Stellar

Oklahoma City University’s Undergraduate Research Journal

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Editor-in-Chief:
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Faculty Sponsor:
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Stellar is published annually by Oklahoma City University. Opinions and beliefs herein do not necessarily reflect those of the university.

Submissions are accepted from undergraduate students. Address all correspondence to: Stellar c/o The Learning Enhancement Center, 2501 N. Blackwelder Ave., Oklahoma City, OK 73106.

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Because I Do Not Hope to Turn Again:
T.S. Eliot as the First Confessional Poet
Kristin May

T.S. Eliot did for Romantic poetry what the atom bomb did for Hiroshima: he decimated it. The 1922 publication of his groundbreaking poem *The Waste Land* swiftly ended the Romantic era and ushered in the Age of Modernism. William Carlos Williams said *The Waste Land* "wiped out our world as if an atom bomb had been dropped upon it" (Kerr 1). Eliot’s masterpiece seemed to present to the public his ideal standard of what poetry should be: free of the poet’s personal experience and emotions and derived from the tradition of the past great poets. Through his essays and public statements about literature, Eliot presented an image of himself that successfully kept his true self from the public’s eye. In this paper, I will remove his mask of Anti-Romanticism and reveal him as the first confessional poet of the twentieth century by examining two of his most prominent works, *The Wasteland* and “Ash Wednesday.” Through a close and careful analysis, I will show that Eliot’s work is heavily infused with his own emotions and scenes from his life, all in the guise of impersonality.

In order to fully grasp the concept of Eliot as a confessional poet, some background on the era of the confessonals must be given. Confessional poetry was born in the late 1950s and was fully developed by the early 1960s with the help of Anne Sexton, Robert Lowell, Sylvia Plath, and W.D. Snodgrass—four of the most recognized confessional poets. Confessional poetry embraces the use of the pronoun “I,” an “I” that is representative of the poet herself, not the “speaker” of the poem, who was traditionally separate from the poet. The subject matter of these “confessional” poems includes death, trauma, depression, and relationships—all self-admitted personal experiences of the poet. This allows the confessional poets to use poetry as a reflection of their mental state. Basically, poetry is a confessional poet’s preferred method of therapy. Anne Sexton famously said that poetry “led [her] by the hand out of madness.”

While using personal experiences as subject matter is not a revolutionary idea in the realm of poetry, the early confessonals were the first to do so while using the “I” pronoun to make blatantly autobiographical statements. Many critics view confessional poetry as a twentieth century version of Romanticism: “in a sense confessional poetry can be seen as one degraded branch of Romanticism, placing the sensitivity of the poet at the center of concern” (Molesworth 163). The Romantics, Eliot’s self-declared adversaries, “wrote ‘personal poems,’ and their readers caught on to the fact the even when poets were writing about nature they were really writing about themselves” (Zucker 1).

Ironically, Eliot’s poetry works the same way—Eliot creates situations and characters who seemingly have little connection to Eliot personally, yet they reveal much about his personal life. Eliot is both a Romantic and a confessional.
But he does not adhere to all Romantic principles; there is a notable lack of references to nature in his poems. In order to maintain a mask of traditionalism, Eliot disguises himself as a strict Anti-Romantic through his criticism. As a critic, Eliot values reason over emotion, yet in his poetry is dominated by emotions. In his criticism, Eliot idolizes the great poets (Shakespeare, Dante, and Homer) and their works; yet Eliot’s poems are nothing like the poems of these great poets. Eliot is more confessional than Romantic because his subject matter is clearly autobiographical and, regardless of his protestations, the “I” in his poetry is T.S. Eliot himself.

The claim that Eliot wrote personal poetry masked by statements of impersonal ethics is supported by the actions of Eliot himself. Eliot was a very private person: he made the choice in 1925 that no biography would be published while he was alive. He also encouraged “those close to him to keep silence, and sealed many letters until the next century” (Gordon 1). His desire to keep his personal life secret is a direct reflection of Eliot’s fear and mistrust of his inner self.

In 1952, Canadian professor John Peter published an article entitled “A New Interpretation of The Waste Land” in which he concludes that the poem was the confession of a male speaker who is in love with another man who is later drowned. According to biographer James Miller, Jr., the article “did not suggest that Eliot was the speaker nor that he had based his poem on his own experience” (Introduction XIV). Eliot threatened a lawsuit against Peter and the editors of the magazine if they did not immediately remove the article from public view. Peter and the editors complied, and the article disappeared until after Eliot’s death in 1969 when Peter had it republished with a postscript that included his new theory that Phlebas the Phoenician was the representative of Jean Verdenal, a close friend of Eliot’s whom he had met in Paris in 1910 (Introduction XIV).

While Eliot loudly protested against any reference to his personal life, he did manage to leave behind a breadcrumb trail of mini-autobiographies: his poetry. Eliot’s greatest fear was of his strong and overpowering emotions. He had no understanding of his own personality and the feelings he experienced because of his personality. So Eliot poured himself into his poetry, thus imprinting his work with his life’s circumstances and direct expressions of his overwhelming fear, the fear of his own self.

Eliot attempts to hide this fear of self in the ideas and beliefs he wrote about in his classic essay on poetry “Tradition and the Individual Talent.” The essay begins with Eliot speaking of tradition: poets of the present day should refer to the great poets of the past. Eliot believed that a poet is not a great poet unless the poet himself sees “that not only the best, but the most individual parts of his work may be those in which the dead poets, his ancestors, assert their immortality most vigorously” (1). The poet must acknowledge and respect his literary ancestors by paying homage to them with his own work.

Eliot is hiding his own emotions and experiences in these ideals of tradition. He adamantly states, “No poet, no artist of any art, has his complete
meaning alone. His significance, his appreciation is the appreciation of his relation to the dead poets and artists. You cannot value him alone; you must set him, for contrast and comparison, among the dead” (2). In these two sentences, Eliot completely removes the individuality of the poet. Now he can escape the celebrity that comes with being a great poet. He has also negated the ideals of Ralph Waldo Emerson, the American Romantic who placed a great emphasis on the individual and what man can accomplish without the traditional works of the past. By doing all of this, Eliot cemented his own mask of traditionalism. A reader would never suspect Eliot of writing personal poetry; he will forever be known as the poet and critic who values tradition over individualism.

Aside from the ideals of the tradition and the poets who fall into that category, Eliot’s essay also speaks to the use of emotion in poetry. Eliot contends that the great poets left personal emotion out of their poetry. Great poetry evokes universal emotions by employing the universality of experience. The work of a perfect artist is completely impersonal: “Impressions and experiences which are important for the man may take no place in the poetry, and those which become important in the poetry may play quite a negligible part in the man, the personality” (4).

Eliot believes that the poet should take his emotions and experiences and transform them into emotions and experiences that are seemingly not related to the poet’s life. The artist who is suffering in life will have a mind that is able to block out said sufferings when creating. The man and the mind will be two separate entities—this is the perfect artist. In the section on “individual talent,” Eliot seems to make a very personal statement: “Poetry is not a turning loose of emotion, but an escape from emotion; it is not the expression of personality, but an escape from personality. But, of course, only those who have personality and emotions know what it means to want to escape from these things” (5). Eliot is speaking of a longing to be rid of his emotions and personality; this is another reference to his deep-seated fear of his own emotions.

T.S. Eliot famously confessed that his masterpiece The Waste Land was not the grandiose social criticism of Modern era many critics deemed it be. To Eliot, it was simply written “on the relief of a personal and wholly insignificant grouse against life; it is just a piece of rhythmical grumbling” (Miller, Preface I). This piece of rhythmical grumbling reveals more than Eliot’s insignificant grouse against life. Beneath all the levels and layers of interpretation the critics have unearthed throughout these past eighty five years lies one simple conclusion: Eliot, despite his previous contentions that poetry should be impersonal, poured many of his personal emotions and experiences into this poem.

The Waste Land is, among many things, one of the greatest works of confessional poetry in existence because in a pivotal scene, “A Game of Chess,” Eliot paints for the reader an image of his life at home. This section is an early confession of Eliot’s roller-coaster relationship with his wife, Vivienne, and the guilt he felt about her and their relationship, a guilt he will explore on a deeper level in “Ash Wednesday.”
Eliot’s first wife Vivienne was frequently ill. She suffered from many different ailments, and the medicines she was prescribed left her with disordered hormones and unpredictable periods (Gordon 124). She was often suicidal, and her moods changed quickly and without warning. Eliot’s sense of helplessness and frustration is portrayed with painful accuracy in a scene from “A Game of Chess” (2.77-138) where a woman sits in a chair, a flawed throne, surrounded by “strange synthetic perfumes” and flames from the seven-branched candelabra which are being reflected by the jewels she is wearing. She is brushing her hair, which is “spread out in fiery points,” and from her hair glows the words she beings to speak:

‘My nerves are bad to-night. Yes, bad. Stay with me.
Speak to me. Why do you never speak? Speak.
‘What are you thinking of? What thinking? What?
‘I never know what you are thinking. Think.’ (2.111-114)

The woman is pleading for her husband to stay with her, and he tries desperately to drown her out, clearly miserable: “I think we are in rats’ alley / Where the dead men lost their bones” (2.115-116). He is answering her question, albeit in his head, in a cruel way. Throughout the section, Eliot attempts to hide this cruelty by evoking pity from the reader by exaggerating the annoying craziness of his wife. If this section is viewed as a metaphor for Eliot’s marriage, then Eliot is trapped and is fated to die and rot away to the sound of this woman’s questions.

Eliot confessed that his marriage to Vivienne “brought the state of mind out of which came The Waste Land” (Pondrom 428). And from this tumultuous relationship with Vivienne stems the feeling of guilt, which Eliot then pushes onto his reader, so that “The Waste Land encourages a universal sense of guilt” (Perl 2). In the last section of the poem, Eliot asks, “what have we given?” (5.402). Eliot asks the reader of the poem what he or she has given to the world, because this determines the validity of man’s existence. In Eliot’s case, he has not given much to his wife, emotionally or physically.

Cyrena Pondrom views “A Game of Chess” as a sexual exchange between both the woman and her husband. Remember that Eliot described her hair has having “fiery points,” a highly sexual image; thus, Pondrom concludes that being “equated with ‘fiery’ hair, her words become a covert sexual demand […]” When she demands, ‘Speak to me. Why do you never speak? Speak,’ we recognize that the woman pleads for a connection that is at once emotional and erotic” (431-432). Of course this plea goes unanswered, and the lack of response inadvertently forces her to ask another question: “Are you alive, or not? Is there nothing in your head?” (2.126). And he answers her, in his head again, by remembering the tune of a song, the “Shakespearean Rag” that was “so elegant / So real” (2.129-130) and so very different from his current situation.

The speaker allows the reader to see that there is nothing in his head but the tune to an old Ragtime song, which ten years before had haunted the dance halls of England, where Eliot danced with Vivienne, a time when
everything was “so elegant” and “so real.” Now the chorus to this song is the soundtrack for a scene of a failing marriage, rather than being the background music for a scene in which two young people are falling in love. This section of *The Waste Land* ends with the speaker and his wife contemplating the activities of the next day:

And if it rains, a closed car at four.
And we shall play a game of chess,
Pressing lidless eyes and waiting for a knock upon the door (2.135-138).

This failed couple is playing a game where the goal is to capture the opponent’s king—a game of domination. At the same time, they are in a dire state of anticipation, a constant state of need and desire for someone to come along and save them from the ongoing battle for control that is playing out between them.

The story of T.S. and Vivienne Eliot is of a tragic nature. Almost ten years after *The Waste Land* was published, Eliot “walk[ed] out on Vivienne, avoid[ed] any contact with her from then on, and never [saw] her again, eventually having her committed to an institution” (Miller 45). Eliot deeply blamed himself for the dissolution of their marriage and could not receive any absolution from this guilt. Even his recent conversion to Anglicanism could not offer him any solace or relief. Eliot had Vivienne committed in 1933, three years after he penned his now famous conversion poem, “Ash Wednesday.”

The original title of this supposed conversion poem was “Ash Wednesday: For My Wife.” The postscript was removed, and the poem has henceforth been known as Eliot’s return to organized religion and as a religious poem which “does not explain the doctrine or discipline of his faith, but […] communicates something of what is felt in apprehending and undergoing them” (Jones 37). Yet, why would Eliot dedicate a seemingly very religious poem about one man’s struggle to remain strong in his faith in God to his eventually estranged wife? I am proposing that while “Ash Wednesday” employs religious imagery, it is, in fact, a love letter from Eliot to his wife, Vivienne.

“Ash Wednesday” can be broken down into several parts, each of which exposes some aspect of Eliot’s relationship with Vivienne. The beginning of the poem is his renunciation of their relationship. Eliot begins the poem with a simple statement: “Because I do not hope to turn again” (1.1). The speaker does not want to return to his sinful ways, to return to a place away from God. In 1927 Eliot converted and joined The Church of England. At the same time, he took a vow of celibacy—a move that physically and emotionally severed him from the wife he claims never to have loved. The speaker’s hope not to turn again is a veiled reference to sexual activity. In *The Waste Land* Eliot paints a picture of a couple whose sexual life is defunct. In “Ash Wednesday” he is showing his readers his desire to turn away completely from this life of sexual frustration.

By 1930 Eliot had severed all emotional and physical connections with Vivienne. The only reason they were still together was Eliot’s belief that the only thing keeping Vivienne alive was their marriage. Eliot was Vivienne’s life,
she depended on him, and Eliot believed that if he began to turn back to her, he would have no way out of their marriage. His next step is to “renounce the blessed face / and renounce the voice” (1.21-22). After doing this, the speaker can be free of his burden, yet he still cannot move on:

I pray that I may forget
These matters that with myself I too much discuss

For what is done, not to be done again
May the judgment not be too heavy upon us (1.27-28, 32-33)

While it would be three years before Eliot officially left Vivienne, he had already mentally left her, and all that remained of their marriage was the image of a woman clinging desperately to her husband, begging him not to leave—an image reinforced by the wife in “A Game of Chess.” Eliot knew that Vivienne relied on him and believed that his leaving her would be his signing of her death sentence. So the tortured poet must ask for forgiveness from God, who in this case is Vivienne herself, in order to follow through with his actions. The speaker of the poem prays for “God to have mercy upon us” (1.26), and if God is viewed as Vivienne, Eliot is asking for Vivienne to have mercy upon him for both his actions and for hers.

Virginia Woolf viewed Vivienne Eliot as a “doomed Ophelia, ‘alas no Hamlet would love her ’” (Gordon 296). Vivienne truly played the part of Ophelia to Eliot’s Hamlet/Polonius: “Polonius and Hamlet drove their beloved Ophelia—as Eliot believed he was […] driving his fragile wife Vivienne—beyond the brink of sanity” (Perl 2). Eliot’s placing of Vivienne in an insane asylum is the equivalent of Hamlet sending Ophelia to a nunnery. While Vivienne had yet to be permanently committed, Eliot knew she was to be committed in the near future. This is evident in “Ash Wednesday,” for the speaker wonders, “Will the veiled sisters pray / for those in walk in darkness, who chose thee and oppose thee” (5.170-171). The veiled sisters are obviously nuns; thus, the speaker is alluding to a nunnery, the equivalent (for Eliot) of an insane asylum. The speaker desires for the nuns to pray for him, for he is the one who walks in darkness and chooses and opposes God.

The poem is a lament from a man who has sinned and is no longer in favor with God. The speaker is asking for forgiveness, resolution, and absolution from the crimes he has committed against God. As a love letter to Vivienne, the God of “Ash Wednesday” assumes a new identity: Vivienne herself. Eliot has betrayed Vivienne by cutting off his emotional and physical connection to her. He cannot move on until he receives her forgiveness; so he must ask her for it. And he does so in the last stanza of “Ash Wednesday.” The speaker fervently prays to a female figure, addressing her as “Blessed sister, holy mother, spirit of the fountain, spirit of the fountain, / spirit of the garden” (6.222-223). The blessed sister is another reference to a nun, or one committed to an asylum. The speaker goes on to ask these entities to

Suffer us not to mock ourselves with falsehood
Teach us to care and not to care
Teach us to sit still
Even among these rocks (6.224-227).
The speaker asks to be prevented from lying to himself, and his desire to “care and not to care” is a mantra repeated throughout the poem. Eliot does not want to deceive himself into believing Vivienne is sane; he also wants to prevent himself from attempting to reconnect to her both physically and emotionally. The rocks are symbolic of the hard times of life—Eliot wants to learn how to suffer quietly through these hard times. The last lines of the poem are the speaker’s request for peace and for a final absolution:

Our peace in His will
And even among these rocks
Sister, mother
And spirit of the river, spirit of the sea,
Suffer me not to be separated
And let my cry come unto thee (6.228-233).

The speaker is asking God for peace in all situations, even the difficult ones. Yet he continues to reach out not to a Christian God but to the spirits of nature—a more feminine entity. The speaker has suffered so much with the game of turning away and coming back that he is willing to pray to every god of which he can think. For Eliot, Vivienne is not only God, she is all other gods—he cannot escape her. The speaker (and Eliot himself) also does not want to be completely separated from his god; he wants to be heard and forgiven in order to go on with his life. “Ash Wednesday” is a confession from Eliot to his wife, admitting to her all of the wrongs he has and will commit against her. Eliot wants her forgiveness; he is pleading for her to forgive him and ultimately bless him so he can start a new life, away from her.

In the rubble of Eliot’s atom bomb of Modernism, lay bits and pieces of Romanticism, fragments of a confessional and personal form of poetry that affected Eliot deeply despite his empty claims of impersonality. Eliot’s confessions can be found in his poetry, confessions that shock the soul and alter the image that Eliot tried so hard to make for himself: the image of an artist who completely removes any hint of personal emotion and experience from his art in hopes of evoking a universal emotion. Eliot’s The Waste Land and “Ash Wednesday” provide the reader with a very personal glimpse into his tumultuous marriage. This revelation of autobiographical events confirmed Eliot’s place in literature as the first confessional poet. Eliot believed his escape from emotion was his poetry, but his fervent cry of “I do not hope to turn again” reverberates throughout time, forever captured in his poetry as an expression of the emotion and experience from which he longed to escape.
Works Cited


Who Goes First Does Matter Unless No One Goes First:  
Personal Dyadic Space and Order  
Amy D. Simpson and Stacie Alba

Abstract
One standard test of relationship intimacy is a test of personal space: how close to another does one person stand when asked to approach the other member of the dyad? We tested 80 dyads in four relationships: Strangers, Friends, Dating and Married. Each dyad performed three separate trials: Males approaching Females, Females approaching Males and both members of the couple approaching each other. Whether males or females approached each other first in each dyad was counterbalanced. Forty of the dyads began the three trials by approaching each other simultaneously while the other forty approached simultaneously in the last trial. As expected, relationship status affected the distance at which persons stopped. Strangers stopped farther away than Friends and Married dyads, and Married stopped closer than Dating dyads based on the Tukey HSD. For the half of the dyads that began with individual trials, Male First distances were significantly closer than Female First distances. The most interesting result was the inoculation effect of the approaching together first: no significant differences between males and females remained! Discussion of this finding focused on the notion of social power.
Introduction

Every person has a certain amount of space that they require around them at any given time to feel comfortable. This space is different for each person but we wanted to see if there were any similarities or differences in the space due to which gender approached the other person first. Hill, Blackham and Crane (1982) focused on married couples, two married couples in each group. They measured the personal space within the married couples then had the wife of one couple pair with the husband of the other couple and measured personal space. Additionally, they measured personal space of the wives of each couple paired together as well as the husbands of each couple paired together, covering all possible match ups. They found that married couples familiar with each other needed significantly less space than when interacting with either member of the opposite couple. They also found that the females of each couple came closer together than the males.

These results sparked our interest. We decided to look at people from all opposite sex relationships (strangers, friends, dating and married) to see if the order in which they approached one another would affect how much personal space their relationship required.

Wada and Nagoya (1990) looked at strangers and acquaintances of the same sex to see if there was any difference in the personal space with regards to relationship but we wanted to focus on opposite sex dyads and how sex would affect personal space. We believed that in both of our test groups the personal space in the pair would be smaller when females approached first, causing men to feel closer to women.

Methods

In total there were 160 volunteers for the study: 80 females were paired up with 80 males, creating a total of 80 couples. Each couple was represented by a relationship category: strangers, friends, dating, and married. These 80 couples were split into two separate groups of 40, each with 10 pairs representing a relationship category. The first group of 40 participated in Trial 1, or Individual First, consisting of tests involving an individual approaching another. The second group participated in Trial 2, Together First, in which both individuals walked together.

Procedure

We randomly assigned participants to either Individual First or Together First. Every couple participated in three trials: one individual walked towards the other individual (A to B), the opposite individual walked toward the first individual (B to A), and then they both walked towards each other (AB together). In the Individual First group, the order of the trials was A to B, B to A, and AB together. In the Together First group, the order was AB together,
A to B, and B to A trials. We did not expect the Together condition to have an effect but counterbalanced as an element of good research design. We also counterbalanced gender within the Individual First and Together First groupings.

After being assigned by order and gender, the participants were made to stand five ft. apart facing each other. Then they were read instructions. For the A to B and B to A trials, the instructions read: "Now we will ask you to walk toward the person in front and stop when you feel you have reached the edge of your personal space." AB together instructions read: "Now we will ask you both to walk towards each other and stop when you feel you have reached the edge of your personal space." For each test, we measured the distance in inches, from toe to toe, between the two participants.

**Results**

A one-way analysis of variance was done for the Together tests on relationship intimacy. The equal variance assumption was violated with Levene’s Test of Equality of Error Variances being significant; however, our N’s were equal so it is not of great concern. Results of the ANOVA test were $F(3, 76) = 10.898, p = .000$, (one – tailed), $\eta^2 = .301$.

Planned comparisons were done using Tukey HSD. Differences were found between: Strangers and Friends (mean difference$ = 4.150, p = .000$), Strangers and Marriage (mean difference $= 5.200, p = .000$), Dating and Marriage (mean difference $= 2.850, p = .023$). Similar results were found for both of the individual trials (A to B, and B to A) (see Figure 1).

Three, independent sample $t$-tests were performed to try to find distance differences in the three trials by comparing which gender went first in the Individual First group. The means and standard deviations of all these trials can be seen in Table 1. The results of the trial 1 $t$-test (A to B) was $t(38) = -.610, ns, d = .193$, two-tailed. The trial 2 (B to A) results were $t(38) = 1.644, p = .108, d = .520$, two-tailed. The trial 3 (AB together) results were $t(38) = 2.170, p = .036, d = .686$, two-tailed (see Figure 2).

**Discussion**

The results were fairly consistent with our initial hypothesis. We believed that the deeper the relationship, the closer the pair would get before reaching the edge of their personal space. It is interesting to note that friends had closer personal space than dating pairs. Possible reasons for this might be that those in our “Friends” sample could have known each other longer than those in the “Dating” sample and would feel more comfortable with one another, thus having a smaller personal space.

Possible reasons why the trial mean for the “males first” Together group was smaller than the trial mean for the “females first” Together group could be a result of the following trend we noticed. In the B to A “males first” trial, where females walked towards males, we noticed that females got closer to males versus males who walked towards females in the “females first” (B to A) trial. Because the females got closer, the members of that pair was slightly
more comfortable with one another and, as a result, was able to get closer to each other without feeling uncomfortable in the final trial. Where the males stayed farther away, the pairs in those trials did not become more comfortable with each other and stayed farther apart. Further studies in this topic could look at whether or not similar results appear in different age groups.
References


Table 1
Average Distances of “Individuals First” Trial Groups and Relationship Groups

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Figure 1. Mean differences of relationship status.
Figure 2. Average distance apart based on trial order.
The Relationship Between Black Farmers and the United States Department of Agriculture
Zachary L. Newland

Abstract
On April 14, 1999, a consent decree settling a class action discrimination suit between the U.S. Department of Agriculture and African-American farmers was approved and entered by Federal District Court Judge Paul L. Friedman. The suit (Pigford v. Glickman frequently called Pigford) brought to light decades of widespread discriminatory practices in the USDA’s farm loan and credit benefit programs. Due to the overwhelming number of late claimants, reported deficiencies in class counsel, and continued noncompliance from the USDA, many people have voiced concern about the structure of the settlement. This paper will (1) provide an overview of the events that led up to the Pigford case (2) outline the basic procedural posture for the litigation (3) summarize the settlement structure (4) address concerns about the settlement and subsequent legislative efforts.

The Relationship Between Black Farmers and the United States Department of Agriculture

“Forty acres and a mule” was the first promise Congress made to every freedman after the Thirteenth Amendment was passed in 1867. This phrase has come to represent the difference between what the Federal government guarantees and what it actually does for African American farmers. In April of 1999, the District Court of Columbia approved a consent decree in a class action discrimination suit brought by African American farmers against the U.S. Department of Agriculture (Pigford v. Glickman, D.D.C. Apr 14, 1999). Pigford was the largest class action suit in U.S. history and brought with it a plethora of problems. Almost a decade has passed since this landmark case occurred, yet many black farmers are waiting for justice.

Overview
In August of 1997 the litigation that would eventually be known as Pigford was filed in the District Court of Columbia. Its origin can be traced all the way back to the closing days of the Civil War. The USDA was created on May 15, 1862, while Congress was debating the issue of providing land to former slaves, but the USDA ultimately became a hotbed of racism and discriminatory practices. President Lincoln envisioned the department as a way to help the common American. Ultimately, the USDA became one of the federal government’s largest agencies today, in charge of distributing $2.8 billion dollars annually in farm loans and credit programs with an annual budget of $67.5 billion. Despite a general lack of interest from government following
the Civil War and throughout the twentieth century, African American farmers survived. According to the U.S. Census Bureau, black farmers had acquired approximately 16 million acres of farmland, and by 1920, there were approximately 925,000 black-owned farms in America. By 1992, there were less than 18,000 African American farms in the United States, and those same farmers owned less than 3 million acres of land.

Judge Friedman put it best in his Pigford opinion:

“The Department itself has recognized that there has been a disconnect between what President Lincoln envisioned as the 'peoples department', serving all of the people, and the widespread belief that the Department is 'the last plantation.'”

From the 1860’s on black farmers complained that they were not receiving fair treatment when they applied to local county committees for farm loans or assistance. Although the USDA’s Credit and Benefit programs are federally funded, decisions are made locally at the county level to approve or deny applications for credit or benefits.

The county committees, which are elected by local farmers and ranchers, are responsible for approving farm credit and appointing a county executive whose job is to assist other local farmers in completing their credit and benefit applications in addition to making recommendations to the county committee on which applications to approve. Even though the county committees are paid by federal funds, they are not regarded as federal employees. This loophole creates a situation where it is virtually impossible to regulate or punish the county committee members.

Despite the USDA’s promise that no one would be discriminated against on the basis of race, origin, or natural color (1964 Civil Rights Act TITLE VI), the Department and county commissioners continued to discriminate against African American farmers through their predatory loan practices throughout the nation. The USDA’s populist southern system of delegating almost absolute authority to county leaders created a mechanism for potential racial repression.

It is extremely easy to see how the USDA’s system of disbursing federal aid at the local level could be abused: local ranchers and farmers elect people to the county commission who are most likely to protect their own self-interests. The commissioners, who are elected from the majority, in turn appoint a county executive from within their body; the county executive then assists local farmers and ranchers in completing their applications for farm credit and benefit programs. It is that same county executive that makes recommendations to a group of his peers as to who should receive the federal funding.

The county committees do not reflect the racial diversity of the communities they serve. According to a report conducted by the Office of the Inspector General in 1996 surveying the racial composition of county commissions in the Southeast region, just barely over 1% of the county
commissioners were African American (OIG report phase II, pg. 34). Out of 8,147 county commissioners nationwide only 37 were African American farmers.

After hearing numerous allegations that the USDA had discriminated against socially disadvantaged and minority farmers over the last 130 years, Secretary of Agriculture Dan Glickman halted all farm loan and credit programs pending an investigation by the Office of the Inspector General in December 1996 (CRS-2).

The results that came from the OIG report were staggering. The civil rights investigation unit of the USDA had been disbanded in 1983, and as of January 27, 1997, there were only two federal employees assigned to process program complaints. Although a mechanism existed for logging complaints, there was no policy to ensure that any action was taken on them (OIG phase I, pg. 2). The OIG initial report called for the creation of an ad hoc committee to further investigate the inadequacies in the civil rights division. The Civil Rights Action Team or CRAT was created in response to the recommendations made in the OIG report.

Over 2,000 pages of statistics and analysis would ultimately compose the Office of the Inspector General’s final report. In addition to reviewing the Department’s civil rights complaint system, the OIG report also reviewed loan activities in eleven States to determine three key issues: (a) whether participation by minorities in direct farm loan programs proportionally correlated to the general farm population, (b) if the USDA provided sufficient assistance to help minority farmers apply for program benefits, and (c) if the Department processed and serviced minority loan applications in the same way as for non-minorities (OIG report phase II, pg. i).

Thirty-three counties over eleven different states were selected for OIG ad hoc committee analysis. States were selected based on their high concentration of minority-owned farms, according to the 1990 census, and the large number of complaints filed within their borders (census data proved difficult to utilize since the number of minority farms was recorded, but not the number of minority farmers). Roughly fifty-two percent of the complaints on file with the USDA as of February 1997 were filed in the eleven selected states (OIG phase II, pg. 2).

County selection was based on a number of criteria: (1) a low number of minority borrowers compared to the number of minority farms in the county (2) delinquency rates disproportionately higher than that of nonminority borrowers (3) members and employees of the county offices and committees consisting of primarily non-minorities and (4) frequent applications for direct loans by minority farmers.

Five minority and five non-minority borrowers who either received a loan, a “servicing decision,” or debt settlement, filed a civil rights complaint, were delinquent, or were awaiting a foreclosure action were selected from each of the targeted counties for the review (OIG phase II, pg. 2).
Prima facie, the ad hoc report results appeared mixed, because the number of backlog civil rights complaints to the Department had increased from 530 to 984 in just six months (OIG phase II, pg i). This continued deficiency in successfully investigating civil rights complaints prompted the outsourcing of complaint investigation to private firms.

Nearly 22% of the applications reviewed were from minority participants. While the approval rate for nonminority applications was only 6% higher than the corresponding number for minorities, the report found that less than 1% of all USDA county employees were minorities in those targeted areas (OIG phase II).

A vast need for more technical assistance during the loan making and servicing processes was cited in the report. The large volume of information required to complete the documents for financial assistance was, “One of the greatest frustrations to applicants…” (OIG phase II pg. ii).” Although the initial report claimed to have found no systemic practices of discriminatory lending, ultimately the OIG did note disparities in the number of multiple servicing decisions provided to minority and nonminority farmers among other statistical irregularities.

The county committee oligarchy, within the USDA’s lending framework, proved to be a breeding ground for widespread discrimination against African American Farmers. In more than one southeastern state the average amount of time it took to process an application for an African American farmer was three times longer than the time it took to process the application of a white farmer.

Over ninety specific recommendations came from the final report conducted by the Office of the Inspector General; the following is an excerpt from their report,

“Minority farmers have lost significant amounts of land and potential farm income as a result of discrimination by FSA programs and the programs of predecessor agencies…the process for resolving complaints has failed. Minority and limited-resource customers believe USDA has not acted in good faith on the complaints. Appeals are too often delayed and for too long. Favorable decisions are too often reversed (Pg.30-31).”

This excerpt typified the OIG’s findings and conclusions. After these findings were released to the public the door for litigation was violently flung open.

Litigation

Subsequent to the OIG’s report being published, three African American farmers, representing a putative class of 641 African American farmers, filed an initial action on August 28, 1997, against the Secretary of Agriculture. At a status conference hearing the plaintiffs requested that the case be referred to a magistrate for the purpose of discussing settlement. Although an attempt for quick resolution seemed natural to the plaintiffs, initially the government opposed that request, but by November of 1997, the government had rethought its original opposition to mediation and agreed to move toward a
settlement. All parties agreed to a stay of 6 months during which time they would pursue a settlement.

Just over 2 months into the mediation process there appeared to be a fundamental divergence in opinion: the government wanted to mediate claims on a case-by-case basis while the plaintiffs wanted a settlement that could address the claims of all putative class members.

The government viewed the plaintiffs as members of a mass tort action. A mass tort action under Federal Civil Procedure rule 23 allows for a specific number of plaintiffs to bring an action against a defendant unilaterally. Mass torts may be decided unilaterally, but they do not leave any room open for potential plaintiffs not originally listed. They are also far more likely to be decided on an individual basis, which often takes an extended amount of time. The plaintiffs saw themselves as members of a potential class action. A class action permits one or more members of a class to sue as representative parties. There are four criteria that must be met for a class to be certified by the court: (1) the class must be so large that a joinder of all members is impracticable (2) there must be questions of law or fact common to the class (3) the proposed class representatives must have claims or defenses that are typical of the class and (4) the proposed class representative must show that it will fairly and adequately protect the interests of the class. The discrepancy between the government and plaintiff’s views ultimately resulted in the court certifying the African American farmers complaint as a class action suit.

**Settlement**

United States District Judge Paul L. Friedman approved and entered a settlement agreement, also known as a consent decree, on April 14, 1999. To be a member of the plaintiff’s “class,” three requirements were established: (1) a person must be an African American farmer who farmed or attempted to farm between January 1, 1983 and February 21, 1997 (2) applied, during that time period, for participation in a federal farm program with the USDA and (3) believed that they were discriminated against on the basis of race and filed a discrimination complaint with the USDA in that time period.

The consent decree allegedly accomplished its purposes primarily through a two-track dispute resolution mechanism. The most commonly pursued path known as Track A required claimants to present substantial evidence that discrimination had occurred. Substantial-evidence is based on the principle that a ruling should be upheld if it is supported by evidence on which a decision could be reasonably based. The claimant under this option had to prove that they had owned or leased farm land, applied for a specific credit transaction at a USDA county office, had a loan request denied, approved late, or approved for a lesser amount than requested, and that the USDA’s treatment of the loan application led to economic damage. To prove that the loan denial was based on race, all claimants had to provide documentation of a “similarly situated white farmer” who received better treatment under the same circumstances.
If these requirements were met, then the claimant was entitled to a 50,000-dollar monetary settlement plus relief in the form of loan forgiveness and offsets of tax liability for the monetary settlement. All Track A claims were to be determined by a court-appointed adjudicator within 30 days of receiving the claimant’s application.

Class participants could seek a larger tailored payment under the terms of Track B. This option provided arbitration for those claimants who had more extensive documentation of discrimination in a credit transaction. Track B established a system of arbitration where a court-appointed arbitrator would hold a one-day mini-trial and then decide whether the claimant had established discrimination by a preponderance of the evidence. Preponderance of the evidence is the greater weight of the evidence, but not necessarily enough evidence to free the mind wholly from all reasonable doubt. Although the burden of proof was much higher for Track B claimants, there was no limit to the amount of relief that could be recovered.

Originally the consent decree called for claimants to file their claim package with the court-appointed facilitator within 180 days of the consent decree. The facilitator’s role was to determine if a claimant was indeed a class member with a completed claim package as well as what track of resolution was being pursued. In the event that the facilitator determined a claimant was not a class member, the claimant could seek a review by the court appointed monitor.

Subsequent to the initial decree, the court ordered a new process for the review of late claims. Late claimants were to request permission to submit a late claim to the arbitrator no later than September 15, 2000. As per the original settlement, the arbitrator was to determine if the late filing reflected an extraordinary circumstance. Examples of claims permitted under this provision varied from a postal system failure to claimants living in declared disaster areas in the wake of Hurricane Floyd. Since the court had approved the notice provision of the consent decree, lack of notice was ruled an unacceptable reason for late filing.

**Concerns**

Although the court concluded that the consent decree would be a fair, adequate, and reasonable settlement the implementation of the Pigford consent decree has been controversial. Many of the issues surrounding the decree’s implementation can be linked to a large underestimation of the size of the potential class. Judge Friedman noted that 15,000 to 20,000 African American farmers were estimated to be members of the class. Approximately 97,000 claimants have filed or attempted to file since April 14, 1999. This number represents almost six times more claims than originally anticipated.

Over 71% of all claimants have been denied the opportunity to file a claim in the Pigford lawsuit because of when they filed (2006 GOA report). In spite of the overwhelming number of late claim petitions received, the court ultimately held that the notice was more than sufficient.
Concern over the large percentage of denials prompted a congressional hearing on the notice provision of the consent decree, before the House Committee on Judiciary, on November 14, 2004. Congress learned of the advertising campaign that was carried out by the court-appointed facilitator, a private firm, in an attempt to reach all potential class members. Over 62 commercials on cable networks, advertisements in 142 national and local newspapers, as well as advertisements in TV Guide and Jet Magazine were part of the campaign. The national attempt to reach potential class members was one of the most exhaustive “notice” campaigns in U.S. history.

Other concerns have been voiced over the consent decree requirement that all class members show that their treatment was less favorable than that accorded a specifically identified similarly situated white farmers. Finding such a farmer proved to be much more difficult than expected for most African American Farmers. Problems arose in determining who was “similarly situated” and what that meant, since many black farmers had been adversely affected by decades of discrimination. Poor access to USDA files at the county level also exacerbated the problem of identifying the aforementioned farmers.

The continued plight of African American farmers and deficiencies in the Pigford settlement have not gone unnoticed by Congress. On December 14, 2007 the Senate passed House Joint Resolution 2419, also known as the 2007 Farm Bill. At the urging of many interest groups, lawmakers added Section 5402 to deal specifically with a determination on the merits of Pigford Claims, and not just on procedural posture. This current legislation is an attempt to provide an avenue for the large number of late claims. Particularly, the bill explicitly states that any potential Pigford claimants who have not previously obtained judgment on the merits of their case may bring litigation before the U.S. District Court in the District of Columbia. Although this legislation would provide relief for an enormous number of class members there seems to be little chance of it becoming law. The bill has languished in conference committee for almost four months now, and President Bush has said that he will veto the measure unless Congress can reel in its spending. Whether or not this is an election year ploy is irrelevant to the average plaintiff, as their chances for equitable remedy have become bleak once more.

Conclusions

Over the one hundred thirty years African American farmers have been treated with the same oppressive and immoral governmental consensus as that of the Dred Scott decision and the 1930’s Scottsboro Boys case. African American farmers have been perpetually exploited by institutional racist policies employed by federal and local officials. The United States Department of Agriculture’s reliance on the semi-populist model for the distribution of funds ultimately resulted in many abuses of power. The exponentially longer average time period for review of loan applications submitted by African American farmers in contrast to white farmers, coupled with the virtual absence of minority
representation on county committees continually disadvantaged African Americans.

After receiving the OIG ad hoc committee report, Secretary of Agriculture Dan Glickman himself acknowledged the culture of discrimination in the USDA. Litigation against the USDA was the direct result of the scathing OIG report that confirmed decades of accusations made by African American farmers. When push came to shove the U.S. government found its case so weak that it settled before the Pigford case ever went to trial; to call this a rare move by the Justice Department would be a vast understatement.

By acquiescing in the Pigford settlement, the government swept a system that disenfranchised thousands of lawful farmers under the rug. No court or congressional action can fully ever address the grievances of the African American farmer. There were no steps in the Pigford consent decree that forced the USDA to prevent future discrimination. The lack of forward-looking injunctive measures has enabled the USDA to change its policies at the typically sluggish rate of any federal agency. Only a fundamental change, which is unlikely, that shakes the USDA down to its bedrock, will be able to prevent discrimination like this from arising again.
Works Cited
“USDA Landscape Resistant to Change For Many Seasons,” by Greg Moses, www.texascrr.com
**Don’t Be Afraid of the Ball!**

**Wittgenstein on Knowledge of Other Minds**

Jacob Coleman

**Abstract**

The problem of other minds is a battle that perhaps all philosophically minded individuals must fight at some point in their work. The 20th century was marked with many such battles, the majority of which seem to have utilized the argument from analogy in some form or another. The argument from analogy is incapable of adequately accounting for the existence of other minds for many reasons. Ludwig Wittgenstein’s “therapy” seeks to cure this problem. As this paper shows, the cure to the problem of other minds involves showing (1) the false conception of language used in previous philosophical analyses of the problem of other minds (2) how expression allows us knowledge of another’s mind, and (3) the vital role that “form of life” plays in the knowledge of other minds.

> If I look out of the window and see men crossing the square, as I just happen to have done, I normally say that I see men themselves, just as I say that I see the wax. Yet do I see any more than hats and coats which could conceal automatons? I judge that they are men. And so something which I thought I was seeing with my eyes is in fact grasped solely by the faculty of judgment which is in my mind. (Descartes 10)

**Introduction**

The problem of other minds presents itself in odd ways at times. I first encountered the problem when I was playing little league baseball and heard a coach yell, “Don’t be afraid of the ball!” I can remember feeling a little uneasy about this statement. How did the coach know it was fear that caused my teammate to close his eyes, cock his head off to the left, and contract every muscle in his body with arms awkwardly outstretched when the ball rolled in his direction? Was it because he was once a young boy like my teammate, reacted in the same way, and was able to identify his inner activities as fear? Or could it be that my coach possessed some sort of sixth sense that allowed him to view the internal activities of his players?

I believe it obvious that none of the propositions implied by these questions are possible. I am much more inclined to think, like Ludwig Wittgenstein in his later philosophy, that a statement like this exists because we have grown accustomed to its function. Wittgenstein might say that the aforementioned actions and the coach’s command, “don’t be a afraid of the ball,” provide us with a particular “picture” of language (§1). Through careful consideration of language and epistemology, Wittgenstein’s “therapy” shows us that the problem of other minds is fundamentally misguided (§133).

Wittgenstein’s later philosophy sought no grand resolution, except of course for “complete clarity” and the decimation of all philosophical problems
For Wittgenstein, the goal of philosophy is neither to explain nor discover anything whatsoever. Instead, Wittgenstein saw philosophy as an animal capable of presenting the troubling factors of our existence in the proper perspective. His “therapy” was largely concerned with language, the eight hundred pound gorilla standing in the corner of perhaps every philosophical problem (§133).

Central to the *Philosophical Investigations*, which will serve as the basis for this discussion, is the role of language in the acquisition of knowledge. The text begins by considering a particular “picture” of language offered by Augustine (§1). In this account, Augustine provides a fairly common description of how one learns the words that one comes to use. His account claims that words are initially learned and understood through a sort of ostensive definition. The word “ball” is taught by an older and wiser person by pointing and gesturing at a ball, while simultaneously saying “b-a-l-l, ball.” Moreover, Augustine claims that the person learning “ball” already has the thought of the ball in mind, but is now equipped with the word that matches the thought. This, Augustine claims, is how we come to learn a language. We simply have to learn, i.e. be shown, what object each word signifies before we are able to “express our desires.”

Wittgenstein’s purpose for placing this simple conception of language at the beginning of the text was to set the tone of the *Philosophical Investigations*. He quickly highlights the downfalls of Augustine’s narrow conception of language by showing that this account of language says nothing of the different kinds of words, i.e. verbs, adjectives, prepositions, etc., that do not seem to signify any object at all, nor does it say anything about the different types of language that do not refer to objects, such as exclamations, many questions, etc. Furthermore, this sort of ostensive notion of learning says nothing about the many ways in which a word can be used (e.g. figuratively, literally, demonstratively, etc.). The tone and purpose of the *Philosophical Investigations* is thus clear from the very outset: a particular picture of language has misled us.

In the discussion of knowledge of other minds, Wittgenstein contends that the common construction of the relation between mind and body, Cartesian Dualism, and the narrow conception of language utilized to express the relation, are the true culprits of the dilemma. Wittgenstein argues that it is our misunderstanding of the grammar surrounding the problem of other minds that provides its true impetus, not the practical real-life plausibility of the other’s mind being accessible or inaccessible.

Wittgenstein poetically outlines the goal of his philosophy in the following remarks: “What is your aim in philosophy – To shew the fly the way out of the fly-bottle” (§309). We have ventured into the darkness of the dilemma hoping to find some sweet delight, i.e. easy and straightforward knowledge. There are three possibilities: (1) we could ignorantly fly about, crashing into the sides of the bottle over and over again until our bodies give way, (2) in the midst of our crashing about we could get lucky and squeeze our way out into the light of the world (not very likely), or (3) we could pause and consider the factors that
originally caused us to fly into the darkness . . . and graciously leave them all behind. Wittgenstein will cure the problem by diagnosing its cause as our way of speaking about other minds. The cure to the problem of other minds involves showing (1) the false conception of language used in previous philosophical analyses of the problem of other minds, (2) how expression allows us knowledge of another’s mind, and (3) the vital role that “form of life” plays in the knowledge of other minds.

II. Argument from Analogy

The problem of other minds has its most immediate roots in Descartes’ Meditations. In Meditation II, the consideration of a dualism between mind and body leads Descartes to pose the question, “Yet do I see any more than hats and coats which could conceal automatons?” (10). Descartes espouses a substance dualism between mind and body. He considers mind as a substance completely distinct from body, its essential quality being the ability to think. This, Descartes argues, is entirely capable of existing separately from a body, which is simply an extended or spatial entity. This distinction provides the backdrop for many discussions of mind, mind-body relationship, and the problem of other minds. How does the non-spatial (mind) interact with the spatial (body) if neither is dependent upon or connected to the other? Though Descartes ultimately claims that God serves as the benevolent and necessary intermediary between mind and body, the 20th century saw many differing expositions of this philosophical problem.

One common way that 20th century philosophers approached the problem of other minds is through the argument from analogy.¹ Using the aforementioned Cartesian model as a fundamental backdrop, this argument regularly includes the following propositions.

(1) There must exist some sort of homogeneity amidst those of concern in this discussion (minds).
(2) There must be a constant or definite relationship between what one experiences and how those experiences are expressed.
(3) One has direct knowledge of one’s own experience.
(4) Knowledge of another’s experience is indirect.
(5) Since it is possible to relate one’s outward behavior to particular internal experiences, one can infer that bodies outwardly behaving in a similar manner to oneself are having similar internal experiences.

There are four features of this argument that warrant attention. First, the argument from analogy as a means for knowledge of other minds is a case of weak inductive reasoning. The data collected for the analogy are entirely too small and subjective to account for all cases. Wittgenstein alludes to this failure by rhetorically inquiring, “If I say of myself that it is only from my own case

¹ A. J. Ayer’s account in “One’s Knowledge of Other Minds” is one example of the argument from analogy as a means to knowledge of other minds.
that I know what the word “pain” means—must I not say the same of other people too? And how can I generalize the one case so irresponsibly?”(§293). As we know, a strong analogy necessitates a large and diverse amount of examples in order to make a solid final inference. In the case of the problem of other minds there is never more than one example, or “one’s own case” as many philosophers have come to identify it.

The second feature concerns the fundamental basis of the Cartesian model in conjunction with proposition (6). If it is true that the mind and body have no necessary connection as Descartes claims and that the basis for my knowledge of other minds is dependent upon a mere observation of a physical body as proposition (6) claims, then it would follow that I should have no problem in ascribing a sensation to any spatial entity (body). On this account, I could ascribe the sensation of exhaustion to a stone. For I know that when I am exhausted, I remain still and motionless as a stone often does. Since the stone outwardly behaves in a similar manner to myself when I am internally experiencing the sensation of exhaustion, I can infer that the stone is internally experiencing the sensation of exhaustion. The absurdity of this ascription of internal sensation is paramount. This is why Wittgenstein opens up his discussion on this matter (knowledge of other minds) with, “Only of a living human being and what resembles (behaves like) a living human being can one say: it has sensations; it sees; is blind; hears; is deaf; is conscious or unconscious.” (Wittgenstein §281 – §284)

The third interesting feature of this argument from analogy deals with propositions (2) and (3). This feature concerns language’s role in the identification and communication of one’s internal activities and sensations. It seems natural to believe that one can identify the inner activities or sensations one has during a particular experience. These activities and sensations are indeed directly accessible. When I experience a particular type of pain, it is an experience only I will ever have. Upon these types of experiences, one feels like one knows the inner activity or sensation. Eventually, one learns to identify these internal activities and sensations with words. On some occasions one might carry out this identification process upon having a particular inner experience only one time. Recognizing this process forced Wittgenstein to inquire: does having a particular sensation predicate knowing exactly what that sensation is, or being able to correctly identify it?

The final feature is perhaps the most obvious reason one might consider the argument from analogy as a valid means for knowledge of other minds. It concerns the seemingly evident truth of proposition (4) of the argument: knowledge of the other’s experiences as ultimately indirect. There truly is no conceivable way that I could experience the world as another. Even if I were granted access to another’s experience, this perception would be fruitless for it would be my experience as the other, not the other’s true experience.

I must admit that this final feature causes the philosopher in me to reconsider the inference. But, my everyday experiences seem to suggest that my knowledge of other minds comes from much more than mere inference. Is there
not some sense in which others share or expose their internal experiences with me on a daily basis? I believe that there is. It may be true that I can never have the exact experiences of another, but do I really need to have these experiences in order to claim to know the experiences of others? The latter two features of the argument from analogy will be the main focus of this discussion.

III. Direct Knowledge of Ourselves

One common view about Wittgenstein is that his “therapy” is some variant of behaviorism, however this analysis is false for many reasons. Before elaborating on some of those reasons, let us first look at what a behaviorist is. The behaviorist’s conception of the relationship between mind and body is the exact opposite of the aforementioned Cartesian model. For the behaviorist, the mind and body are the same. Carl G. Hempel describes this relationship in “Some Remarks on Empiricism” as follows:

In a rough formulation, the thesis of behaviorism (physicalism) asserts for any statement speaking of ‘feelings’, ‘thoughts’, ‘acts of will’, etc. of a person, there is an equipollent statement which speaks exclusively of the “bodily” behaviour (movements, sounds pronounced, physiological reactions, etc.) of the person in question. (35)

So it seems that a behaviorist believes that the internal state of mind of an individual presents itself not only through language, but also through behavioral criteria. It is in this second sense, the behavioral, that the internal activities are seemingly directly accessible. According to the behaviorist, my little league coach’s identification of fear is completely legitimate if all the behavioral signals are present. Again, this directly opposes the Cartesian model, which claims that internal activities or activities of the mind are completely separate from those of the body. The little league coach’s identification of fear can never be fully justified under the Cartesian model, it can only be inferred. In the Cartesian model, bodily behaviors or actions designate nothing of the inner mental because according to Descartes, the mind is completely capable of existing without the body. I have come to view these two models as extremes, which do not render the appropriate picture of the human condition. It does not seem as though the mental life of the other is either completely accessible or completely inaccessible.

Wittgenstein’s association with behaviorism is most likely due to some of his memorable remarks such as “The human body is the best picture of the human soul”, or “Only of a living human being and what resembles (behavior) a living human being can one say: it has sensations; it sees; is blind; hears; is deaf; is conscious or unconscious”(part II, §IV; part I, §281). When taken out of context in the often whimsical or prejudicial fashion of novice philosophers encountering Wittgenstein for the first time, statements like these seem to favor behaviorism. However, it is clear from Wittgenstein’s thoughts concerning the various roles and functions of language as well as the relationship between mind and body implied by his famous “beetle in the box” example that the inner activities of a human are not entirely accessible via one’s behavior (§293).
So, what of the direct knowledge of ourselves? As was discussed previously, the argument from analogy claims that we know our experiences directly. To evaluate this claim it seems necessary that our journey begin by looking at the nature of this knowledge. In §244 of the *Philosophical Investigations* Wittgenstein illustrates how we acquire our knowledge of the words that supposedly refer to our internal sensations or activities, i.e. knowledge of ourselves. He, like most philosophers looking at the nature of internal sensation, chooses to focus on the sensation of pain. As children, Wittgenstein claims that our first reaction to the inner sensation we come to identify as “pain” is crying, wincing, or some similar physical behavior. Over time, adults teach us that these behaviors are associated with the word “pain”. Eventually, the expression “I am in pain” comes to replace the behavior of crying and wincing. The expression “I am in pain” is the new “pain-behavior” as Wittgenstein calls it. This illustration serves the purpose of revealing the actual relationship that words used to refer to internal sensations have with the original physical behavior. The relationship is not descriptive. The new pain-behavior simply comes to take the place of the physical behavior. It does not describe the actual sensation. (§244)

Observing the relationship between words and sensations leads one to wonder if it is even possible for words to describe internal sensations accurately. In the *Philosophical Investigations*, Wittgenstein explores the idea of a “private language” in §258. In this discussion Wittgenstein asks us to imagine keeping record of a particular sensation. Every day that this sensation occurs a symbol (“S”) is to be marked in a calendar. But how is this symbol defined? How do we know that it is being correctly documented each time it occurs? Wittgenstein does not seem to deny the possibility of an individual being able to recognize the occurrence of a particular sensation on multiple occasions. However, he does seem to question the designation of the original symbol “S”. He argues that this designation is in fact random and meaningless in a private language. This is because its designation has “no criterion of correctness.” The symbol could be used incorrectly and no one would ever know. It is in this sense that the private language is ultimately useless and nonsensical. The only means to communicate one’s internal activities and sensations is through a publicly accepted language. A functional language is not based upon inner experience. To say that we know our internal sensations is an incorrect use of the word “know”. Sensations occur. We have them. The mistake occurs when we believe that their identification is private. The identification of a sensation occurs in language, which can only be public.²

Norman Malcolm’s interpretation of Wittgenstein in *Knowledge of Other Minds* further exposes the downfalls of the process of internal identification. He begins by showing how this process depends entirely upon the Cartesian model. It must be assumed that “one learns from one’s own case what thinking, feeling,

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² Wittgenstein’s controversial and illusory private language discussion is accompanied by a vast amount of secondary literature.
sensation are” and that “thinking, feeling, sensation” are something inner (Malcolm 372). This means that individuals are supposedly capable of correctly identifying their inner experiences on their own. Again, this begs the question: how, if thoughts, feelings, and sensations are inner, can one be sure that one is correctly identifying these internal activities? It seems as though no one would ever know if I incorrectly identified the emotion of anxiety as fear. Malcolm’s understanding of Wittgenstein shows us that “The inward identification cannot hit the bull’s-eye, or miss it either, because there is no bull’s-eye. When we see that the ideas of correct and incorrect have no application to the supposed inner identification, the latter notion loses its appearance of sense” (Malcolm 373).

Perhaps Wittgenstein’s most famous example of this false conception of language is portrayed by the “beetle in the box” example. In §293 of the *Philosophical Investigations*, Wittgenstein asks us to imagine that each of us possessed a box that contained something in it. Each of us can see the contents of our own box but not that of each other’s. We identify the thing in our box as a “beetle” solely upon the contents of our own box. It is not difficult to see that Wittgenstein is drawing some sort of analogy here, and a goofy one at that. It is assumed that the box is likened to that of a body and the beetle to that of some sort of mental or inner occurrence. What is the relationship between the internal activity that Wittgenstein calls a beetle and its verbal designation of “beetle”? If the word “beetle” has a use in this fabricated language, then it would seem that the relationship between the two were observable. However, this is not the case. We cannot see each other’s beetle therefore the word “beetle” is supposedly learned from one’s own case. (§293)

In addition to showing the impossibility of a private language, this example outlines the absurdity of the Cartesian model. Upon the Cartesian dualistic conception, I could have a ball of lint in my box while another could possibly have nothing. This would mean that our supposed knowledge would be extremely false and that our means of communication were inadequate. We would be speaking nonsense nearly all the time. Wittgenstein further shows the silliness of the matter by formulating the analogy with completely unrelated objects like a beetle and a box. It is apparent that there must exist a deep and intimate relationship between the mind and the body if we are to have knowledge of other minds. Since the private language is absurd and the internal sensations and activities that we are desperately trying to locate are incapable of being known and are simply experienced as Wittgenstein suggests, the Cartesian model must be thrown out. The substance dualism espoused by Descartes does not allow for knowledge of other minds in the sense that we experience on a daily basis.

The above examples exposed the limits, or functions of language, as well as the inadequacy of Cartesian Dualism. The problem of other minds had previously been caught up in a conception of language that assumed it was possible to designate or identify particular internal experiences from one’s own case. The problems of philosophy are greatly, if not entirely, influenced by the language used to express them. Perhaps it would be beneficial to listen to
Wittgenstein when he claims, “The paradox disappears only if we make a radical break with the idea that language always functions in one way, always serves the same purpose: to convey thoughts— which may be about houses, pain, good and evil, or anything else you please” (§304). Narrow conceptions of language do not account for the expressive capacity of language.

IV. Expression in Wittgenstein

How, then, do we come to know the internal experiences and sensations of others? As was previously shown, it seems that we claim to know these experiences through the language employed to designate them. We listen to people state that they are experiencing pain, fear, anxiety, and the like. But what do such terms designate? If it is true that these terms are merely acquired “pain-behavior” or some similar term as Wittgenstein investigates in §244, then it seems that our knowledge of another’s internal activities is no better than the knowledge of our own, which was shown to be susceptible to false identification and egregious misunderstanding. So what is the true basis of our knowledge of others? It seems that we must look back to the original pain-behavior, the crying and wincing. If the statement “I am in pain” comes to replace crying and wincing, then what is the difference in their expression?

It was shown that the form of the argument from analogy paints a picture of human beings that is simply false. This is mostly due to the dualistic Cartesian foundation upon which the argument is built. Everyday experience most definitely suggests that humans are extremely complex intimately related organisms. The tension of this philosophical problem seems to follow from our admittance that the Cartesian and behaviorist models are insightful in some aspects, but incomplete in others. It seems apparent that we experience the minds of others on a daily basis. We do not claim this knowledge based solely upon behavior or inference. How is it that we claim to know that another has internal sensations or experiences? Wittgenstein answers with, “But that which is in him, how can I see it? Between his experience and me there is always the expression!” (Overgaard 259).

In Rethinking Other Minds: Wittgenstein and Levinas on Expression, Soren Overgaard develops the idea of expression as the unifying factor between outward behavior and internal activity. Overgaard claims, “the notion of ‘expression’ is both intended to convey something more than a merely contingent relationship between mind and body, and to reflect a certain inaccessibility of the mental lives of others” (256). This is precisely the type of relationship Wittgenstein speaks of in the Philosophical Investigations when he states, “The human body is the best picture of the human soul” (part II, §IV).

The concept of expression being the link between the inner mental and the outer behavior requires a union of the Cartesian and behaviorist models, a middle ground so to speak. As Overgaard claims, we must come to consider the body as part of the mind and the mind as part of the body. This allows our talk of sensations and inner activities to have the force and meaning that we enjoy in our everyday experiences. Furthermore, this observed relation between the mind and body rids us of our distinction between inner and outer. We no longer
have to think about the mind as being trapped in the body. Rather, we can now look at the two as one, a union that affords us both mystery and empathy.

Sensations cannot be solely inner objects. If they are, then, as was shown previously, the language we use to speak of them is meaningless. If Wittgenstein were to provide a true analogy for the situation, it may look something like this: Suppose everyone had a box with something in it: we call it a “beetle”. No one can look inside of anyone else’s box to view another’s beetle, but everyone can view each other’s box. Everyone says that they know what a beetle is only by looking at their own. – Here, it would still be quite possible that everyone had something totally different in his or her box, and still could be a thing that is constantly changing. – However, the box that contains the beetle is in fact not separate from the beetle. The beetle is a part of the box and the box is a part of the beetle. When the beetle’s disposition changes, the box changes. They two, which are actually one, are akin to a Chameleon. The beetle-box is in constant flux. It is obvious that the word “beetle” has a use in these people’s language, for the thing it refers to is perceivable in everyday life.

Now that we see how expression affords the necessary connection between the inner mind and outward behavior, I believe it necessary to briefly look at the nature of expression. Is an expression pure and genuine or is it learned over the course of one’s maturing? In an excerpt of Carol Tarvis’ entitled “Uncivil Rites – The Cultural Rules of Anger,” a culture’s influence on expression is explored. It is claimed that the concepts of pain, fear, anger, and the like are predicated by one’s culture. Different cultures have different meanings and uses for these internal sensations and concepts. While one culture may find it appalling for a wife to have sex with a guest of the house, another culture may see this practice as common and hospitable. Tarvis believes that anger is expressed when someone breaks the rules that define how things ought to be done, i.e. the customary order. It is in this sense that anger can be viewed as a “policing” or order-keeping concept. What is interesting about this discussion is that the expression of anger is dependent upon the order of the culture. Anger does not have a universal practice.

If we apply this conception of anger to our discussion of expression in general, it may at first glance seem detrimental to our previous clarification. Some may view a culture’s determining of a particular form of expression as not being genuine. However, Wittgenstein’s conception of “forms of life” seems to speak directly to this cultural phenomenon.

“So you are saying that human agreement decides what is true and what is false?”—It is what human beings say that is true and false; and they agree in the language they use. That is not agreement in opinions but in form of life. (§241)

If I have exhausted the justifications I have reached bedrock, and my spade is turned. Then I am inclined to say: “This is simply what I do” (§217).
The culture in which we exist determines our “form of life.” As far as expression is concerned, we express ourselves according to our form of life. Our expressions are dependent upon the order of our culture. The differences of expression from culture to culture take nothing away from their existence. The expression, which both reveals and conceals the other, is still present and thus has eliminated the necessity to differentiate between inner mind and outer body.

V. Conclusion

The problem of other minds is never considered with any seriousness throughout our daily lives. In the actions of our daily life: loving, hating, working, playing, befriending, betraying, listening to a coach’s commands, etc., we experience other humans through a variety of different expressions. Others present us with thoughts, feelings, and sensations through expressions of language and bodily behavior that we accept as not originating from ourselves. Show me the person who lives in legitimate fear of the problem of other minds and I will show you a madman who most likely has some sort of philosophy background. If you are not so convinced, then just try to doubt the existence of another. See what type of reaction you get from them. It is only when we attempt to account for our knowledge of others in a sort of systematic or academic manner, i.e. with pen, paper, language, and strong, valid logic that there seems to be difficulty in accounting for the existence of minds other than our own. This struggle is alleviated by Wittgenstein’s conception of language as a form of life.

Language is diverse, complex, and forever growing. It has many forms. We can speak literally, abstractly, metaphorically, etc. The philosopher’s use and scrutiny of language in its referential function is often mistaken because of his/her narrow view of language. Some philosophers do not seem to keep in mind the many different roles that language can play. Wittgenstein exposes this tendency in his therapy. His therapy helps us to recognize our use of language in its multiple contexts. Thus, the problem of other minds is misconstrued as such. Philosophers are scrutinizing terms that have use in everyday language but not in philosophy talk.

Ultimately my coach’s identification of fear was scrutinized in a narrow conception of language. At the age of seven, I simply did not understand the many roles that language could play. I did not look at the function of the statement “Don’t be afraid of the ball” in its ordinary everyday context, which is expressive of “Relax, play the game, and perform with confidence.” The coach was not meaning to identify a particular internal experience in my teammate, which was ultimately what caused me to feel uneasy.

The act of internal identifications is a fruitless effort, be it in oneself or another. My coach had simply perceived the physical expression present in my teammate (eyes closed, head cocked off to the left, muscles contracted, arms awkwardly outstretched) and chose an expression of his own to provide the necessary coaching. As to whether or not his choice of expression was the best
possible one, I am not sure. He could have easily stated the positive command previously mentioned.

Ultimately, my coach’s use of the expression “Don’t be afraid of the ball” was meant to instruct and encourage my teammate. The reason that he chose to do it in this format was due to his “form of life”, not because of any special ability to see the internal activities of his players or the capacity to obtain knowledge from one’s own case. The culture in which my coach learned the expressions used when coaching, as well as his empathetic condition, predicated the command, “Don’t be afraid of the ball!”

Works Cited


The Effects of Culture, Gender, and Recipient of Money on Moral Comfort
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Abstract
Cultural orientation, Individualist or Collectivist has been linked to many differences in personality (Triandis, 2001), socially desirable responding (Lalwani, Shavitt, & Johnson, 2006), and pro-social moral reasoning (Carlo, Koller, Eisenberg, Da Silva, & Frohlich, 1996). One interesting question that involves culture is morality. Recently, Hirshberg (2000) indicated that people show an overwhelming tendency to not to display “Robin Hood” Altruism; that is, when given the opportunity to “take from the rich and give to the poor”, participants often refused. But, do culture and recipient of the charity, have an effect on the comfort level when judging morality? How comfortable would Individualistic and Collectivist participants be with the morality of a scenario that is Altruistic (Robin Hood-like) or Egoistic (the money is taken from the rich and kept for oneself)? We believe that our 3 x 3 (Culture x Recipient) design offers an interesting look into ethical opinions. We compare the moral comfort of participants from Singapore and Korea, two countries that are often regarded as Collectivist, with participants from America, an Individualist country, in three separate target scenarios: Altruism to a worldwide charity organization, altruism to a friend in their own community, and an Egoism scenario of purely helping oneself. While no significance was found, there were slight trends.
In the movie *Office Space* (1991), the plot revolves around three characters who find a way to steal money from their company. The personal goals of the three characters from *Office Space* superseded the goals of their company. This is a humorous, yet prime example of behavior in an Individualistic culture. Triandis defined (2001) Individualism as people who are “…independent from their in-groups and give priority to their personal goals over the goals of their in-group” (p. 909). According to Lalwani, Johnson, and Shavitt (2006) Individualism is associated with an emphasis on independence, self-reliance, and a desire to be unique. “…among Individualists the characteristics are primarily attitudes, personal needs, perceived rights and contracts” (as cited in Triandis, 1999). Prime examples of Individualist cultures include North and Western Europe, and those of North America (Triandis, 1989). In the United States, being an individual and achieving personal goals are the social norm.

On the opposite end of the culture spectrum, there is the Collectivist society. “Collectivism is associated with an emphasis on interdependence, belongingness, pursuing common goals with others, and maintaining harmonious relationships” (as cited in Lalwani et al., 2006, p. 166). Triandis stated (2001) that “Collectivists give priority to the goals of their in-group and are especially concerned with relationships” (p. 909). “The determents of social behavior among Collectivist are equally (a) norms, duties and obligations and (b) attitudes and personal needs….” (as cited in Triandis, 1999). Some Collectivist cultures include Asia, Africa, and South America (as cited in Triandis, 2001, p. 980). Li, Triandis, and Yu (2006) cite the Country Individualism Index created by Triandis et al. (2001), and note Chinese cultures such as Singapore score on the high end of the Collectivism portion of the Index (p. 201). When choosing our participants, we used the results of this index to help us choose which countries to select from.

Differences between the two cultures have been researched extensively. When obtaining or setting goals, Triandis (1999) discussed how the individual goals of Collectivists are usually compatible with those of the in-group. “…Collectivists give priority to in-group goals whereas Individualists give priority to personal goals” (Triandis 1999, p. 128). Triandis also mentioned that “Collectivists prefer methods of conflicts resolution that do not destroy relationships whereas Individualistic are willing to go to court to settle disputes” (p. 909). “In Individualist cultures confrontations within the in-group are acceptable and are supposed to be desirable” (Triandis, Hui and Mchusker, 1990, p. 1007). This shows the emphasis on community harmony in Collectivist cultures and the importance of personal goals in Individualistic cultures. Triandis (2001) also discussed how when distributing resources to in-group members, people in Collectivist cultures use mostly equality and people in Individualist cultures use equity, again stressing the different views of community and personal harmony for each culture. Personal achievements, independence from the in-group are emphasized in Individualistic cultures (Triandis et al., 1990). Triandis et al. (1990) explained that Individualists also
have in-groups and out-groups but do not see a sharp contrast between them and do not behave as differently towards in-group and out-group members as Collectivists do. Obviously differences in culture effect how individuals interact with one another and decisions they make.

**Morality**

An interesting question that involves culture is morality differences. One cited criticism of Kohlberg’s 1970 seminal discussion on the stages of moral development is that he did not take into account culture differences. Morality has a basic definition, what is “right,” and what is “wrong,” but current theorists suggest this differs for every culture. Actions and behaviors for each culture are based on what is generally accepted as the behavior that is moral for that culture (Reynolds and Ceranic, 2007), but this is different across all cultures. Yet, some acts are typically deemed immoral across all cultures: “…lying, cheating, and stealing” (Reynolds and Ceranic, 2007). A second criticism of Kohlberg’s morality theory is the lack of consideration of gender differences. Carol Gilligan (as cited in Sneed et al., 2006) noted that women tend to reason about moral dilemmas in distinctly different ways than men, preferring to consider the web of interpersonal relationships rather than hierarchies and rules. She suggested attachment, connectedness, empathy, and intimacy may tend to play a more prominent role in women’s personality and morality development. Similar to what Gilligan found, Björkland (2003) suggested other gender differences: “concepts of justness and fairness may be more accessible to men, whereas concepts such as care and kindness may be more accessible to women” (p. 460).

Brickman and Bryan (1975) studied young children and their moral judgment of resource distribution. In their study, participants (female fifth graders) watched one of three videos, where a girl secretly manipulated the prizes to equalize the amounts of money by either (a) taking her own money and giving it to another (“charity”), thus making all prizes equal (b) taking someone else’s money (“theft”) for herself to make all prizes equal, or (c) redistributing the prizes of others (“third-party transfer”), while not altering her own prize in any way, to make the prizes equal. After the redistribution of resources on the video, the subjects then rated what they felt about the morality of the scenario. They found that the charity of redistributing one’s own resources was highly favorable while theft, even though it increased equality for all, was viewed unfavorably. However, Brickman and Bryan (1975) did not use male participants, so the morality differences for gender are once again, not discussed. Also, as Kohlberg would surely argue, children may provide different morality judgments in comparison to adults.

Using Brickman and Bryan’s resource distribution research (1975), Hirschberg (2000) used two studies to let their subjects choose their moral behavior: in the first, the participants had the option of either stealing the money and giving it to charity (what he defined as “Altruism”), or not stealing the money at all. Nearly all of the subjects chose to not steal the money. Hirschberg
suggested that the altruistic scenario had no effect on their moral judgment because the punishment of theft outweighed the goodness of charity, so he designed another study. In the second study, the participant had the option to either keep the stolen money (“Egoism”), or not stealing the money. Nearly all of the subjects chose not to steal the money. He compared the egoistic results to the altruistic ones and found a slight trend to be more egoistic than altruistic, but nothing statistically significant (p. 93). He suggests that overall, subjects tended to prefer to be inactive and not steal the money in either case, primarily considering property preserving, not altruistic ethics (p. 93). Hirshberg, however, only compared the results from two different studies; he did not study a combination of the two. Most importantly, he did not take into account gender or culture orientation (p. 81).

Our Proposal
We believe that culture, gender, and recipient of money will affect moral comfort. We will have three target conditions: one egoistic scenario and two altruistic scenarios (community altruism and worldwide altruism). In the egoistic, personal goal-oriented scenario, we will test our participants’ moral comfort in this individualist condition. In the community altruism scenario, a group goal-oriented scenario, we will test moral comfort in a collectivist and familiar condition. In the worldwide altruism scenario, also a group goal-oriented scenario, we will test moral comfort in a collectivist yet personally detached condition.

We will investigate a 2 × 3 (Culture × Recipient) complex design. Because the Collectivist culture is community and harmony-based, it is assumed they may be more morally comfortable in either altruistic conditions than in an egoistic situations. While it is suggested that because Individualism is personal goal-based, that they may be more morally comfortable in an egoistic setting.

We also believe that gender and target of behavior will affect moral comfort. In this 2 × 3 design, we expect females will be more comfortable in both altruistic conditions (community and worldwide), as suggested by Gilligan’s hypothesis that empathy, attachment, care, and kindness play a more prominent role in the morality development of women, while justness and fairness play a more prominent role in the morality development of men.

Methods

Participants
One hundred sixteen students (45 men and 71 women, mean age = 23.43 years) participated in the study. In an attempt to find an equal number of Individualists and Collectivists, students from Singapore, Korea, and America were used (51 Asians and 66 non-Asian Americans).

Materials
The first part of the survey included demographics and a modified version of the 1996 Triandis cultural orientation questionnaire. Each participant received a Collectivist and Individualist score, the difference between these
scores was then calculated to create their dominant cultural orientation. However, a significant portion of our participants could not be clearly grouped as either Individualist or Collectivist, thus we created a Moderate group of participants who have characteristics of both cultures. The culture scores were then divided into thirds, in order to determine an individual’s predominant cultural orientation: Collectivist, Moderate, or Individualist. This then changed our original design from a 2 × 3 design (with only Collectivist and Individualist culture orientation groups) to a 3 × 3 design (including Collectivist, Individualist and Moderate).

The second half of the survey was one of three target scenarios. All three of the scenarios opened with: “You are walking through your neighborhood and find a wallet on the sidewalk that contains $100. After looking through the wallet, you realize that it belongs to your neighbor, George.” In the egoistic scenario, the subject kept the money. In the community altruistic scenario money was given to a close friend in your community who is in need. In the worldwide altruistic scenario the money was given to an international charity.

Following the scenario, the participants were given statements to evaluate their moral comfort level. Using a five-point Likert scale, participants agreed or disagreed with statements such as, “I did the right thing,” “My family would approve of my action,” and “I don’t feel guilty because I used the money where I needed.” One item needed to be reverse scored, and in order to obtain a total moral score, participants’ answers for all 11 statements were averaged. The lower the participant’s score the less comfortable with the morality of the given behavior in the scenario. The higher the participant’s score the more comfortable with the morality of the given behavior in the scenario.

**Procedures**

Participants were given a paper-and-pencil survey with additional instructions provided by the administrator. The survey took approximately five to ten minutes. After all the participants completed the survey and gave it to the administering investigator, they were debriefed.

**Results**

A 2-way ANOVA for Culture × Recipient was performed. Neither the interaction nor any main effects were significant (see Figure 1). While not significant, it does appear that Collectivists were generally less morally comfortable than Individualists across all conditions, especially the egoistic scenario; the cultural moderates seemed to be moderately comfortable across both altruistic scenarios.

A 2-way ANOVA was performed for the Gender × Recipient hypothesis. The recipient main effect approached significance, $F(2, 110) = 2.587, p = .08$. It appears that both males and females in the egoistic scenario had a tendency to be less morally comfortable with that behavior than in both altruistic scenarios. The males tended to be more comfortable than the females.
Discussion

Several interesting patterns emerged from our study, in particular, the cultural orientation findings. The sample was comprised of college students from Singapore, Korea, and America. We predicted that the Asian sample would be predominately Collectivist, and the Caucasian American sample predominately Individualist, but this was not so. Unlike the findings of Li, Triandis, and Yu (2006), we found was that nearly half of the Asian and American samples were Collectivist, and the other half Individualist. Although Li, Triandis, and Yu completed their study recently, in 2006, they surveyed the entire country of Singapore, whereas we used a small sample of only college students. This may have affected our results due to the fact that our younger sample of students from Asia have grown in a world that is being more adaptable to a western culture, like that of America, so the rigid Collectivism seen in research such as Triandis’ work may not be as prominent as an older generation.

Also, when creating the three culture groups, the distinction between the groups was minimal. This might have created the effect of regression toward the mean. In our survey, we only used twelve individualist and twelve collectivist questions of the forty for each cultural orientation used by Triandis in 1996. This possibly had an effect on the validity of our classification of cultural orientation. Future studies may want to pretest their participants on a scale of Collectivism and Individualism, in order to balance groups. Without knowing beforehand the cultural orientation of each participant, attempting to balance groups becomes difficult. Future studies may also investigate Cultural Orientation × Nationality, to see which Asian countries have maintained their Collectivism since initial investigation into cultural orientation, and which are growing to be more an Individualist country, adapting with the western world, and how this would impact their moral comfort.

The scenarios used also may have had weak treatment effect for each condition. While the ending of each scenario was different for community altruism, worldwide altruism, or egoism, the overall concept remained the same for each: theft. As suggested by Hirshberg (2000), no matter where the money is going, the consequences of stealing outweigh the goodness of charity. Thus, regardless of where the proceeds went, to the self (Egoism), or to others (Altruism), participants were still generally, morally uncomfortable. Although the statistics were not significant, the results still followed those of Triandis et al. (1990): collectivists put emphasis on community and group harmony, so any theft from the community is going to make the collectivists less morally comfortable, no matter what the scenario. Also, in reference to gender, the males were more comfortable than the females in both altruistic scenarios, but less morally comfortable in the egoistic scenario. Because women are more concerned with interpersonal relationships, according to Gilligan, because we
attached an interpersonal relationship to the person losing the money, women may have been more empathetic to familiar neighbor, as opposed an unfamiliar recipient of the money.

Another factor for the results, or lack thereof, could be unequal group sizes. When looking at the data, the females far outnumbered the males (71 to 45, respectively). Because we had to create the three groups Individualists, Collectivists, or moderates after testing, this created groups with small and unequal sample sizes (e.g., individualistic males, n = 9 and individualistic females, n = 30), thus possibly effecting power.

This study proved to be very interesting. It exposed how rapidly cultures and cultural orientation is changing throughout the world. We are all becoming more like one another, even more quickly than we imagined. Even when comparing our results to those of Li, Triandis, and Yu, conducted in 2006, our results were vastly different regarding cultural orientation, and reflected those changes. This study opened many doors into future research in the areas of both culture and morality. Future research could focus on similarities and differences of individuals within cultures, instead of comparing cultures to one another.
Works Cited


Figure Captions

Figure 1. The comparison of survey, cultural orientation, and mean moral comfort.
Figure 2. The comparison of survey, gender, and mean moral comfort.
**The Effects of Music and Gender on Attraction**
Sara E. Hilliard, Andria N. Robbins and Laura L. Sabolich

**Abstract**
In our 3 x 2 (Music x Gender) design, we predicted that musical selections and gender would differentially impact attractiveness ratings. College undergraduates evaluated pictures of male and female targets in three music conditions (classical, avant-garde and neutral) and rated them based on multiple variables of attraction and personal characteristics. The results for between group differences showed that the avant-garde music condition produced the lowest ratings of each attraction variable. However, the control group produced the highest attraction ratings, which was not expected. Our within group results show that female pictures were rated significantly higher on all attraction variables and significantly lower on the unattractive variables of conceit and impulsivity.

**The Effects of Music and Gender on Attraction**
Researchers have investigated many different variables that affect attraction, such as political beliefs (Hendrick, Bixenstine & Hawkins, 1971), emotional similarities (Moss & Andrasik, 1973), race (Allen, 1976), economics, (Byrne, Clore & Worshel, 1966), personality differences (Klohnen & Luo, 2003; Stallings, 1970), and social status (Utz, 2003; Murstein, Merighg & Malloy, 1989). One of the most common definitions of attraction is “…an attitude about another person…” that can range from like to dislike (Baron & Byrne, 2004, p. 256). Similarly, Montoya and Horton (2004) defined attraction as an “…evaluation of another person…” (p. 698). Attraction can also be defined as “…mate value…” characterized by mate selection theorists as a person’s ability to judge the attractiveness of members of the opposite sex and also their own attractiveness in comparison with people of their own sex. This enables them to find a partner who is most likely to enhance chances of successful reproduction (Torte & Cornelissen, 2001) otherwise known as their fittest counterpart (Furnham, McClelland, & Omer, 2003).

In one of the earliest studies of attraction, Dion, Berscheid, and Walster (1972) investigated the link between physical attractiveness and perceived personality. The results showed that attractive people were judged as more socially desirable than their unattractive counterparts. Attractive people were assumed to have more prestigious occupations and to lead more satisfying lives. However, unattractive people were seen as better parents. These findings launched major interest in the field of attraction research.

A popular area of attraction research is physical desirability. Furnham, McClelland and Omer (2003) found waist-to-hip ratio (WHR) to be an important element in determining attraction and this was consistent across different
cultures; for example, they found Kenyans favor a .7 WHR and the British prefer a .6 WHR. From a mate selection perspective, they speculated that both WHR and waist-to-chest ratio (WCR) influence attraction because they demonstrate the health, fitness and suitability of a potential mate. However, the body mass index (BMI), which also demonstrates the health of the individual, did not have a large impact on attraction (Gallagher, Visser, Sepulveda, Pierson, Harris & Heymsfield, 1996). In a piece of attraction research that looked at both physical and personality characteristics, Nevid (1984) had participants rate “…physical characteristics such as facial features, waistline, buttocks, and overall attractiveness…” as well as “…personal characteristics such as sensitivity, honesty, achievement striving, warmth and character” (p. 404). These ratings were used to determine which characteristics would be attractive in a relationship. Nevid discovered that “…dynamic personality, represented by items such as aggressiveness, assertiveness, achievement, and money; and character, which was represented by items such as honesty, fidelity, kindness and character” (p. 408) were the most important variables for partner choice. Physical features were more important for males, though overall personal characteristics were more vital in determining attraction. Thus, it appears that attraction involves more than just physical characteristics.

**Gender Differences**

Many studies have examined differences between men and women in regard to attraction. For instance, Archer (2004) found men report more promiscuity in their relationships. Greitemeyer, Hengsmith and Fischer (2005) found that women prefer men with a high socioeconomic standing, whereas men prefer women with a medium socioeconomic status. As previously mentioned, Nevid (1984) found that men placed greater emphasis on the physical characteristics of a potential mate, while women emphasized personal qualities such as honesty, personality and warmth. Similarly, Sprecher (1998) also revealed that men rate physical attractiveness as more important in determining attraction than women, while women emphasize having a desirable personality and being complementarily on personality as more important in determining attraction. Physical attractiveness also had a significantly greater positive effect on men than women in a study on shyness conducted by Garcia, Stinson, Ickes, Bissonnette and Briggs (1991). Furnham, McClelland and Omer (2003) found that for men, WHR was the most important factor in determining attraction, while Swami et al. (2007) found that for women waist-to-chest ratio (WCR) was more important. These studies help to document the different views of attraction between men and women.

**Music**

Music has been of interest to both clinical and research psychologists for many years. Music has been used as a therapeutic tool to help with anxiety reduction, coping, memory enhancement, and behavioral problems, to name a few. In an experiment where music was added to exercise, the music reduced the
tension of a long and difficult day (Thayer, 1995). Chafin, Roy, Gerin, and Christenfeld (2004) had participants perform the task of counting backwards out loud from the number 2,397 by 13s. Before starting, the participants had their heart rate and blood pressure measured as a way to operationalized their stress. As the participants started performing the task, the researchers induced stress in the participant, telling them they were incorrect and they needed to count faster. After the stressor task, the participants were able to choose from classical, jazz, or top 40 music to listen to as they completed a survey. The results showed that while there were no differences between the music conditions in self-reported relaxation, there was a significant physiological change with increased blood pressure and heart rate; however these increases were not significant. And finally Bright (1999) suggested music is beneficial to grief therapy as a tool for those going through a hard time of grief to express emotions they otherwise cannot put into words.

Music is also shown to have a positive influence on patients with dementia and Alzheimer’s. Thompson, Moulin, Hayre, and Jones (2005) compared a group of healthy older adults to a group of older adults with Alzheimer’s on a category fluency task; for this task, they were asked to list as many items in a particular category as they could think of. They discovered that playing music while performing this task aided all subjects in listing a higher amount of items opposed to no music. Lou (2001) reviewed 7 different studies and found in 6 that “…music had positive effect[s] to reduce agitated behaviors of demented elderly…” (p. 170). Sherratt, Thornton, and Hatton (2004) found a significant positive difference between dementia patients listening to no music, taped commercial music, taped music by a live musician, or live music. Levels of higher well-being, measured by the Mini Mental State Examination, were “observed for longer during the live music condition, followed by the recorded music condition, and observed least during the no music condition” (p. 237). The well-being of the participants was operationalized by their responses (clapping, singing, or no response) to the different music types. A similar effect has been found with the use of therapeutic music on the behavior of patients with dementia where music decreased behavioral problems (Goodall & Etters, 2005).

Music appears to be influential in improving cognition. Music enhanced performance on abstract or spatial reasoning tests as measured by cortisol levels (Field, Martinez, Nawrocki, Pickens, Fox & Schanberg, 1998). Szpunar, Schellenberg and Plinar (2004) discovered that when participants listened to tone sequences or classical music focused, memory is significantly higher than when listening to the same tone sequences or classical music with distractions. De Groot (2006) found that music increased the learning of a foreign language. Also, listening to classical music is said to enhance performance in creativity: participants who listened to a story, minimalist, repetitive music, or nothing had lower results than those who listened to the Mozart. Kliwer (1999) found that listening to Mozart has helped people with epilepsy. After Mozart starts playing,
“the debilitating electrical storms that swept in their brains became smaller and less frequent ...” (p. 3436).

Stratton and Zalanowski (1984) studied the effect of music on relaxation. In their study participants were asked to try to clear their mind for 15 minutes. During that time participants listened either no music or 1 of 5 music conditions: soothing classical, stimulating classical, romantic, atonal (this would fit within the genre of avant-garde) or easy listening music. They found that participants who listened to atonal music were significantly less relaxed than those who listened to the other music or no music conditions. This study also showed a positive correlation between the participants perceiving the music as pleasurable and their ability to clear their mind as well as their level of relaxation.

Finally, music has been shown to have an effect on mood in movies such as *Psycho* or *Jaws*. Without music, the viewers lacked a strong emotional response to the movie, but once the music was added, viewers ended up on the edge of their seats (Gard, 1997). Mead and Ball had participants listen to the same musical selection though one group heard the piece in a major key, the other in a minor key. Results showed a higher mood rating for participants who heard the music in the major key. Mead and Ball also tested the effect of tempo on mood and found that it had a significant impact; faster tempos had higher mood ratings than slower tempos. Through the previous studies it can be seen that music effects behavior, cognition, mood, stress reduction, and even blood pressure.

**Music and Attraction**

Researchers are beginning to look at the influence of music on attraction. Recently Carpentier, Knobloch-Westerwick, and Blumhoff (2007) had participants listen to either sexually provocative or innocuous music while reviewing fictional personal internet advertisements. The music was taken from best-selling pop albums and singles as substantiated by chart listings. Participants then rated the advertisements on personal and sexual attraction characteristics such as aggressive, desirable, sincere, etc. They found that participants who listened to sexually charged music placed a greater emphasis on sexual appeal in their ratings.

May and Hamilton (1980) had females rate photographs of males on intelligence, knowledge of current events, morality, personal adjustment, social desirability and attraction. While rating the photos, the females either listened to rock music (such as The Doors, Paul Revere and the Raiders, Steppenwolf, and Jimi Hendrix), avant-garde music (a form of modern music; some of the better known composers are Arnold Schoenberg, Alban Berg, and Anton Webern), or no music at all. They discovered that males were perceived as more attractive in the rock music condition than in the avant-garde or no music condition. A notable limitation in May and Hamilton’s study is that only female participants were tested.

Zillmann and Bhatia (1989) had college males and females watch videotaping style presentations. Different music preferences, including country, soft
rock, classical, and heavy metal were mentioned in the videos as part of the
dater’s profile. Overall, they found that people who listen to rock music
appeared more attractive to their college peers. Additional results showed that
women who listen to classical music are considered more attractive while men
who listen to heavy metal are thought to be more attractive (Zillmann & Bhatia,
1989).

Through this research it can be seen that both music and gender
differences can influence attraction. Given that finding research on this subject
has been scarce, we will investigate the interaction of these variables and their
affect on attraction.

Method

Participants

The participants were college students from Oklahoma City University
\((N = 76)\). There were 55 females and 21 males with a mean age of 21 years \((SD = 6)\). The majority were White \((n = 49)\), with several Blacks, Latinos, Asians, and
Native Americans. Most \((n = 65)\) reported a heterosexual lifestyle.

Materials

Six color pictures were used in this experiment, 3 of females and 3 of
males. In an earlier pilot study, 16 photos were rated on a 10 point Likert scale
of attraction. The 3 most average looking women and men, with attraction
ratings of 4 – 6 were used for the actual study. The pictures were projected onto
the screen using Windows Picture and Fax Viewer.

Also in the pilot study, examples of avant-garde music and rock music
were played. The participants commented that the avant-garde music elicited
negative feelings while rock music evoked both positive and negative feelings.
Based on research by Zillmann and Bhatia (1989), we decided to replace rock
music with classical music, predicting that it would evoke more positive feelings
than the rock music. For the avant-garde music we used the 1\textsuperscript{st} movement from
the \textit{Violin Concerto} by Alban Berg, which is approximately 11 minutes, and for
the classical music we used the 1\textsuperscript{st} and 3\textsuperscript{rd} movements from \textit{Spring} by Antonio
Vivaldi, the 4\textsuperscript{th} movement from Ludwig Van Beethoven’s 9\textsuperscript{th} Symphony, and the
“Trepak” from the \textit{Nutcracker} by Peter Tchaikovsky, which altogether are
approximately 13 minutes. These pieces were played at a soft but noticeable
volume.

In the questionnaire, for each photo, the participants were asked if they
knew the person. Eleven attraction variables: desirable as a date, trustworthy,
religious, emotionally stable, physical attractiveness, impulsive, conceited,
nurturing, open to new experiences, outgoing, and responsible were on a
questionnaire administered to the participants. These variables were rated on a 5
point Likert scale with 1 one being not at all and 5 being extremely. At the end
of the questionnaire, items pertaining to the music playing and demographics
were asked.

Procedure
For this $3 \times 2$ mixed factor design, music created the between factor while gender created the within factor. In small groups of 4 to 10, participants were randomly assigned to 1 of the 3 conditions: a control condition where no music was played, the classical-music condition, and the avant-garde music condition. The pictures were projected onto a large screen, and presented in the alternating order of female, male, etc. Each photo remained on the screen until the participants indicated they had completed their ratings. All participants rated all 6 photos. On average, the participants took 15 to 20 minutes to complete the study. All participants were treated according to APA standards.

**Results**

To create the positive characteristics variable, we created an average of the rating categories of trustworthy, emotionally stable, nurturing, open to new experiences and responsible. A 2-way mixed ANOVA was performed and neither the interaction nor the main effect for music was significant. The gender (within) main effect was significant as female participants received significantly higher positive characteristic scores; $F(1, 72) = 93.27, p = .000, \eta^2 = .56$ (see Figure 1).

To create the negative characteristics variable, we created an average of the ratings for conceited and impulsive. Another 2-way mixed ANOVA again revealed the within effect was significant as the females received significantly lower scores $F(1, 71) = 9.1, p = .004, \eta^2 = .11$ (see Figure 2). Neither music nor the interaction effect was significant.

For the desire to date this person rating, the 2-way mixed ANOVA again showed that females received significantly higher scores $F(1, 73) = 25.98, p = .000, \eta^2 = .26$ (see Figure 3). A Tukey post hoc test was performed and the avant-garde music was significantly lower ($p = .017$) than the control condition. There was no significant interaction effect.

For physical attraction, the females received significantly higher scores $F(1, 72) = 34.18, p = .000, \eta^2 = .32$ (see Figure 4). Once again there was no significant music interaction effect.

**Discussion**

Our findings support the hypothesis that gender would have an effect on attraction. The pictures of females were rated higher on all positive characteristics, while male photos were rated higher on all negative characteristics. The females may have received higher ratings because the overall quality of the female pictures was superior to that of the males, or because the females in the photos were actually better looking than the males. Future studies should strive to get complete uniformity with the picture stimuli used.

Our findings did not support the hypothesis that music would have an effect on attraction. One possible reason for could be that we used three pieces for our positive stimulus and only one for our negative. The switching of the music could be distracting and may have caused the music to have no effect.

Also, to the untrained musical ear, the 4th movement of Beethoven’s 9th
Symphony sounds similar to the avant-garde music; and since music from the Renaissance and Romantic periods are not commonly listened to by the college students of today, the potency of the positive music variable may have been too weak to cause a difference. Only on desirable to date was music significant with avant-garde causing lower ratings. Since this finding was not consistent with the other conditions it is possible that it was only significant by chance.

In the future, researchers should attempt to gather a more equal sample of males and females. Future studies should also have more music conditions to see how different genres affect attraction. Researchers should try to use music that college students are more familiar with, such as top 40 hits. Through future studies such as these, a clearer understanding of how music and gender affect attraction could be reached.
References


*Figure 1.* Mean of female and male positive personality characteristics in each music type.
Figure 2. Mean of female and male negative personality characteristics in each music type.
Figure 3. Mean of female and male desirability as a date in each music type.
Figure 4. Mean of female and male physical attraction in each music type.
Economic Impact of the Kyoto Accord
Stuart Keller

Introduction
Will the adoption and implementation of the Kyoto Accord be detrimental to the United State’s Gross Domestic Product? The Kyoto Accord is an international treaty whereby countries will reduce their carbon emissions so long as neighboring countries do the same. The success and maintenance of the Kyoto Accord must be accomplished through mutual understanding and respect for neighboring countries. The governing body of the Kyoto Accord is not a government entity; it is the joint cooperation of each country doing its part so long as other countries do the same.

The implementation of carbon credits will allow countries that have a comparative advantage in reducing their carbon emissions below the required pollution quota to sell credits to countries that pollute beyond the limit set by the participating countries. Free market interaction within the exchange of carbon permits will force perfect competition and provide incentives to reduce carbon emissions on the basis that reducing carbon emissions at or below the quota will be more profitable than having to buy carbon credits on the open market. This paper will identify whether reducing total carbon emissions through stricter government regulation will strengthen our GDP more than buying carbon credits on the open market. Research and data collected by the staff of the Office of Integrated Analysis and Forecasting (OIAF) of the Energy Information Administration will be base theory in which this paper is written. The OIAF measured the potential impact v. the actual impact and the expected implications of the Kyoto Accord if adopted by the United States.

Body
On February 16, 2004, 132 countries signed the Kyoto Accord agreement to reduce carbon emissions to 1990 levels by the year 2012. Currently, 175 countries have signed the Kyoto Accord. The initiative behind the Kyoto Accord is the strong scientific evidence linking human related carbon emissions to the increasing temperature of the earth. Global warming has a plethora of long term effects including increased sea levels, the extinction of species, unusual weather patterns and drought. Advocates of the Kyoto Accord believe that without the appropriate measures taken the earth will be uninhabitable for future generations. The “justification” for President George W. Bush not signing the Kyoto Accord and ultimately the veto was the belief that higher energy prices will affect a country’s production potential, thus decreasing potential GDP.
The refusal to participate in the Kyoto Accord, I believe, will hurt our global stance, long-term growth, foreign relations and exclude us from an emerging multi-billion dollar market. The United States is the only Annex I country (developed country) not to ratify the treaty, and coincidentally, is the top polluter of carbon emissions at 36 percent of global emissions in 1990 according to the United Nations Environmental Program. If ratified, the US would be required to cut emissions to 7 percent below 1990 levels.

Current Annex I countries participating in the Kyoto Accord have several options in the process they choose to meet the limit set forth. The first is known as the Clean Development Mechanism, where Annex-I countries are able to forgo their own carbon emission reductions so long as said country invests in projects to reduce emissions at a larger percent of total emissions in developing countries, otherwise known as Annex II countries.

The second alternative to bypassing the technological and alternative energy initiative to reduce carbon emissions is to buy carbon credits. Carbon credits, once implemented, will be available on the trade exchanges of participating countries. The price of these carbon credits is determined by the free market. An abundant supply of credits, resulting from more countries achieving lower emissions relative to the quota, will result in lower carbon trading prices. However, if a majority of the participating countries choose to forgo the necessary reductions and rely on the purchasing of carbon credits, we will see higher prices and a stagnation of development of alternative fuel sources.

The result of The United States rejection to participate in the Kyoto Accord is that domestic companies may ignore their pollution levels and keep production high. This, however, is not the case for domestic companies that have foreign branches or export globally. The industries and firms most directly affected by the ratification of the Kyoto accord are domestic companies, typically a high-emission manufacturing facility, with foreign branches or global exportation such as General Motors Corporation, Xerox Corporation and DuPont Company. The result of foreign countries ratifying the Kyoto Accord has resulted in these companies seeking new technology and innovation to reduce carbon emissions to remain competitive in foreign markets. Richard Sandor, chairman of the Chicago Climate Exchange, which certifies companies that reduce carbon emissions, said that domestic companies that sell to countries that ratified the treaty are seeing a reduction in foreign demand for domestic goods and services provided by companies that have not reduced carbon emissions.

Currently, more than a quarter of Standard & Poor’s 500 members are in non-US markets, according to estimates by the CIBC World Markets and PricewaterhouseCoopers. About a third of DuPont’s $26.9 Billion in annual sales and 28 percent of General Motors’ $185 billion are generated in countries that have adopted the Kyoto Accord. Interestingly enough, DuPont, the second-
biggest US chemicals company, has reduced carbon emissions by 65 percent below 1990 levels over the last decade. Keeping this in mind, we must remember that a key aspect in determining our nation’s GDP is our Net Exports. This is definitive evidence that exclusion from the Kyoto Accord will reduce Net Exports, in turn reducing GDP.

Table 1.1 summarizes the potential impacts on the United States economy if the Kyoto Accord is ratified. The ‘Analysis Case’ column of table 1.1 is the projected gains/losses from our pollution being lowered to 3 percent below the emission levels of year 1990, 9 percent above 1990 and 24 percent above 1990. The greater the reduction in emission levels results in a larger impact to potential loss of GDP. However, our reliance upon international permits will be zero and thus increasing our country’s ability for independent growth. The loss of potential GDP measures the loss in production capacity of the economy correlating to the reduction in energy resources available. The table illustrates the long-run unavoidable impacts to the economy. The loss in actual GDP for the economy is the total of the loss in potential GDP and its adjustment costs. These costs must be measured relative to the size of our economy, currently estimated at $9.425 trillion for the years 2008 through 2012. The total cost to the economy through the purchasing of carbon credits, or international permits, is significantly lower than if no permits were purchased. The summation of this graph shows the effect of higher energy prices on labor and capital. It ignores the implication that higher energy costs will increase demand for cheaper, alternative sources of energy. The total loss to our economy is significant; however the $58 billion in personal income tax rebates and an additional $58 billion in social security tax rebates present another opportunity for increasing our GDP.
Table 1.1 Macroeconomic Impacts in Three Carbon Reduction Cases, Average Annual Values, 2008-2012
(Billion 1992 Dollars)

<table>
<thead>
<tr>
<th>Analysis Case</th>
<th>Loss in Potential GDP</th>
<th>Macroeconomic Adjustment Cost</th>
<th>Loss in Actual GDP</th>
<th>Purchases of International Permits</th>
<th>Total Cost to the Economy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1990-3%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal Income Tax Rebate</td>
<td>58</td>
<td>225</td>
<td>283</td>
<td>0</td>
<td>283</td>
</tr>
<tr>
<td>Social Security Tax Rebate</td>
<td>58</td>
<td>70</td>
<td>128</td>
<td>0</td>
<td>128</td>
</tr>
<tr>
<td>1990+9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal Income Tax Rebate</td>
<td>32</td>
<td>137</td>
<td>169</td>
<td>23</td>
<td>192</td>
</tr>
<tr>
<td>Social Security Tax Rebate</td>
<td>32</td>
<td>59</td>
<td>91</td>
<td>23</td>
<td>114</td>
</tr>
<tr>
<td>1990+24%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal Income Tax Rebate</td>
<td>12</td>
<td>76</td>
<td>88</td>
<td>21</td>
<td>109</td>
</tr>
<tr>
<td>Social Security Tax Rebate</td>
<td>12</td>
<td>44</td>
<td>56</td>
<td>21</td>
<td>77</td>
</tr>
</tbody>
</table>

Note: Loss in potential GDP plus the macroeconomic adjustment costs equals the loss in actual GDP. The actual GDP loss plus purchases of international permits equals the total cost to the economy.
Source: Simulations of the Data Resources, Inc. (DRI) Macroeconomic Model of the U.S. Economy.
Table 1.2 shows an increase in consumer spending at three different levels of pollution output. Consumer spending is one key aspect of calculating GDP; an increase in consumer spending will strengthen our GDP and in turn, will reduce the negative effect of the cost of higher energy prices. The leading idea behind the financing of these tax rebates is presented with two very differing fiscal policies. The first of which would be returning collected tax revenues to consumers through personal income tax rebates, and the other is to marginally decrease the social security tax currently imposed. In relation to table 1.3, the relationship between carbon emissions allotted and the tax rebates given are inversely related. Short run higher energy prices when seeking alternative fuel sources will result in an increase in consumer spending within the energy industry. An increase in spending on energy will raise the rebates to consumer.
Table 1.3- Depicts the projected changes in real investment. Real investment, known simply as research and development for more efficient means of production, is another aspect of calculating Gross Domestic Product. As you can see, reducing our green house gas emissions to three percent below 1990 levels will create a substantial increase in growth in investment. This increase in investment is the result of producers with high emission levels seeking alternate fuel sources. The main benefactor for the sharp increase in investments is based on the consumer. As fuel supplies diminish and cause an influx of prices, energy abundant sectors will research and develop cheaper, more efficient means of production; thus, the increase in investment. Additionally, lower carbon emission ceilings, i.e., 3 percent below 1990 levels, will result in greater investments in alternative energy sources. There is strong correlation between long-run equilibrium of investment with percent growth rate of GDP.

Figure 13.5. Projected Changes in Real Investment in the U.S. Economy Relative to the Reference Case, 1990-2020, Assuming a Social Security Tax Rebate

The long-term social impact of the implementation of the Kyoto Accord will be significant. Higher energy costs will result in a greater reliance on less energy-abundant industries. This shift will replace energy use with greater labor and capital use. Gradual reduction will lower the production capabilities of manufacturing industries resulting in higher input prices and higher consumer
prices. Ultimately, the net effect of carbon mitigation policies imposed therein by the Kyoto Accord will be determined by complex interactions between elements of aggregate supply and demand, in association with the Federal Reserve’s involvement through monetary policies and the government’s use of adopting new adaptive fiscal policy. The adoption of new fiscal policies, as mentioned previously, is the tax-rebate as shown in Table 1.1. This rebate will regain some of the loss in purchasing power to the consumers within the United States. The long-term effect of the adoption of the Kyoto Accord on percent growth rate will remain consistent with our current growth rate (Refer to Table 1.4). From a purely capitalistic stance, there is no additional economic growth, however the purpose of the Kyoto Accord wasn’t to aide in the development in already established economies, and it was to lower green-house gas emissions.

In regards to long term health effects, reduced green house gas emissions will lower the likelihood of chronic respiratory disease, lung cancer, heart disease and even damages to the brain.

The short-term social implications to the economy are rather severe. Decreasing availability of current energy sources and permitted usage will halt many factors of production. Energy intensive industries such as General Motors’ Corporation, Xerox Corporation and others understand the implications and necessary steps to reducing energy use. This transition came about through their international reliance on trade and foreign investment. However, many smaller purely domestic companies within the United States have not had to contend with foreign competition and reliance upon trade. The adoption of the Kyoto Accord will do one of two things in the short-run; the companies will either innovate and adopt new methods of production, or go out of business. The latter of the two results will produce many antagonists of the Accord. The loss of jobs and production capabilities will see higher short-term unemployment rate and incite a more cyclical economy. However, the positive implications to social welfare are the tax rebate plans to adjust marginally to the carbon ceilings imposed. This will help counteract higher energy prices and curb the total impact of unemployment and higher prices.

Social welfare implications in regards to health are also a key concern for improving air quality. The New England Journal of Medicine conducted an eleven year study on the effects of cleaner air in Switzerland. The study was based on 60 adults taking two alternate walking paths: along a diesel exhaust rich highway and an exhaust free park. The adults experienced a five to six percent reduction in lung function. Their conclusive results also indicated that lower carbon emissions throughout the city, both pedestrian friendly and otherwise, will result in greater longevity and worker productivity. Healthier workers in regard to economies will boost worker productivity, increase
efficiency and result in higher GDP. A higher GDP will increase per capita GDP and the temporarily higher prices will be dampened even more.

Table 1.4 is the projected short-term annual growth rates in potential and actual GDP through the years 2005-2010. The short run implications to our economy show us that a greater reduction in emissions results in a greater loss to both potential and actual GDP. Although the decline in percent growth rate of GDP is somewhat severe in the short-run, the long-term effect is a stabilization and return to the norm. Table 1.5 is the long-term effect of the Projected Annual Growth Rates in Potential and Actual GDP from year 2005-2020. As depicted, whether the United States would choose to emit 24 percent at 1990 levels or 3 percent below 1990 levels, our output and growth rate would remain constant. The primary purpose of the Kyoto Accord, either way, is to reduce greenhouse gas emissions.
Table 1.5- Projected Annual Costs of Carbon Emission Reductions to the Economy from year 2008-2012. The long-term adjustment costs are significantly lower than the short-term adjustments costs. One can assume that the high short-term costs will be unavoidable and necessary to lower long-term costs.

Table 1.5
Table 1.6

Conclusion

The arguments in favor of implementing the Kyoto Accord are strong. Although short run social welfare will be hurt marginal to the carbon ceiling imposed, government fiscal and monetary policies will diminish the overall impact. The long term effects of the Kyoto Accord will strengthen our economy both in terms of global social standing and potential carbon markets.

The main points discussed throughout this paper of the validity of the argument in favor of implementing the Kyoto Accord include: stronger sales in both foreign and domestic industries, less reliance upon foreign oil, increased consumer spending, a stabilized growth rate of long term GDP, entrance into an emerging multi-billion dollar industry, social welfare in regards to lower prices and health concerns and most importantly, reducing long term negative externalities to the planet. So the initial question of whether or not the implementation of the Kyoto Accord be detrimental to the United States GDP? No.
Appendix A

- Kyoto is underwritten by governments and is governed by global legislation enacted under the United Nation’s aegis.
- Governments are separated into two general categories: developed countries, referred to as Annex I countries (those countries whom have accepted greenhouse gas emission reduction obligations and must submit an annual greenhouse gas inventory); and developing countries, referred to as Non-Annex I countries (who have no greenhouse gas emission reduction obligations but may participate in the Clean Development Mechanism).
- Any Annex I country that fails to meet its Kyoto obligation will be penalized by having to submit 1.3 emission allowances in a second commitment period for every ton of greenhouse gas emissions they exceed their cap in the first commitment period (i.e., 2008-2012).
- As of January 2008, and running through 2012, Annex I countries have to reduce their greenhouse gas emissions by a collective average of 5% below their 1990 levels (for many countries, such as the EU member.
states, this corresponds to some 15% below their expected greenhouse gas emissions in 2008).

- Kyoto includes "flexible mechanisms" which allow Annex I economies to meet their greenhouse gas emission limitation by purchasing GHG emission reductions from elsewhere. These can be bought either from financial exchanges, from projects which reduce emissions in non-Annex I economies under the Clean Development Mechanism (CDM), from other Annex 1 countries under the JI, or from Annex I countries with excess allowances. Only CDM Executive Board-accredited Certified Emission Reductions (CER) can be bought and sold in this manner. Under the aegis of the UN, Kyoto established this Bonn-based Clean Development Mechanism Executive Board to assess and approve projects ("CDM Projects") in Non-Annex I economies prior to awarding CERs. (A similar scheme called "Joint Implementation" or "JI" applies in transitional economies mainly covering the former Soviet Union and Eastern Europe).
The Young Nun’s Journey
Amanda Stoerzbach

“Die JungeNonne”, written by Schubert, translates to “The Young Nun”. In this song the nun discusses a terrible storm and how her life used to be like the storm, but now her heart is calm as she looks to her “Heavenly Bridegroom”. Schubert creates the mood of the song through key changes, repeated patterns, and repeated tonic chords.

There is one key change in the middle of the song from F minor to F major in measure 52. The key change helps set the mood that the nun is coming to peace because she changes from singing about the storm in her life to singing about her wish to be with God. Before the key change the nun sings, “My soul was dark as the grave, now rage on” in a descending sequential pattern. (measures 43-49)

After the key change she sings, “Oh, wild and violent storm! In my heart there is peace.” The tone of her voice changes from yearning to strength. However, even
though the key has changed to major, there is a continual rumble in the accompaniment that is constant through the whole piece, perhaps showing that even now the nun can praise God through the storm.

The repetitive patterns in the song create urgency and importance for what the nun is saying.

Measures 66-67 (above) include many repeated notes as if to symbolize the simplicity of speaking. It’s some of the most honest words of the song, expressing the true prayer of her heart. The translation here is, “release my soul from its earthly prison!” The downbeats occur on an accidental of a raised C in the key of F, adding to the yearning and importance of her being heard-drawing the attention of the listener to what’s being said.

Measures 75-80 (above) state the same pattern, ascending in steps, as she sings about being “summoned to heaven.”

There is also a use of repeated tonic chords at the end of the piece in measures 84-90 and 93 (below).
The tonic triad appears on the downbeats, always voiced the same way (except the final chord), which represents the stability she finds in her “resolution” with God.

“Die JungeNonne” sets the mood of anxiety by using the underscore of rumbling accompaniment that is finally resolved in the end. The journey the nun takes is shown through repetition that adds interest and importance, and key changes and tonic chords that bring out what seems to be a stability of mind.
Parallel or Perpendicular: The Historical and Theological Contrasts and Comparisons of Christianity and Islam
Ideen Tabatabi

“Ideas have consequences...the cure for the ills of any given culture lies closely at hand in the renewed acceptance of an absolute reality and in the recognition that ideas [result in consequent behaviors].”
Richard Weaver, Ideas Have Consequences

In his 1948 title Ideas Have Consequences, University of Chicago Professor Richard Weaver provided justification for the necessity of a divine power in humans’ lives. He contended that at the root of human ideas is the very need for an absolute reality; ideas are presented by humans to satisfy this innate desire. Ideas are turned into actions, and these actions produce consequences. Thus it is not surprising that two very important figures, Jesus of Nazareth and Muhammad, altered human history through the revelation and distribution of divine ideas to nations of dissatisfied. These ideas generated monumental consequences that have moved minds, hearts, and mountains.

The darker consequences have been highlighted repeatedly by the world media as of late due to the recent influx in terrorist activities here on the continental United States and abroad—terrorist acts fueled by groups using Muhammad’s revelations as justification. Media coverage of Muslim activity, whether correctly linked to the suspect activities or not, has increased immensely. However, this increased coverage has had an unforeseen effect: an intense curiosity concerning Muslim beliefs and practices.3

To the surprise of some, closer examination of the relationship between Muslim and Christian beliefs reveals more similarities than might be expected. Historically, Christianity and Islam trace their roots back to a common patriarch—Abraham, whose sons Ishmael and Isaac prove to be the point of division; Islam follows the genealogy of Ishmael, while Christianity follows Isaac.4 Though the religions are now separated, they still call upon the same God. Each has its sacred book, the Bible or Qur’an, delivered through God, and each has had far-reaching consequences.5 Then how is it that Jesus’ and Muhammad’s doctrines—that of Christianity and Islam, respectively—have sent such divergent shockwaves throughout history while containing much the same core beliefs and history?

5 Greaves, 1.
To answer this question we must examine the facets of “religion”, and compare and contrast these two religions with respect to these facets to discover the key differences in belief and practice that have separated the genealogically related Christianity and Islam. I believe that once you examine the orthodoxy of each, you will see an underlying, fundamentally similar message that acknowledges one true God. Recognition of this fact could remove some of the misunderstandings and bring together the followers of both religious systems.

Religion is a defined set of beliefs regarding deity, often including philosophies and/or actions that serve as a foundation of ethical responsibility to a higher power(s), or the lack thereof. Most often it presents a story of human origin and a pathway, or methodology, to a rewarding culmination to physical life. However, there are exceptions to the basic definition. My definition is broad, allowing room for the beliefs of religions such as Buddhism or Atheism which don’t always pay respect to a deity(s). Religion differs from spirituality in that spirituality is the cause for the “commonality of mindfulness in the world that shifts the boundaries between self and other, producing a sense of the union of purposes of self and other in confronting the existential questions of life.”

I would expand this by saying that it is an innate desire within human beings to live morally good lives due to a sense of connection to the universe, and/or, a higher power. When we try to answer questions of human origin, afterlife, and objective reality, we move towards the purpose of religion. In a sense, religion is the exoteric practice of mankind’s esoteric spirituality. It can be argued that it is communal expression of a collection of individual spiritualities. This definition puts emphasis on belief, with philosophies and actions following as the consequences of the beliefs.

First and foremost, a religion gives its followers a set of beliefs to abide by. While a higher power(s) is often the focal point in many religious beliefs, some religious sects, the Atheists for example, base their beliefs on the lack of an authoritative power. However, this does not preclude them from the status of a true religious system. They have met the requirement of a set belief. These beliefs often lay the foundation for ethical guidelines, life philosophies, and worldly attitudes. These guidelines can be as strict as physical requirements such as the Islamic pilgrimage to Mecca (the pillar of Hajj), and this attitude can refer simply towards the attitude, or general feeling, toward the higher power and its entities, such as the feelings toward nirguna and saguna Brahman in Hinduism. Though the methods and results are different, religion usually offers its followers a method to achieve finality in their lives on earth, either by

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8 Ludwig, 92.
providing an afterlife, or by extinguishing the internal pursuit, or necessity, to remain alive.

With this in mind I believe that ultimately all religions are fundamentally alike. I believe these similarities are due to the common spirituality that unites us all. This collection of spiritualities has expressed itself through different deities, beliefs, and actions; however, that we are able to make a definition to encompass all the religions of the world is confirmation of their ultimate likeness. When you examine just a few closely-related religions you can see complementary and supplementary aspects. On the surface there may appear to be dramatic differences in orthodoxy and orthopraxy between the two, but the transcendent messages of Christianity and Islam display a fundamental similarity as two separate, yet interconnected religions. In the following sections I will examine three central differences between Christianity and Islam, their notion of God, their attitude about the wrath of God, their methods for entry into afterlife, and provide insight into my experience with each to show how I have to come realize that underneath the differences is a unified message of love.

The doctrine of the Trinity versus the doctrine of Tahwid

Christianity and Islam have accomplished the requirement of belief regarding a deity through the single entity called God or Allah (“the God” in Arabic). It is the expression of this God that differs between Christianity and Islam. The Christian doctrine of the Trinity explains God as being one God in three persons: the Father, Son, and Holy Spirit. The Father is the creator, the Son is Jesus Christ, and the Holy Spirit is the invisible, creative force that is ever present to guide us. This justification of monotheism as trinitarian is best summarized in the Nicene Creed which guides every Christian in understanding the Triune God. However, for this concept to withstand doubt, Christians must accept Jesus as fully God and fully human, for only as a human can He face human sin himself, and only as God can His death be more than that of any other human. Each portion of Jesus is equally important in the Christian doctrine. Rationally, the Christian belief is not foolproof, but Christians believe that faith in God’s grace can overcome doubt, as it did sin.

Maybe more so than any other religion, Islam professes strict monotheism. Muslims believe in the oneness of Allah, the doctrine of tahwid. The Qur’an teaches that Allah is one, and there is no other god but him. This precludes a belief in Jesus as divine because becoming human would limit Allah, and Allah cannot be limited. The Christian belief in the Trinity is seen by Muslims as belief in three distinct gods. (Sura 5:77, 112:1–4) Furthermore, the Qur’an specifically states that Allah can have no children because he has no

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9 Ludwig, 420.
10 Malloy, 414.
The Quran also insists that associating anyone or thing with God is *shirk*, the greatest sin of all. The prophet Muhammad, unlike the Christian interpretation of Jesus, was no more a man than any of his followers. Known as the “Seal of Prophets,” he was purely the final messenger for his God. This Muslim belief ensures that there is no need to fear any other power in the world. Yet, Christians argue that the worship of three separate gods is just as offensive to them as it is to Muslims. Christians reaffirm their monotheism with the first line of the Nicene Creed, “I believe in one God.” This parallels the often-heard phrase from the Muslim’s mouth, “There is no God but God,” the first line of the Shahadah (confession). From an unbiased viewpoint, the two religions both claim adherence to the same deity, though with differing attributes.

**Depiction of, and human response to, the wrath of God**

This dually Christian and Islamic God is understood as a God who has an ultimate design that will reward his followers. Nevertheless, I would claim that the Qur’an separates itself from the Bible in the depiction of God’s will towards his people, providing a more militant, God-Fearing attitude. The Bible predominantly emphasizes a loving God; this love is witnessed through the atonement of his begotten son, Jesus. The Bible explains this by affirming

God is love. In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.

(1 John 4:8-10 NKJV)

God’s vulnerability in this situation likens him to a lover. The first line of the Qur’an depicts God similarly. This line, called the Bismillah, is an invocation of sorts that commences each chapter except one, “In the name of Allah, the Compassionate, the Merciful.” This compassion is also demanded by Allah of his followers. The actual practice of this is depicted in the Five Pillars of Islam, which sets a standard of judgment.

Deviation from these norms is possible; Christians refer to it as the expression of free will, while Muslims describe it as disobedience towards God’s design. This Muslim idea of wrongdoing explains why there are several warnings of damnation for the disobedient in its scriptures. Many chapters of the Qur’an use graphic detail such as that of Sura 18, which says disbelievers are to be “showered with water like to molten lead which burneth the faces,” (Sura 18:29) or Sura 9, which explains the “painful doom” (Sura 9:39) awaiting

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12 Van Voorst, 287.
13 Ludwig, 474.
idolaters. This graphic approach employs a fear tactic and depicts a vengeful God more so than the language found in many parts of the Hebrew Bible and especially the New Testament. While the New Testament does not shy away from this fear tactic, it usually avoids the grotesque nature of the repercussions. “God-fearing” is often used to depict adherence to God, “Brothers, children of Abraham, and you God-fearing Gentiles, it is to us that this message of salvation has been sent.” (Acts 13:26) The Book of Revelation, the last canonical book of the New Testament which depicts God’s final defeat of Satan and Jesus’ second coming, is one of the few times in the New Testament where we see grotesque repercussion for the wicked. Yet, it is difficult to make any ultimate statements based on this book due to the scrutiny it has received throughout its history because of its deviation from Christ’s teachings.4

The Qur’an, however, which all Muslims accept as the flawless word of God, depicts this aggressive nature more frequently throughout the whole text. Portions of the text go as far as to place the task of administering repercussions on its followers. These certain parts of the Quranic revelations have allowed for a more militant depiction of Allah. Certain Islamic militant groups have found justification in their activities in the Qur’an, “They long that ye should disbelieve even as they disbelieve...take them and kill them wherever ye find them.” (Sura 4:89) Scriptures such as Sura 5:51, which tells Muslims to avoid befriending Christians and Jews, have received intense scrutiny and examination. Muslim Sami Zaatari attempts to justify the text with her interpretation, “This verse is not telling us to be against Jews or Christians, but it is telling us that we should take care of our own people and we must support each other.”15 The Bismillah shows me it is not the intent of the Qur’an to justify harmful ways. It is the human response, whether free will or design of God, which determines how each religious community depicts and reacts to the teachings of God.

Salvation as a result of Faith versus Works

Religion, by my definition, offers a methodology of acceptance into afterlife. Christianity and Islam do so in very different ways. It is here that we arrive at the debate between faith and good works. Christianity views the human race as a species enslaved by sinfulness.16 The Bible explains this “original sin” as having been derived from the work of one man, Adam. (Romans 5:12) “It is the hereditary stain with which we are born on account of

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16 Ludwig, 425.
our origin of descent from Adam,” explains theologian S. Harent. This resulted in separation from God, or spiritual death. Since then, men have tried to right their inherited wrongs by their own methods. Christians acknowledge that this effort is futile and that salvation is not something that can be attained through human work. Human attempts to be as holy as God as prescribed by the Jewish Torah (Leviticus 19:2) can never be achieved being that humans are inherently sinful and therefore unholy—no good deeds or works could ever absolve this spiritual separation from God.

Thus God’s intervention was necessary in the form of Jesus Christ. God accepted his final atonement through his son Jesus, who atoned for the “sins of all humankind by his sacrifice on the cross, and by this atonement [brought] about the restoration of the loving relationship between God and humans.” Christians view Jesus’ crucifixion in many different ways, including a triumph over sin, a debt being paid for all those who had sinned or will sin, or as the mediation between God and his people. In the Gospel of Luke, Jesus becomes the new Adam, “by offering humans another chance at righteousness and completeness, the fullness of life that was the core of salvation.”

Through Jesus’ death and rebirth, humans are offered an opportunity for salvation. While denominational doctrines differ, Biblical scripture says this takes place when you accept God’s grace through faith in his promise of reconciliation. This is more of an esoteric action of one’s heart and will, rather than a physical action that can be completed. This is not to say that good deeds are discouraged in Christianity, in fact the Bible states much the opposite. (1 Timothy 6:18) Ultimately, however, Christians are saved by God’s grace through faith, but can continue this commitment through prayer, worship, and church sacraments. The letter to the Ephesians states it best when it says, “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. For we are God’s workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.” (Ephesians 2:8-10)

This belief is in strict contrast to the Islamic belief of salvation for the unforgivable sin is equating anyone or thing to God. This would take away from the absolute oneness of God, as described earlier. Muslims can put themselves in God’s favor by accomplishing the goals of the Shari’ah (religious law), and by doing so will appease God on the Day of Judgment. Whereas the Christian would be intent on achieving salvation through faith, the Muslim would be more intent on putting him/herself in the best position to achieve this

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18 Ludwig, 426.
felicity. The principal good work is announcing the unity of God through recitation of the Shahadah. “If one rejects faith, vain is his work. In the hereafter, he will be one of the losers.” (Sura 5:7) It is impossible to enter the Muslim heaven without iman (faith), but Muslims can better their chances for admission by following the logical progression of this iman. It leads Muslims to a path of transformation based on the Shari’ah, with the Five Pillars being the focus. Muslims reject the idea that humans are fundamentally sinful; however, at times they are forgetful. The Islamic belief is that submission to God’s will ultimately leads one to iman, then the Shari’ah, which allows the individual to compile enough good deeds to sway the balance in their favor when being judged in front of Allah, "As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise." (Sura 18:107)

We see both similarities and differences in the two approaches. First and foremost, both require faith, but through different proclamations. It is after the faith is established that the two religions diverge. Christianity looks toward the atonement and acceptance of Jesus Christ as their savior as the primary requirement for afterlife (John 3:16), while Islam instructs believers to further quantify their worth through good works. The Qur’an says that one’s collection of lifelong actions is likened to a balance, “Then those whose balance [of good deeds] is heavy, they will be successful. But those whose balance is light, will be those who have lost their souls; in hell will they abide.” (Sura 23:102-103) Yet, we arrive at a fundamental flaw in Islam. A defined “number” of good deeds is never presented in the Qur’an, Hadith, or in the laws of the Shari’ah to tip the balance in the individual’s favor. Muslim theologians have debated the necessity of a prescribed number, loosely interpreting it as a charge to do more and more good deeds, no matter the size, or to do one good deed for every bad, so to prevent the balance tipping against your favor.21 The Christian belief of human spirit can seem pessimistic and the Muslim quantifiable belief of entry to paradise vague, but ultimately both agree in mankind’s ability to align, or realign, itself with God’s plan or design.

Personal Experience with both Christianity and Islam

I have a very personal connection to the conflict between Christianity and Islam. I was raised by a Muslim family from the Islamic Republic of Iran. After leaving Iran, my parents were no longer practicing Muslims and are not active in Islamic rituals to this day. They do not partake in daily prayer, or fast during Ramadan, yet certain Islamic traditions were present before my eyes and audible to my ears all throughout my childhood. Islamic sayings such as “bismillahrahmanrahim,” “inshaallah,” “allahuakbar,” “alhamduli-allah” were often phrases I recited at the request of my family. The pronunciation and correct usage was all second-nature to me, but the sayings’ importance to Islam

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was never explained to me. I knew of and believed in the presence of the one true God.

Outside of this, my understanding of Islam, or any other religion, was very little because my parents only saw necessity in raising me with belief in the existence of God, rather than the pillars of Islam. Not until some deep examination in my early teenage years, in the midst of the explosion of youth Christian fellowship activities, did I begin to explore my own religious calling. Living within the “Bible Belt”, I was reluctant towards complete submission to the Islamic faith; however, I was also hesitant to convert to Christianity with fear that I would be doing so simply due to peer pressure, for all my friends were Christians.

Throughout this, I never lost sight of God, and acknowledged his grand power through prayer. I decided to worship God as God, without the need of an intermediate, which is the role I assigned Jesus and Muhammad at the time. After many years of doubt, indecisiveness, and complete confusion, I decided that indecisiveness (for the fear of making the wrong decision) was more dangerous than making a decision that might be incorrect. I feel it was God’s will that led me to Christianity, and I feel all the stronger in my faith due to the path that I traveled.

Regardless of my decision, I have a very sincere respect for the religion of Islam. Maybe more so than a holy text could, the different faith communities that we interact with on a daily basis can provide profound insight into the virtues of other faiths. Being immersed in an Islamic community and culture has allowed me to see that Islam is often depicted in an incorrect light due to the actions of certain religious extremists. With the tools of knowledge, compassion, and open arms at our disposal, we may one day be able to collectively acknowledge that the compelling point of debate between Christianity and Islam is not what divides these two religions, but rather the complementary facets shown in their values and practices that unite them.

Conclusion

The path of religious exploration which I traveled taught me that it is very difficult to make an ultimate claim on the validity of one religion over the other. Both Islamic and Christian faith systems have the necessary facets to fit within my definition of religion, and even more so, the two worship the same divine power. In the Christian view, humans have free will to do as they please, so it is not surprising that one could create another religion with a basis on pre-existing religions. In the Muslim view, everything that takes place is part of God’s ultimate design, thus it would be negligent to deny the legitimacy of Christianity due to its existence before the rise of Islam. Teachings of both allow for the other, and perhaps make the other necessary.

The consequences of the ideas proclaimed by two very influential men can be seen in the followers of the two powerful churches of Christianity and

22 Ludwig, 423-424.
Islam. While recent history has focused on the differences between the results of these consequences, closer examination may reveal that their paths are not completely divergent, but to some extent, parallel. To this day, Christianity and Islam continue to flourish as the world’s two largest religions. Descendants of Adam and followers of Abraham, Christians and Muslims can trace themselves back to a God who has laid out apparent values for His people, and maybe none more unifying than that of the Ethic of Reciprocity. When the Muslim recites from al-Nawawi 13 that “none of you [truly] believes until he wishes for his brother what he wishes for himself” he is reciting the words of his Christian brethren, “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” (Matthew 7:12) While both provide philosophies and justified endings to human life as religions, it is this golden rule that demonstrates how both Christianity and Islam recognize an inherent need for the human race to not only acknowledge, but extend a helping, understanding hand to the fellow man. As the world becomes more and more unified as a single, global community it is this divine, moral truth that moves religious differences aside, and allows us to embrace the coming day with hope.
Bibliography


Satire and Social Change: The Importance of Having Humour
Ted Stoller

Oscar Wilde’s “The Importance of Being Earnest” is easily one of the most well known plays in the Western world. This is especially impressive considering it is a satire, as many scholars are quick to say that satire is a somewhat lesser form of literature. It is below drama, the novel, and poetry, according to them. But how can a form which embodies elements of all these genres be devalued? For example, Leonard Feinberg says that “satire does not always teach a moral lesson or offer a desirable alternative to the condition it criticizes” (3). And he goes on to directly criticize satirists, stating that “[t]he kind of mind which sees the faults in society is rarely the kind of mind which visualizes adequate solutions” (15). I disagree with these statements, and will look at the ways in which Wilde’s play also challenges these sweeping generalizations. Using Feinberg’s and other scholars’ explanations of satiric techniques, I will show the strengths and possible weaknesses of these techniques as they are applied in “The Importance of Being Earnest.” By examining the play along with Wilde’s essay “The Soul of Man Under Socialism,” I will offer an interpretation of Wilde’s ideas about society as well as evaluate the effectiveness of satire as a tool for social criticism.

First, then, let’s look at “The Soul of Man Under Socialism” to get an idea of Wilde’s views of what society should be. His general idea is that individualism is the most important thing, and the way for everyone to achieve individuality is through socialism. Or, as he says, “Socialism itself will be of value simply because it will lead to Individualism.” He then goes on to further define individualism:

“Art is Individualism, and Individualism is a disturbing and disintegrating force. Therein lies its immense value. For what it seeks to disturb is monotony of type, slavery of custom, tyranny of habit, and the reduction of man to the level of a machine.”

Mocking the “monotony of type” and “slavery of custom” are the broadest aspects of the play. As it progresses, Algernon and Jack become more and more like one another until their lives and current situations are mirrored. They are reflections of one another because they have not bothered with self-reflection, only with modeling themselves after those around them. Wilde was very aware of this phenomenon “People… go through their lives…without ever realizing that they are probably thinking other people's thoughts, living by other people's standards, wearing practically what one may call other people's second-hand clothes, and never being themselves for a single moment.” For instance, when Jack speaks of his duties in raising Cecily, he is well aware that “a high moral tone can hardly be said to conduce very much to either one’s health or one’s happiness,” but he continues to do so (Wilde 2008). Wilde presents this conformity in an absurd way because that is how he sees society every day. He
is attempting to show the rest of the world his perspective of it, because he personally believes that “for the full development of Life to its highest mode of perfection, something more is needed. What is needed is Individualism.” The characters in his play are all primarily one-dimensional; if not completely one-dimensional, then stereotypes at best. Feinberg shares this opinion not just about Wilde, but all satire:

The satirist tends to use types because he is usually concerned with Man rather than men… repeated behavior patterns rather than uncommon acts. The type is an aesthetic compromise between an abstraction (which is dull) and an individual (who is unique). The satirist observes representative qualities and creates representative characters (Feinberg 232). Since stereotypes and caricature are the essence of satire, it is only appropriate.

Another important part of Wilde’s view is that one must understand is his penchant for rebellion. Throughout his essay he makes assertions such as “Disobedience, in the eyes of anyone who has read history, is man's original virtue. It is through disobedience that progress has been made, through disobedience and through rebellion.” He was a rather rebellious individual in his own right, so it is fitting that he wrote satire—the most rebellious form of literature. Though satire can be subtle at times, Wilde rarely pulls any punches and mercilessly assaulted anything that came into his field of vision: aristocrats, marriage, death and, perhaps even worse than death, critics. I do not think any other genre can so successfully criticize the reader while making him or her laugh. A subtle jab at the aristocracy’s morals, or lack thereof, comes early from Algernon: “Lane’s views on marriage seem somewhat lax. Really, if the lower orders don’t set us a good example, what on earth is the use of them? They seem, as a class, to have absolutely no sense of moral responsibility” (Wilde 2004). Paradoxically, this also serves to build rapport with the audience by appearing to poke fun at the lower class, as the audience would be predominantly upper class.

Later, even Lady Bracknell, the paragon of propriety, offhandedly comments that “Fortunately in England, at any rate, education produces no effect whatsoever. If it did, it would prove a serious danger to the upper classes” (Wilde 2013).

Although never directly mentioned in “The Soul of Man,” marriage and family life are the institutions most attacked in his play. Whether it is with one-liners from Algernon like “once a week is quite enough to dine with one’s own relations,” or longer monologues such as “[m]y dear boy, I love hearing my relations abused. It is the only thing that makes me put up with them at all. Relations are simply a tedious pack of people, who haven’t got the remotest knowledge on how to live, nor the smallest instinct about when to die,” he never runs misses a chance (Wilde 2008 & 2015). This is only building upon Algernon’s earlier tirade against marriage:

I really don’t see anything romantic in proposing. It is very romantic to be in love. But there is nothing romantic about a definite proposal. Why, one may be accepted. One usually is, I
But this is not only a jest against the institution created to condemn love to bureaucracy. It is a powerful jolt into Wilde’s frame of mind and, hopefully, a permanent shift in the viewer or reader’s perspective. It certainly has just as much chance of leaving a lasting impact as any other genre. This view is directly opposed to Feinberg who claims “[s]atire has not caused any major reorganization of society, which is probably just as well. The satirist rarely knows how to remodel society” (Feinberg 259). However, he gives no real reason to make this claim, nor does he explain why exactly the satirist lacks the insight to a solution. The marriage proposals are also rather absurd. Despite Jack’s and Algernon’s attempts, Lady Bracknell makes no pretense of caring about supposed love or affection. She conducts interviews and assessments as a shrewd businessman would. Even the women themselves, though they claim affection, are mocked by their haste. Cecily is especially ridiculous, having just met Algernon only a few hours before his proposal. As Feinberg explains it, instead of stating what is desirable, he [the satirist] exaggerates the undesirable characteristics of society and pretends that they have produced a satisfying way of life” (Feinberg 56). By the end of the play, the audience is led to believe that everything has finally worked itself out for the best.

As many critics note, satire is able to deal with virtually any topic, including death. Gilbert Highet, author of The Anatomy of Satire, explains the reasoning behind this: “the type of subject preferred by satire is always concrete, usually topical, often personal,” and “when a satirist uses uncompromisingly clear language to describe unpleasant facts and people, he intends to do more than merely make a statement. He intends to shock his readers” (Highet 16 & 20). And what subject could be more personal or improper to discuss than death? Lady Bracknell is hilariously blunt in expressing her feelings toward the fictitious Mr Bunbury, telling Algernon “it is high time that Mr Bunbury made up his mind whether he was going to live or to die. This shilly-shallying with the question is absurd. Nor do I in any way approve of the modern sympathy with invalids. I consider it morbid” (Wilde 2010). The fact that the character only inhabits Algernon’s mind and not the physical world serves to soften the blow, but the impact is felt. Wilde is not trying to be callous; he is bringing up the topic knowing it will disturb the audience and possibly strike a spark which will ignite a new thought in the future. As the author of English Satire, James Sutherland explains, “[s]atire, in fact, is often active below the level of consciousness, and may therefore work by delayed action” (156). It is this delayed reaction which makes it virtually impossible to gauge the influence of satiric writing. But this is only one of the ways in which critics fail to understand literature.

Wilde specifically mentions society and critics in his essay, claiming that “they [critics] degrade the classics into authorities. They use them as bludgeons for preventing the free expression of Beauty in new forms,” thus dismissing their opinions. He speaks equally about the general public: “When
they say a work is grossly unintelligible, they mean that the artist has said or made a beautiful thing that is new; when they describe a work as grossly immoral, they mean that the artist has said or made a beautiful thing that is true.” So Wilde is likely speaking through Algernon once again, mocking critics, who are represented by Jack when he says “[l]iterary criticism is not your forte, my dear fellow. Don’t try it. You should leave that to people who haven’t been at a University. They do it so well in the daily papers” (Wilde 2008). While I do not doubt Wilde felt this way, it may partially be a natural and quite clever attempt to shield himself from potential criticism. Despite his genius, he was still human. Indeed, there are many references in his essay to how a true artist must behave, in fact the moment that an artist takes notice of what other people want, and tries to supply the demand, he ceases to be an artist, and becomes a dull or an amusing craftsman, an honest or a dishonest tradesman…

*Art is the most intense mode of individualism that the world has known.*

If this is read and believed as a declarative statement, it would then logically follow that Wilde did not write “The Importance of Being Earnest” or any of his plays, poetry, or prose with the intent of changing anything. But this is absurd if one puts it into context with his works. He would have had no reason to write “The Soul of Man” if he truly had no intention of persuading others to his point of view. It makes much more sense to think that it is best for the artist to remain independent, to think and act without coercion or incentive. In doing so, the artist is then free to focus on meaningful issues which are worth expressing rather than create popular literature which lacks merit.

A number of scholars and critics have plenty to say about satire as a genre and its effectiveness as a catalyst for change. And, as is always the case, their views are often diametrically opposed. As previously mentioned, Leonard Feinberg believes that “[t]he appeal of satiric literature lies in the pleasure it gives the reader. It is not read for moral instruction” (7). And at the other end of the spectrum is James Sutherland, who says satirists “have in common the practical intention of working upon the mind of the reader so as to influence his attitudes and beliefs, and ultimately, it may be, his actions.” My view obviously parallels Sutherland’s, for there are far more reasons to arrive at that conclusion. For example, throughout the play various characters offer moral aphorisms of sorts. Jack often becomes annoyed with Algernon, and in one instance says “Oh, that’s nonsense, Algy. You never talk anything but nonsense,” to which Algernon retorts, “Nobody ever does” (Wilde 2018); near the end of the play Jack offers a bit of feminist rhetoric, asking “Why should there be one law for men, and another for women?” (Wilde 2042); when flustered, Cecily recognizes “This is no time for wearing the shallow mask of manners” (Wilde 2030). The lines are certainly clever and enjoyable, but they are not trivial or added only for comic effect. No serious writer is wordy or thoughtless. Or, as Feinberg says, “The satirist must give the impression of infallibility while constantly pointing out the fallibility of others. He cannot afford technical mistakes, for he needs the sustained credulity of his readers” (Feinberg 86).
Yet another aspect of satire which lends credence to my claim is the ever-present search for truth. Feinberg, Sutherland, and Highet all agree that satire seeks to expose the truth. It is the fresh perspective which causes the reader to see things in a new way (Feinberg 88), reveals things that have been concealed from us (Sutherland 15), or “wishes to make them [the audience] see the truth—at least that part of the truth which they habitually ignore” (Highet 19). Some of the best ways to do this is through timeless satiric techniques, which Wilde had mastered. Among these techniques are unexpected truths, understatement, and epigrams (Feinberg 80).

Wilde was a master of creating unexpected truths. A prime example is Cecily’s brief speech when Algernon must leave her for a short time: “It is always painful to part from people whom one has known for a very brief space of time. The absence of old friends one can endure with equanimity. But even a momentary separation from anyone to whom one has just been introduced is almost unbearable” (Wilde 2026). Another example is when Lady Bracknell is questioning Jack and asks if he smokes.

   JACK: Well, yes, I must admit I smoke.
   LADY BRACKNELL: I am glad to hear it. A man should always have an occupation of some kind. There are far too many idle men in London as it is. (2012)

By inverting the audience’s expectation, it adds comedic value and breaks up the more meaningful aphorisms and criticism. This is integral to the play, as the audience lowers their guard and becomes more receptive to change.

The use of understatement is used relatively sparingly and creates two of the most memorable scenes. The first occurs after Jack has informed everyone that his brother has died, only to be surprised when Algernon walks through the door and announces himself as Jack’s brother, at which time Chasuble and Miss Prism have a brief exchange:

   CHASUBLE: These are very joyful tidings.
   MISS PRISM: After we had all been resigned to his loss, his sudden return seems to me peculiarly distressing. (Wilde 2024)

The second occurrence is at the very end, when Jack politely asks, “Lady Bracknell, I hate to seem inquisitive, but would you kindly inform me who I am?” (Wilde 2042) These scenes also serve to drive the plot.

Epigrams are common throughout the play and often play the same role as unexpected truths—entertainment. From Miss Prism explaining that “[t]he good ended happily, and the bad unhappily. That is what Fiction means” (Wilde 2019) to Cecily nervously telling Merriman “I have never met any really wicked person before. I feel rather frightened. I am so afraid he will look just like everyone else” (2020) or that she does not “quite like women who are interested in philanthropic work. I think it is so forward of them” (2028), there is never a
lack of clever lines. The name of the play is also a perfect play on words to express Wilde’s views. In his essay, he say [w]hat a man really has, is what is in him. What is outside of him should be a matter of no importance.” To the characters in the play, the external name Ernest is what is important. However, it is spelled “Earnest” in the title because the internal quality of earnestness is what matters.

These satiric techniques along with Wilde’s idealism create the perfect environment for change. By building his rapport with the audience and making them laugh, his criticisms and ideals seem to come from a friend, not an enemy. As shocking or offensive as the play can be at times, it is masterfully balanced to leave the audience ready, maybe even willing, to tip the scales in their mind and gain new perspectives on themselves and the world. And, even if only a handful of people actually change, the effect grows exponentially, yet imperceptibly. Wilde’s words will no doubt continue to change individuals, but even “[i]f the satirist cannot save us he can at least encourage us not to give up without a struggle…. And this he does, not because he has lost all hope and belief and is contemplating a waste land with cynical indifference, but because… he thinks nobly of the human soul” (Sutherland 22).
Works Cited


The Spatial Decisions of Serial Murderers as it relates to Crime and Body Recovery Location Sites

Laurie Suter

Introduction

The phenomenon that is serial murder has always fascinated people. Serial murder, in the simplest terms, is the murder of two or more people with an emotional cooling-off period in-between. But while some people may be able to understand the taking of a single life under certain circumstances, most are unable to grasp the idea of taking many lives in a seemingly systematic, and often, sadistic manner. While many people are concerned with the “how” and “why” of serial murder, the aspect of “where” has always fascinated me. Why do serial murderers choose to commit crimes where they do and does this location tell us more than merely a victim’s final resting place?

Research into the spatial decisions of serial murderers, or how and where an offender chooses to commit a crime, has overwhelmingly revealed two ideas: serial murderers typically commit their crimes close to home and accordingly so, they are more likely to offend in more familiar rather than in less familiar territory (Canter & Hammond, 2006; Goodwill & Alison, 2005; Lundrigan & Canter, 2001; Snook, Cullen, Mokros & Harbort, 2005). Coinciding with this idea are the many studies that show that as the distance from a serial murderers’ home increases, the offender is less likely to commit a crime (Godwin, 1998; Canter, Coffey, Huntley & Missen, 2000; Canter & Hammond, 2006).

Classifications of Serial Murders

Authors have previously tried to classify serial murderers in distinct groups. Hickey (1991) presented a threefold classification for serial murderers: those that cross over into other states and travel thousands of miles; those who remain in their home state; and finally those who do not leave home to kill but are rather “place specific” (Lundrigan & Canter, 2001). In 1996, Holmes and Holmes distinguished between the geographically stable killers who operate relatively in the same area and the geographically transient killers who constantly travel as a means to confuse authorities (Lundrigan & Canter, 2001).

These classifications attempt to distinguish between serial murderers, yet no distance ranges are suggested, and therefore, these classifications cannot be considered precise without further specifications (Lundrigan & Canter, 2001). Nevertheless, while these classifications are not yet specific enough to be used in research, the door is open for more intense study to be done that can qualify and quantify the distances traveled for serial murderers to commit their crimes.

It is important to note that while cases of serial murderers traveling vast distances across various regions exist, this is typically not the norm (Snook et al,
Most serial murderers operate in relatively small domains that depend on the offender’s personal characteristics, but this domain is small and often bears a strong relationship to the offender’s home (Lundrigan & Canter, 2001). An analysis of the spatial decisions by serial murderers reveals that offender’s dispose of their victim’s bodies in a geographical area close to the offender’s home. This consistency, in turn, helps in the development of geographical profiling strategies that limit the area required to locate serial murderers, and this will inevitably aid in the apprehension of these offenders.

Disposal Sites and the Home
It has been noted in many studies that an overwhelming number of serial murderers dispose of their victim’s bodies in an area close to the offender’s home (Lundrigan & Canter, 2001; Snook et al, 2005; Godwin, 1998). By examining distance decay, sequential angulation, the overall distances traveled, and the “Circle Hypothesis”, it becomes evident that the home impacts the location at which a serial murderer will dispose of victims’ bodies.

Distance Decay
In a study by Canter and Hammond (2006) using data from the HITS and Missen Corpus databases that incorporated data drawn from published accounts of U.S. serial killers since 1960, the research has shown that a “distance decay” function can be used to show the distances traveled by these offenders to commit their crimes. A distance decay function posits that as the distance from an offender’s home increases, the frequency of offending decreases (Canter & Hammond, 2006). In total, 96 series of offenses were used, each representing a single offender and five of that offender’s committed offenses (Canter & Hammond, 2006).

The purpose of the study was to determine which of four mathematical equations best fit the group’s distribution of journey-to-crime lengths: a logarithmic function; an exponential function; a quadratic function; or a controlled, negative linear function (Canter & Hammond, 2006). According to these decay functions, important information will be revealed about distance-to-crime features. For instance, a steep function that decays quickly may suggest that offenders are reluctant to travel far from their home because of its strong influence on their behavior.

On the other hand, a shallow function that decays slowly indicates that the home does not greatly influence the offender’s actions because they operate over a much broader area (Canter & Hammond, 2001). In Canter and Hammond’s study (2001), the logarithmic function, which suggests that the frequency of offending decreases dramatically initially and then in a more gradual fashion as the distance from the home increases, provided the best representation of distribution of journey-to-crime lengths.

This study lends support to the idea of the significance of the home on a serial murderer’s behavior because these offenders were less likely to kill the further they traveled from their home. While this does not deal specifically with
body disposal location sites, it is important to note that very few serial murderers move bodies from the location in which they are killed, so it is highly likely that the sites used in this study are actually the sites where the bodies were discovered.

Snook, Cullen, Mokros, and Harbort (2005) studied various factors, such as age and IQ, that influenced serial murderer’s crime location choices and the results showed that the distribution of home-to-crime distances was negatively skewed, whereby victims were generally recovered a short distance from the offender’s home. The study of 53 German male serial murderers who committed a total of 247 murders between 1929 and 1999 and whose ages at the time of the first murder were between 16 and 52 years old, included offenders who “committed alone or with accomplices at least three completed murders, each of which have to be premeditated and characterized through a new, hostile intent” (Snook et al, 2005).

This study examined decay patterns, which show that as an “x” value increases, the accompanying “y” value decreases. The results of this study agree with Canter and Hammond’s (2006) discovery that many serial murderers’ home-to-crime distribution follows a decay pattern that predicts that as the distance from a murderer’s home increases, the likelihood of disposing of a body decreases. The reasons for this decay are not exactly clear, but according to Rossmo’s criminal geographical targeting approach, which combines environmental criminology with a mathematical model to indicate the area in which a serial murderer may be living, it might be related to the least effort principle that assumes that when multiple destinations of equal desirability are available, with everything else being equal, the closest destination will be chosen (Godwin, 1998).

**Sequential Angulation**

Another test used to see if the home plays a significant role on serial murderers is to determine sequential angulation, which is the degree of rotational movement around the home of the offender from one offense to the next (Goodwill & Alison, 2005). A study by Goodwill and Alison (2005) evaluated the sequential angulation of 35 U.S. serial murderers who committed at least five murders with known home locations and attack or abduction coordinates.

Their analysis of these serial murderer’s sequential angulation, which investigates how offenders locate and select subsequent targets and describes the angle between two successive crime locations around the position of the offender’s home base to a possible maximum of 180 degrees, revealed that over 60% of the current sample had an average attack angle of over 90 degrees (Goodwill & Alison, 2005). The current study shows that serial murderers tend to have great sequential angulation. This suggests that they will try to maximize sequential angulation as a way to avoid previous offense locations to avoid detection in the high-risk crime that is serial murder (Goodwill & Alison, 2005).
This result was supported when Lundrigan and Canter (2001) conducted a study that focused on the body disposal sites of 126 American serial killers who had killed 898 victims and 29 British serial killers who had killed 207 victims, all of whom had been convicted since 1960. Their main goal was to determine if there was a directional bias in the body disposal sites of the current study by analyzing the angle between disposal sites (Lundrigan & Canter, 2001).

The authors believed that if an offender’s activities were biased towards a particular orientation in his or her domain, the angle between the home and those two sites would be acute as opposed to oblique, and that the study’s tendency towards a modal value of 60 degrees lends strong support to the idea of the bias in orientation extending from the home (Lundrigan and Canter, 2001).

**Overall Distances Traveled**

The overall distances a serial murderer travels also reveals a great deal about how the location of the home has significant impact on an offender. In the study of spatial patterns conducted by Lundrigan and Canter (2001), the geographical distribution of the sites at which 126 U.S. and 29 U.K. serial killers disposed of their victims’ bodies was examined to determine the relevance of the home in the choice of a disposal site.

They found that, on average, Americans traveled a mean distance of 40km to dispose of their victims’ bodies, whereas the U.K. sample traveled a mean distance of 18km (Lundrigan & Canter, 2001). They made note that while nine American serial murderers traveled over 140km from home to dispose of bodies, 50% of the sample traveled an average of less than 15km to dump the bodies, and more than 25% of the sample traveled an average of less than 5km (Lundrigan & Canter, 2001).

The results of this study show that the home has a strong effect on serial murderers in that, for the most part, they are reluctant to travel far from it. Lundrigan and Canter (2001) also examined the size of the average minimum and maximum distances the sample traveled from home to dispose of the victims’ bodies. For the U.S. sample, the average minimum distance traveled was 9km and the average maximum distance traveled was 89km (Lundrigan & Canter, 2001). For the U.K. sample, the average minimum distance traveled was 6km and the average maximum distance traveled was 36km (Lundrigan & Canter, 2001). Lundrigan and Canter (2001) believe that if these serial killers are consistent in their criminal range, there should be a substantial correlation between the minimum and maximum distance traveled from home, and this is supported by the study because they found that an increase in the maximum distance traveled from the home was accompanied by a parallel increase in the minimum distance traveled.

A study by Snook, Cullen, Mokros, and Harbort (2005) found results similar to those by Lundrigan and Canter (2001) that also reveal the importance of the home on a serial killer’s spatial decisions. In the study of 53 German
male serial murderers who had completed at least three murders between 1929 and 1999, the results showed that 63% of the victims’ body recovery locations were located less than 10km from the murderer’s home (Snook et al, 2005). Altogether, 6.5% of the bodies were found within 1km of the murderer’s home, 17% were within 2km, 28% were within 3km, 34% were within 4km, and 45% were within 5km (Snook et al, 2005).

For those offenders who may have traveled further to elude detection, 78% of the victims were found within 20km of the murderer’s home and 84% were found within 30km (Snook et al, 2005). These results make it evident that the home has a strong influence on the spatial decisions of serial murderers, and possible explanations as to why this may be will be explored later in this paper.

**Circle Hypothesis**

Perhaps one of the most interesting studies, and probably the least complex in determining the home base of a serial murderer, is the “Circle Hypothesis”. Simply put, the Circle Hypothesis posits that the home of an offender is often located within a circular area with the diameter of that circle being defined by the distance between the two farthest crimes in a single series (Snook et al, 2005).

The study was first conducted by Canter and Larkin in 1993 when they studied 45 serial rapists in southern England. Using the precepts mentioned above, they found that 87% of the sample was found to reside within the given circle (Canter et al, 2000). The study has been duplicated across the years and across various countries as well.

In 1997, Kocsis and Irwin found that 82% of serial arsonists, 70% of serial rapists, and 49% of burglars in Australia resided in the defined circle (Canter et al, 2000). In the United States, Warren et al (1995, 1998) found that 56% of serial rapists were found within the circle and in 1998, Hodge et al found that 86% of U.S. serial murderers lived within the same circle (Canter et al, 2000). And in Japan, Tamura and Suzuki (1997) also found that 72% of serial arsonists lived within the prescribed circle (Canter et al, 2000). While some of these results seem scattered and rather low, the strong percentages suggest that more serious and personal crimes, such as rape and murder, tend to be included in the circle in rather high percentages, suggesting that those who commit personal crimes prefer to offend in areas close to where they reside.

In the study by Lundrigan and Canter (2001) of the spatial patterns of 126 U.S. and 29 British serial murderers, the same Circle Hypothesis was applied to the sample to see if the offender’s home had any bearing on where offenders disposed of their victims’ bodies. For the U.S. sample, 89% of the offenders were found to live within the circle. The figures for the British sample were slightly lower in that 86% of the sample lived within the circle (Lundrigan & Canter, 2001).

In the study by Snook et al (2005), the Circle Hypothesis was once again applied. The study examined 53 male German serial murderers who had completed at least three murders and found that 71% of the sample lived within
the circle (Snook et al, 2005). These results are noticeably lower than its counterparts, yet the authors make note that 13 of the 53 murderers had more than one home location at the time of the murder series, and because of this, each home had to be classified independently in the data (Snook et al, 2005). This specification, in turn, is undoubtedly the reason the results are lower than other similar studies.

Perhaps the most interesting study involving the Circle Hypothesis, however, was the study done by Canter, Coffey, Huntley, and Missen (2000) which deals with predicting the home base of a serial murderer using a decision support system, or a type of geographical profiling strategy. The study consulted published accounts of U.S. serial murderers who’d been convicted since 1960 and who had a documented home residence at the time of their offenses that could be verified by at least two independent sources, and from these specifications, a list of 79 U.S. serial murderers became available (Canter et al, 2000).

Instead of using a circle to test the hypothesis, however, a rectangle including all the offense locations was used, which magnified the search area by 20% (Canter et al, 2000). The results of this “Rectangle Hypothesis” yielded a 100% outcome in that every one of the 79 serial murderers’ homes was located within the rectangle (Canter et al, 2000). Overall, the Circle Hypothesis has proven to be a consistently effective test in determining an area in which a serial murderer’s home may be found. More success may be found, however, by upgrading the circle to a rectangle, but many more studies must be conducted before its validity may be affirmed.

Facts That May Influence a Serial Murderer’s Spatial Decisions

The previous studies have examined the relationship between the home and the locations at which serial homicide offenders dispose of their victims’ bodies. Now, the possible explanations behind why they behave this way will be examined.

Buffer Zone

A continual theme among factors influencing a serial murderer’s spatial decisions is that of a “buffer zone”, or an area directly around the offender’s home in which there is a reduced likelihood of offending due to the risk of recognition (Canter et al, 2000; Godwin, 1998; Lundrigan and Canter, 2001). In the study of 126 U.S. and 29 U.K. serial murderers by Lundrigan and Canter (2001), it was noted that U.S. offenders usually put an average of 3.23 km between their home and the nearest disposal site. The proposed reasons for this buffer zone include an increased risk of recognition, as well as to avoid leaving incriminating evidence close to the offender’s home (Godwin, 1998).

Routine Activity Theory

An extensive study was conducted by Lundrigan and Canter (2001) involving the Routine Activities Theory and its effect on the spatial decisions of serial murderers. The notion of Routine Activities Theory sees crimes as
opportunities taken within the awareness of day-to-day life. Routine Activities Theory is mostly applied to the actual act of committing a crime, but in this study, Lundrigan and Canter (2001) applied the theory to the body disposal stage of a murder. Instead of a likely offender possibly committing a crime, the offender has actually murdered a victim, and the search now moves from finding a possible victim to finding a location to dispose of that victim’s body (Lundrigan & Canter, 2001).

To determine if Routine Activities Theory has an impact on a serial murderer’s spatial decisions, suggesting that the location of the home and the crime sites prove to be a strong relationship, the actual range of the serial murderer’s criminal range needs to be examined (Lundrigan & Canter, 2001). To determine a serial murderer’s directional range, which would be small if Routine Activities Theory played a role, the Mean Interpoint Distance needs to be calculated (Lundrigan & Canter, 2001). The Mean Interpoint Distance, or MID, is a measure of the average area over which an offender travels (Lundrigan & Canter, 2001). In Lundrigan and Canter’s (2001) study, the MID’s of 126 U.S. serial murderers were calculated, and it was discovered that 58% of the offenders were operating within MID’s of less than 25km, with 19% operating in MID’s of less than 5km. These results lend support to the idea of offenders operating in relatively small criminal ranges due to Routine Activities Theory (Lundrigan & Canter, 2001).

According to Godwin (1998), “Through daily travel, the home environment becomes a unique place of familiar, known, and predictable activities, people, and physical elements, a focal point of one’s experiential space; thus, through habitual, focused, and satisfying involvement in a residential locale, the tangible home area becomes an enduring symbol of self, of the continuity of one’s experiences, and of that which is significant and valued by the inhabitant. The landscape around the home may thus be hypothesized to provide serial killers with those enduring symbolic experiences and a relatively conformable environment to hunt for their prey.” In sum, the location of the home has a special bearing on a serial murderer because it serves as a beacon of familiarity and comfort. A serial murderer, in essence, will be hesitant to travel far from this familiarity, and instead, decide to operate fairly close to it rather than traveling to further, unknown locations to commit their crimes and dispose of their victims.

**Close Proximity to Previous Offense Locations**

Goodwill and Alison (2005) studied the spatial dispersion, or the extent to which an offender distributes his or her offenses across an area, of 35 U.S. serial murderers who had committed at least five murders. The study found that the homicide locations studied were not dispersed uniformly around the home base but rather were orientated towards the region of the first offense (Goodwill & Alison, 2005). Overall, the study showed a clear tendency for offenders to bias their crimes towards the area of their first offense (Goodwill & Alison, 2005). Reasons such as the topographic features and characteristics of an area,
along with an offender’s personal reasons, are given to try to explain these findings, but perhaps Skinner’s reinforcement paradigm (1953) best explains this finding (Goodwill & Alison, 2005). In this paradigm, the previous “success” serves as a basis for reinforcing subsequent attacks in the same area. An offender may find the familiarity of an area in which they “got away with a crime” to be reinforcing, so they may continue to exploit the same area until it becomes too dangerous to continue doing so (Goodwill & Alison, 2005).

**Intellectual Capability**

It would seem natural that those with a higher IQ would run the risk of traveling farther from their homes to commit their crimes than would those who have lower IQs. In a 1986 study by Ressler, Burgess, Douglas, Hartman, and D’Agostino, the crime scene patterns of sexual serial murderers were studied. The results showed that organized offenders were of average to above average intelligence and were likely to offend far from their homes, whereas disorganized offenders were of below average intelligence and offended in close proximity to their homes (Snook et al, 2005). In the study by Snook et al (2005) of serial murderer’s spatial decisions and the factors that may influence those decisions, it was also discovered that higher IQ scores corresponded with higher home-to-crime distances. More research needs to be conducted on how a serial murderer’s IQ affects his or her spatial decisions, but it seems safe to say that the more intelligence they possess, the more willing they are to dispose of victims’ bodies further from their home.

**Mode of Transportation**

Finally, a serial murderer’s mode of transportation may be found to greatly affect his or her spatial decisions. The previously mentioned study by Ressler, Burgess, Douglas, Hartman, and D’Agostino (1986) reported that 85% of organized sexual serial murderers used a vehicle compared with 62% of disorganized sexual serial murderers (Snook et al, 2005). Furthermore, they noted that the organized offenders murdered farther from their home than did the disorganized offenders, suggesting that serial murderers who use vehicles exhibit larger home-to-crime distances than do those who walk (Snook et al, 2005).

When examining the home-to-crime distances of the 53 male German serial murderers, Snook et al (2005) noted a significant difference between various means of transportation. Those that used a car in the commission of their crime traveled a median of 15.5km and those who used public transportation traveled a median of 5.9km (Snook et al, 2005). Not surprisingly, those who walked traveled a median of only 2.2km (Snook et al, 2005). Automobiles allow people to travel distances in mere hours that would take them days to reach if they had walked. If this idea is applied to serial murder and body disposal locations, it would only seem natural that those with cars would be able to dump bodies further from their homes than would those who walk.
Geographic Profiling Strategies

Geographic profiling strategies help aid in the apprehension of serial murderers by limiting the possible locations that must be searched before an offender’s home location is discovered. The most common geographical profiling strategy currently in use is Dragnet, which was developed at the Centre for Investigative Psychology at the University of Liverpool by David Canter and Malcolm Huntley (Canter & Hammond, 2006). Dragnet is a “geographical offender system” which is designed to identify the area in which a serial offender is most likely to reside (Canter & Hammond, 2006). By taking into account search costs, the Dragnet system is able to produce accurate results in a relatively quick amount of time.

Search Costs

The search cost is defined as the proportion of the total search area that has to be searched in order to find the location of the offender (Canter & Hammond, 2006). The search cost function represents the relationship between the proportion of the total area searched and the proportion of offenders located for each search cost (Canter & Hammond, 2006). For instance, if Dragnet produced a search cost of 0.5, it would mean that 50% of the defined search area would have to be searched before the offender’s home was identified (Canter et al, 2000). In the study of 96 U.S. serial killers by Canter and Hammond (2006), more than 50% of the sample had a search cost of less than 0.1, meaning that 50% of the sample’s home locations were found in the first 10% of the search area. Furthermore, more than 80% of the sample produced search costs of 0.5 or less (Canter & Hammond, 2006).

The study by Canter et al (2000) took it a step further and examined the QRange, a specifically developed index based on the proposition that the arterial pathways of an offender’s movements may be of significance to the locations of his or her offenses. The study of 79 serial killers, whose offense series ranged from 2 to 24 crimes and contained travel distances from 0 to 845km, proved to be extremely successful (Canter et al, 2000). In the study, 51% of the offenders resided in the first 5% of the search area and 87% resided in the first 25% (Canter et al, 2000). Overall, when QRange is incorporated into the Dragnet system, extremely low search costs are produced, validating the effectiveness of using geographical profiling strategies in determining the home base of serial homicide offenders.

Discussion

The majority of this paper focuses on studies that examine that the body disposal sites of serial murderers tend to be very close to the offender’s place of residence. Various studies (Godwin, 1998; Canter, Coffey, Huntley & Missen, 2000; Canter & Hammond, 2006) have shown that as the distance from an offender’s residence increases, the likelihood of offending decreases, while others (Canter, Coffey, Huntley & Missen, 2000; Lundrigan & Canter, 2001; Snook, Cullen, Mokros & Harbort, 2005) have proven the validity of the Circle
Hypothesis. These aforementioned studies have attempted to quantify serial killer’s spatial decisions, but others have tried to qualify the reasons why serial murderers operate within certain spatial parameters. This paper has examined the role Routine Activities Theory and buffer zones play on serial murderers’ spatial decisions. This paper has also examined the idea that serial murderers tend to commit their crimes in close proximity to previous offenses and that those with higher IQs and a personal mode of transportation tend to travel further from home to commit their crimes. Finally, the efficiency of geographic profiling strategies was examined and found to be overly productive by the low search costs that were produced.

Conclusion

A study by Keppel and Weis (1994) found that time and distance proved significant, suggesting that the more information obtained on the “location of the original contact between the victim and the killer, where the assault occurred, the murder site, and the body recovery site, the more likely a murder case will be solved” (Godwin, 1998). Indeed, knowing all the answers to these questions gives homicide investigators a good chance of solving a case.

But why the emphasis on studying body disposal sites? Many studies report that of the geographical information available to the police, the disposal site of the victim’s body is the most reliable (Canter et al, 2000; Godwin, 1998). Canter et al (2000) note that other locations, such as where the victim was first encountered or abducted or where a body might have been stored before disposal, are of interest but are often unknown. Because investigators know the locations of the body dump sites, they are given an immediate and more accurate description of a killer’s foraging grounds (Godwin, 1998). Investigators are forced to work with what they are given, and most often this information must be collected from what they find at body disposal sites.

This paper has focused its attention on the spatial decisions of serial murderers, and after all the research and studies I have read, I agree with the various authors that the home plays a significant role on the actions and decisions of serial homicide offenders in that they tend to commit crimes in familiar territory that is close to their place of residence. Of course, the information and statistics used in these studies are not representative of the whole serial murderer population, seeing that only offenders whose actions allowed them to be caught were interviewed in the studies. The serial murderers who remain at large may operate under different “forces” that may allow them to elude detection, and their spatial decisions may not affect them in the same way as they have affected those who have been caught. We may never be able to determine exactly how much spatial decisions and the influence of the home affect a serial homicide offender’s decisions, but with continued research and improved methodologies, we can only build upon and strengthen the ideas brought forth and presented in this paper.
References


Nihilism, Devaluation, and Subjective Morality in Hemingway’s *The Sun Also Rises*

Kelly Kinser

The generation characterized in Hemingway’s *The Sun Also Rises* is, as friend and fellow author Gertrude Stein famously pointed out, a lost generation. Traumatized by war, distrustful of religion, confronted with shifting cultural mores and gender roles, and overwhelmed by the disillusionment these changes enact, Hemingway’s characters are left to roam aimlessly through life. They are unable to cope with and act in the face of the broad devaluation they experience, and in this way strongly resemble Friedrich Nietzsche’s idea of the “passive nihilist,” a person who is wearied, even paralyzed, at the discovery that prevailing goals and values are worthless.

The passive nihilist, unable to fully reject long-standing beliefs about the world, unsuccessfully looks to be soothed via those very institutions of traditional value, such as religion, politics, and aesthetics. Nietzsche contrasts this with the “active nihilist” who is able to affirm the contingency of the world and act on that insight by shedding old values completely, making possible the construction of new, individual values. I will in this paper examine the manifestations of nihilism exhibited in *The Sun Also Rises*, framed within Nietzschean terms, and will argue that the characters would be more fulfilled were they able to disregard all objective values, supplanting them with subjective values, thus affirming the self and providing the means to move on psychologically from the trauma of war and a radically altered social consciousness.

For Nietzsche, nihilism is the condition of modernity. His oft-quoted proclamation “God is dead” (“Thus Spoke Zarathustra” 9) signifies not only the decline of Christianity in the Western world, but also the total dissolution of traditional values. It indicates that, for Nietzsche, once a person can no longer rely on God to provide meaning, the realization that all of life and experience is meaningless necessarily follows. People then respond to this realization by engaging in one of two types of nihilism: active or passive.

Nietzsche defines passive nihilism as a “decline and retreat of the spirit’s power” (“Writings” 147). The spirit becomes “wearied” and “exhausted” and as a result the “values that have prevailed so far are no longer appropriate and are no longer believed” (147). The total structure of values is no longer harmonized. Nietzsche emphasizes the chaos of this process by declaring that the “individual values wage war on each other” (147). Passivity is an acceptance of nihilism once it is no longer possible to retain traditional values. It is not an empowered decision but a tired resignation, and is therefore “a sign of weakness” (147).

As a symptom of passive nihilism “everything which revives, heals, soothes, benumbs comes to the fore in a variety of disguises: religious, or moral
or political or aesthetic” (147). This explains the behavior of Hemingway’s characters, who appear to be grieving the loss of value, and therefore fixating on various indicators of it, such as monetary value, artistic expression, or religion. The most prominent of these, monetary value, serves as a substitute for morality, which has become muddled in the light of shifting cultural ideals.

The paralyzing uncertainty of the characters in the face of deteriorating value systems is exhibited in several ways. Throughout the novel Hemingway expresses the postmodernist idea that gender is a social construction. The failure of masculine values in World War I brings about a confusion of gender roles. Early in the novel the reader is introduced to Brett, a woman whose physical attributes include hair “brushed back like a boy’s” and “curves like the hull of a racing yacht” (30).

Surprisingly modern given the time period, Brett relies on no man, taking on and discarding lovers as she pleases. The men in the novel want to buy her, but unlike Georgette, she refuses. Independently wealthy, she does not need to rely on her lovers for financial support. Rather, Mike is staving off bankruptcy by constantly borrowing money from Brett. This explicitly indicates an inversion of traditional values.

Hemingway’s narrative is not entirely in support of this inversion, however. Brett sees Jake’s injury, and therefore her inability to be with the man she loves, as a kind of divine punishment for her promiscuous lifestyle. A part of her believes in some sort of cosmic fairness, in just retribution for immoral behavior. She rejects traditional values yet simultaneously expects to be punished for that rejection. In this way her rejection of traditional ideas of femininity and sexual morality is incomplete. The realization that the old model no longer applies to the world in which she lives is forced on her, and she cannot accept it enough to be able to act on it.

Masculinity in the novel is presented more as an unattainable ideal than as a realistic model for behavior. Much of what we learn about Hemingway’s attitudes toward masculinity is derived from the segments about bull-fighting. When Jake describes to Bill the process of unloading the bulls he explains that steers are used to the aggressive bulls calm. The steers, likened to “old maids” (138), are sometimes killed by the bulls despite their peaceful attempts to make friends. The exchange demonstrates the sympathy of both for the role of the steers. Neither of them challenges that this is a necessary role, however.

This scenario is a microcosm for the novel in that while Jake may not live up to the masculine ideal due to his altered anatomy, his role in society is nevertheless important and valuable. While this certainly undercuts the primacy of the masculine ideal, it is far from dissolving it altogether. The virile bulls and, more importantly, the men who conquer them remain at the novel’s moral center. Romero most closely resembles the masculine ideal. Fraught with sexual innuendo, the bullfight emphasizes his sexual prowess as well as his physical strength and bravery. Upon dominating the bull, Brett is left “limp as a rag” (173) and he is praised by the people, even lifted up on their shoulders where “his legs were spraddled and his body was very sore” (225). He is
admired on the condition that he be on display. He would not be so praised had he not performed well in the ring.

Additionally, despite Romero’s superior prowess, he is still unable to hold on to Brett for longer than any of her other lovers. In fact, he loses her as soon as he asks her to conform to the traditional values of the feminine ideal. In the end she returns to Jake, who, though impotent, never asks her to be anything she is not. Hemingway suggests first that the masculine ideal can only be attained at a high price, and second that it does not lead to sure success with women, as one might be inclined to believe. Traditional values have once again failed. This conflict between the price of masculinity and the necessity of alternative lifestyles runs throughout the novel, and is yet another example of the insecurity and instability characteristic of the passive nihilist.

The characters also feel disillusioned by and resentful of religion, yet still compelled by it. They no longer accept religion as the ultimate source of moral guidance, and entertain various other ideas of morality, all of which are based on personal feelings. For example, Jake muses, “That was morality; things that made you disgusted afterward. No, that must be immorality. That was a large statement. What a lot of bilge I could think up at night” (152). He briefly considers that morality is simply what he, individually, feels is morally repugnant, and comes quite close to establishing his own value set, but immediately shies away from it and denounces it as “bilge.”

Jake is not ready to abandon the notion of objective truth and, like many, feels especially attracted to religion when especially melancholy. As Jake approaches a cathedral he thinks, “The first time I ever saw it I thought the façade was ugly but I liked it now” (102). Though initially repulsed by the falseness of religion, and its ineptitude at holding together a broken society, Jake is inevitably drawn back to it, in the hopes, perhaps, that if he keeps trying it will bring him some comfort. Upon entering, however, he remembers that he does not really buy into it. He tries to pray but is hopelessly distracted, and when he becomes aware of this he thinks,

I was a little ashamed, and regretted that I was such a rotten Catholic, but realized there was nothing I could do about it, at least for a while, and maybe never, but that anyway it was a grand religion, and I only wished I felt a little religious and maybe I would the next time (103).

He is clearly conflicted. He first feels guilty, then not responsible for failing to be a good Catholic, then ambivalent about religion itself. He seems detached in his resignation that he will never truly be fulfilled by religion. Brett, too, considers herself as a source for morality.

In the last chapter of the novel she declares to Jake that “it makes one feel rather good deciding not to be a bitch...It’s sort of what people have instead of God” (249). This is similar to Jake’s idea that morality is what one feels good about. In troubled times, the characters feel drawn to religion and find rigid, eternal, externally provided, unquestionable value appealing, however they either cannot or will not accept it. It is this inability to completely reject
the Christian moral code that makes them failed nihilists. It is their inability to move past this uncertainty that makes them unable to act freely in the world. It is clear that in the debate between divine, objective morality and humanistic, subjective morality, Hemingway sides with the subjective, even if he is uncertain about the specifics of what subjective morality should entail.

The great moral code of the novel is, therefore, not based on religion, but on the idea that you get what you pay for and pay for what you get. This extends far beyond its immediate economic implications. In the midst of widespread devaluation the sense of justice and fairness implied by this code is extremely appealing. In addition to providing structure, it suggests that the pain one experiences is used as currency later in life to purchase pleasure wherever one can find it.

This is expressed in the count’s philosophy that one must have a lot of life experiences before one can know how to really appreciate happiness. From this view their pain is not in vain. It also means that you get as much from life as you put into it, which is frightening because they also know that the more they put into life the more vulnerable they are, and the more likely to be disappointed by life. Sometimes one ends up paying for things he or she did not expect, such as Jake’s paying for his injury. Brett alludes to the disruption of values in a fascinating encounter with the count:

“I know,” said the count. “That is the secret. You must get to know the values.”

“Doesn’t anything ever happen to your values?” Brett asked.

“No. Not anymore.”

“Never fall in love?”

“Always,” said the count. “I am always in love.”

“What does that do to your values?”

“That, too, has got a place in my values.”

“You haven’t any values. You’re dead, that’s all.”

“No, my dear. You’re not right. I’m not dead at all” (67).

Brett, in response to the count’s apparent security in his value system, questions whether or not those values are ever disrupted, which is clearly a reflection of her own insecurity. By questioning whether or not he ever falls in love she reveals her own almost intuitional belief that love never comes out equally for each person, and cannot be worked out within the strict code of compensation.

Whether she is consciously aware of the inadequacy of her code, I cannot say, but it is reasonable to think that she at least is aware subconsciously. Jake certainly gives more than he receives in regards to Brett, and although their situation is far from ideal, Jake accepts it and continues to behave in this manner. Jake also accepts that the code cannot explain the important things in life. He regards it as a “fine philosophy” which in five years will seem “just as silly as all the other fine philosophies I’ve had” (152). Jake now understands that values are intimately connected with the times and no longer regards them as interminable absolutes.
The code is overly reductionistic. It is a defense mechanism and a false way of looking at values, because the things that really have value in the world, like love and art, have no equivalence. In these one will always give more than one gets back. In a telling criticism of Cohn, Jake says that he “had read and re-read ‘The Purple Land.’ ‘The Purple Land’ is a very sinister book if read too late in life. . . . For a man to take it at thirty-four as a guide to what life holds is about as safe as it would be for a man of the same age to enter Wall Street direct from a French convent.” What is interesting here, given our current discussion, is that in a matter of words Jake indicates his mistrust of both art and religion. Literature, and by extension art, should not be the source of our values and a guide for our lives. Neither does religion prepare us to deal with the institutions that drive the modern world, that is, financial institutions.

The code is also problematic because the characters are acting on the idea that something is only worth what someone is willing to pay for it, and in this way are always dependent on others to find value in their lives. This leaves values unstable, and leaves the characters open to disappointment. They replaced what they saw as false objectivism with a new, more cynical objectivism based not on man’s relationship with the Almighty God but with the almighty dollar.

A better response, which will be discussed further later, would be to supplant the lost objective values with personally defined values. That which they most need to do is what they are least capable of doing, as this would require painful and difficult self-reflection. The only option, they feel, is passive, numb, nihilism. The primary discussion of value in the novel is, as we have seen, framed in monetary terms. Love, friendship, and ultimately life, are all reduced to economic transactions.

In “Hemingway’s Morality of Compensation” Scott Donaldson argues that the characters’ morality is directly linked to their interest in just compensation. Those who are more frugal or fiscally responsible are more moral. Those less fiscally responsible are less moral. Morality is reduced to monetary exchange, a kind of fairness that can be spoken of in clear, quantifiable terms. All of the pain they have endured becomes payment for, and therefore justification for, the hedonistic lifestyles they later pursue.

I agree with his assessment that morality and money are strongly linked in the minds of the characters. It is caused, I believe, by the vast devaluation the characters face. In a world that seems worthless, empty, and painful, they understandably turn to something stable and clear: money. Initially, by focusing on ensuring that everyone gets what they are owed monetarily, they ease their distress over not getting what they are owed in life.

Over time, this fixation on financial compensation is no longer a substitution, but is accepted as morality itself. As Donaldson succinctly puts it, “Financial soundness mirrors moral strength” (406). Monetary values are used in place of dissolving moral values. Still, as I have previously stated, this view is overly simplistic and even the “moral” characters of the novel are deeply unhappy. Quite to the contrary, they seem the happiest and most at peace when
they are on the fishing trip, engaging nature. There they have no concern for capitalistic pressure to trade on other’s values or haggle over price. They are free to be themselves and pay nothing. Though perhaps convenient, a morality of compensation could never be satisfying, and therefore could never be a viable option for a lasting system of values. Additionally, had the primary characters completely accepted this as a stable and fair value system, they would not exhibit the same level of insecurity and confusion.

Despite the fact he characters consist mostly of writers and artists, they are surprisingly unable to express themselves. Art, like love, is not about just compensation. Each requires one to give entirely of oneself without expecting to receive payment. For this reason none of them can be artistically fulfilled within the context of the code. They are all impotent in their own ways.

Hemingway uses sex as a metaphor for acting in the world. Jake’s injury is the most obvious example. Physically injured by the war, he is no longer to able to engage in sexual acts as he wills, and, metaphorically, is no longer able to act freely in the world. Robert’s writers block, similarly, represents his inability to act in a world in which monetary compensation is the model against which all values are judged—a model which he, too, as an artist must know will never be able to sustain itself long-term. This also shows their passivity. Were they active nihilists their nihilism would be a liberating force, providing broader opportunities for meaning and experience in the world, and would not result in the oppressive confusion exhibited.

In “Ernest Hemingway’s Morality in Action,” James B. Colvert argues that their nihilism is entirely justified given the social climate, which I agree with, but then goes on to say that their disregard for traditional values is a symbol of their willingness to start afresh and accept only those values which they finds applicable through their own individual experiences. Thus, they seek a new “morality in action.”

This, Colvert argues, is evident in their hedonistic practices. Humans are primarily made up of impulses and desires, and Hemingway’s characters find morality in satisfying these desires. Their entire approach to morality is radically different, since for them what is important is not that any value be arrived at through reason, but through individual response.

Colvert believes this attempt to be futile, writing, “In this attempt to reorganize his value response on psychological principles, he is destined to fail tragically in a large moral sense, perhaps because he rejects too much and takes upon himself the task, as it were, of lifting himself by his moral bootstraps” (377). According to this approach one’s values cannot be externally dictated, but must be individually, psychologically motivated, tested by personal experience.

Colvert is careful not to cast too stern a judgment on this moral view, concluding, “If the Hemingway hero is not always admirable in his mannerisms, he deserves at least credit for a serious and consistent concern for finding a new morality in action” (385). I believe Colvert is overly optimistic about the behavior of the characters. While it is true that the rejection of traditional values
makes room for the advent of new values, it does not necessitate them.
These characters are, in my view, proof that people can remain stagnated in the
intermediate between these two states.

They are confused, aware that traditional values have prepared them ill
for the modern era, yet are unable to reject them completely because they do not
know how to act appropriately without them. They believe that they need a
standardized code of behavior. Colvert cites Jake’s statement “I did not care
what it was all about. All I wanted to know was how to live in it.” (377) as
evidence of Jake’s search for morality in action, however I contend that it proves
the opposite.

This statement suggests to me that Jake is unsure how to even begin to
reform his value system, but still feels as if some system should exist in order to
guide his behavior. He does not express his desire to live, but to live in it; in his
quest for understanding his gaze is still outward, and therein lies his problem.
One example of the general inactivity of the characters is the rampant
alcoholism depicted in the novel.

Alcohol is set up in direct contrast with true emotion and genuine
experience. Fine wine is not to be mixed with emotions or else “you lose the
taste” (66) and dinners from the war featured large quantities of wine which
masked the tension they all felt. “Under the wine,” Jake recalls, “I lost the
disgusted feeling and was happy. It seemed they were all such nice people”
(150). Their true feelings were intentionally subdued in favor of happier ones
falsely induced by chemicals. This can hardly be evidence of an active search
for personal morality.

By staying perpetually drunk, the characters make certain they are
never forced to examine themselves. Alcohol serves as a buffer both within
themselves (between their true feelings and the lies they tell in order to cope
with the harshness of reality) and between themselves and the world, such that
their true selves are twice removed from the real world. Jake reiterates the
deliberate hardening of oneself when he muses “It is awfully easy to be hard-
boiled about everything in the daytime, but at night it is another thing” (42).
This unwillingness or inability to turn inwards and examine one’s true feelings
and desires is a key component in their passive nihilism.

All of these examples of passive nihilism are to be contrasted with
active nihilism, which Nietzsche describes as “a sign of the increased power of
the spirit” (Writings 146). Active nihilism is the result of a strong spirit who has
realized that the prevailing values are no longer appropriate and who actively
destroys what remains. It is an affirmation of contingency followed by acting on
that insight, and though it appears to be a negation, it is paradoxically a greater
affirmation of life than the acceptance of preordained values.

As a solution to the dysfunction of the characters I propose an active
nihilism that manifests itself in two stages: the first being Nietzsche’s general
definition of nihilism, that is, a devaluation of the highest values (which are
always objective), and the second a reorientation of self involving the formation
of subjective values, which can only be determined by a fully-formed subjective
being who recognizes and accepts their own potential and the power associated with creating an entire world of values for oneself.

This has the potential to be tremendously positive and not a source of despair, but it is imperative that the devaluation be complete. The fatal flaw of the characters is that they reject traditional values while simultaneously grieving their loss and celebrating their continuation. Bullfighting results in clear winners and losers. It is black and white. They long for this kind of disambiguation but they are doomed to fail because that is the essence of nihilism: consummate ambiguity.

Considering the destruction brought about by war, the failure of religion to comfort the masses, and the modernization of stereotypical gender roles, one can easily understand how the generation typified in *The Sun Also Rises* feels as though widespread devaluation has been forced upon them, relegating them to the role of passive observer. Though the characters are aware that traditional values no longer suffice and are anxious to learn how to live in the current world, they are unable to completely disregard the old values, and therefore cannot form new ones appropriate to the conditions of modernity. This explains their contradictory ideas about and responses to the longstanding institutions of church, marriage, and morality. They would, I feel, be justified in adopting an active nihilism which actively accepts devaluation and makes possible new subjective values. Only a truly radical ideological shift could hope to save this lost generation.
Works Cited


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