost from *Sunday Telegraph* 10-9-94:26).

Finally, Britain has succeeded in increasing inward investment due to lower costs and deregulation brought about under Margaret Thatcher. In fact, Britain attracts more than half of all foreign investment in Europe. However, inclusion in the social chapter could stall and even reverse such a trend. A recent example of a French business relocating to England to "benefit from a regime more favorable to smaller companies" (*Sunday Telegraph* 9-22-96:11) is evidence that foreign investment in Britain would decrease if the third pillar was ever implemented. Great Britain, at present, benefits greatly from being a part of the trading bloc, yet, not being burdened by the additional regulations and taxes that a social pillar would ultimately bring.

The likelihood of Britain joining the social chapter remains slim-to-none as long as the Conservative Party remains in control of the government. Elections must be called by April of 1997, or sooner, if Prime Minister Major loses a Vote of Confidence in the Commons. Prospects do not look good for the Conservatives to extend their 18 year rule. The Labour Party, led by Tony Blair, has publically professed to advocating involvement in the third pillar, but domestic realities may dampen the party's excitement if and when it comes to power. The same holds true for inclusion in the EMU. The Labour Party tepidly supports involvement in the single currency while John Major espouses a wait-and-see attitude. If Labour comes to power and is able to qualify Britain for the monetary union, it may again run into domestic opposition.

The prospect of total withdrawal from the EU, although advocated by a few, is predicted on the passing of several years and a sequence of controversies involving EU integration that propels the British populous toward disenchantment and eventually to avowed devolution. The recent controversies over British beef (and now lamb) and BSE (more commonly known as mad cow disease) serve to agitate British popular opinion. The more recent controversy over the EU imposing a maximum 48-hour work week has riled up considerably more anti-EU sentiment.

Although these disputes by no means brought about talk of withdrawal, they have encouraged a general wariness of all things EU.

Despite the UK's "opt-out on social matters" at Maastricht in "the clearest language that lawyers could devise" (*D.T.* 9-14-96), the ECJ has since decided that a maximum work week is consistent with the *ideal* of economic integration, which the UK *did* tentatively sign onto in the Maastricht Treaty. Hence, Britain must abide by the ruling which is estimated to cost the British economy up to \$5 billion a year (*NYT* 11-14-96). Euroskeptics charge that other EU nations are envious of Britain's vigorously growing economy and wish to punish Britain for not employing the regulatory practices so prevalent on the continent.

If we hypothesize that Labour takes power and embarks on further EU regulation, it can reasonably be predicted that a backlash will occur domestically. The Conservatives would in all probability split along pro-and anti-EU lines. Chief Tory Euroskeptics (M.P.'s Bill Cash, Rubert Budgren and John Redwood) argue that, as the party of business and the free-market, let alone the establishment, it would be disingenuous for the Conservatives to not fight against further EU involvement. The tide against monetary union seems to be swelling within the Tory ranks. According to the *Economist* (10-5-96:42), "The generation of post cold-war Tories who saw the EU as a guarantee of peace are retiring. Many of the Tory candidates who might replace the retirees ar hard line Euroskeptics." These new political voices have ruled out the single currency on principle and will be willing to bring down their own government, if that's what is necessary to stop it.

The position of Labour is completely the opposite, however, with the pro-EU ranks growing while the fundamentalists are in decline. Chief Labour Euroskeptic Peter Shore is set to retire upon the upcoming election. Although there are presently near fifty EU detractors within the Labour Party they have remained suspiciously silent during this year before the election, so, as to present, a united Labour front to the voters. Mr. Blair, once in power, may entice the most skeptical of his M.P.'s to keep quiet by offering them prized cabinet positions they would not want to lose.

Consequences for political parties can not be predicted with certainty, especially with so many variables, but it is more than likely that a political

realignment will occur in Britain. It can not be said whether the realignment will occur between the parties with the Tories becoming the home of Euroskeptics, and Labour becoming the pro-EU party, or whether realignment will occur within the parties. This would result in a number of smaller parties that would need to form a coalition in order to form a government.

The Liberal Democrats, a marginal third party, espouse a stance on the EU which is quite similar to that of Labour. There is, however, a new political party on the scene. One that is financed by billionaire Sir. James Goldsmith and promises a referendum on the single currency. Hence its name--the Referendum Party. Analysts say that populist parties such as this are highly unpredictable, but many Tories are very concerned that the party's stance on Europe could pull away many of their key constituents, thus, handing Labour an easy victory. According to a report done for the *Economist* (10-19-96:29), only 0.5 percent of voters would back the fledgling party. This could, of course, change greatly prior to the election, and a small number of votes can have a significant impact in a close election.

The current policy of the Major government is to "wait and see" about Europe. And while according to the *Daily Telegraph* (9-18-96:1), "opinion in the Cabinet is swinging against British participation in monetary union," there are considerable benefits for staking out the middle ground. First, neither party wants to commit to a position before the election. Furthermore, if the EMU will fly and how it will perform are not known. One line of reasoning goes that with the opt-out attained by Major at Maastricht, Britain can take part in designing the single currency without being bound to join. If the government makes a decision now, it will lose that opportunity. There would be repercussions since a "failed or badly designed EMU could damage Britain's interests even if it stays out" (*Economist* 10-12-96:20).

While keeping the options open is expedient politically and economically in one sense, it could have potentially disastrous consequences. The fence post is inherently unstable, and narrow, and, with every question of policy or procedure the UK, must either choose to venture closer to Europe, or revert

further into isolation. The game of straddling the fence is tiresome and creates seemingly endless conflict between the British government and the EU bureaucracy while flaming domestic turmoil and party disintegration. The policy of playing the middle ground can only go on for so long. A decision on EMU must be made in the near future. Procrastination only holds the recipe for internal strife and the likelihood of Britain arriving at either logical conclusion ill prepared.

The United Kingdom, by its nature, is the European Union's most unwilling member. A thousand years of Parliamentary evolution, coupled with the nation's emergence from World War II with a political system entirely intact, understandably renders a nation hesitant to cede so much power, so much of its sovereignty, so much control over its future, to a hureaucracy on the continent.

In conclusion, the British must decide wherein lies the greater objective: the quest for a united Europe, despite the economic burdens and the greater cost in the loss of sovereignty, or the quest for a sovereign Britain, forgoing the experiment in political integration that promises to save the world from another world war. Will an integrated Europe leave a self-excluded Britain in its wake? Or will an independent Britain serve as a needed voice of opposition to the undemocratic institutions and regulatory, anti-free market principles of an EU bureaucracy? The answers to these questions will of course only be known long after the decisions regarding UK involvement in the European Union are made.

The British people, and indeed all the people of Europe, have an enormous decision before them, the consequences of which will have an impact for decades, if not centuries to come. Let us only hope that the governments of all nations involved allow their citizens direct control over their future by invoking referendums on continued EU integration. The future of Europe is by no means clear, but with such a tradition of government and nation-states it would be a disgrace if Europe's example to the world, and indeed the very foundation for its future, was based on the will of the few, rather than the will of the many.

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you whenever you travel. Always be respectful to customs agents. Always tuck your chair in. Hold the door for other people. Don't eat before a flight. Never be afraid to rain on someone's parade. Remember people's birthdays. Laugh when a child makes a joke.

Learn how to make a poker face. Carry lots of stamps with you. Use salt sparingly. Change your clothes daily. Show someone you care with flowers. When the opportunity arises, teach people how to become idiots. It is a lesson that they will never forget. Learn how to type. Learn how to sew. Learn how to answer a phone call. When you see trash, pick it up. Don't be afraid to meet new people.

Stand clear of elephants, jackals and donkeys. Take a hot bath to relieve a sore muscle. Give money to charity, not to individual people on the street. Be tolerant of all people, except De'Beers agents and door-to-door salesmen. Believe in something. Wear a watch. Be

careful of a woman when you tell her she is wrong. Say goodbye to people when you leave. Remember that there are more people who are worse off than you are. Always let the dry cleaner handle your woolen items.

Protect your CD's in sleeves. When you're sleepy, take a nap. Ask that your favorite Mexican and Chinese restaurants carry antacid tablets. Walk in the rain. Wash the mop out after you use it. It lasts longer that way. There is no such thing as too much sarcasm. Love your teachers. Never drink cold drinks when you have a sore cough. Try to figure out magic tricks.

When you enjoy quality, enjoy it responsibly. Grow dandelions, and don't ever refer to them as weeds. Praise someone for telling the truth. Use "Shout" religiously. Tell someone that they are acting ridiculously when they are doing so. Use logic and common sense to figure out a problem. Appreciate art. Use as much spare

change at the checkout counter when there isn't a line. Be honest. Make your bed in the morning so you have something to come home to at night.

Be praiseful of good cooking. Let your mind wander. Never stop when you are on a roll. Tell someone that they smell nice when they do so. Don't procrastinate. Use public transit when there is a parade in town. Wash your hands after using the toilet. Never go fishing alone. Do kind things for kind people. Sing annoying songs in the shower.

Never go at it alone. Tell someone you care about them in times of trouble. Always shop for the best you can afford. Bake cookies. Don't worry, be happy. Smack people when they become annoying. Smack them hard. They deserve it. Save everything. Enjoy sunshine. Live a little. Have fun.

Lisa SCHULER

Metaphor Interpretation and Its Relationship to Linguistic/Cultural Background

Cognitive Psychology, Dr. S.L. Armstrong

Assignment: Choose a topic in cognitive psychology that interests you. The format of the paper is to be a research proposal. The written proposal should present your idea for research, the history of the topic, a specific plan for investigating the problem (including number and characteristics of subjects, the apparatus, procedure, and method of data analysis), the expected results and what they would mean.

Abstract

Three groups of 30 subjects from the ages of 25 to 40 will interpret four different metaphors initially used by Boswell (1979) in her study of maturity and metaphoric processing. The groups will consist of (a) proficient yet non-native English speakers from Hispanic countries, (b) Caucasian native English speakers, and (c) Hispanic native English speakers. The hypothesis is that native English speakers will tend to analyze the metaphors synthetically and poetically, while the non-native group will supply a more analytical and literal interpretation. Results concordant with the hypothesis would

suggest that culture or linguistic background has a significant influence on ambiguous verbal material, such as metaphors.

Considering the rich diversity of languages and cultures that exist, one would propose that there are a gamut of perspectives one can take when interpreting written material. Guiora (1990) considered this possibility while summarizing his viewpoints on the importance of native language in human development. He proposed that language was more than symbols simply manipulated to convey meaning. Rather, he felt that "language

is a powerful dimension of self-representation; it is one of the 'vital rings' of identity," and that "confrontation with another language and its structures presents a challenge to native language and its psychological correlates, by offering alternative ways not only to describe but also to conceptualize, and perhaps to experience the world in and around us" (p. 258-9). People tend to interpret concepts conveyed in languages other than their native ones according to the schemata already formed for conceptualizing in their native cultures rather than according to the schemata the author is trying to induce.

Hector PALMA

Untitled

Fundamentals of Composition 101, Prof. Nancy Kroese

Assignment: Imitate the story "Girl" by Jamaica Kincaid and record advice you have received while growing up.

The advice given to me over the years has been a mix of good, bad, very good and very bad. The advice is now like little bits of sound bites whirling through my head. They are now a part of my conscience. Some of the advice may sound contradictory; if it does so, it was probably given to me by the same person. Here are some samples:

Always wear a belt. Always wear a seat belt. Take your seat belt off when you are fishing for money in your pocket. Never wear slacks with sneakers. Look both ways when you cross the road. Never leave fish exposed for more than fifteen minutes. Always prepare steaks ahead of time. When

preparing steaks, add a little beer. That tenders the meat. Never let a girl you like see your underwear. She can tell a lot from looking at your underwear. That's why you should wear a belt.

When you make salsa, never puree the tomatoes. That makes it look bottled. Never store cilantro in the refrigerator and always store it in water. Avoid using La Guardia and O'Hare airports. When packing luggage, pack more socks than you need. Make sure your wallet is made of leather. Keep a copy of your birth certificate near you. Be proud that you are an American. Never travel in Paris alone. When you need to get rid of ants, use yeast. The ants will eat the

yeast and explode.

Never be afraid to use too much fabric softener. Never hang your sweaters in the closet. Keep a careful eye on your grandmother when playing cards. She loves you, but that doesn't stop her from cheating. Shave and shower before a date. Never invite your friends over when the refrigerator is full. When you have a choice, choose French vanilla over vanilla. It might have more calories and cholesterol, but it is also creamier. Don't add too much rum to coffee. It ruins the flavor.

Take decent toilet paper with you when traveling to Mexico. Take lots of it. Learn to shop in your own neighborhood. Take binoculars with

Evidence for cultural differences in language interpretation can be found even between two groups whose knowledge of the language is on equal par with one another. John-Steiner and Panofsky (1992) compared three groups' interpretations of the same story. They had three groups of Native American children from urban environments where contact with mainstream American culture was great, from pueblos where there was still a fair amount of contact with mainstream American culture, and from isolated pueblos where contact is minimal, read the same story and later retell it. John-Steiner and Panofsky found a significant difference in narrative styles and quality of recall, which they felt was a result of the child's level of immersion in a culture that regards storytelling as very important. The more "Americanized" children tended to tell the story pragmatically, giving the story chronological detail and focusing almost exclusively on the actions of the protagonist. The children more immersed in Native American culture, however, tended to "flesh out" the story, describing situations in detail in addition to recounting the actions of the protagonist. This demonstrates that at least in verbalizing written material, culture and environment have some influence.

Reading and interpreting verbal material in one's second language can be especially challenging. Malik (1990) demonstrated how familiarity of subject matter can affect recall through his study with English-proficient Iranians. They were asked to read comparable articles written in English on Japanese (non-familiar) and Iranian (familiar) religious beliefs about the creation of the world. Their oral reading behavior was compared on three measures: (a) reading comprehension, (b) reading process and strategies, and (c) reading speed. Malik found no difference in reading speed between the two articles and little difference in reading process and strategies, although he found a significant difference in reading comprehension. "The results suggest relatively accurate reading at sentence level (both syntactically and semantically), but subjects' integration scores suggest little integration of the non-familiar text. This may be because the reader is able to use linguistic competence to process syntactic and semantic information at sentence level

while unable to integrate information across the text when there is a lack of well-developed schemata" (p. 219).

Metaphors are one mode of language use that can be very culturally loaded and potentially confusing. According to the analysis given by Clark (1981), metaphors often involve the use of contextual expressions, meaning that common ground between the speaker and the reader must be established before the meaning of the metaphor is fully understood. When reading metaphors from a cross-cultural perspective, the intended meaning may be lost in the interpretation due to a lack of shared schemata.

Indeed, metaphors can be interpreted differently even between different age groups within the same culture. Boswell (1979) found when comparing mature adults with high school students that "adults evince a synthesizing integrative perspective when asked to produce explanations of metaphors, while the high school students' explanations are more analytic in nature" (p. 373). From the writer's perspective, "this ability to construct a synthesizing perspective which unifies two or more concepts is a basic characteristic of mature forms of thought. The synthesizing perspective which unifies two or more concepts is a basic characteristic of mature forms of thought. The synthesizing nature of this thought form clearly depends on prior analysis of the concepts, and yet it is not restricted to, or hindered by, the analytical details; mature thought goes beyond them in forming the synthesis" (p. 381).

In light of the evidence that culture and language appear to have a significant effect on the way one interprets verbal material, and taking into account that metaphors are very ambiguous means of communication, it seems reasonable to infer that culture and native language would have a great impact on how one would interpret metaphors. I hypothesize that English as a Foreign Language- (EFL) proficient adults would tend to interpret metaphors in the same analytical manner as the students in Boswell's study due to their excessive reliance on sentence level understanding of such culturally loaded material. I plan to use Boswell's definition of metaphor, namely "as proposing or asserting an identity between two disparate entities, and inviting the listener to construct a

resemblance between them. The principle subject or topic of a metaphor is frequently referred to as the 'tenor,' and that to which it is being compared, the 'vehicle.' The perceived resemblance between the two is known as the 'ground'" (p. 373-4). I will replicate Boswell's study, using cultural and language background rather than maturity as the independent variable.

Method

Participants

Three groups of individuals will be asked to participate in this investigation. Group A will consist of about 30 EFL-proficient adults, preferably between the ages of 25-40. In order to qualify as "proficient" they must be residents of the United States for a minimum of three years and must score a "superior" on the ACTFL (American Council for Teaching Foreign Languages) scale. This means that they have a near-native command of English in both its written and spoken form. If possible, I will try to recruit an equal number of men and women for my study. Also, the participants in this group will all speak Spanish as their first language, in order to avoid any cultural or linguistic confounding variables within the group.

Group B will consist of 30 Caucasian, native English speakers, also between the ages of 25 and 40. Subjects in group B will be matched with subjects in Group A on the basis of age, gender, economic status and educational background. Group C will consist of 30 Hispanic, native English (meaning that like the Caucasians they were born in the U.S.) speakers, also matched for age and the other factors. They will serve to control for potential ethnic factors within the experiment. Participants from all three groups will be from Des Moines, Iowa.

Materials and Procedure

Each of the participants will be tested individually by the investigator. Members of all three groups will be tested in a small private room at Hawthorn Hill in Des Moines, a central location for most participants.

Interpretation Task

The same four metaphors used in the Boswell study will also be used in this study as stimulus materials. Each of the metaphors is a simple statement of identity between two common nouns. The metaphors that will be used are: 'Slavery is the world's frost,' 'Your

call was a winged car,' 'Nature is a strong wave,' and 'A nation is a warm ocean.'

A general definition of what a metaphor is, a description of the task requirements, and a sample explanation of an example metaphor will be given to each individual. Following this discussion, a typed sheet with the four metaphors on it will be handed out (see Table 1). Each participant will be asked to construct or invent an explanation or a story situation which would make the metaphor meaningful. Their oral responses will be tape recorded for later transcription.

Difficulty Ratings

After explaining all four metaphors in their own words, each participant will be asked to rate the amount of difficulty experienced in generating the explanations for all four metaphors. A five-point, multiple-choice scale will be employed for this purpose (see Table 2). Choices range from 'extremely difficult' to 'not difficult at all,' with higher scores indicating a greater degree of perceived difficulty.

Predicted Results

Two types of data will be analyzed: the actual analyses of the metaphors and the difficulty ratings given by participants. A Pearson r correlation test will be done on the difficulty ratings, as well as an ANOVA to determine differences among the three groups. I predict there will be a significant difference in perceived difficulty due to metaphor understanding between group A and the control groups B and C ($p > .05$), but not necessarily between groups B and C (see Figure 1). The within-group variability for group A will probably be significantly higher than in groups B and C, and higher reported difficulty will probably have a negative correlation with the number of years participants in group A have been in the United States.

Analyzing the data for the metaphor interpretations themselves will be a somewhat more difficult task, as the data is primarily qualitative rather than quantitative. To ensure greater objectivity, three judges will make judgements about the interpretations individually and in the presence of the main researcher. These judges will be linguists who have had formal training in comprehending the structural and aesthetic aspects of metaphor.

Interpretations will be separated into five piles, with each pile having a score of one (literal analytic interpretations) to five (more poetic and synthesizing interpretations). Synthetic/poetic interpretations are defined as those which are successful in providing a synthesizing ground for the tenor and vehicle. Literal/analytic interpretations are defined as providing a more literal interpretation of the metaphor, or engaging in analytic discussion of one or both parts. Percentages for the scores given by each judge will be averaged out, and these averages will represent how each interpretation is actually rated. A Mann-Whitney U test will be performed to show differences between the groups' distribution of scores. I predict that group A's scores will be significantly more analytical than groups B or C due to overprocessing on both the sentence and semantic levels, while I would predict no significant difference on this criterion between groups B and C (see Figure 2).

Discussion

The potential results of this study are intriguing. If my hypothesis is supported in this study, the interpretation of ambiguous language such as metaphors would be less adeptly performed by non-native speakers. This task would also be a more difficult one for non-native speakers, as they are working from a different conceptual schema system to begin with. I believe the data would show that non-native speakers tend to focus on more physical aspects of language meaning than native speakers, and that non-natives often don't make the subtle connection between the parts of the metaphor.

This finding could be important because it would raise the question once again if people are truly able to become bilingual after a certain critical period. Obviously, people are capable of having broad semantic and syntactic knowledge of the second language, although advancing to the next level of deeper semantics and symbolism might prove nearly impossible. I doubt this would be a matter of intelligence. Rather, I would propose that our schemata become quite fixed and language-orientated after a certain age. Deeper, more poetic analysis of metaphors in particular would be difficult because one would be interpreting them from a different cultural or linguistic perspective.

Without the deep cultural knowledge needed to interpret metaphors at the synthetic level, readers may resort to the surface analysis of meaning shown in the study by Malik (1990).

While such findings would definitely yield interesting results, they would not necessarily be infallible ones. First of all, the primary data in the study would be qualitative in nature, and probably quite subjective. Although three judges would be analyzing the material, thereby making the study more objective, there is still a great possibility that the methods of analyzing wouldn't be reliable. No three judges would ever agree 100 percent of the time, which makes interpreting the value of such an experiment a questionable process. Also, there is great potential variability between subjects. It would be impossible to match subjects perfectly for every characteristic, so there is always the possibility that significant results are due to intervening variables, such as personality characteristics.

A study such as this should be replicated several times in order to determine the value of its findings. In addition to studying the groups I plan to compare in this experiment, it would be interesting to compare scores of bilinguals (people who grew up with knowledge of two languages) with those of people who obtained near-native proficiency later on in life. Such research may show that bilinguals have a great advantage over near-natives, or even over monolinguals in the language being studied. Another interesting avenue of research would be comparing near-natives from different cultures to see if cultural emphasis on literary interpretations and the importance of poetry would have a significant impact on metaphor interpretation. In short, I believe that much research has to be done in this area before one can begin making even remotely definitive statements about how culture and linguistic background influence metaphor interpretation.

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Table 1: Stimulus sheet

Please interpret the following metaphors to the best of your ability. There are no right or wrong answers. Rather, construct or invent an explanation or story situation which makes the metaphor meaningful as you experience it.

"Slavery is the world's frost"
 "Your call was a winged car"
 "Nature is a strong wave"
 "A nation is a warm ocean"

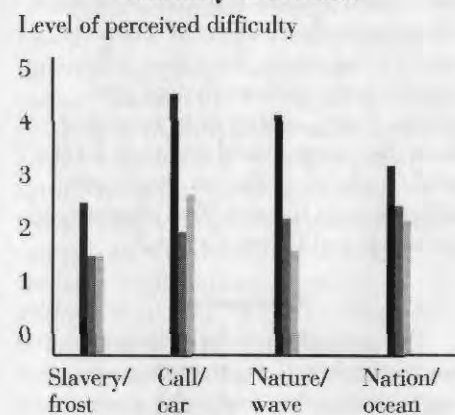
Table 2: Difficulty rating sheet

Please rate how difficult you felt the task of interpreting each metaphor was on a scale

from 1 to 5 by circling the number corresponding to the difficulty you experienced at the time. The scale will be interpreted like this:

Not difficult at all				Extremely difficult	
1	2	3	4	5	5
1	2	3	4	5	5
1	2	3	4	5	5
1	2	3	4	5	5
1	2	3	4	5	5

Figure 1: Perceived difficulty of the task



Group A (non-natives): ■
 Group B (native Caucasians): ■
 Group C (native Hispanics): ■

Travis RIDOUT

Helms-Burton: When Foreign Policy Meets Domestic Politics

American Foreign Policy, Dr. James Zaffiro

Assignment: Write a research paper of 12 - 15 pages on a topic of significance for U.S. foreign policy.

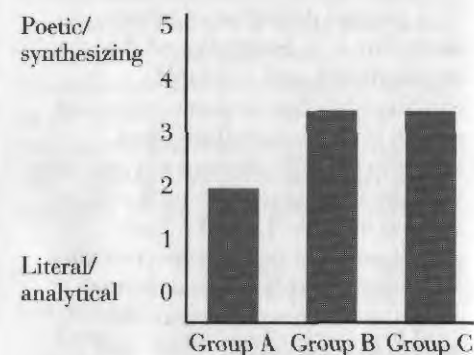
It is treated as fact now that the United States won the Cold War about six years ago in 1990. The land on which the Berlin Wall once stood is now blossoming with office complexes, and just months ago Russian citizens chose to retain Boris Yeltsin as their leader in free elections. Yet, often forgotten is that one Cold War battle remains to be resolved. Less than 100 miles off the Florida coast lies Cuba, an island still ruled by a communist dictator, and a

country that the U.S. still speaks about using Cold War rhetoric. The latest volley in the conflict occurred in March of 1996 when U.S. President Clinton signed into law the Helms-Burton Act. The legislation, also known as the Cuban Liberty and Democratic Solidarity (Libertad) Act of 1996, allows U.S. citizens to seek compensation in court from foreign companies that are using land that the Cuban government expropriated from Americans in 1960. Cuban leader Fidel

Castro, of course, has protested, but the international community also has joined Cuba in crying foul, labeling Helms-Burton another example of American arrogance and imperialism. Why then did President Clinton sign Helms-Burton into law when he fully knew that it would enrage even the U.S.'s closest allies? I argue that election-year political reasons were Clinton's primary motivation for signing the legislation.

The Helms-Burton Act is a

Figure 2: Level of interpretation between groups



complicated 70-page piece of legislation that the *Economist* describes as rife with ifs, ands and buts ("The Scarecrow" 36). It was named after its sponsors in Congress, Senator Jesse Helms (R-NC) and Representative Dan Burton (R-IN). The act contains several provisions, foremost among them Title III, which grants American nationals the right to sue those who "traffic" in expropriated properties in Cuba. Another section of the law denies entry into the U.S. to executives of companies that traffic in expropriated land. Their families also are excluded from entering the U.S. Other sections impose further sanctions on the Cuban regime and, in the words of President Clinton's March 12 statement, order "the preparation of a plan for U.S. assistance to transitional and democratically elected Cuban governments." Clinton originally was opposed to the Helms-Burton Act, but the president changed his mind after Cuban jets shot down two private planes piloted by Cuban-Americans over international waters. Four members of Brothers to the Rescue, an organization that had dropped anti-Castro propaganda on Havana, were killed in the late-February 1996 incident. Five months later in July, the president had another decision to make. Helms-Burton gave Clinton the opportunity to delay the date on which Title III became effective and to delay the date after which U.S. nationals could file lawsuits under Title III should he determine such actions were in the interest of the U.S. and in the interest of promoting Cuban democracy. In a July 16 statement releasing his decision, Clinton declined to suspend the effective date of Title III, but he did delay the first date for filing lawsuits by six months until January 18. The split-decision, presidential aides said, was "an effort to demonstrate resolve to Cuban-Americans in two important electoral states, Florida and New Jersey, while buying time to defuse the angry warnings of retaliation from abroad." (Myers).

Clinton certainly was not without reason for vetoing Helms-Burton when it came across his desk. Perhaps the greatest consideration Clinton faced was that by signing the bill, he would anger the U.S.'s trading partners. The worldwide response so far has been vitriolic. Even months after the law was signed, "the fury at American policy is undiminished," the *New York Times*

reported in late October (Myers). Mexican president Ernesto Zedillo, for one, has not hidden his country's displeasure, saying the act was "simply a violation of international law." Evidence of the outrage: when Commerce Department official Stuart Eizenstat, appointed by Clinton to pacify trading partners, visited Mexico, he was struck by eggs. Mexico is angry because several Mexican companies have operations on expropriated land in Cuba and thus are open to the effects of the Helms-Burton legislation. Already, executives of the Mexican company Grupo Domos have been informed they may not enter the U.S.

The Canadian response to Helms-Burton has been even harsher. On October 22, lawmakers John Godfrey and Peter Milliken introduced a parody of Helms-Burton in the Canadian parliament that would allow Canadians to receive compensation for land seized from loyalist ancestors during the American Revolutionary War. The co-sponsors call Godfrey-Milliken "an expression of growing resentment toward the U.S. and its view of itself as the 'moral conscience' for all nations" (Parody). Other legislation being considered would withhold Canadian recognition of U.S. court rulings based upon Helms-Burton and would prevent the government from helping to collect money awarded in a judgment against a Canadian company. Moreover, the country has threatened to take the issue to the World Trade Organization should Clinton refuse to waive some parts of the bill. Despite the sarcasm of Godfrey-Milliken, Canada takes the Helms-Burton Act seriously. Not only is Cuba a frequent holiday destination for Canadians, Canada is Cuba's largest trading partner, and several Canadian firms have operations on the island. And trade between the countries—one-half billion U.S. dollars in 1995—is expanding rapidly thanks in part to the lack of U.S. competition (Schneider). Sherritt International Corp. is one of the frequently-mentioned Canadian companies affected by the Helms-Burton legislation. Company executives and their families have been barred from the U.S. because the enterprise is mining nickel on land owned by a U.S. company before it was nationalized by Castro. The company, however, has not backed down to the U.S. and is planning to hold its next board meeting in Cuba. Helms-Burton also has raised the ire of the European Union (EU). Sir Leon

Brittan, EU Trade Commissioner, offered harsh words about the U.S. law, saying in May that it has "set back global economic liberation" ("Spat Over Cuba"). On October 28, the foreign ministers of the countries comprising the union decided to retaliate and agreed to pursue legislation allowing Europeans to countersue to recover damages leveled against them by U.S. courts under Title III of the Helms-Burton Act. The EU also plans to take the issue to the World Trade Organization and ask for an arbitration panel, which the U.S. already has refused.

President Clinton has recognized that allies of the U.S. are not pleased by Helms-Burton, and, with the suspension of part of Title III in July, he has taken a step toward pacification. In a statement, the president suggested that if Mexico, Canada and Europe agree in the next six months to a plan to encourage Cuba's democratization, he would delay for another six months—possibly indefinitely—full implementation of Title III. The plan, which Commerce's Eizenstat was tapped to sell, contains four measures for which Clinton is soliciting international support: increasing pressure on Cuba for economic and political democratization, supporting forces for freedom in Cuba, withholding foreign assistance to Cuba, and encouraging democratic business practices on the island. The steps outlined are similar to the Sullivan principles applied to South Africa during apartheid to make sure that international investments benefited the public, not government elites. Clinton did not shy from strong language in his July 16 statement, saying U.S. allies had a decision to make: "Cease profiting from [expropriated] property" and "join our efforts to promote a transition to democracy in Cuba" or "face the risk of full implementation of Title III." The first sign of Europe's willingness to work with the U.S. on Clinton's proposal came in early November when the EU's Brittan, speaking in New York, said that "now is the time for Europe and the United States to begin searching for common ground" (Tamayo). Italy, anxious to settle trade disputes with Washington over pasta, silk and textile exports, is most supportive of Clinton's plan, and Italian Trade Minister Augusto Fantozzi endorsed the proposal's measures at a meeting of EU foreign

ministers in late October. But, at the same meeting ministers gave the green light to the previously-mentioned retaliatory legislation allowing Europeans affected by Helms-Burton to countersue in European courts. Many European countries, while supporting the idea of democracy in Cuba, have refused to lend support to Helms-Burton. Spanish Foreign Ministry spokesperson Inocencio Arias said, "Any measure that can help human rights in Cuba would be good. But the Americans cannot impose this. We cannot accept this" (Tamayo). Even The Vatican has spoken out against the legislation ("Vatican"). Special envoy Eizenstat acknowledged that it was unlikely he could persuade trading partners to accept the Helms-Burton legislation, but he hoped that allies would agree to Clinton's four-step democratization plan for Cuba. If doing nothing else, Helms-Burton has put the issue of Cuban democracy on the "radar screen," Eizenstat said in October (Myers).

When he initially announced his signing of the Cuban Liberty and Democratic Solidarity Act, President Clinton said publicly the law would reaffirm "our common goal of promoting a peaceful transition to democracy in Cuba." The act, however, has had the opposite effect, uniting the Cuban people against the "imperialist Yankees." Outside of the Cuban Ministry of Foreign Trade, for example, there was painted a mural, reminiscent of Nazi propaganda, depicting a man saluting with the caption "Heil, Helms" (Welna). Castro also has made Helms-Burton the new rhetorical villain in his speeches. He implores his Cuban audiences to work harder, for they must compensate for the economic effects of the U.S. legislation. "Most people on the island seem convinced the Helms-Burton law is an enormous injustice," reported National Public Radio correspondent David Welna, who visited Cuba during the summer of 1996. Welna spoke with several Cubans who said they had no intention of rising up against Castro—as the U.S. scenario envisions—even if economic conditions get much worse. Cuban economist Marta Beatrice Rocce shares this assessment, saying that if Helms-Burton has any impact on democratizing Cuba, it will be in the very long term (Welna). At most, the *Economist* says, the Helms-Burton Act will hurt Cuba's modest economic

recovery. But, it will not topple Castro ("Scarecrow" 38).

Another consequence of the legislation has been a more hard-line response to Cuban dissidents. A CIA report concluded that the sanctions under Helms-Burton have strengthened Castro and thus given him an excuse to crack down on the already small group working for Cuban democracy (Waller 46). As Welna reported, "There's . . . the sense that the harder Castro is pushed by the law's tough measures, the deeper he'll dig in his heels." This has led one Latin American expert, the National Security Council's Robert Pastor, to conclude that the relationship between the U.S. and Cuba is now "more dysfunctional" than during the Cold War, and the Department of Defense believes that even the smallest incident, such as the shooting down of another plane, will ignite military confrontation (Waller 46). Pastor's Cuban counterpart agrees. The two countries, according to Carlos Fernandez Decuseo, head of American Affairs at the Cuban Foreign Ministry, have left themselves no outs in the event of a crisis. They are at the brink.

These consequences of signing Helms-Burton were outweighed in the president's mind by other considerations—policy and political. Clinton's stated policy objective for signing the law was to bring democracy to Cuba by reducing foreign investment in the island. While a democratic Cuba seems even further away now than before Helms-Burton was signed, companies from across the globe have been pulling out of the country for fear of being sued in U.S. courts. A Spanish hotel chain has left as has a Mexican cement enterprise. A Canadian sugar distributor also is leaving, and a Dutch bank has announced it will not finance next year's sugar beet harvest as it has done in the past. Yet the reaction has not been unanimous, as one Canadian firm is planning to expand its involvement in Cuba's lucrative tourist hotel market. Still, the Cuban Foreign Ministry has reported that many of the companies that were supposed to come to Cuba to discuss investments have not shown up. "And also there's an effect we will never be able to measure because we will never know how many foreign investors could have approached Cuba to invest their capital here and yet never came because of the threat of [Helms-Burton]," the ministry's Decuseo remarked (Welna). A 22-year

old cigar factory worker asserted that the effects of the law hurt twice as much as the decades-long sanctions the U.S. imposed in 1961 (Welna). By halting foreign investment, however, Cuba may be even more inclined to close itself off from the rest of the world. Though Helms-Burton has been successful in its policy goal of deterring foreign investment in Cuba, it appears to be going nowhere toward its objective of making Cuba a democracy. As President Clinton's own foreign-policy aides opposed the legislation (Waller), it is in order to scrutinize other of the president's motivations—those political—for signing the bill into law.

Had Helms-Burton appeared on the agenda in a non-election year, it is likely the president would have vetoed the bill. The president originally was opposed to the act, and the legislation does not seem to fit with the support for internationalism that he brought into the office and his attempt, at least initially, to address world problems multilaterally. Yet a president who was alleged to have dodged the draft during Vietnam and who protested the war needed some way to react to the sure-to-come Republican charges that he was not tough on communism and was allowing other countries to "walk all over" the U.S. Those attacks did come later on when, during the first televised presidential candidate debates, Republican challenger Bob Dole charged Clinton with being soft on Castro. "If you want to send a signal, you got to send a signal," Dole said (Myers). Internationally, many viewed the Helms-Burton row as little more than election year commotion. One diplomat, for instance, remained hopeful that the matter would pass once the "silly season" leading up to U.S. election had passed (Myers). Another diplomat said, "Everybody is sort of holding their breath and hoping that after these elections, people will bring this under control" (Myers). In short, by signing Helms-Burton, President Clinton had a way to blunt Republican offensives. But in addition to softening opposition criticism, Clinton was seeking votes.

Dade County, Florida, is home to some 678,000 Cuban-Americans, most of whom voted for George Bush in 1992 (Waller 45). Cuban-Americans are closely aligned with the Republicans due to the party's hard line on Castro and the G.O.P.'s championing of individualism, a trait

valued in the Cuban-American community. "Not too long ago, all a Republican presidential candidate had to do was point out that his opponent was soft on Fidel Castro to maintain the G.O.P.'s lock on Florida's powerful Cuban-American community" (Waller 45). But in the Cuban-American community, Clinton saw an opportunity to pick up votes in 1996 and possibly win Florida, a state full of electoral votes that he narrowly lost in his first election, by becoming anti-Castro. He was led to this strategy by a small cadre of Cuban-American Democrats who had contributed large sums of money to the president's 1992 campaign (Waller 45). This group consists of Paul Cejas, a wealthy entrepreneur who sometimes slept overnight at the White House, and Maria Victoria Arias, a Miami lawyer married to Hugh Rodham, the brother of Hillary Clinton. The group meets regularly in Florida to make strategy and issue appeals to the president on various "Cuban" issues through notes to his aides. Arias also sends newspaper clippings directly to the president. The group, called the "core group" by White House aides, holds a powerful influence on Clinton, according to Waller. For example, when Morton Halperin, the NSC's Cuba expert, prepared a speech for Clinton that proposed offering concessions to Castro in exchange for reforms, the core group reacted with vitriol, Clinton capitulated, and the moderate approach was abandoned. Another case in point, the core group held up for three months a presidential speech that announced minor cultural exchanges with Cuba. The core group also forced Clinton to fire Under Secretary of State of State Peter Tarnoff who initiated talks with the president of Cuba's legislature, Ricardo Alarcon. Whatever decision Clinton chose to make regarding Helms-Burton, he was going to face insult and abuse, be it from the U.S.'s trading partners or from the core group and the Cuban-American community. When making that decision, it is unlikely that Clinton forgot that Cuban-Americans vote in U.S. elections, and Canadians, Mexicans and Europeans do not.

An additional political consideration for Clinton was his relationship with Congress. "Congress in the 1990s is more assertive when it comes to foreign affairs" (Zaffiro). The Republican-controlled Congress elected in 1994 has

opposed many of Clinton's foreign policy initiatives, especially his calls for multilateral peacekeeping operations. Clinton battled for almost two years to get Congress to approve the U.S. peacekeeping assessments in the United Nations. The president also must have considered the political consequences of vetoing legislation co-sponsored by Senator Jesse Helms, the outspoken chair of the Senate Foreign Relations Committee. Helms has been a thorn in the side of Clinton. The senator has held up several ambassadorial nominations in his committee and used his power to slash State Department funding over Clinton's objections. It is conceivable that Clinton decided to conserve his political capital for use on some other matter more worth fighting for than Helms-Burton. Since his re-election, the president has shown his willingness to compromise with Congress, perhaps out of political necessity. For example, he has come out against the reappointment of Boutros Boutros-Ghali as Secretary General of the United Nations as Congress wanted, even though Madeleine Albright, U.S. Ambassador to the organization, has objected. Furthermore, Clinton's opposition "is not a natural position for the president. But he knows he must deal with Congress in the future" (Zaffiro).

President Clinton's signing the Helms-Burton Act into law was primarily, if not exclusively, a political act. Now that he has been re-elected, it will be interesting to see which way he heads down the hard-line path in an effort to appease Congress and Cuban-Americans, or on a more moderate course to elevate the U.S.'s standing in the international community. The *Economist* suggests that he may pursue the latter: "Bill Clinton has no great liking for [Helms-Burton] and, if reelected, might implement it on a selective basis, hoping that a few high-profile cases would satisfy the Cuban lobby in Miami, without enraging America's trading partners" ("Scarecrow" 36). Europe also has taken a step, albeit small, toward approving Clinton's plan for encouraging democracy in Cuba. The gesture is probably enough for Clinton to label it the "real progress" that he said in August was requisite for delaying the implementation of Title III (Clinton). At any rate, how Clinton decides to act on the suspension of Helms-Burton in January, even the

rhetoric he uses in announcing his decision, will say a lot about executive-legislative relations over the next four years. It is generally agreed that Congress' influence in foreign policy has grown since the end of the Cold War, and the president's has waned because the U.S. no longer faces one clearly-defined enemy. Yet, Cuba is perhaps the last foreign policy issue that can be defined in Cold-War terms. If the president cannot prevail over the legislative branch on Cuba, then it speaks ill for the executive's position relative to Congress today.

After researching President Clinton's motivations for supporting the Helms-Burton Act, one is led to a sobering conclusion: the ideal of "national interest" is not always the guiding principle behind American foreign policy decision-making. Political considerations matter. This author did not approach this paper naively believing that in matters of foreign policy presidents ignore the political consequences of their actions, nor does he retire from this paper cynically believing that every presidential decision is made with political gain in mind. Nevertheless, he does realize that, for better or worse, a mix of policy and political considerations will enter into almost any presidential decision.

Research Strategy

Because the Helms-Burton Act was signed into law just this year, we are years away from the first scholarly journal articles on the topic. In addition, it is an ongoing event, and new developments may occur any day. Therefore, it was necessary to rely upon newspapers and magazines for the most up-to-date information. But even then the article indices can be months behind, sometimes leaving a two- to three-month knowledge gap. Consequently, I kept my eye on the *New York Times* for the latest developments and clipped the pertinent articles. The *Times* ran brief articles whenever the situation changed and had a few long articles, one of which was an interview with Stuart Eizenstat, whom President Clinton called to sell his democratization plan for Cuba.

The Internet also proved extremely useful. CubaNet (<http://www.fiu.edu/~fcf>), for example, compiled dozens of articles relating to Cuba at one site. Most helpful here was access to the *Miami Herald*, which probably covers Cuba

better than any other U.S. newspaper due to Miami's large Cuban-American population. There were even some beneficial articles in Spanish that did not appear in English. The Internet also led me to a United States Information Agency web site (<http://www.usia.gov>) that provided the complete versions of the president's speeches regarding Helms-Burton and the remarks of Eizenstat at a press conference at his appointment as the president's special envoy. In addition, books were helpful in giving an historical background of the over 35-year U.S.-Cuba conflict.

Critical Review

Welna, David. "Some Cubans Prepare to Stick With Castro No Matter What." *Morning Edition*. NPR. Available at <http://www.npr.org/issues/policy2.html>. 7 August 1996.

The transcript of an August program prepared by National Public Radio's David Welna proved extremely important in preparing this paper because Welna reported from inside Cuba. He was able to report firsthand about the effects of the Helms-Burton legislation through interviews with several persons who live on the island.

Welna revealed that the law has been successful in deterring foreign investment on the island, but it has not inspired the masses to revolt against Castro. On the contrary, the law has given Castro a scapegoat on which to blame his country's economic problems and solidified public support for his regime. None of those interviewed by the program believed the law would hasten democratization on the island.

Waller, Douglas. "Clinton's Cuban Road to Florida." *Time* 28 Oct. 1996.

Waller's article disclosed the extent of the Cuban-American community's influence on President Clinton in making his decision to sign the Helms-Burton Act. The article discussed how a half a dozen Cuban-Americans convinced the president that he could win Florida in the 1996 election by becoming anti-Castro. It was shown that this "core group" wielded enormous influence on the president, having a large say in his policy speeches and in who shaped U.S. policy on Cuba.

Myers, Stephen Lee. "Clinton Troubleshooter Discovers Big Trouble From Allies on Cuba." *New York Times* 23 October 1996, national ed.: A1.

Myers' *New York Times* article focused on administration efforts to "sell" Clinton's four-step plan for democratizing Cuba to U.S. allies. The article detailed efforts by special envoy Stuart Eizenstat to convince other nations to support the plan in exchange for Clinton's backing off a certain provision of Helms-Burton. Clinton's dilemma was discussed in detail. The article spoke of the intense pressure he was receiving from republicans in the U.S. on the one hand. But it also described the less than sanguine response that several of the U.S.'s allies have had to the legislation and Eizenstat's realization that his task was an uphill battle.

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John DAUFELDT

A View From Ground Zero

Nonfiction Writing, Dr. Keith Ratzlaff

Assignment: Write a personal essay in the tradition of Montaigne, Orwell and Dillard.

There was a full moon outside my window last night, a vivid incandescent sphere that, like the sun, has been there in the sky as long as I can remember. One retires, the other advances heavenward. Day converts to night and perseveres to be day again. The distance between the sun and moon and distance between us all. I sat there gazing at the pock-marked orb, and my mind started to drift like the ship of the ancient mariner.

The moving Moon went up the sky,
And nowhere did abide:
Softly she was going up,
And a star or two beside –

The fair breeze blew, the white
foam flew
The furrow followed free;
We were the first that ever burst
Into that silent sea.

S.T. Coleridge

I am an ancient mariner. I have a tale to tell; will you be my wedding guest? And will you listen well?

My sister Judi is with me, and it is summer. "Do you see the man in the moon? Look at the man in the moon John." She is seventeen, and I am six. Looking up into the twilight and her loving face, I shook my head. I didn't get what she meant, never did comprehend it until the eye doctor said I was nearsighted and glasses were prescribed. But, one day in that summer of 1969, there really was a man in the moon. His boots stepped into the lunar soil and history. "One small step, one giant leap...."

I was outside riding my bicycle and squinting. It was July 20th. Four days earlier we had all watched the launch of Apollo 11, and now the world waited anxiously by their televisions for history to embrace them. Being tired of the delays that seemed to go on and on, I became more interested in my new bike. It was a red Schwinn with a pedal brake that made the best skid marks. The greatest achievement in recent human history was occurring, and I

was outside playing, learning to ride.

My sister June rushed out to get me. "They've done it," she said. "They're on the moon." Grabbing my arm, hurriedly she jerked me to the living room and to the shrine. My whole family was standing around the Admiral black-and-white like pilgrims at the altar, in awe of the consecrated.

There on the screen was a man walking on the moon. He jumped around and in between the beeps conversed with the men from "Houston." My dad said that was where the mission control center was. I watched and was moved, but I don't think the full impact of it all was upon me. It's not that I didn't know it was "big." It was just that something big always seemed to be happening on that illuminating glassy box. It was not uncommon to be watching Flip Wilson or the Flintstones and have a "we interrupt this program for a special report," come crashing into the living room. My young life was often interrupted by the events of a special report. I went back outside to play.

My little friends from across the street and I loved to play, wallowing in the nature of the outdoors in summer. The suburban middle-class neighborhood we lived in was our real world, apart from the one on T.V. We dug holes in the ground, had mud fights, wrestled, shouted, laughed, cried when we got hurt, and had grass stains on every knee. We would climb on everything, and nature would dictate our play. Mostly we played "Army," pretend killings of one another that we became quite proficient at. Stalking my friend Shawn, his brother would ambush us, and we would argue as to whether we were truly killed in action or merely wounded. We always got up to play again. It wasn't like that for the army we saw on the news.

We watched "it" every night. Everyone did. I knew they weren't playing there where "it" was. At 5:30 Walter Cronkite would come on. He was that nice old man who told you what was going on in that country,

where people died in that jungle.

On Thursdays, Walter would tell us the body count and the names of the units and the generals, and what the President said about how it was only a matter of time before victory, and what was going on in the film footage of the civilians being mutilated, and the B-52 strikes and the helicopter and jets shot down, and the widows and the orphans and the mothers and fathers of the missing, and the protests and the U.S. casualties with raised eyebrows.

The many men, so beautiful!
And they all dead did lie:
And a thousand thousand
slimy things
Lived on; and so did I.

S.T. Coleridge

"It" was the war in southeast Asia, and no one wanted to go there. I can remember my brother-in-law who was then just my sister's boyfriend telling my mom how his draft number was low. He was scared. No one wanted to go to Vietnam; you died there. The name said it all. "We interrupt your lives for Vietnam, thank you."

People protested the war in Vietnam. One man not only opposed the war, but also the failure of our country to send men of a certain color to that war, yet deny them civil rights when they returned. Martin Luther King was on T.V. He shared the time on Walter Cronkite's report with Apollo and Vietnam. A year before that man Neil Armstrong walked on the moon, I think the war came home to Dr. King. Hoover and the F.B.I. bugged his phone, and the C.I.A. watched him. Some claimed he was a threat to the "Government."

After April 4, 1968, I watched in astonishment as time after time, the T.V. showed Martin Luther King being shot in Memphis. He is on a walkway of a motel, and suddenly a loud ugly sound can be heard, and he goes down. Over and over again, replayed until it lost all meaning except the crying and wailing of "the colored people." I

remember feeling a pain, but not sure why. Death was in the living room again. It returned two months later when Bobby was killed. Bobby Kennedy was running for president, and he opposed the war. Again, like some warped maniacal mantra: the man, the shot, and the falling to the floor was replayed.

(And I heard nor sigh nor groan)
With heavy thump, a lifeless lump,
They dropped down one by one.

S.T. Coleridge

The fear of what would happen next was not alleviated by the police's arrests of the assassins. The police never stopped anything from happening; they always came too late. They were part of the government, and they were in Memphis, L.A., and at our front door.

The police would come to our house to tell my parents to stop fighting. My folks fought often in '69. To escape the onslaught of disbelief in what was happening in my immediate world, I sought refuge in the T.V., but it only gave me more instability. The killings

of Kennedy and King and the dead in the war washed over me along with the realization of the death of my parents' marriage.

Chaos was in the world and in my family. I saw not only on T.V., but in "real life," as quickly as a flash of lightning in the sky or a bullet in the head, one's life could be turned upside down. After the divorce we left the house in the suburbs for an apartment in the city. As the decade ended and the seventies began, the U.S. divorced the war and walking on the moon became common. I stopped playing war and started playing baseball.

So did the rest of the country; we all just wanted to forget. Forget that this ever happened, maybe it was just some kind of bad dream; if we went back to sleep maybe, maybe when we woke up it would be okay. But sleep didn't come easy, events wouldn't let us.

As I pitched the ball to the steps that ricocheted the baseball back to my glove, I longed for my father to play catch with me. Outwardly I gave no clue to the pain, but inwardly, like the war veterans, I was numbed and exhausted by a life manipulated by

events beyond my control.

There was no time to cry with hijackings, the killings in Munich, mutually assured destruction and Watergate to keep me company. In between trading baseball cards and my first little league game, came the knowledge that I lived on ground zero. With the Rock Island Arsenal, which manufactured chemical weapons and other things for the "Army," across the river, we were told by our teachers that with any attack by the Russians, we would be blown up. I took pride in knowing that in the game of thermonuclear war, my city was a strategic target.

Somehow the country and the world avoided armageddon. And, the nation settled in for that long overdue nap. Hypnotized by Reaganomics and greed, the country went to sleep and gives no sign of wanting to wake up, ever again.

I went on to high school, sports and marijuana. Finally in the most ironic of occurrences during the eighties, I got to play army for real, in Germany with Pershing II nuclear missiles. But that's another story.

Kelly HANNAN

Analysis of FASB Standard No. 5: Evaluation of Disclosure and Reporting Practices for Loss Contingencies Occurring as a Result of Litigations Pending or Environmental Protection and Remediation Practices

Financial Accounting II, Dr. Carol Vruwink

Assignment: The purpose of the research paper is to give you an opportunity to do library research, to delve into a topic that interests you, and to engage in critical reading to gain insight to form your own ideas on a chosen focused topic. Write for an interested, reasonably informed group of people - your peers in the class.

ABSTRACT: Current reporting practices for contingencies designated by the Financial Accounting Standards Board Statement No. 5 require that a contingent gain or loss fall into one of three categories: probable, reasonably

possible or remote. After determining which of these definitions the contingency most emulates, it is either recognized or disclosed in the financial statements accordingly, or it is ignored entirely. After careful evaluation of the

statement and several journal articles which detail current applications of the statement, I intend to raise questions about the effectiveness of Statement No. 5 as the all-encompassing method of determining when and how gain and

loss contingencies should be reported in the financial statements. In theory, Statement No. 5 appears workable, but in practice it is highly flawed because of its unclear wording. Personal interpretation and situational influences often cause the application of FASB Statement No. 5 to be inaccurate. Current practices in recording contingencies could be better in accordance with the Generally Accepted Accounting Principles of usefulness, comparability and reliability. A supplement or addition to Statement No. 5 may be useful, if not necessary, to keep the reporting of contingent gains and losses better in accordance with GAAP.

Brief summary of FASB Statement No. 5

FASB Statement No. 5, Accounting for Contingencies, encompasses a broad scope of information. It addresses the proper reporting and/or disclosure of cumulative effect changes in an accounting principle, changes in methods of inventory valuation, and gain and loss contingencies. According to Rutgers (1996), this statement specifies that cumulative effect changes in an accounting principle made in other than the interim period of the year will result in the restatement of financial information for the earlier interim periods of that year. It further requires disclosure in the notes accompanying the financial statements for situations in which a company changes to the LIFO method of inventory valuation but is unable to determine the cumulative effect of that change (Rutgers, 1996). However, it is the statement's coverage of contingencies which I would like to focus on during the following paragraphs.

Definition of contingency

FASB's Statement of Accounting Standards No. 5 defines a contingency as:

an existing condition, situation, or set of circumstances involving uncertainty as to possible gain or loss to an enterprise that will ultimately be resolved when one or more future events occur or fail to occur (par. 1).

Therefore, a gain contingency is a

right to receive assets or have a liability reduced whose existence is uncertain but which may eventually become legitimate. According to Kieso and Weygandt (1995), there are three possible gain contingencies. They are possible receipts of cash from gifts or donations, possible refunds from the government arising from tax disputes, and pending court cases where the probable outcome is favorable (203). In contrast, a loss contingency is a claim against assets or an incurred liability whose existence is uncertain but may be confirmed by the occurrence of some future event. Loss contingencies are much more common and can occur through a wide variety of business operations.

Treatment of a contingency on the financial statements

FASB Standard No. 5 requires an estimated loss from a loss contingency shall be charged to income if a) it is probable that an asset had been impaired or a liability had been incurred at the date of the financial statements and b) the amount of the loss can be reasonably estimated. Disclosure is required for loss contingencies not meeting both these conditions if there is a reasonable possibility that a loss may have been incurred. It further states gain contingencies shall not be credited to income because to do so would recognize income prior to realization (Current Text, sec. C59, par. 100).

The conservatism principle requires that gain contingencies not be recorded because of the possible overstatement of income. However, gain contingencies should be disclosed in the notes when probability is high that it will be a reality (Kieso and Weygandt, 1995, 203).

There are three headings under which a contingency may be categorized when determining how it should be handled on the financial statements, according to FASB. The first category of contingencies is the "probable" category which is defined as "the future event or events are likely to occur." The second category are those contingencies which are "reasonably possible." Defined by FASB, reasonably possible is "the chance of the future event or events occurring is more than remote but less

than likely." The final category which includes "remote" contingencies which include those contingencies in which "the chance of the future event or events occurring is slight" (Current Text, sec. C59, par. 104). When reporting a contingent loss, according to FASB, if the loss is classified as remote, no disclosure is necessary. If it is classified as reasonably possible, note disclosure is required. Most importantly, if the loss is classified as probable, and it can be reasonably estimated, the accounts must be adjusted accordingly. If it is classified as probable, but it cannot be reasonably estimated, note disclosure is required (Behn and Pany, 1995, 63).

Drawbacks to current methods of reporting contingencies

It is obvious the classification of contingent gains and losses is not an easy one. These categories and their respective definitions are viewed by many as unclear. Recording of a loss contingency requires difficult estimation. "Estimates depend on individual perceptions and on the roles and responsibilities of those making the assessments which, in turn, allows for a greater possibility of poor estimates" (Gagnon-Valotaire and Chlala, 1993, 56). How individual companies report their contingent gains and losses is left to the judgement and interpretation of executives, auditors and/or attorneys. "Currently, companies deal with most contingencies in their annual report, but not necessarily in the financial statements" (ibid, 1993, 54). In practice, this creates several problems with the readability and usefulness of the note disclosures. For example, note disclosures are often vague and do not allow the reader to assess the risk of the loss. Many notes do not disclose useful, quantitative information. Many corporations repeat the same disclosures from year to year. Finally, there is very seldom disclosure of contingent gains (ibid, 1993, 54).

These problems may be a direct result of the lack of specificity in FASB Statement No. 5 in dealing with contingent gains and losses. There appears to be a lot of diversity in reporting and disclosing practices for contingencies, and some of the material included in the financial statements is of little use to financial statement users. Two forms of loss contingencies that are commonly misstated in the financial statements arise as a result of

pending lawsuits whose outcome is uncertain and environmental protection costs. These two sources of contingencies represent a majority of the total number of contingencies reported. In a survey of 300 Canadian corporations by an accounting publication in Canada entitled *Financial Reporting*, 197 of the corporations reported or disclosed a contingent loss in their financial statements. Of those contingent losses, 48 percent were a result of pending litigation, and six percent were a result of environmental protection and remediation costs (Gagnon-Valotaire and Chlala, 1993, 54). It is these two sources of loss contingencies that I will examine in the upcoming pages.

Loss contingencies due to pending litigation

Current practices of reporting contingencies due to pending litigation have many problems when the recording procedure is evaluated. A study completed by Robert D. Fesler, professor at Tennessee Technological University in Cookeville, Tenn., recognized 126 lawsuits lost by publicly traded companies and then examined disclosures about the litigations in the prior years' annual reports (*Journal of Accountancy*, 1990, 15). Fesler (1990) found that 35.7 percent, a very significant minority, gave absolutely no signal of the upcoming loss either through disclosure in the notes or reporting in the statements themselves. Another 7.1 percent gave mention of the lawsuit but along with it included a strong disclaimer of liability (15-16). This appears to be a reoccurring problem, but the auditor is not solely at fault in this situation. The auditor usually receives a letter from the company's lawyer stating the current position and expected outcome of the pending lawsuit. From the attorney's recommendation, the auditor must determine if the contingent loss is probable, reasonably possible, or remote and take the appropriate action in the financial statements.

There are several problems with this process. First, a lawyer will not interpret remote, reasonably possible, and probable by the definitions provided by statement No. 5 but rather by the definitions provided by the American Bar Association. The ABA defines remote as follows: "Prospects for the client not succeeding in its

defense are judged to be extremely doubtful and the prospects of success by the claimant are judged to be slight" (Behn and Pany, 1995, 64). This definition is similar to that of FASB. Both bodies use the word slight to define remote. There is no tangible problem of inconsistency between definitions here.

However, there is some inconsistency between the ABA's and FASB's definition of probable. A contingent loss is probable under the ABA definition when "prospects of the claimant not succeeding are judged to be extremely doubtful and the prospects for success by the client in its defense are judged to be slight" (Behn and Pany, 1995, 64). In this case, a loss contingency due to pending litigation could meet FASB's requirements dictating loss accrual (likely to occur) and still not meet the American Bar Association's meaning of probable (extremely doubtful or slight chance of success.)

For example, there may be a situation when the auditor and lawyer agree that the likelihood of a contingent loss occurring is 85 percent. If, by the ABA standards, the lawyer defines probable with a likelihood of occurrence of 95 percent, and by the FASB definition, the auditor defines probable with a likelihood of occurrence of 75 percent, the auditor would find this particular lawsuit probable while the lawyer will not find it so. The attorney will not inform the auditor that the likelihood of the loss is probable and the amount, if it can be reasonably estimated, will not be recorded in the financial statements in accordance with Statement No. 5 (Behn and Pany, 1995, 64).

It appears that lawyers often do not provide auditors with enough information to correctly report contingencies according to FASB Statement No. 5 (*Journal of Accountancy*, 1990, 16). This occurs for several reasons. A primary reason for this is that the American Bar Association, the authoritative body for attorneys, states "lawyers normally should refrain from expressing judgements on outcome - either the likelihood or the amount of a loss" (Behn and Pany, 1995, 62). Further, as noted above, the legal framework for interpreting the outcomes of court cases varies drastically from that used by the accounting profession. Also, some lawyers feel that financial statement

disclosure is an admission of guilt in the lawsuit. Finally, to many attorneys, Statement No. 5 is viewed only as a guide and does not demand literal interpretation (*Journal of Accountancy*, 1990, 16).

Often, the auditor does not have all the information necessary to make an informed judgement as to the status of a contingent loss. This is partially due to the lack of communication between a company's attorney and auditor as well as the lack of specificity of FASB Statement No. 5. Because this statement requires individual judgements, the disclosure which FASB desired to be prominent on financial statements is not occurring in accordance with Statement No. 5. A representative of the Securities and Exchange Commission Office of the Chief Accountant stated publicly he believes no adjustment to the accounts is currently being reported in the financial statements unless the loss is essentially certain to occur (Behn and Pany, 1995, 67). It appears that blatant manipulation is also a problem because of the absence of clarity within the statement. The representative of the SEC Accounting Office also said, "Financial statements of large corporations include very general notes suggesting no material loss is likely to occur" (Behn and Pany, 1995, 67).

This appears to be, at the very least, an inconvenience to financial statement users because the information disclosed regarding contingencies may be somewhat inaccurate. However, this could be a grave problem if financial statement users are deliberately misled to inflated earnings and income. Robert Fesler, professor at Tennessee Technological University, states, "As long as 'reasonably possible' serves as the reporting threshold, wide reporting diversity will continue" (1990, 16).

Loss contingencies due to environmental protection

Another major source of contingent losses are environmental protection and remediation costs. Remediation liabilities arise as a result of the Comprehensive Environmental Response, Compensation, and Liability Act (CERCLA or Superfund), the Resource Conservation and Recovery Act (RCRA), or state laws and regulations (Gill, 1995, 81). For an environmental remediation liability to occur, a company must be involved in "the past or present ownership or

operation of a site or the contribution or transportation of waste to a site where remedial action must be taken" (Gill, 1995, 81). For the accrual of a liability to be required and a contingent loss to be reported, it must be probable an entity will be held responsible for participating in the remediation process and the liability must be reasonably estimable (Gill, 1995, 81).

Some examples of these types of contingencies include the following. Asbestos, an air pollutant and a known carcinogen, is regulated by the Environmental Protection Agency. Liability can result from the emission of its fibers. Its presence can create a serious financial burden on property owners and increase disposal costs because the asbestos must be removed prior to demolition (Munter, Sacasas and Garcia, 1996, 36-37). Also, permits which are required to begin construction in a designated wetlands area often require that the wetlands be restored or recreated in another location. This remediation of the wetland area can be costly (Munter, Sacasas and Garcia, 1996, 37). A third example arises from the disposal of solid waste where hazardous substances have been spilled, stored or abandoned. The EPA requires cleanup of these sites in which the owner and all other parties which contributed to contaminating the site are responsible for the costs of the cleanup (Munter, Sacasas and Garcia, 1996, 50). Any of the above examples could result in a contingent loss.

The difficulty in recognizing contingent losses due to environmental protection or remediation is the great diversity in the timing of recognition because the amounts are often not easily determined at a specific point in time (Gill, 1996, 81). There is a high degree of uncertainty surrounding the amount to be estimated, and it is often difficult to predict during which period the contingent loss should be recorded. According to Keiso and Weygandt (1995), currently, companies infrequently record any liability for these potential costs (646). The absence of reporting these contingent losses in the financial statements does not appear to act in accordance with an important GAAP principle, conservatism. If these contingent losses are ignored, income is overstated. However, the current application of FASB Statement No. 5 does not offer any guidelines for the specific reporting

of a contingent loss due to environmental protection or remediation, and this appears to be a very challenging estimation process.

Exposure Draft: Statement of Position Entitled "Environmental Remediation Liabilities"

On June 30, 1995, the Accounting Standards Executive Committee (AcSEC) issued an exposure draft for public comment of a proposed Statement of Position (SOP) entitled "Environmental Remediation Liabilities." Its jurisdiction would include situations where "remediation is required because of the threat of litigation, a claim or an assessment" (Munter, Sacasas and Garcia, 1996, 50). The exposure draft requires the contingent liability and corresponding loss be treated similarly to that of a change in an accounting estimate. That is, the liability should be recorded in the current period with no adjustment made to previous periods (Munter, Sacasas and Garcia, 1996, 50). The SOP outlines the estimated accrual for environmental liabilities should include the entity's share of the environmental remediation liability related to the site that will not be paid by other potentially responsible parties, or the government should be included in this accrual (Gill, 1995, 83). This proposal appears to require more accurate reporting of contingent losses while still managing to follow GAAP. At early stages in the remediation process, some portion of the overall liability may not be reasonably estimable in accordance with FASB Statement No. 5. However, the SOP still requires recognition of a minimum liability comprised of the portion of the overall liability that can be reasonably estimated (Gill, 1985, 81-82). Through these guidelines, the exposure draft hopes to make the timing of recognition more uniform and concrete and the estimation process much simpler.

Conclusion

FASB Statement No. 5 serves as a beginning for determining whether or not a particular contingency exists and if so, how that contingency should be reported in the financial statements. However, from the evidence presented here, it appears that Statement No. 5 is not specific enough in setting guidelines for the determination of a contingency. The terms probable, reasonably possible, and remote when used to

determine how a contingency is reported, as in Statement No. 5, are an obvious weakness to the practical application of the statement. Because this statement can be so loosely interpreted, various reporting problems have arisen, especially in the areas of litigation and environmental protection. One of the primary objectives of accounting information is usefulness, but financial statements completed under the current standards regarding contingencies are not as useful as they could be. Comparability between financial statements would also be improved if the guidelines for estimation and reporting of contingencies became more stringent. According to Gagnon-Valotaire and Chlala (1993), "New standards should emphasize more detailed disclosure and avoid unduly complicating recording matters" (56).

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The Gates of Death

World Literature, Dr. Mary Stark

Assignment: Assume a persona of a character from our class readings. Create a credible character's voice using specific facts and references from the text.

I stand at the doors. Soon, now, I must pass through them into the house of death. I am Cassandra, a stranger in a foreign land, both loved and despised by Apollo, mocked by my people, taken captive, and now faced with death. Here I will end my life of misery with this coiling, venomous creature—Clytemnestra—who like a snake is poised, waiting to strike me. Oh, how Apollo must be reveling to see me suffer so, even in death. His ill-fated gift of prophecy has made my days miserable, and even now it haunts me with the fore-knowledge of what awaits me beyond these doors.

Some say that a youthful face contains an appearance that speaks to unadulterated truthfulness, uncorrupted by the pain in the world. Thus, it was my pure countenance that first captivated the attention of Apollo. Of course, he is the god of truth and what could be more enticing for him than a young maiden with a natural look of truth? He desired me and showered me with the gift of prophecy. When "he came to me like a wrestler" (214)¹, overpowering me with his glorious strength, I yielded. But only at first. For before he could complete his mission, I spurned him. I turned from him and would not let him have his way with me. Earlier in my life I had taken a vow of chastity through Artemis. I wanted to keep that vow and I feared what would happen if I failed to honor it. I was frightened and proud, but I did not give in. Consequently, I paid dearly for that decision. The gods do not like it when a woman deceives them. To torment me, Apollo transformed his former gift to a curse. "Once I betrayed him I could never be believed" (1221). My prophecies became foolishness, ridiculed by the people.

After that fateful encounter, Apollo's unfortunate gift of prophecy allowed me to see the horror that was to come to Troy and its inhabitants. I saw the destruction that Paris and his new "bride" Helen would bring upon us all.

Magnificent Troy faced imminent trials: rape, plunder, and a death in ashes blown across the land left desolate by the Argives. That was terrifying, but even more painful was the fate of my family. I could see the deaths of every one of them—Mother, Father, even mighty Hector whom we all loved. Without my loved ones, I knew that I would be alone in a world of solitary pain. Oh, the knowledge of what was to come was almost too much to bear. Yet, that was the irony of it. In this way Apollo, the god of truth, tortured me with his gift of truth. His revenge was at work.

I cried out in the city of the end that was fast approaching. I tried to warn the people but no one would believe me. Apollo made sure my prophecies rang false in the ears of the Trojans. I was "mortified by friends I loved, and they hated me, they were so blind to their own demise" (1292-1294). They did not want to believe or even acknowledge my terrible prophecy, so they scorned me. They laughed at me, cursed me, and sent me out of their homes.

This was exactly what Apollo desired. He gloried to watch me suffer at the hands of my loved ones while I was so wracked by the truth he allowed only me to see. He would not forgive me for betraying him. To him it seemed I had invited and encouraged his approach only to rebuff him at our encounter in a prideful, scornful manner. But I would never have done such a thing for the sport of it. I denied him only because I desired to keep my purity and my vow to Artemis. In some of my weaker moments, I wish I had given in to Apollo that day. But, more often than not, I do not regret my decision. To have given myself to Apollo would have meant the denial of the truth of my vow to Artemis. And what would have been the consequences for that betrayal?

There was "no cure for the doom that took the city [Troy] after all, and I, her last ember, I go down with her" (1174-1176). Of all my family, only I

remain. But I will join them soon in cold Persephone's domain, for Clytemnestra, seething in anger, awaits me beyond these doors. The viper hates me because her husband has brought me back as part of his war plunder. Does she not understand that it was not my choice to be brought to this foreign land? I do not desire her husband. I despise him as the destructor of my city and family. He left my homeland a mound of ashes and blood-encrusted carrion, darkened by the shadow of the vultures' wings. I hate him for that, but as if that is not enough, now "he brought me here to die like this, not to serve at my father's altar" (1299-1300). No, to die in my homeland would be too kind for me. So, as a stranger in a strange land, I face a foe that does not even know me but is determined to dispose of my being. She has nothing to fear in me, yet she is determined to murder me too by Agamemnon's side. I am an innocent, unfortunate victim struck by the venomous fangs of revenge. It is all Apollo's doing. Clytemnestra is only the final instrument used to inflict pain on my pitiful life.

One thing only I request. I ask that you not let my story die. Tell the people of today and the future that I, Cassandra, innocent daughter of Troy, died at the hands of the murderous Clytemnestra, the tool of Apollo's revenge. Repeat to them the sad story of my life and death of pain. Make known what Apollo has done to me so that all may see his true nature and despise him.

The doors, these "Gates of Death" (1317) beckon to me. I recoil at the violence within, yet, it will only be in death that I escape Apollo's curse. For that reason death tempts me. Since the day I rejected Apollo, my life has been nothing but pain. His robes have cloaked me in pain, and his gift of prophecy has brought me only visions of pain. What does it matter that on the other side of these doors lies the Underworld? It can be no different

than the rejection and horror I have experienced here—a living death. Yet, I cannot enter. My feet will not advance me another step. Oh, the agony, it draws me in, into the blood-red darkness! The gaping jaws of this

house wait for the entrance of their newest victim. Shall I heed the call of Death or ward it off a little longer? No, I will go now through these doors. Death swallows me up. Apollo, you destroy me! . . .

¹ All references come from *Agamemnon* by Aeschylus as translated by Robert Fagles.

Kelly HANNAN, Heather SANDHOLM AND David VANDER WILT

Ethnic Diversity: Breaking the Cookie-Cutter Mold of Corporate America

Organizational Behavior, Dr. Jann Freed

Assignment: As a work team, you are required to complete a typed research paper on an organizational behavior topic. You are expected to follow the guidelines and procedures for writing research papers outlined by the American Psychological Association. The text material is limited to a maximum of 20 double-spaced pages.

Introuduction
Eleven 300 pound linemen do not make a successful football team. Six setters do not make a winning volleyball team. A dozen violins do not make a professional orchestra. Seven people with the very same opinions, values, viewpoints, and ethnic background do not make a creative, successful, new-idea generating work team. Diversity adds depth, strength, balance and value to a group. However, for a work team to fully benefit from diversity, differences must be identified, understood and honored. Teams perform best when composed of team members varying in ability, experience, personality and approach. They create a more powerful unit.

Definition of Ethnic Diversity

It is diversity that makes us unique and diversity that provides a company with unlimited personal resources. However, what is the definition of diversity? Dr. R. Roosevelt Thomas, author of *Beyond Race and Gender*, defines diversity as "the collective mixture of differences." Diversity is the collective mixture of similarities and differences, including all the ways we differ and all the ways we are alike, according to The Principal Financial Group. DuPont Agricultural Products defines diversity as, "differences among people with respect to age, sex, culture, race, ethnicity, religion, color, disability, national origin, ancestry, marital status, sexual orientation,

veteran status, style or other human difference" (Hervey, et al., 1996, 3). Robert Lattimer, a global practice leader at Diversity Consulting, recommends that each organization have its own definition of diversity—taking special considerations as to what diversity includes, and what its goals are (Capowski, 1996). While many companies recognize and define diversity, "Only 15 percent of 121 companies surveyed by the American Society for Training and Development had a formal written policy for managing diversity that went beyond equal employment opportunity guidelines" (Matthes, 1991, 9).

Diversity is more than a human relations issue, it is a business issue. As organizations learn to value diversity, they tend to adopt pluralism. Pluralism is "an inclusive organizational culture that incorporates mutual respect, acceptance, teamwork, and productivity among people who are diverse in the various dimensions of human differences" (Hervey, et al., 1996, 4). However, many companies still consider diversity a legal matter or social consciousness issue.

Managing diversity is the process of creating and maintaining an environment that naturally enables all participants to contribute to their full potential in pursuit of organizational objectives. It involves implementing policies, practices, and procedures that enhance the company's ability to capitalize on its diverse work force. Managing diversity is a crucial strategy which has direct linkage with team

building and quality efforts. Efforts to improve quality can neither be completely successful nor cost effective if organizations do not have effective teams. Initially, diversity can make teamwork seem more difficult. However, managing diversity produces a powerful and productive unit.

Changes in Workforce Demographics

The Bureau of Labor Statistics predicts that by the year 2000, women and minorities will outnumber white males in the United States. In fact, in 1987 the Hudson Institute stunned corporate America with a study completed for the U.S. Department of Labor entitled "Workforce 2000." This study concluded that in the year 2000, only 15 percent of new entrants into the workforce will be native-born white males. Approximately 85 percent of entry-level workers will be women, minorities and immigrants, according to Department of Labor estimates (Capowski, 1996). In contrast, just eleven years ago, 47 percent of all entry-level workers were American-born white men. This 32 percent increase of women, minorities, and immigrants as new entrants into the American workforce will also have a dramatic effect on management positions (Romano, 1995).

According to the American Management Association, "recent increases in management positions held by minorities are due to the changing demography of the labor pool rather

than government-mandated affirmative action programs" (Romano, 1995, 6). In fact, during the 1990s there have already been changes in the demographics of management positions. In 1992, minorities made up 14.5 percent of front-line managers, 11.2 percent of middle managers, and 7.5 percent of senior managers. In 1995, 19.3 percent of front-line managers, 15.1 percent of middle managers, and 10.6 percent of senior managers were minorities (Romano, 1995).

Obviously, during the 1990s there has been an increase in minority employees as well as managers. It appears that this trend will continue until the year 2000 with increasing speed. Both the U.S. Department of Labor's report, "Outlook: 1990-2005," and the 1990 census confirm that the United States workforce is becoming increasingly diverse. In fact, in 50 of the United States' 200 cities with populations over 100,000, the so-called minority is already the majority (Capowski, 1996). This creates a problem for many white male managers who are either unaware or unconcerned about the demographic changes in the American workforce. "White male managers who continue to try to fall back along traditional and comfortable 'white' communication patterns may be doomed in the domestic economy as well as in the global marketplace" (Abramms-Mezoff & Johns, 1989, 14).

There are several specific demographic challenges for American managers concerned with managing diversity during the 1990s and beyond. First, 34 percent of the workplace will consist of people of color. Second, the United States will see the largest increase in immigrants since World War I. Third, immigration from Latin American and Asian countries is predicted to rise throughout the 1990s. Research shows acculturation patterns among these two groups include strong identification with their native cultures that persist beyond three generations of U.S. citizenship (Principal Financial Group, 30). These domestic demographic changes are enough to drastically change management strategies in the near future. However, when these changes in the ethnicity of the American pool of workers is combined with the shift to a predominantly service- and information-based economy as well as an increase in global and domestic

competition, managers across the nation can see they will need to change their management styles to accommodate the changing workforce.

The increase in diversity in the workforce can be very beneficial to all organizations nation-wide. Demographic changes can represent potential opportunities for enhanced innovation and productivity. Organizations that realize this are industry leaders at valuing employee diversity (Loden & Loeser, 1991).

Principle Business Reasons for Diversity

As the demographic changes show, diversity is increasingly becoming an issue in the workforce. A corporation that views the change in demographics as beneficial will harvest large profits in the future. There are many advantages to have a diverse workforce. Diversity benefits companies by reducing legal exposure to discrimination cases, lowering absenteeism and turnover, decreasing interpersonal conflicts, and enhancing customer satisfaction through greater innovation and creativity. These are just a few of the many ways that employees from different ethnic backgrounds can make a company more profitable.

One good example of the power of diversity is Reebok International Ltd., the athletic footwear and apparel company. At Reebok, the need for diversity came about as part of an evolution as the company grew from a small \$12-million-a-year shoe company to a \$3 billion footwear powerhouse in less than a decade. The financial breakthrough for Reebok came in the early 1980s from ideas developed by their diverse employees. Diversity gives Reebok many perspectives which develop a wide range of products. Having diversity in the corporation allows Reebok to create products for the different needs of the diverse world (Makower, 1995).

Companies that value ethnic diversity and view diversity as a competitive advantage rarely have problems with legal issues concerning diversity in the workforce. "Employee diversity is a competitive advantage. Leading edge organizations see their diversity as a means of enhancing recruitment, marketing, and customer service efforts" (Loden & Loeser, 1991, 22). If a company creates and maintains a work environment that naturally enables all employees to

contribute to their full potential regardless of their background, they will experience a satisfied workforce and less legal resistance. As companies move past the idea of affirmative action as a strategy and view diversity as a competitive advantage, discrimination cases will become a thing of the past.

Another important advantage of a diverse workforce is lower absenteeism and, eventually, a lower turnover rate (Harrington, 1993). Costs of training new workers can become extremely expensive if companies are continually having to hire more workers due to a high turnover rate. High turnover rates develop as a result of workers not being valued or treated appropriately in an organization. Therefore, companies that understand, appreciate, respect, and value ethnic diversity among employees will experience a stronger commitment of the employees to the organization (Principal Financial Group, 1995). Stronger employee commitment will lower absenteeism and, hopefully, the turnover rate. Lowering both absenteeism and employee turnover will greatly reduce the hiring and training costs for any organization.

However, the cost of hiring and training new workers is not the only problem that is solved when a company values diversity. Companies with the best reputations for managing diversity will attract and retain the best personnel. "By the year 2000, a smaller pool of literate skilled workers will be available" (Harrington, 1993, 90). Finding qualified employees has been a problem for several years. The ominous predictions of the quality of future workers simply adds fuel to the fire of the problem of finding qualified personnel. Qualified workers from various ethnic backgrounds will work for companies that value diverse individuals. The companies that do not see diversity as advantageous will struggle to find qualified employees from a smaller pool of individuals.

Companies that are starting to see the advantages of diversity in the workforce will not only acquire more qualified personnel, but also maximize the use of their present human resources. Tabra Tunoa, founder and owner of Tabra Inc., says there is strength in diversity. "Bringing a variety of nationalities and cultures together and helping them understand one another is not only possible, it can be a powerful force in building a

company as well as fostering commitment and productivity among the desperate individuals who walk through the front door each workday morning" (Makower, 1995, 52).

To benefit from a diverse workforce, an organization must create an environment that empowers all members of the organization to optimize their contributions to the company's mission. The environment must be one in which all employees are valued for their differences and taught to value the differences of others within the organization. A perfect example of this type of environment is found in the city of Santa Ana, Calif. The city of Santa Ana considers it good business practice to have a workforce that is representative of the ethnic and gender population in its community. The city recruits and retains a highly skilled, diverse workforce reflecting the community's ethnic breakdowns. Santa Ana has found Hispanic police officers valuable because of their ability to communicate effectively with Hispanic residents and the business community. In Santa Ana, the community outreach program enhances the community's positive identification with city government. Workforce diversity has improved service, harmony in the community, and the ability to assist people with unique needs (Dobbs, 1994). A company that wishes to harness the full potential of its diverse employees must train employees how to interact with people from different backgrounds. After employees have learned how to value their differences, they are able to bury relationships and work together to benefit each other and the company as a whole.

Understanding, appreciating, respecting, and valuing diversity among employees will lead to more ways of looking at corporate problems, more creativity in solving these problems, more flexibility in responding to change, and better cooperation within diverse work teams (Principal Financial Group, 1995). Paul Fireman, chairman of Reebok International Ltd., believes the power of diversity lies in the different perspectives that new employees bring to company decision making. Fireman says:

In the end, no outsiders can take the place of a working team within your corporation that has the vision to give birth to an idea and the grasp and understanding to

make the idea work. That kind of working team can not be a team of clones. If you put five centers on the basketball court, you're going to lose the game. You need, we all need, people of different strengths and talents—and that means, among other things, people of different backgrounds (Makower, 1995, 50).

Human diversity is about qualities that do not fit into convenient categories. It's about the fact that people come from different places and bring with them different stories. It's about differences in taste and temperament (Makower, 1995). For diversity to be advantageous, a company must seek out people who have new and different stories to tell. Then, the company has to take the time to learn and listen closely to each individual's stories. Diversity means nothing if people come from different backgrounds and the company molds them to be the same. For it is the differences in individuals that enrich, expand, and provide people with the competitive edge (Makower, 1995).

An organizational culture that recognizes and appreciates differences among employees enhances the ability of workforce members to appreciate differences among customers and to communicate more effectively with customers who differ from them (Dobbs, 1994).

An example of diversity in action at Levi's, while the gritty, independent hipsters in Levi's '501 Blues' TV advertisements have drawn young customers like a strong magnet, they didn't click for Levi's Hispanic employees and customers. "Why is that guy walking down the street alone?" they asked. "Doesn't he have any friends and family?" Scenes of friends and family would resonate better in their culture, they said, and given that Hispanics buy 50% more Levi's than the average customer, this was important information. So, Levi's launched a fresh series of 501 advertisements for the Hispanic market that downplayed individuality to emphasize camaraderie instead. Sales in the Hispanic community have been booming (Mitchell, Russell, and Oneal, 1994, 49).

Diversity at Levi's enabled them to see a market from a different perspective. These different perspectives from different ethnic backgrounds are what makes a company successful. This helps a company develop new and better products and services for customers of all ethnic backgrounds.

Producing new and better quality products for all people is the most significant advantage of diversity in the workplace. Diversity enhances customer services and market expansion by developing new products for all ethnic backgrounds. "The most frequently cited and compelling business reasons for managing diversity include shifts in market penetration and internal and external competitive effectiveness" (Ellis, 1994, 100). Globalization is increasing in all areas of business. Major U.S. corporations must now compete in the global marketplace for domestic as well as international business. This requires a high degree of cultural sensitivity and competence as well as business strategies, structure, policies, and flexibility which can be successful in multicultural environments (Ellis, 1994). "According to a 1993 survey of 131 U.S. companies by the Conference Board, 42 percent of companies viewed diversity as a competitive opportunity, while 24 percent called it part of good management. Only four percent said it would have no serious impact on their operations" (Makower, 1994, 49). Dealing with ethnic diversity is becoming a top priority in many organizations. With so many advantages to valuing diversity, an organization would be foolish not to utilize the strengths of its diverse workforce.

Education and Training

It is necessary to instill in employees the value of a diverse workforce and assist them in developing the skills required to function in a changing business environment through awareness, education and training. First, it must be realized that it will not happen overnight—a few sessions of diversity training will not accomplish the goal. Secondly, steps should be taken to avoid situations that arouse hostility between diverse groups. Finally, top management must give its full and continuing support to any diversity program. If not, even the best designed programs are likely to fail (Beaver, 1995).

"An individual can appreciate

differences, be free of bias, and still not know how to manage a diverse work team. Classes in diversity management can help eliminate discrimination and raise cultural awareness" (Matthes, 1991, 9). Corporations and organizations must teach managers how to communicate and negotiate with different groups. A diversity training course should focus on valuing diversity and the relationship to quality by first realizing personal assumptions and personal differences. "Training people to be aware of differences helps people realize that some of their stereotypes are wrong" (Caudron, 1994, 56). The class members must discuss changes in local and global demographics, the implications of these changes, and the principle business reasons for implementing management of diversity measures. These individuals must learn about culture, values, norms, beliefs, attitudes, and intercultural communication skills, and learn to detect their own organization's corporate culture. "The company must tailor the structure and message of the program to fit the nuances of the corporate culture" (Ellis & Sonnenfeld, 1994, 101). The main goal of a diversity course is leaning to identify sources of conflict in the workplace, and create a harassment- and bias-free environment. For this reason, "valuing diversity and the relationship to quality should be an important component in quality training for all managers and employees" (Dobbs, 1994, 42).

Trained facilitators must be chosen carefully in order to avoid "assigning positive languages to old bigoted stereotypes or inventing new ones" (Ellis & Sonnenfeld, 1994, 101). When *not implemented properly*, diversity training can do more harm than good. It can stereotype groups and put group against group. Some programs have been criticized for improperly emphasizing the differences between groups. These facilitators must conduct training sessions in candid, lively, applied fashion that address realistic on-the-job situations. Training also needs to be done in a non-threatening way. Training should be voluntary and should be designed as a learning experience (Capowski, 1996). It should not be a one-shot session, but, rather, ongoing seminar series or discussion groups organized to enhance continuous learning.

Diversity training and education may lead to higher productivity and

lower turnover as employees who feel positive about their work relationships and feel the firm is investing in their well-being and unique contributions. These employees are more likely to feel more ownership in the firm and motivated to contribute to it than those who resent other employees or feel unappreciated by the organization.

Another reason for the necessity of proper training and education is that customers are concerned with the quality of products as well as how those products are serviced. In order to meet diverse customer needs, employees must have excellent communication skills and an educated awareness of diversity issues. Also, despite the great potential of diverse work groups, this potential is not realized unless the workplace learns to understand, appreciate, respect, and trust individuals (Principal Financial Group, 1995). Training and education must start with the basic premise that to change attitudes, you must first change behaviors (Beaver, 1995).

Objectives for Managing Diversity

There are several objectives which management should have in mind when attempting to create a strategy to better manage diversity. The first, and probably the most important objective, is the use of specific knowledge, skills, and abilities of each employee and manager to their fullest potential. According to R. Roosevelt Thomas, Jr., the founder of The American Institute for Managing Diversity at Morehouse College in Atlanta, "The whole purpose of managing diversity is to achieve full utilization of your people. The basic premise is that individuals have the same potential, but if that potential is wrapped differently, you will have to take those differences into account in order to tap the potential," (Harrington, 1993, 89). Skeptics of diversity management fear that managing diversity actually includes "special treatment" given to minorities which go beyond those benefits offered to the typical employee. However, Thomas goes on to say, "It's not about leveling the playing field to give minorities an extra advantage; it's about maximizing the contributions of all employees," (Matthes, 1991, 9).

A second objective of diversity management is to allow employees of diverse backgrounds to hold on to their own cultures, and use the variety of cultures within the organization to

benefit the company. Thomas says, "The objective is not to assimilate minorities and women into a dominant male culture, but to create a dominant heterogeneous culture that respects differences... Multicultural rather than culture blind" (Matthes, 1991, 9). In reality, diversity management chooses to emphasize differences positively, exploring the capabilities of each employee without hampering his or her individuality, values and background.

A third objective of diversity management relates to customer service. If an organization deals with a diverse customer base, it must realize that it will have a better chance of connecting with that customer base by having a diverse staff (Capowski, 1996). Every corporation should attempt to be recognized as having an environment in which all employees within the organization can contribute to the best of their abilities to a successful business by providing excellent customer service for diverse customers.

One specific organization, Baxter Healthcare Corporation in Deerfield, Ill., surveyed 2000 employees during 1990 about diversity issues.

Some questions asked included, "How can we dramatically increase our visible commitment to diversity? How can we train our employees to further value and appreciate differences in gender, race and culture? What must Baxter do in selecting, developing and promoting females and minorities into executive level positions?" (Harrington, 1993, 90).

These questions empowered employees by asking for feedback about future strategies to be undertaken to manage diversity. Based on this survey, Baxter created four objectives the company would like to achieve when implementing its diversity management plan. They are:

1. To create an environment that attracts and promotes the best people worldwide.
2. To promote development of a diverse workforce with employees producing as close to their maximum as possible.
3. To build confidence and support for the learning capacity of all people.
4. To build an environment in

which individual backgrounds and cultures are appreciated and valued. (Harrington, 1993, 90).

The underlying reason why managing diversity is so important is that management can implement policies, practices, and procedures that enhance the company's ability to capitalize on its diverse workforce. In summary, general objectives include full utilization of worker potential, maintaining individuality, and better rapport with customers of diverse backgrounds. Baxter Corporation's objectives serve as a specific example of comparing and enhancing general objectives. To fulfill these objectives, guidelines should be followed to ensure implementation of a diversity plan.

Guidelines for Managing Diversity

True workplace diversity demands a system for ensuring that employees of diverse backgrounds are fully integrated into the company with equal opportunity for advancement. To do this, a company must set rules or guidelines and link manager's pay to their success in fostering true diversity. The goal is to "manage a heterogeneous workforce to achieve the same productivity, commitment, quality, and profit" of the previous homogenous workforce. Make no exceptions for one group or another, but tap into the potential of each employee (Matthes, 1991, 9). Managers must recognize and respect the different perspectives, talents, and communication styles of diverse employees. They must operate on a "different but equal philosophy" (Loden & Loeser, 1991, 21).

Organizations wishing to avoid the conflicts which diversity may create should follow the following guidelines:

1. Assess the organizational culture for hidden diversity issues.
2. Embark on diversity awareness programs before making the move to diverse teams.
3. Clearly define the company's goals as well as the goals for each team.

The above guidelines have implications for both management and the organization itself. Organizations must expand their definitions of effective performance. They must realize how formal assessment

standards and methods can support the status quo and undermine the confidence and competencies of diverse employees (Loden & Loeser, 1991). Also, quality and diversity management require long-term expenditures of time and resources. When diversity management is viewed as a top priority of managers and is included in performance evaluations, time and resources will be committed to managing diversity. In order for the organization to attract and retain good employees, it needs an environment that is inclusive. Recruiting a diverse staff is not enough. Organizations must make sure the environment does not create obstacles to teamwork or promotions. Otherwise, there is a risk of losing employees and fueling a high-cost turnover in the workforce (Capowski, 1996).

The implications of the above guidelines on management are simple. Diversity management cannot succeed without support, involvement, and endorsement at all levels, especially of senior managers. These senior managers should present themselves as motivated learners (Loden & Loeser, 1991). Managers need to immerse themselves in managing diversity, the corporation's objectives for managing diversity at the forefront of their own managerial strategies. They must also participate fully in the same diversity training as their employees. For example, at Levi Strauss and Company, senior executives serve as faculty for their "valuing diversity" classes in which all managers participate (Loden & Loeser, 1991).

Motorola appears to be one company that seems to have the right ingredients present for managing diversity. First, top management strongly values and supports efforts to build a diverse and productive workforce. Second, and closely related, Motorola's corporate culture reflects and reinforces the concerns of top management. This became evident when Motorola won the Secretary of Labor's Opportunity 2000 Award for its commitment to diversity. Finally, most of the work performed at Motorola is done in teams throughout all levels of the organization. Although teamwork began as a result of the company's quality program, management has since come to realize that teams can be the focal point of their efforts to manage diversity.

Developing a Strategic Plan

A strategic plan is necessary in creating a concrete process link to convert valuing diversity into business success; to convert theory into practice; to attack to accountability and to make it easily measurable. Managing diversity aims to create a corporate environment—a culture and system that allows effective management of diversity for greater productivity. Diversity must be approached in a manner that values differences by stressing understanding and respect (Harrington, 1993).

The strategic plan for diversity should be integrated with total quality management to implement a culture change in the organization. This puts the focus on core values to achieve quality and diversity vision. The core values could include the following items: customer-orientation, people focus, creativity and innovation, commitment to excellence, teamwork, respect for the environment, leadership, empowerment and ethics. "Managing diversity should be positioned as a key strategy of every agency to achieving a quality organization" (Dobbs, 1994, 42).

There are five main steps in developing a strategic plan for managing diversity: building a supportive work climate; changing policies and procedures to maximize employee contribution; making education a main priority; focusing on performance results; not following a "cookie-cutter" approach.

Building a supportive work climate is management's responsibility. Managers play a special, ongoing role as facilitators of change. They must learn to empower and support employees (Loden & Loeser, 1991). Top management support is of utmost importance. In a 1995 American Management Association survey, 57 percent of respondents said that executive involvement was highly important in diversity training. "We found that in all cases the single most important practice was to ensure that you have top-management commitment and involvement. That means you have the leadership of the organization and senior management both vocally and visibly championing diversity" (Capowski, 1996, 17).

Management must first draft a mission statement designed to integrate business and diversity goals. Ortho Biotech, Inc. developed a mission

statement that reads: "We recognize we can only attain (our) vision by maximizing the contributions of every member of our diverse workforce and by continuing to develop an organization that values employees of all races, genders, levels, cultures and lifestyles" (Caudron, 1994, 61). In developing a mission statement and a strategic plan, it is necessary for management to maintain an open attitude toward new ways of managing (Harrington, 1993).

An organization's systems and procedures may need to change in order to maximize the contributions of diverse employees. Many companies have set nondiscriminatory policies which go beyond federal guidelines to assure that employment rights of diverse groups are protected (Loden & Loeser, 1991). A first approach to this may involve an activity that provides focus for employees. This could include the development of a list of norms and behaviors that are expected of employees in support of the diversity goals (Caudron, 1994). Respect, dignity, and true meaning in work must be maintained. An environment must be created where people can use all of their capabilities in support of the business. The company must establish "Zero Tolerance" for ethical violations and nonthreatening paths of appeal to ensure an environment which enhances employee contributions (Hervey, et al, 1996).

There must be a commitment to establish a multicultural, pluralistic representation of white men, women, and people of color at all levels of U.S. locations. The selection process must be inclusive. Organizations must recruit diversity aggressively. For example, Baxter Healthcare Corporation started sourcing people from schools or other places where a diverse population was available (Harrington, 1993). An Affirmative Action plan should be established. This can be used as a recruitment tool to bring formerly disadvantaged workers into the work force and to help them "fit in" to the corporate culture. "It seeks to bring diverse employees into the organization, but then homogenizes them once they've been hired" (Harrington, 1993, 89).

An awareness of the importance of education is seen as a fundamental step in effecting cultural change. It needs to be a priority. "For many corporations, the first step in diversity training is to

take a step back and assess the organizational culture to learn what specific diversity issues exist" (Caudron, 1994, 60). Education and development often directly impact and improve diversity issues. Companies must connect multicultural education, development, learning, and action to the work of the business - realizing that they can create awareness and understanding of diversity as a competitive business advantage (Hervey, et al., 1996). In order to achieve this, companies must develop training with business needs in mind, linking training to other business goals. "The basic idea behind this type of training is to promote awareness and sensitize people about diversity, with the hope of promoting understanding, tolerance, and workplace harmony" (Beaver, 1995, 7).

By shifting the focus away from style to performance results, many leading-edge organizations enlarge the range of acceptable behaviors for diverse employees while remaining focused on quality performance (Loden & Loeser, 1991). Diversity must be linked to the bottom line-production and performance. It needs to be approached from a strategic, not an emotional, perspective. "Managers must keep away from moral justifications and stick to the business reasons. It will make a business a stronger, more competitive entity" (Capowski, 1996, 16).

No two companies are the same; therefore, no diversity process should be the same either. Companies should not simply benchmark high profile organizations, using a cookie-cutter approach to diversity, and eventually re-create pre-established programs. Each organization must assess its own workplace culture by surveying employees and conducting focus groups (Capowski, 1996). There must be accountability for implementation and for what the company is to represent. Employees should exemplify the behavior coincident with the values of a multicultural organization, and be accountable and responsible for creating a healthy, supportive work environment for all (Hervey, et al., 1996). Many companies are also creating a "Workforce 2000 Forum" made up of minority employees to monitor the company's progress on diversity issues (Harrington, 1993).

Of all the strategies available, empowered or self-managerial work

groups appear to incorporate the essential criteria. Empowerment groups can be utilized at different levels of the organization to perform any number of activities, including decision making, problem solving, planning, and, of course, production. "Research has shown that under the right conditions, empowered work groups not only boost productivity, but, more importantly, for the purposes of diversity management, they increase warmth and personal regard among group members" (Beaver, 1995, 9).

Of all the types of empowerment, teams may hold the most promise for promoting diversity and harmony. Teams allow diverse individuals to work closely together for sustained periods to achieve performance goals. Teams also utilize individuals' complementary skills and allow them to share leadership and be held mutually accountable for outcomes. When teams perform as designed, commitment and trust among team members will increase. However, if companies utilize diverse teams, they must be given time to work. It is not unreasonable to assume that diverse individuals could experience some initial mistrust and uncertainties about one another (Beaver, 1995).

As the teams are formed, they must look beyond their differences and learn to work together effectively. In order to do this, they must follow three objectives. First, teams must establish ground rules and have a clear purpose. Ground rules may include developing a common language, being flexible with scheduling, not tolerating discrimination in any form, and adopting a "one for all" attitude by realizing that everyone is diverse (Harrington, 1993). It is important that team norms support diversity and equality.

Next, management must force a rotation of team responsibilities. This will give everyone an opportunity to demonstrate their different competencies at different positions and get people outside their own biases (Caudron, 1994). This will also ensure that each person on the team has equal status. The environment can be structured so that diverse individuals work together on mutually interdependent tasks (Beaver, 1995).

As companies focus on making a commitment to quality through making a commitment to diversity, they must first address the requirements and needs of their internal customers. By

making this commitment and increasing awareness, they will not only improve quality, but they will ensure employee satisfaction and department cohesion (Dobbs, 1994).

Creating a culture of diversity is a long-term goal that requires ongoing discussion, debate, and modification over many years. Ultimately, for organizations to capitalize on the abilities of all employees and serve the public effectively, agencies must develop a multicultural perspective—they must make a commitment to diversity (Loden & Loeser, 1991).

Conclusion

The workforce is changing. We are becoming more diverse. Corporate America must change as well, and every employee is ultimately responsible for managing diversity. What steps will each take to understand, value, and carry out the diversity action plans? Richard McCormick, chairman and CEO, US West, said, "To successfully understand and serve the diverse, worldwide market of the 21st Century, companies will need diverse workforces—at all

levels. And the time to start building those work forces is today, if not yesterday" (Principal Financial Group, 1995, 54).

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Leslie MAYNARD

A Report of Utopia

Renaissance Literature, Dr. Mary Stark

Assignment: Assume a persona of a character from our class readings. Create a credible character's voice using specific facts and references from the text.

Belhuar Thantarth paused in his study doorway, eyeing with dismay the mound of parchment scrolls, maps, and message tubes covering his marble-topped desk.

"I should know better than to take a day off," he grumbled to himself. "The work is just doubled when I get back." Since there was no one else in the study to hear his complaint, he received no reply. He let the carved door panel swing shut behind him, heaving a dismal sigh (again for his own benefit). He toyed with the ring on the middle finger of his right hand, fighting the temptation to use it to launch a fireball or two into the center of the desktop, just to see what would happen.

Instead, he crossed the small room

and sank into his leather desk chair, frowning at the loud creaking noise the upholstery made beneath his weight. He needed to schedule a few more sword practices a week.

"In all my spare time," Belhuar muttered, glowering at the towering stack of reports. "Stupid paperwork. I should have stuck to adventuring." He picked up the first message tube, spinning it around his blunt, heavy fingers with remarkable dexterity. "But nooo, I had to let Cylyria talk me into helping her organize things. 'The Harpers need your clear judgement more than your sword,' she said. Hmmp." He cracked the wax sealing the leather tube with practiced ease, withdrawing the letter from its case and tossing the tube into a bin beside his

desk, to be used again later, for yet another report.

Belhuar soon lost himself in his work, his gloomy mood forgotten as he poured over the detailed maps of the Realms on his desk, tracing the movements of Harper agents throughout the land as he read their messages. He took notes in a swift, clear hand as he read. The Zhentarim were running slaves out of Procampur again; he would have to send Tralin some help, before the boy got *himself* clapped in irons and thrown on a ship trying to break up the operation. Goblins were on the move in the Storm Horns again. Some sort of undead creature, probably a vampire, had taken up residence outside of Hillsfar; maybe there was a paladin or two

hanging around who could go give Rial a hand...

Belhuar had already opened and discarded the eleventh scroll case, and skimmed the opening paragraph of the report, before the unsteady hand and the familiar sarcasm of the phrasing gave him pause. Blinking in surprise, he glanced at the last page of the report.

"Jastian," he laughed. "I'll be damned." He laid his pen aside and slouched back in his chair, indulging himself in a brief flood of nostalgia and relief. It had been more than seven months since he had received word of Jastian Daelar; her reports had never been anything better than sporadic, but this time, he had truly begun to fear that she had finally exhausted her luck. Of the eager group of adventurers who had set out together in search of their fortunes more than two decades before, only he and Jas still survived. He was a greying, slightly pudgy tactician now. Jastian, though five years his senior, was a half-elf, thus still in the prime of her youth and showing no inclination to grow up at any time in the near future.

Well, I figured out where all the extra gold floating around Westgate has been coming from. You're going to love this one. The Vhammos family has been bringing it through a portal from someplace called Utopia. Don't bother looking up the name; like I said, I fell through a portal. At least you don't have to worry about any irritated dragons popping through this one, in happy contrast to the last such magical doorway I found.

"Thank the gods," Belhuar snorted. He still had nightmares about the tall, pretty young half-elf vanishing into what had seemed a solid stone wall, only to reappear a few instants later in a panic, with a very annoyed blue dragon roaring at her heels and spitting lightning in every direction. A well-timed somersault or two and a streak of pure luck had gotten Jas clear of the worst of the dragon's deadly breath; she had come out of the battle a little crispy around the edges, but alive and immensely amused by the entire experience.

At first, I was sure that I had landed in another dragon horde. The room I appeared in was at least forty feet square, and it was filled with gold and silver from wall to wall. The only thing missing was the dragon. There weren't even any guards. Like any dedicated

Harper confronted with such a mystery, I set out to explore.

"Ha," Belhuar grunted. "You were looking for rest of the stash, you mean."

I soon discovered that the most dangerous monster lurking in Utopia was excruciating boredom. Since this is a long and essentially dull story (once I realized I had stumbled into a completely different realm, I extended my stay - I wandered Utopia for about a week), I won't bore you with the particulars of how I obtained native dress and tried to meld into the culture long enough to understand, at least partially, what was going on. That's the part of my job I'm normally good at, but it was rather difficult in this case. These people are weird. They all dress alike, for one thing. Everybody wears grey: the men wear trousers, boots, and long tunics, and the women wear the same style tunics with long skirts. All the children are miniature copies of the adults. I've never seen so much grey in all my life; the place looked like a damned mausoleum. I hate grey.

Belhuar grinned to himself. Jastian used a lot of different personas in the course of her work, a talent he himself shared, but she had never been much for bland, colorless clothing. She made herself inconspicuous by making herself as obvious as possible: a minstrel in a brilliant green cloak and a plumed hat; a noblewoman in silks and velvets travelling with her coach and pair; an acrobat or juggler in jarring motley; even an exotic dancer in feathers and veils and not much else, when she was in one of her more wicked moods. Her chief objection to mercenary work, when she had been pressed into it, had been the fact that she had been forced to wear a uniform.

The cities of Utopia are just as plain and practical as the clothing. All the buildings look the same. All the streets are perfectly straight, and they intersect at right angles, forming perfect, identical blocks. There are no shops or taverns, because the Utopians don't use money.

"What?" Belhuar frowned. "What's the room full of gold for, then?"

I couldn't believe that at first, but it's true. I saw their marketplace. It's a huge, open square in the center of the city, lined by warehouses on all sides. The people just go and take whatever they want, whenever they want it.

"How in all the hells do they afford that?"

How can they afford it, you ask?

Belhuar scratched his short beard sheepishly, and resolved to quit talking to himself.

It's simple. Everybody works. The basic crafts, like weaving and carpentry and the like, and agriculture provide jobs for the entire able-bodied community; everybody spends at least two years on a farm producing food for the city whether they like it or not. There is almost no variety of goods; no one lacks for any of the necessary comforts of life, but nobody gets anything extra. Of course, since no one is buying any luxury goods, nobody devotes their time to making or distributing them, leaving that many more people to sew the same clothes and hoe the same fields. It's plain and simple drudgery.

Belhuar shifted uncomfortably in his chair, but refrained from making even a small comment to himself. Of all the values the Harpers swore to uphold, individual freedom was the most firmly defended. Laws that protected those freedoms were to be commended and obeyed, but this-

With so many people working, most Utopians have some leisure to devote to literature and music, such as it is. Despite any personas that I may adopt in the course of my work, I am an amateur musician at best, but even I know you can't sing thrilling tales about characters who never have to resolve any conflicts. It's hard to write engrossing stories or moving ballads in a society where nothing ever happens; what you end up with are preachy moral fables.

"Yuck," Belhuar muttered, forgetting his resolution.

There's plenty of material for moral fables. Utopia is nothing if not an ethical society. Their laws are very strict in punishing moral transgressions. Travelling out of one's city without the correct paperwork, which must be obtained after asking permission of one's parents and the city government, is a moral transgression. So is sex outside of marriage.

He snickered loudly. "Oh, I'll bet you loved that."

The punishment for both, and for most other crimes short of murder, is slavery. Get this; since they don't spend the gold they receive from trading their foodstuffs with other nations themselves, they use it to make chains for their slaves. I considered doing something to get myself arrested and

sent off to dig ditches for a while, but since the Utopians also have this nasty habit of branding their slaves, I decided against it. Besides, all the Utopians, at least that I saw, are human, so I didn't think displaying a set of pointed ears would have in my best interests.

"Probably not," Belhuar agreed.

How such an ethical society managed to rationalize slavery as a moral act, I have no idea. I'm afraid I didn't stick around long enough to find out. Women, you see, are not permitted to so much as sneeze without their husband's permission (another contradiction that I found amusing, in a culture that goes to such lengths to make everyone equal). I thought about trying to find a "husband" I could talk into letting me go where I wanted, but a few discreet inquires soon ruined that idea. Marriages are arranged by families in Utopia, and both husband and wife-to-be are allowed to see their future spouse naked (properly chaperoned, of course) before they agree to the wedding. I have a few scars that would have been even harder to explain than the pointed ears, even if I had been able to come up with an accommodating family.

"Oh, but it would have been fun to see you try," Belhuar chortled. He had been present when Jas had acquired the long, hideous purple scar on her left shoulder, the result of a quarrel with a scorpion the size of a camel. She hadn't ducked fast enough that time; the poison from the stinger had made her sick for a week. If there weren't even any elves in Utopia, they probably wouldn't believe any stories about giant bugs.

I tried to change my disguise, instead. I found some men's clothes at the marketplace, and borrowed some travel documentation from a nice man in a wagon who happened to be looking in the opposite direction at the right time. Unfortunately, everybody in the city of Amaurote (the capital, I

think) apparently knows everybody else. The fellow checking papers at the gate knew I wasn't who I said I was.

"Oops."

He politely offered to escort me to see the tranibores. Assuming that said title belonged to some sort of government official, and having no wish to include the dungeons of Utopia on my tour, I just as politely declined. I heard a lot of talk about all the military training the Utopians, both male and female, receive when they are young, even though they take great pride in hiring mercenaries to fight all their wars for them. Judging by the fighting skills of the three young men who offered to escort me to the tranibores' office, that's exactly what it is: a lot of talk. One of them actually started crying for his mama, a fortunate occurrence which distracted the other good citizens of Amaurote long enough for me to make it back to the portal unmolested.

Belhuar grinned and shook his head. Jastian was a beautiful young woman, no question about it, but her acting skill was not the only reason she could get away with passing herself off as an exceptionally handsome young man. She stood a handspan taller than Belhuar himself, who was of average height for a human male. She was also a lot stronger than her slender build would lead one to believe, and fast enough to catch a crossbow bolt in the midst of its flight with ease. Even when she wasn't carrying a sword, she was not a good person with whom to pick a fight.

In any event, after a week of forced chastity and virtue, I am safely back amongst the thieves and the scoundrels where I belong. You know I'll support law and order wherever it's just and needful (unless I'm broke), but there is a point at which perfect law becomes perfect stagnation. I think you'll find Utopia to be a good example of the extremes of law, an evil just as dangerous in its own way as the

extremes of depravity and chaos. It'll make a nice illustration for one of those lectures on the balance of law and chaos that you're so fond of giving to all the rookie would-be adventuring heroes.

"Ha ha, Ye Ancient Paragon of Truth and Wisdom," Belhuar snorted. "You certainly didn't pay much attention."

Any further details will have to wait until I get home. My diligence in writing these stupid reports only goes so far. As I am no longer in Utopia, thank the gods, I have too much real work to do.

"One letter in seven months, and you call that diligence," he muttered. "I'm going to throttle you when you get back, you arrogant little scamp."

I am, as always,

Your respectful and mostly obedient servant,

Jastian Daelar

P.S. I took the liberty of shutting down that portal. Sorry to ruin your research opportunity, but I couldn't find it in my heart to inflict that kind of boredom on any other innocent thieves who happened to blunder into the wrong wall. I also borrowed a little of the excess gold that the Vhammos family had already brought over from Utopia. Solely for the good of the cause, of course. I had to book passage to Marsember with something, you know.

Belhuar sat with the letter in his hand for a long moment, scratching his beard and chuckling to himself. He finally opened a small drawer on the right side of his desk, and put the letter away. He was still smiling as he returned to his work.

"Scamp," he repeated, picking up the next report.

The Search for Human Connection: community, happiness, and writing on the wall as effects of "going through the same shit"

Ethnographic Field Methods, Dr. Steve Ybarrola

Assignment: In this course we will be using Spradley's "Developmental Sequence Method" (DSM) to study a microculture in and around Pella. You will find an informant from a cultural scene that interests you (e.g., bookstore, school, the square on Sunday nights) and conduct interviews in order to get an *insider's* perspective on that microculture. Through this process you will learn how anthropologists (and researchers from other fields) go about collecting and analyzing qualitative data. The end product of your research will be an ethnography of your microculture.

fter a decade of 'Just Say No' rhetoric, we're in the midst of a countercultural revival that's not just saying yes to certain mind-expanding substances, but saying it loudly and proudly." (UTNE, 20). The nineteen-nineties has brought with it a resurgence of sixties values. While some of these trends are experiencing fading positions among the vogue, marijuana and hallucinogenic drug use enjoys a privileged lime-light. Use of these drugs is rising among members of the younger generation, replacing the "consumer drugs" of the eighties.

Different groups and individuals attempt to explain this phenomena, but these speculations find little agreement among one another. Many groups argue that drug use stems from individual marginalization, rejection of the mainstream culture which rejects the individuals. Others argue that it is caused by broken families, a deterioration of common values, and/or the loss of a grounded religious faith. Yet, some argue that drug use is a search for spirituality or "an innate need to experience altered states of consciousness" (Rudgley 1993; UTNE, 20).

All of these interpretations may, or may not, be correct, but they ignore an important facet of understanding. None incorporate the native's point of view¹; instead, each fits their schematic approach over the culture, analyzing it from the outside. One must strive to understand how the *druggie*,² or *stoner*, perceives his/her surroundings and explains it's causes; this is essential, and this paper attempts to do just that — see through native eyes.

Using the Developmental Research

Sequence put forth by James P. Spradley, I am studying a small, liberal-arts college's drug scene. The research compiled from this study shows a different explanation for drug use than those expressed by other sources. The informants express two main reasons for *getting stoned*.

First, *smoking up* brings happiness. For the participants of this scene, marijuana presents escape and recreation. They can get high to mellow out, or they can get high to make "dull things more exciting," as *Bert*³ tells it. *Elmo*, another informant, concurs with his friend's idea, "You can make a night out of it. Everybody just gets shitty and stuff. Hangs out. And, it makes whatever you're going to do more fun, or social."

The social aspect of *pot* is also crucial to this group, and it provides an inclusiveness that each member values:

Ricky: It [*pot*] also makes the people around you, it's more like your own little community, kind of thing.

Elmo: Yeah. Inclusive.

Ricky: And the rest of the world is like way out there, and it's just this group.

They find solidarity and a strong sense of community among other *pot smokers*. Because everyone smokes, a bond is created. This allows for greater intimacy; they share a secret which only can be disclosed to those who understand — those with a common experience.

Although the data from these informants discounts much of the outside perspective, the greatest claim that can be made of this research is

that it is situation-specific. It exists solely within this scene — that of a small, liberal-arts college's drug scene. The explanation for *smoking pot* for this group may not apply to another drug scene, like that of a large city, of a state university, or of the entire *weed-smoking community*.

At this point, several readers may be lost. Many individuals are not familiar with the study of anthropology, much less the practice of ethnography. Before continuing, the reader must have an idea of what ethnography is. According to Spradley, ethnography "is the work of describing a culture" (Spradley, 3), by understanding the participant's perspective. Ethnography is learning from people rather than learning about people: "Instead of collecting 'data' about people, the ethnographer seeks to learn from people, to be taught by them... the researcher must become a student" (Spradley, 4). In ethnography, the researcher sees culture as a cognitive map, and s/he must possess an attitude of "complete ignorance" (Spradley, 4) as the informant guides him/her through it. By asking questions, the ethnographer learns the map from the informant.

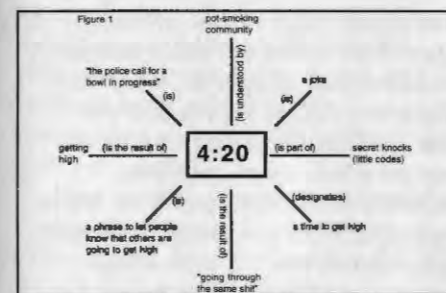
There are many factors that lead to ethnographic understanding, but the most crucial of these is language. Language serves as a tool for constructing reality; language filters the individual's perception. One must grasp the language if one expects to comprehend the culture.

This holds true for all cultures; yet, language distinctions can exist between cultures who share the same language. Semantic differences exist in several groups, and a word may have several,

subtle distinctions for one group while having different meanings for another group living within the same culture. For instance, the members of the drug scene I am studying have several meanings for the phrase "4:20."

As one can see in figure 1, each variation has a particular meaning. "4:20" sends a variety of meanings when it is used. Commonly, it acts as an invitation to others to *get high*; one would commonly use it in this fashion by saying, "Hey, it's 4:20," or "Do you want to come down for 4:20?" The phrase also designates a favorite time to get high; the members of this scene are acutely aware of 4:20 a.m. or p.m. when getting high.

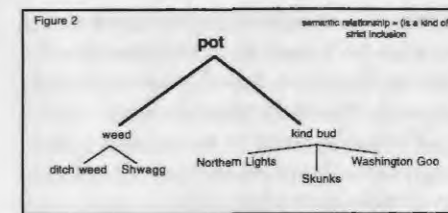
"4:20" also acts simultaneously on two levels — as a joke and as a means to strengthen group bonds. It is a joke because the phrase is derived from "the police call for a bowl in progress," and it enhances group solidarity by acting as a universal secret knock which is only understood by members of the community.



For the average American, perhaps even the average American college student, "4:20" designates two times of the day: 4:20 a.m. and 4:20 p.m. The meanings designated by my informants would elude most people; yet, these meanings hold significance which informs how the members of the *weed-smoking community* view this phrase.

Another language distinction presents itself in my study. As I begin my research, I assume that *weed* is a general term used for all marijuana, but I am wrong. While the members of the drug scene use *weed* interchangeably with *pot*, they are very articulate about the difference between the two terms. *Pot* exists as the folk term for marijuana. *Weed* is a type of *pot* (see figure 2).

Each type of *pot* is different from the other by quality. *Weed* and *kind* make up the two major types of *pot*. *Kind bud* gives you a better high than *weed*.



There are also different types of *kind* and *weed*. Two different types of *weed* exist while my informants only know of three different types of *kind*. The types of *weed* differ in quality, but the different *kind buds* do not. *Shwagg* gives you a better high than *ditch weed*.

Knowing that language plays such an essential role in cultural understanding, one can move on to beginning an ethnographic research project. The first step is deciding on a cultural scene and locating an informant. My interest in the growing use of marijuana spurs my decision to study a drug culture.

I wondered why the marijuana use was increasing so rapidly among my age group (I still wonder why). I have a friend that knew a group of *regular stoners*, and he acts as the middle-man for me. He introduces me to the people he knew.

One afternoon he takes me to a dorm room. In the room, three male students sit around playing a card game. I explain to them about the project I hope to do, and I also tell them that I have no knowledge about the scene. They are all very friendly, and one of the men offers to be my key informant. We talk for a few minutes and set up an initial meeting. Then, I leave. The introduction process only takes about twenty minutes, and I am excited about the project.

A week later, we meet for our first meeting. This meeting takes place outside the scene. I have twelve broad questions I want to ask him. This will be a short meeting because we are both busy. The meeting does not accomplish what I expected it to accomplish, but I find comfort in a suggestion Spradley makes. I start an ethnographic journal, which allows me to vent my frustrations and worries:

March 31, 1996

The first interview didn't go as well as I thought it would.

When *Bert* and I met, I recited all my prepared explanations, and that went well enough. I asked him if I could record the sessions on tape after I assured him that

the tapes would be erased at the end of the project. He said that it was okay.

A few minutes into the interview, I could tell that *Bert* was uncomfortable about the recorder, so I turned it off. His answers became more expansive, but I felt uncomfortable without the recorder. I wondered how I would remember everything, jot notes down, and have an active discussion with him.

I still felt a tension with the interview, but I didn't know how to ease it. We continued the interview until I ran out of questions. I felt as though the interview had been a waste of time, but I thanked *Bert*.

I think that *Bert* may have felt the same way because he looked puzzled throughout most of it. I said that it would probably be better when we had met a few more times and that it would definitely help to be in the scene, where he could explain things to me as they happened. He agreed with this.

We discussed a possible schedule, but I knew this was futile. They just get together, and *Bert* isn't the type of person to stick to rigid scheduling. He just told me to pop into the room that they hang out in because they are there everyday; I plan on doing so...

My inability to build a rapport⁴ with *Bert* shakes my confidence in the entire project. I hope that the second interview will be smoother, but I have my doubts.

The second interview conducted with *Bert* takes place within the scene, which is the dorm room where I first met the group. It is four in the afternoon. There are two male college students present: *Bert* and *Elmo*. I later learn that this is an unusual occurrence; there are typically at least five people in the room during the afternoon.

I don't bother bringing my recorder, but I hope to reintroduce it at a later interview. *Bert* answers my questions with the same brevity that I encountered in the first interview, but *Elmo* fills in more details. I begin to doubt that *Bert* will make a good informant.

When I introduced my project to the group, *Bert* seemed very responsive to

Godfather," who used to have corn flakes boxes filled with *weed*.

Observing, the whole evening appears to be a strange custom. I experience an odd feeling of family. "The Godfather" is like a relative that the family hasn't seen for months. Everyone wants to know what has been new in his life.

There is a folk majesty bestowed on "the Godfather" and another member who left at the same time. Although *Elmo* and his friends deny that status distinctions exist between members of the group, these people act differently around "the Godfather." They create an atmosphere which puts him as both father-figure and god-like figure. No one worships him, but there is a definite distinction between the way they revere him and act towards others. When *Elmo* says that "everybody's everybody, and you're comfortable with who you are," one can see that there are characteristic preferences within the group; the group prefers *some ways of acting to others*. *Elmo* himself admits that "there seems to be different kinds of people that get high, and sometimes if you're in that kind of mood you smoke with that kind of people. There are some people who totally mellow out, and some people who get silly. And then there are some people who just get crazy and have fun and stuff."

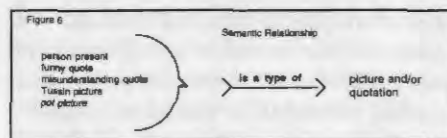
Telling Stories

Brenda: I'd say it's a lot about... telling stories. So you get a sense of belonging because you talk about stories. People come in, and people don't know about it and feel out of it until they talk about a story that happened for a lot of people...

Story-telling plays an essential role in this culture. As *Brenda* says above, *bonding* takes place through story-telling. Reminiscing is important. By experiencing a *crazy* past event, new people are accepted into the culture by relaying it in a story.

I did not know how important this aspect is to the culture until *Brenda* points it out. Besides playing games and getting high, the members of this scene tell narratives of past events. In this way, the scene exhibits traits of a larger culture. An excellent illustration of this comes in the form of art.

The Writings on the Wall



Elmo and *Bobby* buy washable markers, so they can draw on the dorm room walls. When the school year ends, they will be able to wash the drawings off without any damage to the room. These markers serve another purpose, one they do not envision.

Many people remember the wistful phrase "if only these walls can talk;" *Elmo* and *Bobby's* walls do. The walls of this room become artifacts, a living history. Drawings and quotations cover the wall. With only a week left of school, little space remains blank on these walls.

Bert and *Elmo* explain that they usually smoke, watch t.v., play Magic, sit around, and/or do whatever comes upon a typical day, but something makes almost everyday memorable. *Elmo* and *Bobby's* walls provide the space to record these memories. Someone records a quotation or draws a picture, and anyone who spends any amount of time in the scene can find something on the wall that relates to them. The walls provide a medium for conversation. Many times the members of this scene will tell the stories behind the quotations and pictures.

During my last interview, I listen to *Elmo* as he gives me the tour of the walls. *Bobby*, *Bert*, *Albert*, *Brenda*, *Janey R.*, and *Janey C.* are the other people present. They all sit around and take hits from the *gravity bong*¹² as *Elmo* tells me the stories associated with each expression appearing on the wall. Each member adds to the explanation.

Two blue eyes staring out over the room is the first picture we discuss. Under the picture, a quotation is written: "Old blue eyes is a-watchin' you." *Elmo* and *Bobby* inform me that the picture was drawn before the quotation, which *Bobby* said when he saw the blue eyes. *Bobby* told me that someone other than himself wrote the response on the wall. *Bert* clarifies, "All these aren't written by who said them."

I ask *Bobby* why he said "Old blue eyes is a-watchin' you," and he tells me that *Frank Sinatra* had blue eyes. So, *Frank Sinatra* is always watching over them. *Elmo* explains later that he did

the same type of thing with *Bert*.

At the top of one of the walls, "*Bert*" appears. *Elmo* tells me he wrote *Bert's* name on the wall because he always wanted him to be present. "Whenever someone comes in, they can say, 'Good, *Bert's* here. We can smoke up.'" Both "*Frank Sinatra*" and "*Bert*" make up *person present* art.

The other quotations and pictures divide into four groups: *Tussin*¹³ pictures, *pot* pictures, *misunderstanding quotes*, and *funny quotes*. Most of the *Tussin* and *pot* pictures are unexplainable; they are moments of inspiration forgotten. The "blue duck," "Jimmy and James," and "*Elmo's* soul" act as exceptions. These three pictures still have clear explanations.

The "blue duck" appears as a small blue duck. One of *Elmo's* close friends drew this because "she decided she wanted to see a blue duck because she never saw a blue duck before." "Jimmy and James" consists of a flower-like picture and the words "Jimmy and James."¹⁴ *Janey R.* explains that she drew this picture. The flower-like picture doesn't represent a flower; it represents a *James* with the *pot* smoke blowing through and out the bottom. The smoke makes the petals.

"*Elmo's* soul" makes the most interesting of the wall pictures. This marker drawing illustrates *Elmo's* perception of his soul. It looks something like a seventies abstract painting, and it carries with it as much meaning as any artistic work. The picture is very colorful, and each color signifies an influence or feeling.

Misunderstanding quotes are pieces of conversations between two or more people in which someone misunderstood what was being discussed. An example of this type of quotation is "*Bert*, I'm gonna rack you a big one."

Bobby tells the story:

Willie was on the phone and kept on calling *Janey C.* dirty, saying, "You're dirty, *Janey*." Then, *Janey R.* shows up, and every now and then *Willie* would be talking to somebody and say, "Tell *Janey C.* that she's dirty." "You're dirty, *Janey*." *Janey R.* thought we were talking to her, so then she would attack the person on the phone. Finally, *Bert* was talking to *Willie*. *Willie* told him that like three or four times, and

then *Janey R.* said, "Oh that's it, *Bert*. I'm gonna rack you a big one."

One wall is dedicated to this type of quotation.

Funny quotes are pieces of funny conversations in which no misunderstanding occurred; "they're just funny." One example of this comes from a night when most of the members of the group had been drinking and getting high: "I have to have the hairiest ass ever invented. Want to see?" *Elmo*, *Brenda*, and *Bobby* explain:

Elmo: *Eddy* drunk and stoned.

Brenda: When was it? It was when Bob was up here.

Elmo: Yep.

Bobby: It was over Easter.

Elmo: He was drunk and stoned, and he always gets naked when he's drunk. Always.

Brenda: And kept wanting to so bad, and we kept saying, "No, *Eddy*. Not tonight."

Bobby: Tomorrow's okay, *Eddy*.

Bobby and *Bert:* But not tonight.

Conclusions

Pot smoking, for my informants, represents a means to happiness and a sense of belonging. It also represents something much larger: the search for human connection. These members develop codes, jokes, stories, and art together. They are very receptive to new ideas and new friends. Constantly searching for that human connection, they *drop hints* about *smoking up*, so they can find out if someone they like shares the common experience. More importantly, they find intimacy among one another.

To fully understand the appeal of *smoking pot*, we must look into the culture. It is easy to postulate causes and reasons for the drug problems when one sits outside the scene and looks in, but we must venture in and discover why the people who use drugs continue to do so. If we hope to combat or embrace the problem, we must reach in and learn.

This study has social significance. It shows us that the reasons *stoners get stoned* are not necessarily the reasons that bombard the public. It may not be a loss of morals or an innate need to alter consciousness. *Stoners* may be looking for something not easily found

in mainstream society: essence.

They may be searching for meaningful interaction and deep friendship, a place or group which allows them to express themselves as themselves. This group has their own language and their own art. Maybe, they aren't a group of social degenerates roaming around aimlessly. Maybe, we need to take a look at society. What could possibly drive one outside of the mainstream in search of brotherly and sisterly love? The problem may lie with us.

Of course, these are all just possibilities, and this was a short, ten-week study, which doesn't answer any of these questions; it just raises more. This paper represents an incomplete ethnographic description. It lacks complete fact; more study must be done before any answers can be conclusive. But, more work must be done. We can no longer sit outside of a world and impose our meanings. We must understand their's.

This study reminds me of a discussion that my friends and I had at a meal. One of my friends said, "Everyone has their drug. You know what I mean. For some, it is what we call drugs. For others, it is religion." She is so right.

Most people in society look for a fix. Whether it be drugs, religion, exercise, or food, people search out something that makes them feel better, gives them a rush. Some people skydive; others get lost in their jobs.

Everything that one becomes obsessed with works toward the same ends: escapism, happiness, and (ultimately) human connection. A man or woman joins a gym because it makes him/her happy with his/herself. The act of exercise releases adrenaline, the man or woman feels a rush.

Both join a gym because it is a social place. They could easily exercise at home, but a gym provides a support group, which helps them continue getting their rush, or it provides a setting to meet like-minded individuals. The same can be said of religion.

Individuals search for God. They find a rush in prayer and service; they join a church for support and social interaction. Some take it further by joining bible studies which meet outside of church.

These are broad generalizations; they may or may not be true. Some individuals may do these things for these reasons, and others may not. Yet,

the examples illustrate the human need to connect to other humans. Many groups arise to perform this task. Why doesn't society as a whole rise up to meet this need? Why does drug use provide a better nurturing environment for this? Shouldn't society nurture meaningful human connection?

Footnotes

- 1 *Malinowski* coined this phrase to describe the aim of ethnography and modern anthropology.
- 2 The words in italics are one of two things. They are either folk terms of the scene, as revealed through my ethnographic interviews, or they are the names I have designated to protect my informants.
- 3 All names have been changed to protect the identity. Protecting the privacy of the informant is a chief concern of an ethnographer.
- 4 Rapport development plays an important role in the informant-ethnographer relationship.
- 5 See Appendix A for a map of the scene.
- 6 These drawings will be discussed in more depth later in this paper.
- 7 A tandem informant is an informant who shares similar cultural knowledge and position. These informants are introduced to the ethnographer by his/her primary informant.
- 8 Psychedelics can also be touch, smell, and/or taste-oriented.
- 9 This is how *Elmo* refers to *pot's* mind-altering effects: "It gets you shitty."
- 10 When *Elmo* talks about "going through the same shit," the term "shit" takes on different meanings. In this context, "shit" signifies the experience which the *pot smokers* share. It has a neutral meaning, which is neither negative (like the typical usage in mainstream society), nor positive (like when *Elmo* uses the term "shitty," which signifies his high, a state he enjoys and prefers).
- 11 This is a trip across country. In this scene, it consists of driving a vehicle and camping. It seems to be a type of pilgrimage for *pot smokers*. They do this to find out who they are, what they are doing or going to do, and what truth may be. The road trip invariably is accompanied by *pot smoking* and *shroom tripping*, so the term carries a double meaning of both literally "taking a

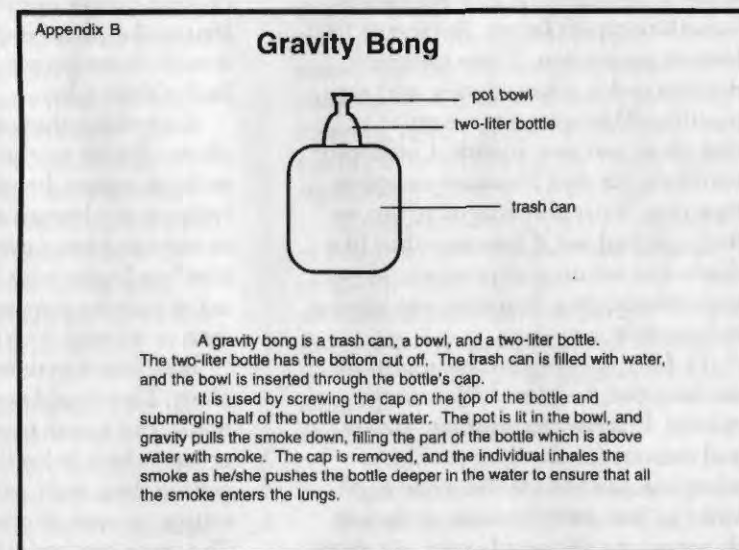
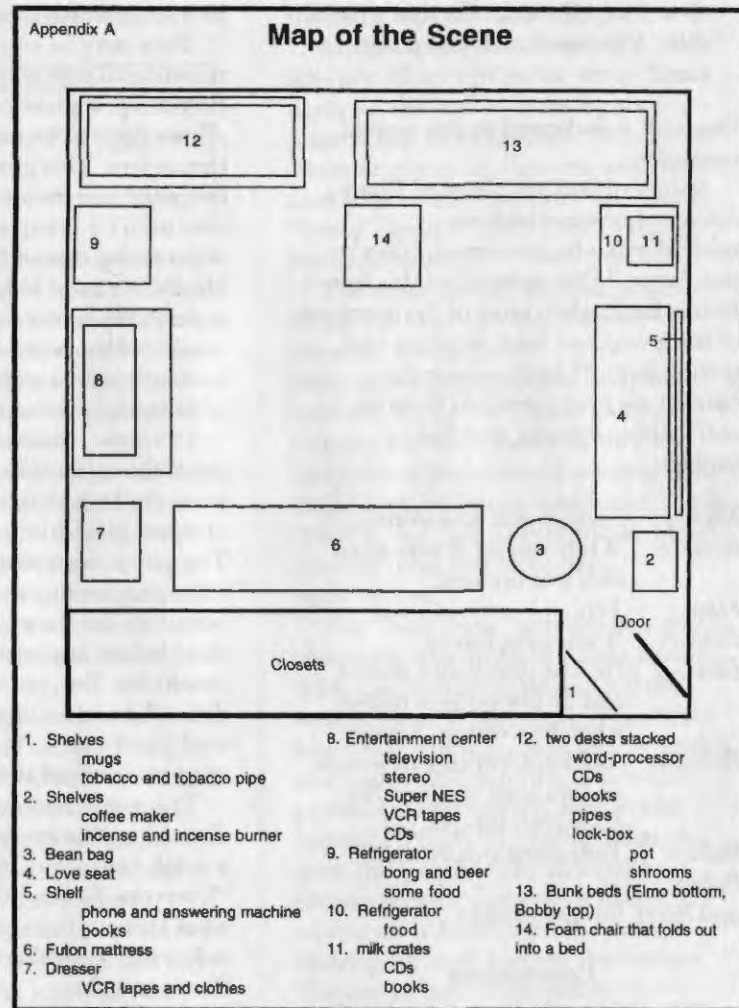
trip" and drug "tripping."

¹² The *gravity bong* is a *homemade bong*. It consists of a small trash can filled with water, a two liter bottle, and a bowl. See Appendix B for a complete description of the *gravity bong*, and see Appendix C for other *paraphernalia* used by my informants.

¹³ *Tussin* and *pot* pictures are the drawings created during drug induced states. The *Tussin* pictures are drawn after the members of the group drink a four ounce bottle of cough medicine. My informants report *perception distortion* as an effect of *Tussin trips*.

¹⁴ *Jimmy* and *James* are both types of *paraphernalia*. They are used as a *precaution*. After one takes a hit from a *bong* or *pipe*, he/she exhales through the *Jimmy* or *James* to reduce the *pot smell* in the dorm room.

The *Jimmy* and *James* are basically the same *paraphernalia*; they are both *blow tubes*. The difference is size: *James* is bigger than *Jimmy*. A *James* is constructed by cutting the bottom off of a two-liter bottle and stuffing it full of dryer sheets. A *Jimmy* usually is a toilet paper roll, instead of a two-liter.



Craig KRAUSS

Martin Luther King and the Use of Metaphor: A Narrative Analysis of "The Drum Major Instinct"

Rhetorical Theory, Dr. Richard McGrath

Assignment: Write a rhetorical criticism of a historical American speech.

Reverend Martin Luther King, Jr. earned a reputation as a leader of the civil rights movement in the 1950s and 60s and helped to spur many improvements in the living conditions and social status of African Americans in the United States. King led a boycott of the bus system in Montgomery, Ala., and, after achieving legally integrated transportation, he pushed for more. Legal equality meant nothing without equality in practice, and he and his followers initiated Freedom Rides to press for tolerance and respect, as well as for legal passage. As a member of the NAACP's executive committee, King fought to get his black parishioners to register to vote and urged them to join the NAACP as well (Current Biography, 1965:29). But, King's main interest was not in politics. His clerical duties were his first concern, and King continued to preach Sunday sermons along with leading the March on Washington in 1963 and the Selma to Montgomery March in 1965. He practiced conversion of fellow prisoners and wardens alike while in jail, and his most famous speech, "I Have a Dream," provided biblical as well as Constitutional guidance.

As co-minister (with his father) of the Ebenezer Baptist Church in Atlanta, King put his political achievements and awards in perspective. In "The Drum Major Instinct," the speech addressed in this criticism, King tells his congregation that he does not want to be remembered for winning the Nobel Prize, but rather for trying to serve humanity (King, 267). In the pulpit, King relied partly on moral authority to convey a message. This did not constitute a personal authority; it came from God and Jesus Christ, who led by example. King also identified with his parishioners to show them why it is

important to follow God. He created cohesion among them by saying that they all faced the same obstacles in trying to lead a life in Christ. King identified the primary obstacle as "the drum major instinct," and on Feb. 4, 1968, two months before his assassination, he preached on the pitfalls that the instinct holds and the way by which one could overcome these dangers.

The drum major instinct, defined simply as acting on selfish desires to feel important or get attention, was especially relevant to an African American congregation because it came at a time when many in the African American community saw that King's program of nonviolent resistance changed little about their poor housing and unemployment. King also had to contend with the rise of the militant Black Power movement, which stirred pride in many disaffected African Americans, especially youth. In "The Drum Major Instinct" sermon, King preached against an excess of racial pride and separatism, which he feared that an embrace of Black Panther tactics and Black Power ideology would foster. Delivering this sermon in 1968, King also had to acknowledge the Vietnam War and tie it to the drum major instinct because it drained resources and diverted attention from the civil rights movement.

The narrative framework of King's sermon can be divided into six major categories that help in understanding the culture within which King operated. By analyzing King's use of structure, theme, characters, peripeteia, narrative voice, and style, we can better understand the circumstances which prompted him to speak on the drum major instinct. According to Sillars, speakers create and deliver a narrative in order to "make sense of their experience" (Sillars, 157, 171). By

analyzing the narrative, we can determine the characteristics that make a particular attempt at defining an experience successful for an audience. An analysis of King's narrative must look at not only its religious aspects, but it must also reveal the ways in which he conveyed a broader social message to his audience. *This essay examines "The Drum Major Instinct" sermon in order to highlight the ways in which King, as a religious leader, built cohesion among his audience members in order to facilitate social improvement.*

Sillars says important parts of structure are the narrative's beginning and end, which develop the significance of themes, and order, which "reveals culture" (Sillars, 160). Second, he says theme relates "directly to social values," including "those that are supported or rejected by the end of the story." He also points out that many narrators choose to represent theme by metaphor (Sillars, 158). Third, characters "help to organize the cultural meaning of an event" and tell what is important about it (Sillars, 161). In other words, an analysis of characters reveals who the important people in the story are and what they contribute to the overall significance of the narrative. Fourth, peripeteia is the "reversal of circumstances," or turning point in the story. Fifth, narrative voice means simply "who tells the story and by what authority" (Sillars, 162). Finally, Sillars' discussion of style highlights "word choice, grammar, and figures of speech" (Sillars, 164).

Structure

One primary way in which King builds cohesion is by developing a structure for his sermon that is obvious and easy to follow. Sillars says that where the speaker places the beginning

and end of his message, as well as how he organizes his theme, reveals cultural priorities (Sillars, 159-160). King starts with relatively insignificant issues that can be easily identified by his audiences and then moves to topics which have a greater impact, so that the audience can follow him from one point to another. But besides using a structure that flows according to subject matter, King also has to make sure that it conforms to the generic constraints of church sermons, especially when deciding on his beginning and end. The general order of the church service dictates an introduction founded in a biblical story. King's connection of biblical events to contemporary society in the introduction in turn necessitates a conclusion tying King's social message back to the religious context.

Aside from the religion-based introduction, King prioritizes cultural values by describing the drum major instinct, first, on a personal level, then a community level. From there he expands to a national and then global discussion of the drum major instinct's existence and dangers before finally grounding his argument in a religious solution. The examples he uses to back up his arguments build the cohesiveness of the audience and simultaneously serve an identification function for King. They show that the church members, including King himself, are all alike; each person possesses the same instinct and can act on it in similar ways.

King states his main topic, the drum major instinct, in the sermon's first sentence. He proceeds with a long passage from Mark, the tenth chapter, thirty-fifth verse, as is standard before the main part of a sermon. Next, King fulfills his role as a preacher by explaining the passage and by using the Bible as an allegorical transition to the present state of social affairs. A discussion of current events better explains the ideas developed in the gospel because it allows King to relate them to each audience member's life. King's interpretation of the text is that James and John were selfish, and his transition is clear: "[B]efore we condemn them too quickly, let us look calmly and honestly at ourselves, and we will discover that we too have those same basic desires for recognition . . ." (King, 259). From then on, the speech clearly outlines major and minor premises. The premises are usually

followed by support in the form of evidence, assertion, example, and solutions, which are abstract, personal, or credited to experts.

The Instinct on a Personal Level

King's first major assumption is that "We all have the drum major instinct." To demonstrate its existence, he traces its persistence through life. First, he asserts that "we begin early to ask life to put us first." He uses a description of children to support his claim. Then he says that the drum major instinct still exists in adulthood and "we really never get by it" (King, 260). King's second major assumption is that "the drum major instinct is why so many people are joiners" (King, 260). Four subpoints support the drum major instinct's connection to being a joiner. Each one, like the desire to amass titles, emphasizes a fundamental need to feel important.

The Instinct on a Community Level

King's third major premise moves beyond abstraction to identify specific signs which reveal that a person is acting on the drum major instinct. This discussion uses more specific evidence, but the sources of evidence remain vague, and the examples of its persistence do not point to community members specifically. King's premise is that proliferation of the drum major instinct "causes us to live above our means." Support is in the form of assertion about people's spending habits, and it builds cohesion because each audience member can identify the types of behavior, like spending beyond one's means, that King addresses. After citing examples of how selfish behavior manifests itself in an economic sense, King refers to the advice that unnamed experts have for making major purchases. For example, a car should not cost more than half of a person's yearly income (King, 261).

King then restates the pervasiveness of the drum major instinct and further explains the selfish motivation people have for living above their means – "to outdo the Joneses." His examples to back this claim demonstrate oneupmanship. King says he knows a man in a thirty-five thousand dollar house who saw others building a thirty-five thousand dollar house, and "so he built a seventy thousand dollar house" (King, 261). His fourth premise has a more serious consequence because it not only hurts the person guilty of exercising the drum major instinct, but

can hurt others as well: "[T]he drum major instinct can become destructive" and take the form of anti-social behavior (King, 262).

The Instinct on a Global Level

King's final major premise expands to the "struggle between nations" (King, 264). He resolves his structural development with an example which has the broadest scope – Vietnam. King beings to drift toward a religious conclusion while offering international examples and assertions of how the drum major instinct can be used to prove superiority. He concludes that U.S. intervention in Vietnam is unjust and "we are criminals" (King, 265).

A Religious Conclusion to Structural Progression

King's return to a religious context at the end of his sermon follows his structural pattern of going from smaller issues to larger ones by discussing something bigger than international relations – God. King also uses God to alter the negative tone of his sermon. The congregation can follow God in order to rectify the drum major instinct in themselves, by redefining it and using it to serve. This conclusion, too, has subpoints, which briefly demonstrate the premise that service requires no special knowledge. For example, King says that one does not have to understand Einstein's Theory of Relativity in order to serve. This re-asserts audience cohesion because it shows that all have equal capacity to serve; service requires only "a heart full of grace. A soul generated by love" (King, 266).

Theme

Sillars says that the main purpose of narrative theme should be to help the audience "make sense of their experience" (Sillars, 171). King believes that a certain level of cohesion already exists among his audience because of their shared experiences both in and out of church. He relies on this pre-existing cohesion as a foundation from which to develop his theme. He does not develop service as a parallel theme in the sermon, but uses the case of James and John again near its end to say that what could work for the disciples is still "the only way in" to heaven for anyone today (King, 266).

King defines the drum major instinct, his metaphor for selfish behavior, by saying that it includes "basic desires for recognition, for

importance . . . for attention . . . [and] to be first" (King, 260). He then grounds the metaphor in reality by explaining that a cohesion beyond shared experience also exists among everyone present; each parishioner has these desires, which are motivated by similar reasons and satisfied by similar means. He speaks to the audience directly, telling them to "go on living life" in order to reach the obvious conclusion, "that you like to be praised" (King, 260). King helps them see the existence of the instinct by mentioning things which ignite it in everyone, like getting one's name in print. He also relies on the common experience of the congregation as a reference point from which to discuss behaviors exhibited by people who actively seek out fulfillment of their selfish desires. In other words, King knows everyone in his audience has observed some type of selfish behavior.

Reasons for and Potential Dangers of Selfish Behaviors

King first describes the behavior of "the little fellow who is henpecked at home" (King, 260). If audience members know someone like this, then the ways in which such a person goes about fulfilling the drum major instinct should be obvious; King is simply reiterating these ways and categorizing them. Spelling out the outlets for acting on the instinct that are available to the henpecked person serves the narrative function of showing what people hope to gain by acting on selfish instincts. King also addresses the ways in which these means of release become dangerous.

He clearly states that the henpecked person strives to fulfill his drum major instinct "to be the most worthy of the most worthy of something," which he is not in his relationship with whomever pecks at him. His outlet for being worthy is to join a group in hopes of becoming its "grand patron." What the person hopes to gain, in this example and in all others, always refers back to King's broad definition of his drum major instinct theme. In this case, a title fulfills the "quest for attention, recognition and importance" (King, 260).

The inherent dangers of acquiring titles solely for the purpose of acknowledgement are twofold. First, a title only lends the impression that a person is important, and, second, a person may "over-join" or become a member of too many groups (King,

260). Both dangers re-emphasize King's underlying premise behind the drum major instinct – it is selfish, and, therefore, has deleterious effects.

King offers the "massive verbal persuasion" of advertisers as a second reason that the drum major instinct persists and causes people to act selfishly (King, 260). He reinforces cohesion in his audience by warning them that all are equally susceptible to the influences of advertising. Then he explains the danger, that "we are so often taken," because the advertisers specifically focus on the supposed benefits that people can enjoy if only they act on their instinct and buy a product to fulfill their needs. The particular selfishness which ads play on is a desire to gain attention and be better than others. King uses a few examples to summarize how advertisers compel people to buy; they associate whiskey with distinction and cars with neighbors' envy (King, 260-261). Women buy lipstick and perfume because their desire "to be lovely to love" (i.e., to attract attention) is exploited. The danger of acting on the drum major instinct here is that people don't need these products to achieve distinction, and they may buy too much. This conclusion is implied in King's summation of ads: "Before you know it you're just buying that stuff" (King, 261). Again, he relies on a common frame of reference, especially relevant to the African American community, from which to choose his examples.

Selfishness Distorts Personality

King then abandons explanations of what people hope to gain in favor of explaining how acting on the drum major instinct can lead to a distortion of one's personality. He emphasizes three basic distortions which the instinct may create – boasting, lying, and "snobbish exclusivism" (King, 262). Whereas previously King relied on commonality of experience to make his examples stick, here he adds another way of building audience cohesiveness. He says these distortions stir similar emotions in more people who witness them.

Again, he is essentially creating categories for widely observed behavior and its effects. Boastful people "become sickening because they just sit up all the time talking about themselves." Liars lie "to try to identify with the so-called big name people." Snobbish exclusivism hurts others and is the

epitome of acting selfishly: "you are trying to pull them down in order to push yourself up" (King, 262). This final point in King's conclusion serves as a springboard for discussing the overriding goal of narrative identified by Sillars – to make sense of experience.

With this point King establishes that the drum major instinct is not only injurious to the person who acts on it, but to others as well. Therefore, he can apply his metaphor to contemporary issues which otherwise seem unrelated. Specifically, he argues that selfishness hurts others because it leads to racial prejudice and to warfare.

Selfishness is the Root Cause of Racism and Warfare

King contends that race prejudice and selfishness have a direct link. This serves to create cohesion among the audience, because while they may not understand the personal motivations behind every prejudicial incident they have witnessed or been subjected to, they at least know that selfishness encourages the racist behavior. King explains that the underlying cause of racism is a need to be first. One passage from his sermon exemplifies how his definition of the drum major instinct directly applies to racism:

Do you know that a lot of the race problems grow out of the drum major instinct? A need that some people have to feel superior. A need that some people have to feel that they are first, and to feel that their white skin ordained them to be first. And they have said it over and over . . . [A] man down in Mississippi said that God was a charter member of the White Citizens Council. And so God being the charter member means that everybody who's in that has . . . a kind of superiority (King, 263).

The Vietnam War receives the same treatment. The war represents a national drive to be first pushed to the extreme. To be supreme, "our nation must rule the world." The dangers of a national drum major instinct in the United States take the form of committing more war crimes than any other nation, and not stopping "because of our pride, and our arrogance as a nation" (King, 264).

Re-channeling the Drum Major Instinct

King's final development of his theme is positive, and it re-introduces the antidote to the drum major instinct that Jesus lay forth in the scripture – service. King uses this conclusion to build further cohesion when he says that the solution to current problems is simply a re-channeling of the same instinct which caused the problems, and since everyone has that tendency, everyone also has the tendency to be great by being a servant. Service simply represents “a new definition of greatness” (King, 265). King paraphrases Jesus' message to James and John to explain his new definition of the drum major instinct: “Keep feeling the need for being important. Keep feeling the need for being first. But I want you to be first in love. I want you to be first in moral excellence. I want you to be first in generosity” (King, 265). King does not reject the drum major instinct metaphor. Rather he re-orient his underlying premise, that selfish motivation is bad, by explaining that its badness stems from having the wrong goals in life.

Characters

King's use of characters conforms to Sillars' purpose of organizing cultural meaning, and it builds cohesion by again denoting the universality of the drum major instinct. King employs thumbnail sketches of characters and character *types* rather than mentioning people by name. He refers to white wardens who discussed race with him in prison. He also talks of people whom the immediate audience does not know personally, like the man from Mississippi. Audience recognition that these *types* of people exist is sufficient to make King's point. King also reminds the congregation that selfish action motivated by the instinct is not just an affliction affecting the white community and biblical figures; “[E]verybody likes to be praised, because of this real drum major instinct” (King, 260).

In “The Drum Major Instinct” sermon, characters primarily function to make an abstract concept more concrete. The characters King describes serve to organize cultural meaning because their description exposes social problems' roots in individuals, thereby showing the audience signs they can look for and prevent on an individual level before they become widespread.

The white wardens who were “showing us where segregation was so right” serve the narrative purpose of exposing a problem and an inherent solution. King argues that these whites want segregation because they have no other way to satisfy their drum major instinct. They are driven to prove authority by race because they are poor. King's solution to the white wardens' problem has two parts. First, they should be made aware of their situation, and then they should be told “to be out here marching with everyone of us every time we have a march” (King, 264).

America as Character

One main character that King says has expanded beyond the realm of individual solution is America itself. It represents the ultimate end of a negative drum major instinct. He openly and specifically attacks the problem, in hopes that exposing it will also help to solve it. “I'm going to continue to say it to America, because I love this country too much to see the drift that it has taken” (King, 265). This character's actions are of note because they show physical and destructive consequences to others and they show how applicable the desire to be better than one's neighbors is at any level. Whereas an individual buys a better coat, a nation builds a bigger bomb.

Peripeteia

“This morning, you can be on his right hand and his left hand if you serve. It's the only way in” (King, 266). This conclusion, hinted at throughout the sermon, shows King's effective use of peripeteia. Sillars says, “peripeteia refers to the change of fortune, the reversal of circumstances that occurs in every drama” (Sillars, 162). In King's narrative, change will lead to religious cohesion and positive consequences for all. His use of peripeteia is unique because the change he urges is not made by any of the characters in the narrative, except for when King states near the end of the sermon that he has tried to live a life of service. For the most part, King uses Christ as an example for the congregation to follow, but the decision of whether to reverse individual and social circumstances is left to each audience member.

Christ and King as Models for Social Action

Paraphrasing Christ, King explains,

“Oh, I see, you want to be first . . . [W]ell you ought to be. If you are going to be my disciple, you must be . . . [Y]es, don't give up this instinct. It's a good instinct if you use it right” (King, 265). After saying that everyone can be first in service, King reveals some implied parallels between himself and Christ in order to justify the Civil Rights Movement. Namely, accusations levelled against King were also levelled against Christ. “They called him a rabble-rouser. They called him a troublemaker. They said that he was an agitator. He practiced civil disobedience; he broke injunctions” (King, 266).

Peripeteia represents a turning point, and King professes that he has tried to show he has reached that turning point in his own life. This testimony breaks from King's general strategy of identifying with his audience. Not only is he a conveyor of Christ's word, but a model for the congregation to follow as well. He has denied the selfish aspects of the drum major instinct in favor of a life of service, and he says that this is how he wants to be remembered. King prefaces his final statements by saying that he wants them to be recounted at his funeral. These statements seem to be prophetic because two months to the day after delivering this sermon, King was assassinated, and, just five days later, national television covered the funeral service and broadcast many videotaped excerpts from this speech.

Narrative Voice

Sillars says the importance of narrative voice lies in discerning by what authority the narrator tells the story and lends it relevance. King enjoys a degree of moral authority because of the nature of his position – that of conveying the ultimate moral authority of God to his parishioners. Sillars also says, “In biblical scholarship, words spoken by God are more important than those spoken by someone else about God,” and King uses quotes from the Bible to fulfill this requirement, notably the verse from Mark (Sillars, 162).

But King could have opted to invoke more than moral authority as a preacher, such as authority as a civil rights leader, which had in turn earned him a kind of authority as a celebrity. But, King does not use his popular status to get the audience to accept his message about the pitfalls of acting

selfishly and the need for social improvement. Instead, he utilizes his celebrity as an example to advance his premise, saying that others tried to play on his drum major instinct by feeding his potential to act selfishly for recognition. He describes the opening of a letter which urged him to subscribe to a magazine, saying, “Dear Dr. King. As you know, you are on many mailing lists. And you are categorized as highly intelligent, progressive, a lover of the arts, and the sciences, and I know you will want to read what I have to say” (King, 261). This example also indirectly helps King to identify with the congregation since it shows that he is not exempt from being subjected to ploys and appeals to the desire to feel important.

To further connect with the congregation and play down his own avenues of authority, King uses the pronoun “we,” in reference to himself and others, forty-one times to show that all have the same selfish tendencies, share a common experience, and can contribute to the reversal of current trends. His “I” statements only relate to personal stories, to his role as narrator, and to his monologue about what he considers important in his life. They never focus on his authority and are not used as a means of distinguishing himself from the audience.

Style

Finally, Sillars says that “[w]ord choice, grammar, and figures of speech reflect a culture” (Sillars, 164). King uses an informal style in his sermon to further identify with the members of his audience. He simplifies Bible text and uses figures of speech to make his own style more conversational, and to sum up and give force to his claims.

Interpreting the Words of Christ

King's interpretation of biblical text in a simplified style allows him to show how it supports his own thesis. At the beginning of the sermon, King reads directly from the Bible so that the audience can hear the actual words, but, near the end, he sums up Jesus' teachings using words that relate more directly to his own metaphor. Jesus never specifically spoke of the drum major instinct or the need to be first when addressing James and John, but King puts these words in Christ's mouth to reinforce that the solution to contemporary selfishness lies in a

biblical answer. King sums up Jesus' message this way: “And he said, ‘Yes, don't give up this instinct . . . Keep feeling the need for being important. Keep feeling the need for being first’” (King, 265).

King's departure from the text fulfills a more important narrative role than delivering the word of God. His re-interpretation of the word helps make sense of culture and its problems and makes it easier for the audience to understand the solution and its applications. His re-interpretation of Jesus' words explicitly points out that Jesus really did identify with James and John's desire to be first and that he did show them how to use their desire properly. King is trying to identify the same desires within his congregation, and he too wants to make his audience see how Jesus' re-interpretation of James' and John's ambitions can be properly applied in the contemporary world.

King uses familiar phrases for the purpose of making his sermon seem like a conversation, and he expects the audience to draw the same conclusions he does. He says, “Of course the other disciples got mad with James and John, and you could understand why . . .” (King, 260). King automatically fills in the “why” with his explanation that people don't like others' selfishness.

One clause which King uses repeatedly to preface axioms that he believes his audience will accept is “you know.” In certain instances, King effectively uses the clause to include the audience, and he heightens his identification with them because the statements he makes are common sense (meaning common to the experience of each congregation member). He says, “And you know, we begin early to ask life to put us first” (King, 260). Other “you knows” also rely on shared experience, such as, “And you know, you see people over and over again with the drum major instinct taking them over” to buy a better car (King, 261).

Rhetorical critics must address to what extent a metaphor can adequately explain events. For example, by using the drum major instinct metaphor to explain events as diverse as purchasing lipstick and the Vietnam War, King at first seems to stretch the metaphor too far, so that it loses meaning. Yet the critic must keep in mind that a discussion of Vietnam is secondary to King's interest in creating cohesion

among his audience for the purpose of facilitating social improvement. And Vietnam reflected the life experience of some of King's audience members, since inordinate numbers of African Americans in comparison to whites were sent to Southeast Asia to fight. Therefore, by referring to U.S. involvement in the war as an act of arrogance, he creates a bond with those parishioners and the metaphor is effective. King constantly builds cohesion with his audience. They have all had run-ins with antisocial behavior such as racism, and they have all heard about American atrocities in Vietnam by word of mouth, radio or television. King capitalizes on such underlying similarities to depict the many faces of selfish behavior and lead his audience away from it. And, although the context of his approach is necessarily religious, King facilitates the first steps toward social improvement in ways like mentioning marches protesting poverty. He implies that Christ used the same methods as contemporary civil rights advocates and dealt with similar problems.

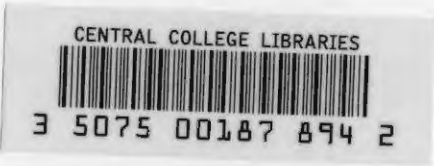
Finally, King fulfills the greater purpose to which the narrative critic must look. His sermon leads to a very clear understanding of his culture. Many conclusions about it can be drawn from his speech. The specter of racial prejudice has led many African Americans to try and prove themselves superior within their own community. King's constant references to money and his explicit statements about poverty stress the impact that inequality has on the African American community. King repeatedly shows how closely linked the community members are – not only by poverty, but by their potential for selfishness and the potential to overcome it. King knows this and so bases many of his examples on common experience. Near the end of the sermon, the fact that he admits he reflects upon his own death hints at the violent backlash that civil rights protests stirred up. King most readily fixes the tense nature of his culture by touching on the desires just to survive: “I just want to be there in love and in justice and in truth and in commitment to others, so that we can make of this world a new world” (King, 267).

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Then a woman said, Speak to us of
JOY and SORROW. And he answered
Your Joy is your Sorrow unmasked
And the self-same well from which
your laughter rises was often
times filled with your tears
And how else can it be? The deeper
that Sorrow carves into your being,
the more Joy you can contain. Is
not the cup that holds your wine the very
cup that was burned in the potter's oven?
And is not the lime that soothes your
spirit the very wood that was hollowed with
knives? When you are Joyous, look deep into
your heart and you shall find it is only
Sorrow that has given you Joy. When you are
Sorrowful, look again, and
you shall see that in truth you
are weeping for that which has been your
delight. Some of you say, "Joy is greater than
Sorrow," and others say, "Nay, Sorrow is the greater."
But I say unto you, they
together they come, and when one
is at your board, remember that
you sit alone with the other is
asleep upon your bed. Verily
suspended like scales between
you and your Joy. Only when you
are you at standstill and
When the treasure-keeper
you to weigh his gold and
his silver, needs must your Joy or your Sorrow rise
or fall. KHALIL GIBRAN

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