

RONALD E. McNAIR

Summer Research Journal
The College at Brockport

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About TRiO Programs

TRiO refers to six programs funded by Title IV of the Higher Education Act of 1965. The original Title IV TRiO programs are Upward Bound, Talent Search and Student Support Services. Even though more programs were added to the grant, the name TRiO has been retained. The additional programs include Educational Opportunity Centers, the Ronald E. McNair Post-Baccalaureate Achievement Program, and a training program for TRiO staff. In general, TRiO programs are focused on providing educational opportunities to first-generation college students who come from low-income families and students with disabilities.

About Ronald E. McNair

Ronald Erwin McNair was born October 21, 1950, in Lake City, South Carolina. He attended North Carolina Agricultural and Technical State University, where he graduated magna cum laude in 1971 with a Bachelor of Science in physics. He continued his education at the Massachusetts Institute of Technology, earning his PhD in 1976. He went on to become a recognized expert in the field of laser technology with the Hughes Laboratory. In 1978, McNair realized his dream of becoming an astronaut. Selected from a pool of 10,000 applicants for the space shuttle program, McNair became the second African American to fly in space. After his death aboard the space shuttle Challenger in 1986, Congress approved funding for the Ronald E. McNair Post Baccalaureate

Achievement Program, which is dedicated to the support and promotion of the high standards of achievement exemplified by McNair. Those who knew McNair characterized him as fearless, determined, and accustomed to applying all available resources to resolving any problem he faced.

The Ronald E. McNair Post Baccalaureate Achievement Program at The College at Brockport, State University of New York

Designed for first-generation and low income students as well as students from groups underrepresented at the doctoral level, the Ronald E. McNair Post Baccalaureate Achievement Program at The College at Brockport encourages talented students to pursue a doctoral degree.

The program promotes graduate studies by providing participants with seminars and workshops germane to the pursuit of graduate education, a mentored summer research experience, and opportunities to present this research at professional conferences.

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Introduction and Acknowledgements

Dear Readers:

I am pleased to introduce you to the 12th volume of the Ronald E. McNair Summer Research Journal. This journal is a compilation of the work our scholars complete each summer as they learn to conduct research in their chosen field.

Under the guidance of dedicated faculty members, McNair scholars design and implement projects that teach them the fundamentals of creating and using knowledge, and provides them with their first taste of the graduate and professional world they are preparing to enter.

The Summer Research Program takes our students beyond the average undergraduate experience, setting them apart from their peers as it elevates their education to a level not usually available to students pursuing a bachelor's degree.

I am sincerely grateful to the 40 faculty members who invest so much of themselves in moving our students forward. The expertise and encouragement they provide is critical to the success of our McNair scholars, not only during their undergraduate years, but most importantly when they enter the



Barbara J.
Thompson

Project Director
Ronald E. McNair
Post-Baccalaureate
Achievement Program

competitive world of graduate school. The fact that 181 of our 465 McNair alumni have successfully earned master's degrees, 15 JD's, three MD's, and 24 doctoral degrees is a tribute to the quality of the work our mentors expect and elicit from their students. Those involved in nurturing our future professionals in this manner deserve to be highly recommended.

I look forward to seeing our scholars enter the ranks of academia and continue the process of personally investing in future generations, passing on what they have received through the dedication of our mentors, program staff and campus community.

Acknowledgements

The McNair staff would like to take this opportunity to thank Dr. John Halstead, Dr. Anne Huot, and Dr. Susan Stites-Doe who have assisted in strengthening our program this past year. Although the Office of Academic Affairs administers the program, the support base represents a university-wide commitment to achieving our program goals. The United States Department of Education, other TRiO Programs, the Research Foundation and the entire institution collectively lend their efforts to the program's success.

Outcome-Based Program Evaluation: Measuring Social Impact in Public Administration

Representing the vessels of the American welfare state, public “social” programs have operated for decades in serving the collective welfare of citizens in various capacities. One would have to believe that with the experience of the various federal agencies and the nonprofit sector in providing social goods, that evaluating social programs would be a common and efficient task. Contrary to this assumption, the evaluation of social programs has yet to manifest into a widespread practice among nonprofits nor an effective one by the federal government.

The purpose of this research is to examine the trends and practices of program evaluation within the public and nonprofit sectors, while analyzing the differences in methodologies and adding recommendations for improvement in the field. It has been more difficult for government agencies and nonprofits to measure performance compared to for-profit businesses, which essentially monitor performance by profits. With their differing purpose of producing social impact within society and not profits per se, these organizations have had to develop ways to measure productivity through program outcomes.

With the increasing responsibility of the nonprofit sector in performing welfare state functions, and reliance on private philanthropy, nonprofits have been held accountable to provide convincing proof of results by their donors. Experts in the nonprofit sector have developed “logic modeling” and other high quality program evaluation methods, and have attempted to deposit them within federal management, but with no avail. Meanwhile



Damian Albert

Mentor:
John K. Marah, EdD
African and
Afro-American Studies

the federal government, through the Government Performance and Results Act of 1993 and its own performance measurement tool, PART, have made strides to improve the performance of their programs. PART, which has been under heavy fire since its inception in 2001 for being incapacitated, is a biased tool that fails to properly capture program uniqueness and qualitative information.

Evaluation experts have made available tons of research and recommendations for the Executive Branch to modify PART's design, but government bureaucrats have repeatedly failed to act on them. At the present day there is no real uniformity when evaluating social programs across the two sectors and the Executive Branch is currently taking no steps to bridge this gap. The government's low adaptive capacity, aided by its bureaucratic structure, continues to be a major blockage to adopting the best evaluation practices, as

proven by OMB Watch.

The efforts of nonprofits such as the United Way of America and the Kellogg Foundation in hoping to make the use of program evaluation a reality for every nonprofit, have drastically changed the way nonprofits see evaluation forever. The nonprofit sector will continue to adapt and spur innovation, as evident with the phenomenon of Social Entrepreneurship. With the 2008 presidential elections around the corner, will the candidates be able to make changes to our performance management agenda, especially Barack Obama and his great promises of Change? Whoever comes into office will have a tough time dealing with the remodeling of PART, and has a long way to go in improving the public's trust in government affairs.

The Moral of the Story: An Exploration of Why I Write Fiction

This research is an attempt to explore how certain twentieth century writers articulate the moral imperative implicit in the act of writing fiction. Through the exploration of different writer's musings on craft, I sought to more fully define why I write fiction, and what qualities make the telling of a story a lasting and meaningful act.

According to Isaac Bashevis Singer, a Polish writer who fled Europe before World War I to escape Fascism, true literature renders the baseness of the world through the prism of human spiritual longing. He says of literature, "it has the magical power of merging causality with purpose, doubt with faith, the passions of the flesh with the yearnings of the soul" (vii-viii). This paradoxical quality turns fiction into a kind of map of the territory where the material and spiritual worlds mingle, the act of writing rendering them visible to one another.

John Gardner, an American writer, is wary of overtly didactic art, yet champions the existence of a moral impetus underlying literature. He writes, "true art is by its nature moral. We recognize true art by its careful, thoroughly honest search for and analysis of values. It is not didactic because, instead of teaching by authority and force, it explores, open-mindedly, to learn what it should teach" (19). In Gardner's conception, the act of writing does not depict a moral conclusion that has already been drawn. Rather, the act of writing, of activating Gardner's "living dream," is a means of exploring the human experience to discover what it may teach us about the value and order of existence.

Nadine Gordimer, a South African writing before, during and after the fall of apartheid, seeks to define the moral position of the



Lindsey Brown

Mentor:
James Whorton, Jr. PhD.
English

writer in relation to her subject. She asserts that a lasting moral and artistic statement can be made when an artist manages to be both intimately involved with and acutely objective about the world she is writing. She writes, "the tension between standing apart and being fully involved; that is what makes a writer. That is where we begin. The validity of this dialectic is the synthesis of revelation, our achievement of, or even attempt at this is the moral, human justification for what we do." A writer must be deeply attached to the characters and places she creates without letting this attachment distort the clarity of her vision and blur their edges. It is a combination of deep attachment and focused objectivity that gives a story meaning.

These writers' justifications for the act of writing fiction affirmed for me the lasting value of reading and writing. It also showed me that a story only becomes literature when

a writer can look at her subject, no matter how ugly or distorted, with enough love and detachment for its underlying order to emerge. Drawing a new slow breath into my lungs, I close Gordimer's volume of stories and peer back into the blinking computer screen containing my latest story—patience refreshed, determination renewed.

Reference:

- Gardner, John. *On Moral Fiction*. New York: Harpercollins, 1978.
- Gordimer, Nadine. *Selected Stories*. New York: Penguin, 1984.
- Singer, Isaac Bashevis. *The Collected Stories*. New York: Farrar, Straus & Giroux, 1982.

The Claim to the Throne: John Leslie's Strategic Support of Mary Queen of Scotland

Many notable figures emerged during 16th century England, but my research will concentrate on the relationship between one prominent figure, Mary Queen of Scots, and a not so celebrated figure, the Scottish born John Leslie. "When Mary Stuart, the recently widowed consort of France, returned to reign in Scotland in 1561" Leslie, (also spelled Lesley) a Roman Catholic Bishop, was appointed by Queen Mary as her advisor, "holding judicial office, a privy councillorship and (from 1566) the bishopric of Ross". Leslie's loyalty to Mary was profound, even after her forced surrender of the Scottish throne (Encyclopedia Britannica). A vocal supporter of Mary, Leslie was later implicated in the Rifoldi plot; a plan to murder Queen Elizabeth and place Mary Stuart on her throne.

My research will evaluate the complex relationship between John Leslie and Mary Queen of Scots to determine if Leslie's support of Mary Stuart's claim to the throne of England had any validity. Furthermore, my research suggests that although Mary Queen of Scots, the questionable heir to the English throne compromised her principles, her liberty and even her life trying to forge an allegiance with Queen Elizabeth I to end the ancient battle between their nations, she (Queen Mary) did indeed engage in plots to escape from prison. For as many historians who have written books attesting to Mary's involvement in plots to kill Elizabeth I, I found a reasonable number stating that those sources were merely speculating.



Melissa Browning

Mentor:
Rynetta Davis, PhD
English

In his tract, "The copie of a letter written out of Scotland by an English gentlema[n] of credit and worship seruing ther, vnto a frind and kinsman of his, that desired to be informed of the truth and circumstances of the slaunderous and infamous reportes made of the Queene of Scotland, at that time restrained in manner as prisoner in England, vpon pretense to be culpable of the same," which was censored in England and France (Auchter 78), Leslie defends Mary Stuart against slanderous speculation and warned Catholics and Protestants not to be swayed by what was being put into print and passed around England and Scotland, but to carefully weigh the truth based on the credibility of their authorship. In another tract "A treatise of treasons against Q. Elizabeth and the crowne of England diuided into two partes: whereof, the first parte answereth certain treasons pretended, that neuer were intended: and the

second, discovereth greater treasons committed, that are by few perceiued: as more largely appeareth in the page following," Leslie was adamant about Queen Elizabeth's part in the charge of treason brought against her cousin, Queen Mary of Scots. In this tract, Leslie was concerned with the authority of one queen over another and how Elizabeth was able to give an order of execution, not only for a blood relative, but for another person in a position of authority (queen). Leslie was always concerned with the reinstatement of Catholicism to France, Scotland, and most importantly England. This meant getting rid of Elizabeth I (Carole Levin and Jeanie Watson 237-238).

My research responds to four unanswered questions: (1) Who was John Leslie? (2) What was his relationship to Mary Queen of Scots? (3) Why was John Leslie so supportive of Mary Queen of Scots? (5) How was history shaped by Leslie's representation of Mary Stuart? John Leslie, Bishop of Ross, was an important part of Mary Stuart's history, Scottish history and English history, who used gender and religion as the basis of his arguments in defense of Mary Queen of Scotland. Leslie realized the importance of gender in politics in 16th century England. He realized that women only became queen of any nation because they were the only available heir. Those nations would have much preferred a king to a queen to rule. Leslie was also aware of the importance religion played in gaining popularity, not only in politics, but in gaining support for any argument. As a devout Catholic, by supporting Mary of Scots, the Catholic queen, Leslie hoped to reestablish Catholicism, and rid England of its Protestant queen, therefore making Mary Stuart queen and ruler of three countries; England, Scotland, and France. At the same time, Leslie would have cemented his future in government as Mary's top executive. In order to make all of this possible, Leslie vigorously fought to support his Catholic queen, Mary Stuart not only during her life, but after her death as well.

Finally, the positive or negative attribution of historical texts by John Leslie in connection with Mary Queen of Scots has shaped history in a very profound manner. The battle between them and their two nations continue to be the topic of many authors in the 21st century, signifying the power of John Leslie's work on the mind of men and women.

In conjunction with Leslie's tracts, a significant number of novelists and several researchers have spent centuries trying to get to the truth about the ancient rivalry for the throne of England by the two cousins, Elizabeth and Mary. Modern day authors and screen writers have forged an even greater awakening of perceptions by their entourage of movies, DVDs and other electronic media to feed the curious minds of individuals still eager to learn more about Queen Elizabeth and Mary Queen of Scots. Just as my research is not conclusive, it is my opinion that there will never be a definitive end to the worldwide acclaim began by John Leslie in 1566, based on his strategic and unwavering support of Mary Queen of Scots.

Facing the Truth: Deliberate Inequalities

This research project looks into the lives and minds of those who have historically experienced social and economic injustices in America. These injustices have largely been the fault of the decisions of the U.S. government and people who have both ignored human circumstance and actively participated in creating a reality for some that is marked by poverty, lack of educational opportunity, social discrimination, and extreme difficulty in attempting to progress to more humane ways of living. Authors such as Jonathan Kozol, Daniel Rothenberg, K. Tsianina Lomawaima, as well as many others have attempted to expose the inequities experienced by so many of America's past and present inhabitants. I have drawn from these works as I strive to determine what must be done to create a new reality for those that America has left behind.

My research began as I looked into the trials faced by African slaves in America and later by contemporary African Americans. I began to draw parallels between the historic oppression experienced by African and African American people in this country and the oppression and hardships they currently face. I discovered a need for the majority of the Caucasian American population to, in a very real sense, "wake-up" to the extreme injustices that African American citizens undergo everyday. This inequality ranges from the economic and political worlds to the roles that the social, educational, and judicial systems play in creating and maintaining living conditions that are highly inadequate. With changes made to political policies which



Christine Ditzel

Mentor:
Barbara J. Thompson, MA
History

impact economy, education, and judicial realms and also, and most importantly, with the changes that must be made in the American psyche regarding African American people, it is possible that the United States can, for the first time in its history, make a home for African American people, a place where they have every opportunity to strive to attain without being hindered by close to insurmountable obstacles.

While continuing to expand my understanding of the African American experience I realized that America has not only inflicted heartache on one group of people, but rather on all groups that do not fit the Caucasian profile. Native Americans, Asian Americans, Latinos, Mexicans, Arabs, and many others have historically and presently been robbed of their "inalienable" rights.

These ideals represent the democratic and free spirit that many Americans so frequently claim have always existed and will always exist in the United States-but they have been applied differently to some.

It is presently my endeavor and goal to continue to educate myself so that I might make known to the American public the "legal" and "acceptable" but abhorrent practices that have plagued this nation since its creation. My aim is to educate others in order to establish that the present condition of many minority groups is not a result of their own individual failures, but rather the result of centuries of deliberately administered oppressive tactics that have left many people at an extreme disadvantage in terms of political, financial, educational, and social standings and opportunities.

Countering the Effects of Negative Urban Visual Culture and Misogyny in Hip Hop on Adolescent Females of Color: Redefining Image and Identity through Self-Searching

Urban visual culture, the arguably slow decline of morals, and a steadfast increase of misogyny in Hip Hop music have all had a detrimental effect on the positive image and identity of the Adolescent Female of Color (AFOC). The pressure upon young women to mold themselves after visual media archetypes such as the "video vixen," the "waif-thin" celebrity, the "bad bitch," or the "ride or die chick," have led to a loss of self-esteem that may bode poorly for future generations of African American women and people of color as a whole. These archetypes are an updated revision of previous media degradations such as the "tragic mulatto," "the Mammy," and "the over-sexed negro slave girl," theater and filmic stereotypes that led to an earlier generation of women's inability to see themselves outside of the hegemonic lens.

The history of feminist understanding, however, that the "personal is political," and that we are all acculturated by our experiences indicates that this can be changed anywhere: in a community center, a classroom, a corner, or a public park. To counter these pejorative influences, I developed an eight-week program to work with AFOC in which they use both photography and creative writing to see themselves through their own unique and empowered lenses and lyrics, rather than the popular media. The purpose is to engage the AFOC community and empower these young women and help them become flourishing, productive adults with a disciplined self-awareness, and thus, the confidence to enter the world successfully.



Alicia Evans

Mentor:
Alisia G. Chase, PhD
Art

Redefining Image and Identity Through Self Searching (RIITSS, pronounced rights) is a preventive pilot project created to help reverse the negative impact of misogyny in Hip Hop lyrics and urban visual culture. The system is comprised of exploring various women photographers, artists and writers within the span of eight to ten sessions. Each week a variety of visual images are explored and discussed and topics in writing are approached. Topics for creative writing projects include, but are not limited to: self, sisterhood, soul, spirit, stride, strive, strength, success, and shine. The participants discuss their thoughts and feelings behind these words and write haikus, poems or short stories and capture the themes in drawings, pictures and photos. After each project is completed a philanthropic compilation book entitled "Lyrics and Lenses" is created. Each

participant receives one book for themselves so they remember that they were part of a powerful collective of other like-minded and determined young women.

It is evident that photography and creative writing allowed a significant number of AFOC to see themselves through their own lenses and lyrics instead of relying on media stereotypes. It gave them the courage and the power to define themselves for themselves. At first, they relied heavily on the media (in this case music videos and magazines) to tell them what was acceptable and what was not. After RIITSS, these young women felt more in control of themselves. The arts were an outlet they looked forward to, as both the writing and creative projects gave them a platform for a voice they never knew they had.

Investigating the Osmotolerance of *Enterobacter sakazakii* using Transposon Mutagenesis

Enterobacter sakazakii is a gram negative bacterium that is ubiquitously found in the environment and is a rare cause of bloodstream and central nervous system infections. Those at greater risk for infection are newborns with significantly low birth weight, premature infants, or infants who are immunocompromised. The bacterium is known to cause neonatal meningitis, necrotizing enterocolitis, hydrocephalous and 40%-80% of cases result in death. Infants who survive experience seizures and developmental delays. Studies have shown that the vehicle for transmission is powdered infant formula, which is used as a substitute for breast milk.

When bacterial cells are confronted with decreased water activity or osmotic stress in their environment, they induce a variety of protective mechanisms to increase their chance of survival. This is what occurs when *Enterobacter sakazakii* is packaged into dried infant formula. Under harsh conditions the bacterium enters into stationary phase and utilizes solutes



Kayon Forrest

Mentor:
Tracey Householder, PhD
Biological Sciences

from its environment to regulate its internal environment. The purpose of this research is to identify the gene products that increase the ability of *Enterobacter sakazakii* to survive in highly osmotic environment through the use of transposon mutagenesis.

Transposons are sequences of DNA that insert at random into the genome of an organism. This tool was utilized to randomly inactivate genes in *Enterobacter sakazakii*. Screens were done to search for strains of the bacteria that can no longer survive in very low water activity.

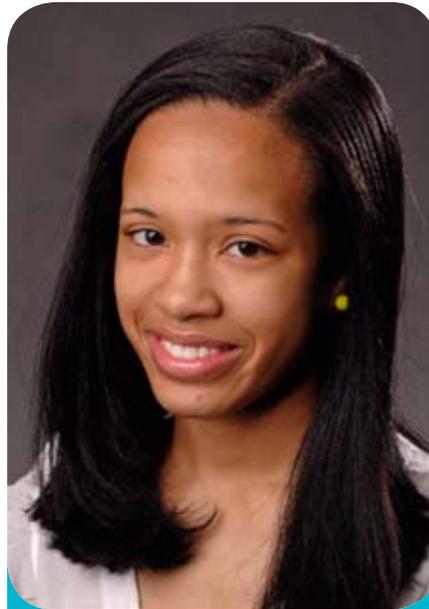
To date we have 1350 *Enterobacter sakazakii* insertion mutants that have been put through primary screens and 25 through secondary screen. So far we have confirmed the gene products for three strains. The products that were identified are glycosyl hydrolase family-38, an enzyme in the enterobacterial common antigen synthesis pathway and an ankyrin-like protein. Currently we are making direct knock-outs of these genes but the exact role of the proteins in osmotolerance is not yet known.

How American Women are Represented in Print Ads in Magazines

By creating a manufactured image to represent a cultural idea, print advertisements featured in beauty magazines contribute to a fabricated myth of beauty and have a significant impact on American women in today's society. There are assumptions indicating that many women suffer from depression, self-esteem issues and eating disorders because of their unsuccessful attempts of trying to fit the beauty standards that the media has placed upon society.

The approach used throughout this research focuses on magazine advertisements catering to young women, and the various publications these ads are purchased in. These advertisements and magazines will be analyzed and evaluated to draw conclusions as well as determine common themes and patterns used by marketers. The images presented of beauty in magazine photographs will be considered in order to identify characteristics and create a profile of the typical individual represented. In addition, this paper examines several different magazines catering to the different sexes to compare and contrast the portrayal of women and determine a connection amongst the advertisements observed.

The purpose of this study is to inform people how magazines represent women, and how women perceive the way they are being represented. Research in this analysis also examines both the negative and positive effects it has on American women. This research reveals that women are shown and depicted almost



Michelle Francisco

Mentor:
Donna Rossi, MA
Communication

exclusively as housewives or sex objects. Many of the advertisements examined displayed either attractive slender middle-aged women cleaning or young attractive women using their sex appeal to promote a product; all of which communicates the same messages.

This study is personally important because people need a heightened awareness of how women are being represented in the media. Print advertisements send messages to youth on a daily basis, and young women are exposed to unrealistic images that force them to question their beauty and where they stand in society. While doing research it became clear that these common images of the stereotypical women affect young men as well as young women because maturing can be confusing to an adolescence as well as send them mixed messages about their image and role in society. They are stuck in

the middle of trying to meet typical beauty standards that are set by thousands of these images, and also, trying to please themselves, and establish a positive self-concept. Researching the many examples of how women are represented demonstrates and displays the way women are being portrayed in today's society as well as offers exposure to how frequently as well as how rapid this is spreading. The research on this topic is ongoing, and the discovery of more information as the analysis continues will reveal additional perceptions of how the advertising industry influences and impacts the choices women make.

Groupthink

Groupthink is a communication concept that refers to faulty decision-making in a group. Irving Janis coined the term "groupthink" and proposes that groupthink occurs when groups are highly cohesive. Displays of groupthink are common throughout different aspects of American society. Whether it is in the uniting of citizens during September 11th, corporate and organizational behavior, or the media bias following the report of weapons of mass destruction in Iraq, groupthink is a universal concept that applies to many different situations. The goal is to develop a final critique of the theory based on analysis. By researching the modern day examples of groupthink in environments such as the workplace, sports, and in a planned group activity, this analysis will connect the theory to present applications.

For this research project, the decision to study the concept of groupthink is by looking at how individuals within the group are affected by the symptoms of groupthink. By investigating the seven different symptoms of groupthink during an interactive group activity called Werewolf, examination will seek to determine which ones have a greater impact on an individual's decision



Justin Oliver

Mentor:
Donna Rossi, MA
Communication

making within a group. The game Werewolf is a group card game that displays many of the symptoms of groupthink such as fear of isolation, self-censorship, and collective rationalization. Another main discovery from this group card game is that a group is especially vulnerable to groupthink when its members are similar in background, insulated from outside opinion, and there are no clear rules for decision making.

Traditionally groupthink is associated with poor decision making by the group. Personal belief suggests it is important to also investigate whether positive correlations exist relating to groupthink. By taking a look at the effect of groupthink in sports and the military, this research hopes to conclude that not all instances of groupthink are negative. From an example in sports it is essential for the team members to be on the same page and share the team's vision and goal. Those who

dissent from the accepted team goal and vision will be viewed as distractions and have a negative influence on the group.

Through qualitative research in the form of an interview with a high school football coach and a corporate employee, along with analysis of an interactive exercise called Werewolf, this paper provides an additional perspective of the concept of groupthink.

Acting A Fool

Almost everyone loves watching their favorite actor at work. But have you ever wondered how the actor makes his characters so believable? The answer is found in what dramatists call an 'approach to acting.' This qualitative study uses four monologues from three plays by August Wilson, who wrote a ten-play cycle chronicling the 20th century African American experience. The research included reading Wilson's entire collection, selecting monologues, applying an acting approach, producing staged readings, and interviewing an actor who performed Wilson's plays.

The College at Brockport's Theatre Department invited the lead actress from GEVA Theatre's 2007 production of *Gem of the Ocean* to speak to the theatre students. She describes her involvement with *Gem* as very personal. As her character evolved, she was influenced by the play's theme, helping her understand her character. She also discovered that similar traits of women in her family showed in her character, thus making it more interesting than the other characters. She encouraged student actors to pursue the art at all costs but to examine themselves for insecurities when it came to script content.

Some of the more difficult challenges in this research process were interpreting the characters' point of view, creating the physicality and rhythm, and listening to what the other characters are saying that make another character respond the way he does. The character Levee in *Ma Rainey's Black Bottom*, set in the 1920s, took the most work. Levee is scarred by an extremely tragic event in his life—at eight years old, he watched nine white men rape his mother. To create Levee I reflected on my own life



Joshua Jedidiah Myers

Mentor:
Ruth Childs, MFA
Theatre

experiences and just like the wise *Gem* actress said, I found insecurities. As I explored these insecurities, I found new layers in Levee, who is trapped in the aftermath of his mother's rape. He is in constant search to be on top, to be the best, and to never let anyone take advantage of him. He shares his story with the other characters as an opportunity to prove that he is a man and that no one can shake him.

The character Avery from *The Piano Lesson* provided another challenge. Avery wants to open a church but he is not the typical people-friendly preacher. He is rough and poor-mannered. Most of his friends consider him an unlikely candidate for ministry because he has been incarcerated, the place where he most likely developed his coarse persona. In creating Avery's character, I could not use my life experiences because

I have never been jailed. However, I developed a substitute. I imagined myself being jailed and what it would be like to constantly have to watch your back and fight everyday. My substitute became an illusion of a huge man who watched me all the time, saying nothing, just watching with threatening eyes. Soon after, my posture changed and I walked about with my chest poked out and my lips pursed together—I became Avery.

Just like human beings, characters, too, have desires and needs that change in every setting. In the end, this research will change with each new realization of the characters' lives. Reading and rereading the scripts to analyze the characters' style of language, rhythm, and responses to situations in the play will ultimately help in finishing this research project.

Vietnam War: Military Victory, Political Defeat

The purpose of the study was to determine the effect of the media on political decisions and the effect these decisions had on the military strategy during the Vietnam War. It is the hypothesis of this study that it was the American media who over-dramatized American losses to the point where politicians intervened.

The research began with an extensive literature review. It then went on to interview a Vietnam War veteran, Tim Fonte (Tim Fonte was an ex-marine who had been through the siege of Khe Sanh). Articles from periodicals of the day, such as The New York Times were analyzed. A comparison of the standpoints of the Vietnam War veteran with these periodicals was arranged. The most notable difference in the treatment of the soldiers of the Vietnam era and today is the fact that while the media reports are still very anti-war, the treatment of the individual combatants by the public are almost at completely different. The Vietnam era military personnel were portrayed on a regular basis as savage destroyers of human life with no conscience or moral concern. Today the message of protest is restricted almost totally to the political aspects of the Iraq conflict, and not directed towards the soldiers.

The results of this research include a discrepancy in point of views between the veterans and the periodicals. Other conclusions are the lack of knowledge of the Hue City massacre contrasted with the widespread knowledge of the My Lai massacre. Moreover, the media portrayal of Ho Chi Minh as the avuncular Uncle Ho when in reality there were thousands of landlord purges after the



Patrick Wilcox

Mentor:
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History

communist takeover that were unreported on during the course of the war. Conclusions that can be arrived at include that the United States military did not lose the war. In the first place, it was not their war to win. Secondly, the United States and its southern ally were actually controlling the insurgency after Tet. They also demonstrated effectiveness during the Phoenix program prior to the time when the political decisions were made for the Vietnamization of the war several years before the pullout. The bias experienced in the daily reporting was so flagrant and the anti-war hysteria so passionate that the media's influence on public opinion surrounding the war effort went unchecked. The validity of the information has since come under closer scrutiny as the key reporters have been found to be willing to doctor reports and use false information in subsequent efforts to further their political agendas.

Conducting more interviews and providing critical analysis of periodicals would make for a well-rounded research effort. Further research might focus on how the Vietnam War has affected politics, society and American military strategy today especially as academics attempt to make unsatisfying comparisons between the Iraq War and the Vietnam War. Researching the effects that the media has had on public opinion may reveal the altered state of the American electorate in the wake of the Vietnam War. It may also contribute to understanding the public's desire to filter reportage in their attempt to find objectivity and truth in comparison to that of the Vietnam War era.

Domestic Violence Organizations Interaction with Lesbian Victims

At least one in four lesbian women suffer from intimate partner violence. Intimate partner violence refers to physical, emotional, verbal, sexual, or financial abuse carried out by one partner against another. Despite the frequency of abuse among lesbian relationships, the general population continues to lack awareness of its prevalence. The common perception of intimate partner violence typically assumes that it is exclusively an act perpetrated by a male against a female partner. In addition to the latter belief, societal norms label women as weak and incapable of exerting violence over their significant others. As a result of these perceptions, societal members often overlook or minimize the prevalence of abuse committed against women, by women.

Domestic violence organizations exist to assist women in ending violence and rebuilding their lives. These organizations provide much needed services to their clients, including shelter, counseling, and court advocacy. The establishments typically cater to heterosexual female victims based upon societal awareness of this form of violence. As a result of this heterosexualization of domestic violence organizations lesbian victims feel they cannot seek support from these establishments. They believe these organizations do not fully understand their needs and will not be of help to them, even though lesbian needs are, for the most part, similar to that of heterosexual women. In addition, lesbian women risk being 'outed' when seeking assistance from organizations and are in danger of a partner entering the organization, as all women are welcome.



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This research explored the interaction between domestic violence organizations and lesbian victims and investigated how organizations perceive the needs of lesbian victims and how they meet these needs. Telephone interviews were conducted with directors and intake counselors of prominent domestic violence organizations in a city in upstate New York. The interviews measured knowledge of lesbian needs, services offered, constraints meeting needs, and lesbian victim training.

The results of this preliminary investigation show a general awareness of lesbian women as victims of partner abuse and an effort to accommodate their specific needs. The organizations interviewed address the needs of victims on an individual basis, allowing these women to create their own plan for recovery, rather than using a generic model.

The organizations also offer training on lesbian victims, though it is not done on a frequent basis due to financial restrictions. If more funding became available, those interviewed admitted they would be better able to meet the needs of lesbian clients and provide regular training to employees that would better serve these women.

The findings in this study will segue into research on rural organizations and how they interact with lesbian clientele. This research will explore whether or not these smaller organizations differ from the larger explored during the summer program. Additional research will be conducted to explore how the feminist model of domestic violence impacts an organization's treatment of lesbian victims. This research will continue to generate awareness and provide further insight into a topic often overlooked.

Time Perception and Procrastination in College Students

Procrastination is commonly considered putting off something, either out of habit or laziness, as defined by the American Heritage Dictionary, or putting things off till another day or time. Procrastination always involves putting off an event that is perceived as being unfavorable. For example college students who have a tendency to procrastinate will generally put off studying for an exam or writing a paper. For most research, and the purpose of this study, we define procrastination as choosing a larger, delayed negative event over a smaller, immediate negative event. These definitions can be applied across species. A study by Deluty et al found that rats chose a larger, delayed shock over a smaller, immediate shock, even when the time to the delayed shock was as small as 6 seconds. A study by Mazur found a large procrastination effect in pigeons; pigeons chose to do more work later to earn food than to do less work sooner to earn food. These studies both showed that despite the quantity or amount of the negative event; whether it be making responses or receiving shock, participants always preferred the option with the longer delay. Procrastination can be applied to monetary transactions as well. According to these definitions, someone choosing to pay 500 dollars in one year instead of 300 now is procrastinating because paying a smaller sum of money now is considered more aversive than paying a larger amount of money in one year; by increasing the delay to the payment time, the larger payment amount becomes the more favorable option.

Given the definitions of procrastination and the findings of studies on procrastination suggests that aversiveness may change over time. It is hypothesized that as the delay to an aversive event increases, the aversiveness decreases. As delay increases, you're more likely to choose the delayed event because the subjective



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value of aversiveness has decreased more rapidly over the delay.

One factor that may affect aversiveness is subjective time perception and the rate at which it's passing. The fact that one individual chooses a smaller immediate negative event while another chooses a larger delayed negative event may indicate a difference in how the rate of the passage of time is experienced. For someone who experiences time as passing slower than it really is, something delayed 2 years might feel like 2 1/2 years, in which case the negative event might be perceived as less aversive, they're more likely to choose the larger delayed negative event. Conversely, for someone experiencing time as moving faster than it really is, a 2 year delay might feel like only 1 1/2 years, and the negative event might be perceived as more aversive, and they will be less likely to choose the larger

delayed negative event.

The present study examined the relationship between time perception, the rate of discounting future negative events, and a questionnaire measure that assesses levels of procrastination. 37 participants between 18 and 22 years of age were recruited from SUNY College at Brockport.

To assess time perception, participants were required to repeatedly produce a time interval by holding a lever in the depressed position for at least 16 seconds but no longer than 20 seconds. As soon as the participant either correctly or incorrectly released the lever, they could begin another trial. The task continued until 30 correct responses were made or 20 minutes elapsed. Participants received 1 nickel for each correct response.

The participants were given the Aiken Procrastination Inventory, a questionnaire made up of 19 questions that are answered on a likert scale of 1 to 5, 1 being false and 5 being true.

The delay discounting for losses task is a measure of delaying aversive events. In the delayed discounting task, participants make hypothetical choices between paying a smaller, immediate or larger, delayed payment. A fixed option for paying \$500 is displayed on the left side of the screen and remains there for the entire task. The participant chooses between paying \$500 in the delayed period, or paying a smaller amount immediately. At the beginning of a block of trials the alternative will be \$250 paid immediately. If the participant chooses this alternative on the first trial, the amount will increase. Alternatively, if the participant chooses the \$500 delayed payment, the amount of the immediate alternative will decrease. The delay to paying the alternative increases as the participant progresses to a new trial block. The imposed delay remains unchanged within a specific trial block. There are a total of 64 trials. 8 separate blocks each consisting of 8 separate choices. There are 8 hypothetical delay periods including: 1 week, 1 month, 6 months, 1 year, 3 years, 5 years, 10 years, and 25 years. Equivalence point is the point where participant is indifferent between the delayed alternative and the immediate alternative.

The median lever holds of the time production durations were calculated and split into 2 groups; the highest 1/3 of the time production medians became the "long holds" group, and the and the shortest 1/3 of the medians were the "short holds" group. Mean equivalence points were calculated for each of the delays for both the long lever hold group and the short lever hold group. t-tests were conducted to compare equivalence points between the two groups, which confirmed that there was no significant differences between any of the groups at any of the delays. Further, correlations were conducted between the individual equivalence points at each delay and the median lever hold durations, no significant relationships were found between the 2 variables at any delay.

The scores of the Aiken Procrastination Inventory were also split into 2 groups, using the lowest 1/3 of scores, and the highest 1/3 of scores. There were no significant difference between any of the groups at any of the delays, t-tests were calculated which also showed no significant differences among groups, and correlations were ran, which showed no significant relationships between groups.

The perception of the rate of the passage of time does not appear to be related to choosing delayed events. Other factors besides delay might influence discounting; one may be the amount of payment, for example, asking someone to choose between paying 10 cents now or 500 dollars in one month might yield different results than choosing to pay 250 dollars now or 500 in month.

A second factor may be the ability to pay the amount, if some one had the choice of paying 250 dollars now or 500 dollars in one month, they may prefer to pay the 250 now, but if they don't have the 250 now, they will be forced to pick the later, delayed payment.

Our measures of discounting not related to each other or to questionnaire measures of procrastination. This is consistent with research on behavioral decision making, notably impulsivity and questionnaire measures; personality measures of impulsivity don't correlate with behavioral measures of impulsivity, and behavioral measures don't correlate with each other.

There are a couple of possible reasons why we didn't see any significant relationships between behavioral measures of procrastination, delay discounting for losses and questionnaire measures of procrastination. Discounting of aversive events may be a multi faceted construct. Another reason could be sampling characteristics, our sample was narrow, for example; the majority of college students don't have a lot of money saved or don't have the ability to pay the immediate amount, so there was little variability on the measures.

Feminist Ethics

In her 1982 book, *In a Different Voice*, Carol Gilligan claims that there are two distinct ethical “voices.” One of these “voices” is supposedly from a male perspective and the other is supposedly from a female perspective. These two different “voices” are meant to show that women evaluate moral dilemmas very differently than men. There are technically two different ethics: an ethic of care and an ethic of justice. Gilligan claims that women use the ethic of care when evaluating moral dilemmas. This other “voice,” the ethic of justice, is the male “voice.” So, for the rest of this paper when I refer to the male “voice” I am at the same time referring to an ethic of justice. By contrast when I refer to the female “voice” I am at the same time referring to an ethic of care which Gilligan attempts to reveal in her book. I will further explain what the two different ethics are below.

Some feminist theorists, such as Virginia Held, have argued that the study of ethics has been male biased throughout history¹. This is to say that the approaches/methods used in ethics have come strictly from a male perspective. As a result the women’s perspective has not been heard, or at any rate the women’s perspective is seen as irrational and therefore detrimental to the study of ethics. Carol Gilligan tries to reveal the female perspective and show how women have a completely different way of approaching ethics and this different approach should not be viewed as deficient or irrational. The first question I ask and hope to answer is: “Are there really two distinct “voices” and if so does Gilligan accurately represent these two “voices”?

It is important that we are clear on how these two ethics have been characterized and how they are supposed to differ. First, what is the male “voice” in regards to the ethic of justice? Here are some of the main elements of the ethic of justice: men use hypothetical situations, reasoning instead of emotion, universal moral principles, and men ignore some of the more particular details of particular, actual situations. This view relies on general principles or rules



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for determining whether or not an action is morally right or wrong. Suppose that we start out by looking for one, universal moral principle. A universal moral principle would be a principle that tells us what is right or wrong in every possible situation. In order to discover such a universal moral principle, we start thinking about hypothetical situations, and we ask ourselves what would be right or wrong in these hypothetical situations. By reasoning in this way about these hypothetical situations, we infer a single moral principle. (Maybe it’s the Categorical Imperative, or maybe it’s the Principle of Utility. It does not matter for our present purposes) Now we think we may have discovered a universal moral principle, which means that this principle tells us what is right or wrong in every possible case. It follows that this principle tells us what is right or wrong in every actual situation (since actual situations

are also possible situations, and this principle is supposed to cover all possible situations). Therefore, all that is left to do, in living a moral life, is to apply this universal principle to every situation in our actual lives. So, the method of the ethic of justice can be portrayed as having certain universal moral principles and then acting in accordance with these preferred moral principles. It should be noted that this view is similar to the “male” approach to ethics described by Gilligan. She states, “...like his view of the law... rests on the assumption of agreement, a societal consensus around moral values that allows one to know and expect others to recognize what is ‘the right thing to do.’” She later states, “...he impersonally through systems of logic and law...”²

Now that we have distinguished what the so-called male “voice” is, we must ask the question, what is the female “voice” in regards to the ethic of care? Gilligan claims that the main elements of the ethic of care are: preservation of relationships, responsibility to the self and others, and attention to the emotions involved (i.e. care,

¹ Virginia Held, *Feminist Morality: Transforming Culture, Society, and Politics*, the University of Chicago Press (1993). The beginning of chapter three talks about “bias in the history of ethics.”

² Carol Gilligan, *In a Different Voice*, (1982), p. 26 and 29. Gilligan is referring to a boy she interviewed. She had presented the boy with Kohlberg’s hypothetical situation of stealing a drug to save a wife.

concern, hurt, and suffering). Before we answer the question of how this theory might work there are some clarifications that need to be made. First, I did not contrast emotion with reasoning because emotion does not have to take the place of reasoning. Rather it is an attribute used when reasoning. Secondly, what Gilligan means by responsibility is: "...responsibility signifies response, an extension rather than a limitation of action. Thus it connotes an act of care rather than a restraint of aggression."³

Now we can address the question of how the ethic of care works. Let us focus on Gilligan's abortion case; Gilligan herself focuses on these cases throughout her book to express central features of the female ethic of care. Gilligan interviewed women who were faced with the moral dilemma of whether or not to have an abortion. After being confronted with this dilemma, the women considered the particular factors of the situation. These women looked at the relationships involved, the responsibility involved, and the feelings that arose from the situation. These women then used a form of reasoning apparently different from applying principles or laws. These women looked to see how they could preserve their present good relationships and future. For example, "How can I maintain a healthy relationship with the man I am involved with and will I be able to form a healthy relationship with the child I am carrying?" They look to see where their responsibility lies (with the child, with the father, with me, or with everyone) and finally they consider the emotions (i.e. love, care, concern). Once the women have reasoned through all of these factors they then decide what they feel to be the best possible action.

Now that we can see where Gilligan is coming from in terms of there being two different "voices" we need to address the issue of whether or not Gilligan accurately portrays them. The problem here is that Gilligan focuses mostly on the abortion case for claims about the female "voice." By doing that she leaves out other possibilities. Abortion is something that only women generally deal with. They are the ones who make the decision and therefore they are the ones held responsible. Men are not as affected as women are in these types of situations therefore it is hard to make a comparison. Furthermore, men were not even interviewed on this issue so really all I see is one voice that happens to be female.

The other more important problem I see is that since her study

depends so heavily on the abortion case it is hard to say whether or not this ethic of care holds up in every situation a woman is faced with. It is plausible to say that these women may react and reason different if presented with a different situation. For example, if they were confronted with a sexual harassment situation or rape, one can imagine a woman using some form of principles or laws to defend her situation. The principles I am referring to here are known as prima facie principles. That means that they are not the universal objective moral principles that the ethic of justice relies on but they are more like guidelines or guidance rules. For example, "it is wrong to kill," when used as a prima facie principle it is a guideline but in certain situations it may not be used and can be broken i.e. self defense. Virginia Held, who also wrote a book on feminist ethics called *Feminist Morality*, actually states in her book:

"The aspect of the attack on principles that seems entirely correct is the view that not all ethical problems can be solved by appeal to one or a very few simple principles... The call for an ethic of care may be a call, in which I join, for a more pluralistic view of ethics, recognizing that we need a division of moral labor employing different moral approaches for different domains, at least for the time being. Satisfactory intermediate principles for areas such as those of international affairs or family relations cannot be derived from simple universal principles but only in conjunction with experience within the domains in question."⁴

I think Held makes a very good point when she calls it a "pluralistic view of ethics." What I am claiming is if Gilligan had also focused on other moral situations like rape or sexual harassment, she may have gotten a very different response than the responses she got from the abortion case. Women may actually evaluate each moral dilemma differently and apply different ways of reasoning. This would lead to a "pluralistic view of ethics."

Now I would like to focus further on Held's idea of there being a pluralistic view of ethics and how it might work. This kind of view can be found as far back as Aristotle's *Nicomachean*

³ Carol Gilligan, *In a Different Voice*, (1982), p. 38. What Gilligan is referring to here is that the boy is applying a principle to "limit interference" whereas the girl focuses on the need for response and the feeling that "other people are counting on you."

⁴ Held, Virginia, *Feminist Morality*, The University of Chicago Press (1993), page 76.

⁵ Feminist ethics focuses on the preservation and importance of relationships which can be closely related to Aristotle's view of friendships.

Ethics. Aristotle was really the founder of Virtue Ethics but after close analysis one can find the kind of pluralistic view Held is trying to introduce. Throughout Aristotle's *Ethics* he addresses the importance of virtue, emotion, reasoning, and friendship.⁵ The combination of these elements which Aristotle sees as being critical for an ethical theory, a good life, are the same elements Held would consider important for a pluralistic view of ethics. Held and I are saying that when we combine elements of the ethic of justice with elements of the ethic of care we will ultimately have a pluralistic view of ethics which allows us to have a theory of ethics that fits both the "male voice" and the "female voice."

Before I go on further, I would like to make a distinction that I think is important and needs clarification. I have really expressed two different kinds of pluralistic views of ethics. Held thinks that since people use different approaches or methods when faced with different situations that there needs to be a pluralistic view. However this view is the view that in one situation a person may choose to use the ethic of justice and in another completely different situation that same person may choose to use the ethic of care. This view is slightly different from the Aristotelian view I will present. Aristotle's virtue ethics seem to be a pluralistic view because he incorporates elements from both the ethic of justice and the ethic of care into one ethical theory which he would say should be used in every situation.

There are three main elements in Aristotle's *Nicomachean Ethics* that I will discuss throughout the rest of this paper: particular vs. general, emotions, and friendship. These three elements are crucial to my claim that Aristotle's ethics provides a good framework for expressing the female voice in ethics and therefore we need and have already had a pluralist theory of ethics.

First there is the distinction between particularism and generalism. The debate here is: "Are there any general moral rules that hold for all situations?" The generalist thinks that there are whereas the particularist thinks there are no true general moral rules. There are two kinds of principles that we need to distinguish here: absolute and prima facie. An absolute moral rule is one that applies in every situation and cannot change. By contrast a prima facie moral rule is one that may or may not be applied and it can be changed according to the situation. There is one strong argument the particularist makes against the generalist that should be

mentioned. The particularist claims that often times a generalist is forced into particularism. For example, a person may hold the general moral rule that it is wrong to kill a person. However, in situations like war and self defense one is forced to alter the rule so it states that it is wrong to kill an innocent person. But then what about collateral damage? So, as you can see the particularist claims that a general moral rule often times has to be altered to the extent that it ends up becoming a more particular rule for a more particular situation.

Aristotle embraces the priority of the particular (Martha C. Nussbaum term). This means that Aristotle does not completely do away with general moral principles but they are secondary to particular moral judgments. Moral thinking starts in the particular situation and from there we infer general moral principles that will later help to guide us when faced with similar situation. Aristotle's theory of life experience applies here. He claims that we can never be good complete moral thinkers without first having life experiences. That is why we cannot be good moral thinkers until we have reached adulthood, because we haven't had enough life experiences to know and even then some people as adults may not have this full capacity because they may not have experienced as much growing up. So, for Aristotle general moral principles are a kind of "rule of thumb" (guidelines). They help to guide us in certain situations or if we do not have time to rationalize then they may take the job of decision making.

There are two main arguments for the priority of the particular. The first claim is that there are many things that are intrinsically valuable. This means that they are worth pursuing for their own sake. Some examples are friendship, knowledge, pleasure, and beauty. These are all things the people, including Aristotle, claim ought to be pursued for their own sake. They are good in themselves. This is called pluralism about value. Suppose there was only one thing that was valuable but with different qualities then there would be a single rule. However Aristotle argues that there is not just one thing, therefore there is no single rule.

How could a generalist respond to the argument from pluralism about value? Here is where the second claim comes in. It is a response to the generalist claim about metricity and ranking. The generalist can grant that there are lots of things that are intrinsically valued as long as they can be ranked. Then there will

still be a general moral rule. Aristotle however does not think that these values can be measured or ranked. It always depends on the particular facts of a particular situation. Each value may weigh differently in different situations.

Does Aristotle's ethical theory give a central place to the emotions? This is a very important point for feminist theorists and I have found that Aristotle does have a very important place for emotions in his theory of ethics. Let me first quickly say some words about the theory of virtue. First, what is virtue? A virtue is a disposition or a capacity with inclination. Most importantly though, a virtue is both an action and a feeling. For Aristotle action and feeling go hand and hand. One must have the correct amount in order to be virtuous. Many will immediately ask, "What is the connection?" The response is through experience. By repeatedly acting in a certain way in correlation with the correct feeling one eventually truly feels the correct way. It becomes part of their character. For example, when one repeatedly acts a certain way and realizes the correct emotion for that action they will begin to correlate that emotion with that action every time and eventually they will truly feel the right emotion every time they take on that action.

As mentioned earlier, one of the main objections throughout history is that emotion is irrational and therefore hinders our ability to reason correctly about moral situations. So the main question then is, "How is emotion rational?" Emotion carries with it intentionality: aboutness, being representational. For example, being sad about someone dying or being angry about someone lying. So, what are they about? They are judgments of value. They place value on the subject. By being sad about someone dying you are placing value on someone dying, namely it is not a good thing. Furthermore, they are a specific kind of reasoning. This reasoning is perceptions of value. I do not mean sense perception here I am talking about knowledge. For example, it would seem completely irrational for a person to be so completely terrified of a spider that they just jump out of a moving vehicle or for a person to completely feel safe around a bear such that when a wild one gets close to them they try to pet it. These feelings seem to be giving us some kind of knowledge about the situation. On the other hand, one cannot have complete knowledge (understanding) without the feeling. For example, a person cannot have complete knowledge

about death until he/she has experienced it themselves and felt those feelings of loss. A person can imagine and reason that it may not feel good but they do not have complete knowledge of that until they have felt it themselves. So, emotion for Aristotle plays a very important role in ethics.

The third and final element is friendship. It should be noted here that Aristotle means something different than our ordinary definition of friendship. For him it is any relationship between two or more people. Friendship for Aristotle is intrinsically good. That means it is something that is good in itself. Furthermore it is essential to living well. This means that in order to live well as human beings we need to have relationships. For example, without relationships we could not have things like being wise and wealthy because we would have no one to share them with. According to Aristotle we are social beings. It is part of our nature. Therefore, without relationships we would not be able to live to our fullest and be all that we can be. It is important for Aristotle that when considering his view of friendships we are considering both an egoistic approach and an altruistic approach. Through our own self-love and in the same way we have self-love, we have love for others. A man without any friendships will ultimately never be able to reach the happiness of the good life.

These three elements found in Aristotle's ethics are not only essential to his ethics but also to the ethic of care that Gilligan and other feminist theorists hold. I did not speak about reason in this paper but reason does play a central role in Aristotle's ethics which would enforce this idea of there being a pluralistic view. Because not only are there elements of the ethic of care in Aristotle's ethics but there are elements of the ethic of justice as well, like reason, principles, and generalism.

In conclusion, I think that Gilligan is right in claiming that there are two different "voices" or "ethics". However, I do not think there needs to be. And with the problems I have found in Gilligan's book I am still not completely convinced that there are still today these two clear distinctions. Therefore, I would have to say that I am leaning towards a more Aristotelian pluralistic view. Held was right in pointing out that different approaches or methods are used in different situations; however, I feel that with the pluralistic view found in Aristotle's *Nicomachean Ethics* it leaves much room for the type of claims Held is making and may even work better.

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