<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nnamunga, Father Gerard: Duquesne University: Where Knowledge and</td>
<td>1</td>
</tr>
<tr>
<td>Relationships Meet</td>
<td></td>
</tr>
<tr>
<td>Brandt, Steve: A Look into the Effects of Video Game Addiction</td>
<td>2</td>
</tr>
<tr>
<td>Capuzzi, Sonja: Old Enough to Serve, but not Old Enough to be Served</td>
<td>3</td>
</tr>
<tr>
<td>Coleman, Randall: A History of Hip Hop as Literature Review</td>
<td>5</td>
</tr>
<tr>
<td>Coltrane, Sean: Inequality in A Good Man is Hard to Find.</td>
<td>6</td>
</tr>
<tr>
<td>Deane, Roberto: Poetry Explication: Love Calls Us to the Things of</td>
<td>8</td>
</tr>
<tr>
<td>This World</td>
<td></td>
</tr>
<tr>
<td>Gilman, Charles: The Essence of Poetry</td>
<td>9</td>
</tr>
<tr>
<td>Gratton, Sarah: About Like an Arch This Marriage</td>
<td>11</td>
</tr>
<tr>
<td>Gregory, Kristen: When is Enough Truly Enough?</td>
<td>12</td>
</tr>
<tr>
<td>Hughes, Marcus: Go Tell it on the Mountain</td>
<td>14</td>
</tr>
<tr>
<td>Johnson, Hunter: The Destiny of Two Aliens?</td>
<td>15</td>
</tr>
<tr>
<td>Oduba, Neal: James Baldwin's Genius Biblical References</td>
<td>17</td>
</tr>
<tr>
<td>Oguonwolu, Ukwenzib: Arguing to Meditate: The Israeli-Palestinian</td>
<td>18</td>
</tr>
<tr>
<td>Conflict</td>
<td></td>
</tr>
<tr>
<td>Praskovich, Mike: Is Piracy Really Killing Music?</td>
<td>20</td>
</tr>
<tr>
<td>Raci, Nicholas: Mary and Goodman's Similar Long Day's Journey into</td>
<td>22</td>
</tr>
<tr>
<td>Night</td>
<td></td>
</tr>
<tr>
<td>Slaughter, Charneé: Poetry Explication</td>
<td>24</td>
</tr>
<tr>
<td>Welch, John: Mr. Ross on a Tuesday Afternoon</td>
<td>25</td>
</tr>
</tbody>
</table>
D u q u e s n e  U n i v e r s i t y:  
W h e r e  K n o w l e d g e  a n d  R e l a t i o n s h i p s  M e e t 

W ith globalization and improved communications, relationships are becoming more important than ever to our understanding of knowledge, how it is shared and how it is manifested. An institution of learning like Duquesne University is expected to provide knowledge and for that reason its primary goal is “academic excellence.”

Early civilizations sometimes referred to as “primitive” or “simple” developed their knowledge on systems of equilibrium of relationships between human beings, between human beings and God, and between human beings and nature.

The Greek system of thought which had a substantial impact on Western civilization changed from this earlier equilibrium of relationships to individual substance. Aristotle’s system of thought brought in the concept of categories, a hard distinction between substance and accidents with an implication that the former is essential to what a thing is. Relation according to Aristotle was relegated to accidents, which meant that it was not important in knowing what a thing is.

Hard on the heels of Greek philosophers were the Romans who developed the idea of knowledge as dominance through divide et impera (divide and rule). Hence, the more I divide and dissect a thing to its smallest parts, the more I gain knowledge of that thing and the more I can control it. This way of thinking influences our understanding of knowledge even today. For instance, an expert with a doctorate degree is often referred to as one who knows more and more about less and less.

Today however relationality is becoming more and more important not only in the way we think about knowing, but also by our understanding of human actions. A person is no longer defined as an “individual substance of rational nature” exemplified in Descartes’ cogito ergo sum, “I think therefore I am,” but rather today human self-consciousness is understood as always and already embedded in relation between self, other, world and God. African cultures with their emphasis on the communitarian aspect of a person have much to teach us in this regard. A human being is defined in African culture as a person in relationships.

Duquesne University’s mission is to serve God by serving students. It is a recognition that relationships play an important role in who we are and what we do. In pursuance of academic excellence, many students have found Duquesne a place for building and cementing relationships. So it’s no wonder then that so many students come back and take their marriage vows in Duquesne’s chapel.
A Look into the Effects of Video Game Addiction

Steve Bronder

When people think of addiction they often think of smokers standing around outside buildings, homeless people drinking liquor out of brown paper bags, or junkies hidden from sight until the dead of night. These may be the well-known symbols of addiction, but a new type has slowly arisen that is destroying the youth today. The effects of this addiction are the same as many drugs. Several of these effects are loss of sleep, rapid weight loss or gain, extreme irritability, and loss of social relationships. Some addicts will even go as far as totally isolating themselves from their close family. This addiction is not to something physical, but a virtual world online that lets people create characters and “level up” over time. This addiction is not talked about, mostly because most parents do not think their children are doing anything wrong. However, video game rehabilitation centers should be placed in every state and parents should be educated about the dangers of video game addiction because of the social, physical, and economic effects of the video games’ addictiveness.

The social consequences of video game addiction can be dramatic. James Swan, a 27 year old video game addict, was playing World of Warcraft, a Massive Multiplayer Online Role-Playing Game, one night after having several drinks in his basement when his mother told him to be a little bit quieter. Swan saw this as an act of aggression and took a violent approach to resolving the matter. “…he grabbed mom by the hair and threw her on the bed. When his little brother tried to intervene, he did the same to him.”(Kotz). Video game addicts will do anything possible to make sure they can continue playing, as any other addict would try to continue their addiction. This is one of many examples of violence brought about from video game addiction.

Video game addicts that are addicted to MMORPG’s can become so enveloped by their gaming that it can destroy every relationship they have, including their marriages: “My husband and I were both WoW players. To me it was just a fun hobby and game but to him it was his life. He met another woman in game that is addicted as he is and left me for her.” This statement comes from wowdetox.com, a website where people go once they attempt to quit World of Warcraft. Relationships are formed so easily in these games because the game itself makes a great catalyst for conversa-

tion. On wowdetox.com you can find many horror stories of husbands and wives getting divorced or cheated on because of one of their addictions.

The large amount of time spent in front of a computer is what leads to the video games addict’s physical stereotype: the red and baggy eyes, pale skin, and a stomach that pops out from the underside of their shirt. “That night I took a long hard look at myself, I was wearing pajama bottoms and my ex-husbands old shirt, you see I had to wear these type outfits because I don’t fit into my old clothes, I gained 45 pounds in the last 18 months.” This addict, found on wowdetox.com, is a classic example of what normally happens to video game addicts once they forget about their physical bodies and only worry about their in game characters. The reason gamers stop worrying about their real life bodies is because of their in game “avatar.” They obsess over their avatar’s looks and abilities. The customization in some games, such as Second Life, can go so far as to let you decide the height of the avatar’s cheek bones. This level of customization is one of the reasons people become so engrossed in their video game of choice and can sometimes, in extreme cases, end up dying from exhaustion.

Video game addiction is not normally viewed as a deadly addiction but death can happen under the wrong circumstances: “A 28-year-old South Korean man collapsed and died of exhaustion after playing a computer game almost non-stop for 50 hours”(Naughton). The man is only known by the name of Lee but his story has gone through message boards all over the internet. After being fired from his job for playing video games too much at work Lee sat down at an internet café to play the MMORPG called Starcraft. After the second day of nonstop play his mother became worried and asked Lee’s colleagues to find him. They found him at the local internet café where he informed them he was fine. On the third day of nonstop play he died from exhaustion. Most cases of video game addiction may not go as far as death but the mental health problems of this addiction can be just as catastrophic.

The amount of time video game addiction takes up in an average life can severely hurt the addict economically by giving him difficulties at work. Addicts have also been known to spend real life money to buy in game objects or in game money. The game second life uses “linden dollars” as its currency, which can be made through creating in game objects and selling them or buying lindens with real cash. The current exchange rate for lindens is two hundred fifty eight lindens for one American dollar (Second Life). This may seem inexpensive but in game items normally cost around 800-1000 lindens. Houses in Second life can go from a small house in suburbia for 41,250 lindens to large private islands for 275,000 lindens and a 68,750 lindens monthly maintenance fee. When converted to dollars this is 160 for the small house and 1065 dollars for the large private island along with 266 dollars for the maintenance fee. This can drain on an addicts income account fast and if they are playing the game at work there is a high chance they will not have an income source for much longer.

Many drug addicts lose their jobs because of their addiction and video game addiction does the same thing. Some addicts even play at work because of its social acceptance. Some addicts have actually made their
game of choice their jobs, such as Ailin Graef. Ailin Graef is a real estate developer in the game Second Life. She buys in game properties that are being sold for a very low price and makes houses for them or does touch ups. She then can sell the property for approximately 330,000 to 440,000 lindens. Once again this is about 1,280 to 1,705 American dollars: “Nicknamed the Rockefeller of Second Life, her avatar is one of the most notorious personalities in the virtual world…” (Macmillan). Although she has accumulated more than one million dollars selling land on Second Life it must kept in mind that at any moment the entire economy of second life could collapse. A multi-server crash could erase all the hard work of second life’s entrepreneurs, ending their careers and cause them total bankruptcy.

The proper solution to help stop video game addiction would be to establish centers in every state and programs to help children learn at an early age to play games in moderation. There must also be programs to educate parents about how dangerous this addiction is. These dramatic steps must be taken because of the large number of Americans that are classified as addicts. In a recent study it is estimated that five million people are addicted to some form of electronics. This addiction is so common many Americans suffer from it and do not even know. The symptoms of this addiction are similar to any other hardcore drug, but it is so socially accepted most people ignore this addiction. Because of the physical, mental, and economic effects of this addiction, America should make itself more aware of the consequences of this addiction and help those who are so addicted they cannot get out by themselves.

Work Cited


<http://images.businessweek.com/ss/07/04/0416_richlist/index_01.htm?chan=technology_special+report+---+virtual+life+virtual+life>

Due to these mixed views from other cultures, many people have varied feelings about the drinking age in America being established as age twenty-one. According to an article written by Carla T. Main entitled “Underage Drinking and the Drinking Age,” underage drinking is a problem that has been brewing for many years. Main states that 21 is “not working”. She writes about a possible proposal for college administrators to curtail the drinking on campus:

“There is this tremendous controversy over whether to keep the legal drinking age at twenty-one or lower it to the legal age of adulthood, 18.”

In 2008, John McCardell, president emeritus of Middlebury College, began to circulate for signature a public statement among colleagues titled “The Amethyst Initiative.” This document called for elected officials to reexamine underage drinking laws. The project grew out of outreach efforts of a nonprofit organization he founded in 2007 called “Choose Responsibility.” The nonprofit organization advocates lowering the drinking age to 18 and licensing alcohol use for young people in much the same manner as driving—following coursework and an exam. “Choose Responsibility” also favors the repeal of the laws that set 21 as the mandatory minimum age for drinking (known as the “Zi Laws”) and encourages states at the least to adopt exceptions to the “Zi Laws” that would allow minors to drink at home and in private clubs. It also favors social changes that shift the focus on alcohol use among youth to the home, family, and individual.

Responsible drinking habits need to be addressed. Therefore, reexamining the drinking age could possibly protect our society from numerous other problems that arise due to irresponsible drinking.

Establishing the drinking age at twenty-one initiates problems because it entices college students into rebelling against the law. Why is it that we can vote at the age of eighteen, buy weapons, die for our country, start a family of our own, sign legal contracts, buy cigarettes, drive past curfew, and go to adult prison, but not be allowed to have a drink? How does this seem right when all of these other freedoms have already been given to eighteen year olds? Educational Psychologists say that within the adolescent stage of development, people make rash decisions, and do not think about future consequences:

Results of recent neuroscience research have substantiated the deleterious effects of alcohol on adolescent brain development and added even more evidence to support the call to prevent and reduce under aged drinking. Pediatricians should be knowledgeable about substance abuse to be able to recognize risk factors for alcohol and other substance abuse among youth, screen for use, provide appropriate brief interventions, and refer to treatment. The integration of alcohol prevention programs in the community and in our educational system should be promoted by pediatricians and the health care community workers. Promotion of media responsibility to connect alcohol consumption with realistic consequences should be supported. (Pediatrics.com)

Therefore, there is evidence that eighteen year olds are still growing, and their brains still developing. Giving young adults the chance to drink with supervision and guidance will help them to develop better drinking habits, and binge drinking could be cut down.

This past summer I had the chance to travel to Serbia to visit my family and friends my age. I observed that the other young adults my age experienced the same typical social situations that occur in America when they consume alcohol. I observed that they were not getting drunk and making unwise decisions. It was interesting for me to see how many of these young adults would choose Coca-Cola over an alcoholic beverage. Growing up in Serbia, children are around alcohol consumption and responsible parents and relatives. They are taught to be responsible and they learn the limitations of drinking while socializing on a regular basis with people they love and respect. These young adults view alcohol consumption differently than young adults who have not had this guidance and exposure. In the United States, by the time the inexperienced adults are of legal age to drink, they have been away from their parents and around other young adults who also do not know their limitations. Many of them have already experienced irresponsible drinking, binging, and have gotten into serious behavior problems.

There is this tremendous controversy over whether to keep the legal drinking age at twenty-one or lower it to the legal age of adulthood, eighteen. Who is to say that age twenty-one means that individuals are mature enough to consume alcohol in a responsible manner? Who is to say that the drinking age should not be thirty years old? After all, there are individuals who still do not drink responsibly at any age. Learning how to drink in a safe and moderate manner is more important than worrying about the age of the individual. Keeping the age at twenty-one makes it seem as though an eighteen year old is not a real adult.

Should America reexamine the drinking age to permit responsible drinking habits instead of putting an age limit on drinking and promoting irresponsible binge drinking habits? Is setting the legal age to purchase and consume alcohol unrealistic in today’s way of life? It just causes rebellious behavior, and causes eighteen year olds to view irresponsible binge drinking as a glamorous activity.
One solution to this problem would be for the government to take the initiative to better educate the public of the dangers, and their responsibilities that go along with drinking. School districts need to adopt a curriculum concerning the dangers and responsibilities of drinking. Parents also need to be educated, and serve as good role models. They need to teach their children how to drink in moderation, just as my parents have always done with my siblings and me. Changing the legislation regarding the age to consume alcohol could be very beneficial. By changing the age to eighteen or at least reevaluating the current age, individuals would acquire all of their adult responsibilities at once, which would be more reasonable. Reexamining the drinking age is certainly worthy of the attention it takes to investigate, and exploration of the way other cultures handle drinking should be encouraged.

Works Cited and Sources Consulted


A History of Hip Hop as Literature Review
Randall Coleman

Last week in class we read a magazine article written by an average American by the name of Sam Anderson about the poetic literature in hip hop. Anderson listed the history of hip hop and went through the evolution of it. Anderson made good points about hip hop and gave off an impression that he was knowledgeable about hip hop. Anderson even said that he grew up listening to only classical music. Throughout the article Anderson displayed an ignorance of hip hop culture, Anderson did not take into consideration the terminology of the rappers, and the feeling you get from the words being said and not read. I agree and disagree with the conclusions of the article, I like the history that he gave, but don’t like his opinions and how he got them. It seemed to me that at the end of the article he did not think hip hop could be considered poetic literature.

“Hip hop is much more than words on paper, just as a piano solo is more than notes in a booklet.”

Anderson says, “Normally I don’t mind being out of the pop-cultural loop” (Anderson). Saying things like this lessen a writer’s credibility. Yes, it’s true that one does not want a hip hop junkie to write the article because they may be biased, but one would also not want someone who is oblivious because they are on the other side of the argument. The writer later goes
on to say “given, however, that I am a professional studier of words, my hip-hop blind spot has come to seem indefensible” (Anderson). By essentially saying that he does not know much about hip hop he is not qualified to write about this particular topic. It is as if someone were to make an argument that they believe Christmas is a better religious holiday than Hanukkah when they are Christian and have celebrated Christmas their whole life. It would also be wrong if a Jewish person did the same. Instead they should both celebrate the others holiday and understand it in its entirety, and then I believe that they could draw a true conclusion. The way Sam Anderson went about writing this article was acceptable but instead of doing research he should have done what rap is for and listened to it. Then he would be a credible source and not another journalist trying to write a story.

Throughout the history of hip hop slang has changed. In the 80’s terms used in hip hop consisted of: “B-Boy”, “beat box”, “def”, “dope”, “drop science”, “faze, fly”, “fresh”, “homeboy” and many others. In the 90’s people said things such as: “That’s da bomb”, “that guy has a lot of dead presidents”, and “they are going to bounce”. In the 2000’s the popular terms were “Shorty”, and “bling”. These words were incorporated in the lyrics of rappers so to understand the point the artist wants to get across one must know the meaning of these words.

The time in which art is created can dictate what an artist will create. In the 70’s when hip hop went mainstream, it was all about fun; in the 80’s, it was about partying, but the poetic side of rap was introduced. In the late 80’s through mid 90’s raw and uncut rap was introduced with explicit lyrics. In the new millennium it was about pop tunes and southern rap. Now that it’s 2010, it will be interesting to see where hip hop goes. Something that should be known when looking at rap lyrics is the origin of the artist. Where an artist is from can really dictate what type of music they make. The type of music that an artist makes can be influenced by trends. I do not believe Sam Anderson took that into consideration. Sam Anderson was not intrigued by artists such as Notorious B.I.G, and Nas yet they are considered some of the best rappers ever. I believe the lyrics were too explicit for him. Anderson praises rappers that are less explicit but he does not appreciate a rawer rapper like biggie. Notorious B.I.G. lives up his name with his relentless lyrics. Nas, on the other hand, may have explicit lyrics, but he spoke of revolution, bringing up his people in a bad neighborhood. He did like rappers such as Mos Def, Kanye West, and Lupe Fiasco. I like these artists also and agree with him, they are some of the best lyricist.

Sam Anderson is a great writer, it shows in his article itself and also by the recognition he got from Yale. He is also clueless about what hip hop is. Hip hop is not to be read on paper, but to be listened to, and performed. I hope that Sam Anderson writes a follow up article after he listens to some hip hop, and all the genres of it. Hip hop is much more than words on paper, just as a piano solo is more than notes in a booklet.

Inequality in A Good Man is Hard to Find

Sean Cultrera

Flannery O’Connor is a well-known southern writer from the post-war era who specialized in writing short stories set in the South. Most of O’Connor’s stories focus on daily life in the South with a twist for the worse, usually included at the end. A perfect example of this type of story would be her classic, A Good Man is Hard to Find, which I’ve chosen to focus on in this paper. Flannery O’Connor’s stories are also very controversial for their open displays of racism, sexism, and disdain for the lower class by middle to upper class whites. Many argue that Flannery O’Connor displayed these forms of bigotry because that’s what she herself believed in as a Southern white at the time, or that it was included just because that’s how the South was. I would argue, however, that Flannery O’Connor uses racism, sexism, and inequality in her stories purposefully to reflect the ills of the Southern society she in which she lived.

As the title, “A Good Man is Hard to Find” suggests, much of the short story focuses on the idea of what’s good, who’s good, etc. The Southern mentality at the time was one where a person could be considered “good” based on where they came from and their social class. This is completely different from today’s mindset, in which a person is considered good based on their deeds and personal morality. This concept of “good” that was present in the old South was like a caste system for the South where one was forever stuck in a certain social class based on where they started out in society, no matter how hard they worked to rise above.

Works Cited
In *A Good Man is Hard to Find*, the grandmother often talks about the apparent lack of "good" men, and loss of all that is good in society. As the grandmother says, in the old days of life in the South, "People did right then" (O'Connor 3). It becomes further clear later on in the story that the grandmother finds a person's worth more in their wealth and appearance than in who they actually are as a person. This can be seen as she talks about her courtship by Mr. Edgar Atkins Teagarden from Jasper, Georgia. She thinks of him as a "good" man and a gentleman, and that she would have done well to marry him because of his wealth from having bought Coca-Cola stock when it first came out. This is a perfect example of the grandmother's old Southern view of a "good" man, and shows how shallow and empty she is as a person. She could never view a hardworking poor man trying to bring himself up as equal or "good" like her.

One can also see clear examples of the grandmother's racism when the family drives by the poor African-American child on the side of the road, whom she views as more of a cute object than an actual person. The most controversial thing the grandmother says in the whole story may be when describing the scene to the children she states, "If I could paint, I'd paint that picture" (O'Connor 3). Clearly, the tragedy of a half-naked child standing on the edge of the road is completely lost on the grandmother. In her mind, the southern caste system keeps a person where they should be and that's that. Therefore, she feels nothing for the child, who she views as below her.

It is also clear that the grandmother is pining for the old days of plantation life and leisure. This can be understood when the she is asked what happened to the plantation and she responds longingly, "Gone with the Wind... Ha. Ha." (O'Connor 3). This in itself is extremely racist as it means that she longs for the days of slavery and white domination that were the hallmark of plantation life for a southern white woman of a higher class like herself. This and the previous two points do not paint the grandmother in a good light, which is important for later in the story with the introduction of the Misfit to the story.

Up to the point of the family's crash on the way to what the grandmother thought was the beautiful mansion, Flannery O'Connor doesn't inject her own personal beliefs into the story too much. She does, however, portray the grandmother in a negative light. O'Connor describes the grandmother as a shallow and bigoted person who's too obsessed with her own appearance to the outside world as a "good" woman and a lady, as opposed to the ills of Southern society in what is to later be known as a time of change. However, with the introduction of the Misfit one can see O'Connor's real beliefs about how the family holds themselves.

When the Misfit and his crew descend upon the family after their crash, the grandmother is heard repeatedly referring to him as a "good man," despite the fact that he is systematically killing off her whole family, and eventually her. Granted, she's trying to suck up to him somewhat to save her life, but there's more to it than just that. She figures that because he comes from "good" family and background that he will be a reasonable, good man. The unfortunate fact for her is that the Misfit is no better a person than any other murderer.

This is where Flannery O'Connor begins to point out the hypocrisies of Southern society. How can one be considered a "good" person based solely on their upbringing when their actions suggest otherwise? The grandmother feels that the Misfit must actually be a good decent man in some part because of his upbringing, and can't imagine him actually doing harm to a "good southern lady" like herself. Unfortunately for her, bad people come from all walks of life and she met her demise at the hands of a "good" man. I believe this to be a call for Southern society to wake up from its old class system and social bigotry into the modern era of equality that was just on the horizon in the late 50s and 60s. With the metaphor of the death of the grandmother and her family by a "good man," O'Connor showed the flaws in the old southern class system in the modern era.

In fact, Flannery O'Connor puts her own voice into the Misfit when he says at the end of the story, "She would have been a good woman, if it had been somebody there to shoot her every minute of her life" (O'Connor 16). What the Misfit means is that in the end when faced with death, the grandmother finally changed some of her ways of bigotry and looking down on those beneath her, even if it was only to save her own life. There's no doubt that if she had walked by the Misfit on the street in other circumstances, she'd just stick up her nose at him and write him off as low class. However, with a gun in his hand she finally viewed him as someone who could possibly hold some good or virtue in his soul. The quote points out that if the grandmother had treated each person she met in life as a good person like she did her murderer, she would have really been a good woman for seeing past the shallowness into the person below.

Thus, the Misfit's second to final line points out the contradictions of the grandmother and Southern society in general, and calls to the South to end the days of bigotry and condescending tones sent towards their lower-class neighbors.

Works Cited
The poem Love Calls Us to the Things of This World manages to get across the message that we must work in order to find a common balance between the spiritual world we would strive to reach and the terrestrial world we live in. The poem consists of a soul trying to escape and gain its freedom, but being pulled down by the love located in the things found in the world. Richard Wilbur seems to be expressing a message: none of us live or have a perfect world but all have a perfect getaway. The poem’s central idea is built around the notion that love always allows us to return from heaven, the divine world of spirits, to the material world everyone deals with today. Wilbur projects a speaker with an emotional and positive view in our future. Through his use of diction, the presence of never ending love, uplifting tone, and beliefs in the poem Wilbur shows that angels walk amongst us every day in a constant battle to gain freedom from the imperfect world we live in only to be called back by love, which is the strongest bond holding the two worlds together.

Wilbur begins the poem by talking about the spiritual world and, in the second half of the poem, references the terrestrial world and gives some insight into the form of the poem. The form in the poem helps the readers get some insight into it. Love Calls Us to the Things of This World is a closed form and visually falling poem; it is as if the author is trying to portray the soul falling back unto the human body. By making meaning of the poem’s form, it gives the readers a clue into what it is that Wilbur is trying to show, one can assume that as the poem visually falls, so does the soul. Throughout the poem the common pattern in the message is forming a bond from the terrestrial life to the spiritual life by using words that connect the two. Wilbur uses words that have associated meanings with earthly things, such as “hunks” and “pulleys” along with words that can are often referenced to the divine world like “omnipresent” and “halcyon” in order to bridge the gap between the soul and the body to show a common ground on which the poem relates back to the common meaning of balance.

Throughout the poem the author finds a way to translate the message to us that our souls share a sort of never ending faithful and always loyal love they have for their terrestrial bodies. Wilbur begins by depicting “omnipresent” souls all flying at “terrifying speed” (13). The souls are everywhere in the sky, moving in a force like white waters. All of a sudden, the souls “swoon” down and are secretively reabsorbed and shrunk down into our bodies (12-16). The souls and bodies, naturally, share a magnetic attraction toward each other that fuses and bonds the two back together. This imagery reminds readers of someone whom they cannot stay away from, just as the soul can never escape the body. Later, the soul begs the sun to let there “be nothing on earth but laundry” (24-27). This personification and imagery shows the sun acknowledging the soul’s pleas. The soul decides to descend reluctantly back to the waking body that it belongs to. Although it is the soul that asks for this to be done and the sun acknowledges doing so, the soul cannot deny the inescapable love it shares in its passion for the body. The love the souls share for the bodies show that there is reason to be optimistic in the future through the purity in the soul and the passion in the body.

“The optimism in Wilbur’s poem leads us to believe that there are angels all around...”

The optimism in Wilbur’s poem leads us to believe that there are angels all around within ourselves and that the terrestrial world has a good future. Some of the phrases used in the poem show the hope the speaker has in a better tomorrow. Toward the beginning of the poem, Wilbur states, “Outside the open window/ The morning air is all awash with angels./ Some are in bed-sheets, some are in blouses./ Some are in smocks: but truly there they are” (5-8). Although at this stage in the poem Wilbur seems to be referring to actual souls, he is also referring to a scene that portrays everyday humans carrying out their lives. From what the reader can infer, the scene outside the window consists of angels or good-natured humans all around in normal clothing carrying out chores, but nevertheless, they are there. This sight portrays an upbeat and non-confrontational painting in readers’ minds because that is what most readers are used to in everyday life. One is used to seeing others outside, doing their jobs, chores, and carrying out everyday life. The angels are described as wearing blouses and dresses, much like humans do, leading many to believe that the angels are actually within all of us.

As the second half of the poem begins, the soul cries out that it wants nothing left behind on earth but laundry, rosy hands in the rising stream, and clear dances done in the sight of heaven (21-23). Readers would see this as the souls within us, crying out, wishing for nothing but good people. Our souls are optimistic that a better world is possible and starts begging for a world with only the angels, which to many reading the poem refers to those that are good. The soul wants the earth left unsoiled and cleansed, leaving nothing but “laundry” behind. Readers interpret this to the laundry...
as a symbol for the desires humans have because when death comes, our souls leave our human bodies. Yet, the bodies disintegrate as well, leaving only the clothes behind. Our bodies leave our desires behind, the clothes, the cars, the houses, when we leave this world we also leave everything behind but our souls and bodies. When we pass away, the only things we leave behind are our possessions, our souls, and our bodies go to a different place. Nonetheless, we take the best part with us, our souls, and leave behind desires and sins.

Finally, the strong vivid beliefs Wilbur leads readers toward is the depiction that a strong love is ultimately what sets us free in our better world. One of the strongest images of the poem is drawn when soul explains that from all that it can remember, mostly including the punctual rape every blessed day (18-20). He uses the word rape to grab our attention since the literal meaning of rape is to come onto and attack one person without consent. Yet, when most readers see this phrase they let their imaginations decide that it is a sinful deed. When the soul says that it can mostly only remember the punctual rape it is referring to the daily ritual of leaving the body, seeing the false dawn, and following the real dawn. This leads to the bodies waking up and the souls having to come back. Our bodies raping our souls is a must in order to maintain our natural lives; we cannot keep living without our souls. The souls feel as if they were attacked because every day they are forced to come back into the bodies, which they belong to, even if it is through bitter love. In the final stanza of the poem, a God-like presence says for the souls to be brought down from their ruddy and rustic gallows that the thieves be clothed, people make love, and sinful nuns to be left alone (29-34). This man seems to have retrieved his soul and is forgiving us of all our sins no matter how bad. He is asking that we be forgiven in order to keep our difficult balance. The balance readers infer that he is referring to is that between the physical and spiritual as well as the state of mind in which we balance physical pleasures with a necessarily awakening to a much sterner and more challenging world. As our souls are repented for all our sins there is much reason to look forward to a brighter future.

The Essence of Poetry
Charaye Gilliam

Poetry is many things to many people. To me, poetry is the unique language of poets used to express emotion and or to tell a story. Poetry was always the part of literature that I did not really enjoy reading because, to me, it was sometimes hard to understand what the meaning behind a poem was. However, I enjoyed writing it. Although my poetry always had the typical “Dr. Seuss” rhyming scheme, it was always fun to mix and match and even create new words to rhyme and express my feelings. As I grew older, I was exposed to so many other types of poetry, and many times, these poems did not rhyme at all. It was more like a story being told in a poetic style. Recently while reading some poems in class, there were parts of some of these poems that really stuck in my mind, and thus this paper shall be about. The three couplets that I have chosen to write about in this paper can be very relatable, have a sense of mystery, and have sort of a philosophic understanding about them.

The first couplet comes from the poem “Beauty” by Tony Hoagland. It states: “she says it was a relief, being done with beauty” (pg. 618 Hoagland). This line and a few others in this poem stuck in my mind as we read this poem aloud in class. However, I chose this couplet because I found it quite interesting. It is odd to hear of a woman saying she is done with beauty, because typically, people tend to categorize women with beauty. It is just an image in many people’s minds that all women like to get dressed up and always look beautiful. This is because society puts such a huge stereotype on the image of what women should look like. This is relatable because I see so many young girls and even older women trying to fit into a mold that just was not meant for them. It is saddening to see what some people go through just to please what society wants to see.

This couplet also catches me because, the overall theme of this story is about this guy’s sister having cancer; however this couplet is about her beauty. There are other lines in the poem that pertain to her beauty, but this couplet just sums up everything. It struck me that she says she is done with beauty because she is loosing her hair, which many women love and take pride in, and her coloring is fading, just as she feels her beauty is. I feel that the motive behind this couplet is to express how she felt in how she was dealing with her cancer.

Work Cited
This couplet was also very inspiring to me because it taught me that beauty is only skin deep. It helped me to understand that although she feels she is done with her physical beauty, she still holds beauty inside that she needs to let out. It showed me that a person can be extremely beautiful on the outside but can have the ugliest personality, and a person can not be too attractive but can have the greatest personality and that’s what makes a person beautiful. Because of this, I find this couplet to be a simile because, nobody is ever really done with beauty. There is always something beautiful about someone no matter how they look.

The second couplet that I found comes from the poem “The Powwow at the End of the World” by Sherman Alexie. It says: “I am told by many of you that I must forgive and so I shall when I am dancing with my tribe during the powwow at the end of the world” (pg. 583 Alexie). I find this couplet so powerful, yet mysterious and quite sarcastic.

I find this couplet powerful because of the word “forgive”. Although this word is found many times in this poem, it seems more powerful and stronger in these few lines. To forgive someone is such a powerful and maturing thing and it takes so much strength to do so. One may forgive, but one may not always forget.

As he says “I am told by many of you that I must forgive and so I shall”, I feel that he is told this by the elder members of his tribe because it sounds like a value that was taught to him by his parents or elders. It could also be seen as the other members of his tribe are telling him this, not just the elders, because of “many of you”. This could mean anybody.

I find this couplet mysterious because of the last part “when I am dancing with my tribe during the powwow at the end of the world”. If he were to have said “when I am dancing with my tribe during the powwow at the end of the day” it would seem much more normal, but because he says “at the end of the world” it just adds mystery since that small phrase is just a mystery to many people like as to when it is going to come. I can’t quite seem to express why this is a mystery in a more clearer way, but it just boggles my mind every time I read it.

I can also find this couplet to be sarcastic because, he plans to forgive when he is dancing at the end of the world. This sounds like it is going to take a lifetime for him to forgive to the point where he will never forget. People tend to say that it will take a lifetime to forgive someone, especially if that person did something extreme, but I have never been in a situation like that so I can only speak from my self. Yes, it will take time to forgive someone, maybe a few days, to even months or years, but a lifetime seems extreme.

The last couplet that I chose was from “The Lovesong of J. Alfred Prufrock” by T.S. Elliot. I chose “No! I am not Prince Hamlet, nor was meant to be;… deferential, glad to be of use; politic, cautious, and meticulous; full of high sentence, but a bit obtuse;… almost at times the fool” (pg. 607 Elliot). I chose this because of its rhyming style, its powerfulness to be able to understand, and it is something that people can relate to. Although this is paraphrased, it did rhyme. I liked this because it brought me back to my childhood when all I knew was rhyming poems with that typical rhyming rhythm.

I also liked this couplet because I understood it. When he says “No! I am not Prince Hamlet, nor was meant to be,” it was clear to me that people thought of him something that he was not, and wanted that to be known. People saw him as something different that he knew he was not, and I like how he powerfully says the “No!” to start it off.

I can relate to this because of where I came from; people expected me to be a product of my environment. I grew up where there was gang violence, drugs, poverty; like your typical urban area. People tend to categorize others just because of the place or places they have come from. It isn’t until you get to know a person that it doesn’t matter where a person may come from, but more importantly, where that person is going. I did not let where I came from depict me as far as my character goes. I love where I come from and will never forget where I’ve come from but I will not let my city overpower my goals and dreams.

This was also the couplet I decided to post as my status on my facebook. I choose this particular one because I wanted people to see and feel how the author felt on this one. I received several “Likes” and several comments. One of the comments that I enjoyed was a comment from friend from elementary school and who I am very close with; Khalia. Her comment said: “that’s right Raye Raye!”. I liked this comment because although it is very simple, short, and straight to the point, she is the person out of everyone commented on my status knew me the closest and knows what I’ve been through. I feel that she truly understood why I put this as my status. It’s strange because we would always sit and talk about how we couldn’t wait to get out “the hood” and now we both are at really good schools and getting our education. I am glad that we are proving people who though we weren’t going to be anything, wrong.

Doing this paper has opened me to a whole new world of poetry. By depicting some of the couplets from the poems, I feel like I better understand the poems as a whole. It not only let me understand a poem but it also allowed me to open up more to people by telling some of the things that I could relate to within the couplets. I love to express myself in many ways, but I was never good with expressing myself with other people.

Within our poetry lesson, it has also opened a door to a first that I never thought that I would do; attend a poetry reading. I have seen many on television and always thought they looked boring, but when I attended Linda Hogan’s, I felt honored. It was so amazing to firstly, see an Indian women who actually lived with real Indian people. I too am Indian, but none of the Hogan’s, I felt honored. It was so amazing to firstly, see an Indian women who actually lived with real Indian people. I too am Indian, but none of the Hogan’s, I felt honored. It was so amazing to firstly, see an Indian women who actually lived with real Indian people. I too am Indian, but none of the other people who were to have said “when I am dancing with my tribe during the powwow at the end of the day” it would seem much more normal, but because he says “at the end of the world” it just adds mystery since that small phrase is just a mystery to many people like as to when it is going to come. I can’t quite seem to express why this is a mystery in a more clearer way, but it just boggles my mind every time I read it.

I can also find this couplet to be sarcastic because, he plans to forgive when he is dancing at the end of the world. This sounds like it is going to take a lifetime for him to forgive to the point where he will never forget. People tend to say that it will take a lifetime to forgive someone, especially if that person did something extreme, but I have never been in a situation like that so I can only speak from my self. Yes, it will take time to forgive someone, maybe a few days, to even months or years, but a lifetime seems extreme.

The last couplet that I chose was from “The Lovesong of J. Alfred Prufrock” by T.S. Elliot. I chose “No! I am not Prince Hamlet, nor was meant to be;… deferential, glad to be of use; politic, cautious, and meticulous; full of high sentence, but a bit obtuse;… almost at times the fool” (pg. 607 Elliot). I chose this because of its rhyming style, its powerfulness to be able to understand, and it is something that people can relate to. Although this is paraphrased, it did rhyme. I liked this because it brought me back to my childhood when all I knew was rhyming poems with that typical rhyming rhythm.

The last couplet that I chose was from “The Lovesong of J. Alfred Prufrock” by T.S. Elliot. I chose “No! I am not Prince Hamlet, nor was meant to be;… deferential, glad to be of use; politic, cautious, and meticulous; full of high sentence, but a bit obtuse;… almost at times the fool” (pg. 607 Elliot). I chose this because of its rhyming style, its powerfulness to be able to understand, and it is something that people can relate to. Although this is paraphrased, it did rhyme. I liked this because it brought me back to my childhood when all I knew was rhyming poems with that typical rhyming rhythm.

I also liked this couplet because I understood it. When he says “No! I am not Prince Hamlet, nor was meant to be;” it was clear to me that people thought of him something that he was not, and wanted that to be known. People saw him as something different that he knew he was not, and I like how he powerfully says the “No!” to start it off.

I can relate to this because of where I came from; people expected me to be a product of my environment. I grew up where there was gang violence, drugs, poverty; like your typical urban area. People tend to categorize others just because of the place or places they have come from. It isn’t until you get to know a person that it doesn’t matter where a person may come from, but more importantly, where that person is going. I did not let where I came from and will never forget where I’ve come from but I will not let my city overpower my goals and dreams.

This was also the couplet I decided to post as my status on my facebook. I choose this particular one because I wanted people to see and feel how the author felt on this one. I received several “Likes” and several comments. One of the comments that I enjoyed was a comment from friend from elementary school and who I am very close with; Khalia. Her comment said: “that’s right Raye Raye!” I liked this comment because although it is very simple, short, and straight to the point, she is the person out of everyone commented on my status knew me the closest and knows what I’ve been through. I feel that she truly understood why I put this as my status. It’s strange because we would always sit and talk about how we couldn’t wait to get out “the hood” and now we both are at really good schools and getting our education. I am glad that we are proving people who though we weren’t going to be anything, wrong.

Doing this paper has opened me to a whole new world of poetry. By depicting some of the couplets from the poems, I feel like I better understand the poems as a whole. It not only let me understand a poem but it also allowed me to open up more to people by telling some of the things that I could relate to within the couplets. I love to express myself in many ways, but I was never good with expressing myself with other people.

Within our poetry lesson, it has also opened a door to a first that I never thought that I would do; attend a poetry reading. I have seen many on television and always thought they looked boring, but when I attended Linda Hogan’s, I felt honored. It was so amazing to firstly, see an Indian women who actually lived with real Indian people. I too am Indian, but none of the family I am close with now have lived with my actual Indian tribe. It was secondly amazing to hear a poet read her own poetry. We can read poetry aloud in class, but hearing it from the poet is so much more powerful. So, I’m starting to enjoy poetry because it is helping me to open up to others, and for others to open with me as well.

Works Cited
Most Like an Arch This Marriage

Sarah Gratton

Most Like an Arch This Marriage, a poem written by J. Giardi, contains metaphors, similes, and connotations. By using the image of two pillars, which on their own are “roofless around nothing,” this poem illustrates the lasting nature of true love (12). The language used in this poem is easy to understand for contemporary readers. It is an allegory or possibly a piece of literature with a strong central symbol, which would be the connection that comes along with marriage between any two close knit people. The abstract meaning here is love and passion because, in general, that is what makes up the majority of what surrounds a marriage or strong relationship between any couple. Given the title and summary of the poem, it is about the marriage between two weak people who are coming together to become one strong person or as it says ‘the arch’ that represents them as the whole together.

The arch symbolizes the couple that is brought together. By using symbolism the author can place the two together so that they become secure with the help of the other side, their spouse, thus forming the shape of the arch. They are apart and weak with no strength in holding themselves up alone. “[They are]…two weaknesses that lean / into a strength. Two falling become a firm” (5-6). Once they bind and unite their strength they are practically invincible because of the union with one another. The author uses symbolism again when he refers to their separation, “Two joined abeyances become a term / naming the fact that teaches fact to mean” (7-8). The word abeyance is to be inactive or suspended, ceasing or stop. Like an Arch, the poem comes into play again. It says, “World as it is, / what’s strong and separate falters. All I do / at piling stone on stone apart from you / is roofless around nothing” (9-12). Every romance that is between two people, there must be a foundation created so that other aspects of it can be built upon it. This helps the journey for the couple go more smoothly as time goes on. The stones stand for their foundation that helps support their future and unknown events that together they will desire, love, enjoy, cry, and grow from. This is how the poem explains their beginning and end.

“The arch symbolizes the couple that is brought together.”

Emily Farrell, a critic of the poem says, “John Giardi uses imagery and symbolism to relate his relationship with his wife to an archway that holds up a bridge, or doorway. At first, the image is not entirely clear. He speaks of the arch, and follows to say, ‘Mass made idea, and idea held in place’ (267 line 3), as if to say that the ideas and values that he holds will stand steady like a stone archway. He then follows in this simile and metaphoric speech by saying that like this archway, he and his spouse are ‘two weaknesses that lean/ into a strength’ (line 5). He follows to exaggerate the extent to which the two are made strong together, but ads ‘Not quite that? Not much less’ (268 line 9). He continues to explain that although weak separately, he and his wife become strong together. It is not until the end of the poem that he completes the symbolism by saying that ‘it is by falling in that we make/ the all-bearing point, for one another’s sake’” (lines 14-15) (Farrell).

The poem has a tone to it that draws out the feelings of love and strength in that love bond that the two people have as once they become one person together. The tone is somewhat like an original piece and a little cliché for a love poem. There is an all-around feeling of adoration and hope for the future that is waiting for them in their new life. The words flow nicely together and the author tells this almost as a story. They are separated in life at first, but something brings them to each other where they are feeling now. They have been combined like, “Mass made idea, and idea held in place. / A lock in time. Inside half-heaven unfolds” (3-4). They are forever intertwined with each other. There is no turning back for they are young and in love. The stones that they speak of represent the facets that bring them together and what has united them in such a way that marriage would automatically be the next step in their future together. With any marriage there will be problems to endure, hardships to handle, passion to cherish, and love to share.

They want to fill the gap that is between them. As an arch, they conjoin in order to build and develop an everlasting relationship. The stones come into play again. It says, “World as it is, / what’s strong and separate falters. All I do / at piling stone on stone apart from you / is roofless around nothing” (9-12). Every romance that is between two people, there must be a foundation created so that other aspects of it can be built upon it. This helps the journey for the couple go more smoothly as time goes on. The stones stand for their foundation that helps support their future and unknown events that together they will desire, love, enjoy, cry, and grow from. This is how the poem explains their beginning and end.

CONTINUED ON PAGE 6
they create a lawful union. There are well-established feelings between the couple from the beginning of the poem all the way to the end.

A relationship can be like an arch, but it is not an actual arch. It means that there are two supporting sides have come together when they meet in order to become one strong upholding structure that can challenge anything that comes its way. The numbers of metaphors within the poem have tied into the symbols and such used throughout the poem, which is all used to support the all around meaning that the author is portraying to his audience. They have become “a lock in time” (4). They fall on each other. Time no longer seems to matter to the couple. They need nothing more than each other. In their relationship, time is irrelevant. There are no limitations to what they hold true together because everything will fall into place for them.

The entire poem has been embedded with the use of figurative language. The complete poem is about how an arch represents the marriage with the before and after effect that it has once they come together. The author is figuratively speaking that the marriage is an arch. It serves for the readers to understand how and what their marriage is like to them after they join together. If they were ever to break apart from one another, they would each become brittle and helpless. They are meant to be, thus their merge is meant to be. As a body, this poem speaks of love and how one must cherish the gifts of such a bond. It is possible for anyone to find someone that they can connect with on higher levels of understanding compared to other well thought of friends or acquaintances; marriage is much more sacred to couples and individuals. Even just for newlyweds, it is a time for joy and happiness with no cares in the world for the time being. They say there is someone out there for everyone. They are meant to be together and nothing should be capable of breaking their tie to each other. As an individual, one is weak and finds no purpose to be alone. Time no longer seems to matter to the couple. They need nothing more than each other.

The author is figuratively speaking that the marriage is an arch. It serves for the readers to understand how and what their marriage is like to them after they join together. If they were ever to break apart from one another, they would each become brittle and helpless. They are meant to be, thus their merge is meant to be. As a body, this poem speaks of love and how one must cherish the gifts of such a bond. It is possible for anyone to find someone that they can connect with on higher levels of understanding compared to other well thought of friends or acquaintances; marriage is much more sacred to couples and individuals. Even just for newlyweds, it is a time for joy and happiness with no cares in the world for the time being. They say there is someone out there for everyone. They are meant to be together and nothing should be capable of breaking their tie to each other. As an individual, one is weak and finds no purpose to be alone. Once united with the same beating heart of another person, they can lean on them in order to better support themselves. As the spouse you will do the same for your lover. Marriage is like an arch because you have to depend on the other to be there for you when you are weak and rejoice with you when you have strength.

Works Cited


When is Enough Truly Enough?
Kristen Gregory

Some people may seem normal from the outside, but deep down inside they have an uncontrollable addiction of hoarding. According to WSLS 10 News, “Experts consider hoarding to be a form of obsessive-compulsive-disorder, or OCD, and anxiety disorder…” (Gaston). A person with OCD has the need to continue to do things more than once or have anxiety because, if they do not do something then it will mess up their daily routine. Janice Gaston, a well known news reporter for WSLS 10 News, stated that in the United States alone there is estimated to be 700,000 to 1.4 million hoarders. With the addiction of hoarding, a person uncontrollably collects and keeps items in their household that truly do not need to be there. Every day of that person’s life is spent buying or collecting items that just become more of a clutter in their household. The house of a hoarder often looks nice from the outside, but the first glimpse at the inside turns anyone’s view of that person and makes him or her ponder how that person lives. That is just the very question many family members of a hoarder ask themselves. The life of a hoarder becomes physically draining for them, along with negatively affecting their living space, and loved ones.

A person who has the addiction to hoard is said to actually have a mental illness. No matter how hard they try to stop their habit, it becomes more difficult because they feel as though their life is incomplete without doing whatever it is they are addicted to. A simple addiction to throwing away trash in their household can be so physically demanding and life threatening to a person with a hoarding addiction of trash. Every little piece of trash to a hoarder is as valuable as owning a car is to a person who does not have this addiction. According to WSLS 10 News, researchers have found out that “Hoarders calm themselves by saving things” (Gaston). If a person is addicted to collecting trash, every piece of trash they collect, deep down inside them calms them down and makes them feel better inside. Others may not understand why a hoarder has to do such a thing or how they even get started collecting such odds and ends that make them feel good inside. The opinions of others do not affect the person who actually has the disorder because, those who have this addiction do not realize how bad they have it until it starts to affect the way they live their daily lives and the lives of those around them.

A normal house that was once clean can quickly turn into a disaster-house in a blink of an eye. It can be as simple as an addiction to collecting small objects or as complex as going out every day to shop and buy new things that are truly unneeded. This collection can sneak up unexpectedly on the host family of a hoarder and overtakes important rooms in the house. Rooms that were once nice and neat and in which people could
be entertained are now unlivable because of all the unnecessary clutter that has accumulated. Even the most necessary rooms in a hoarders’ house get to the point that family members do not have the will to live in the same house because they cannot sleep in their beds. The addiction has spread to every room in the house including the bedroom. To the hoarder, “the thought of cleaning up and organizing their stuff overwhelms them” (Gaston). Even just getting rid of one piece of paper has a negative affect on how that person feels that day.

The loved ones of a hoarder do everything they can to not turn against the one they love. But, at times it becomes extremely difficult for them to do so because the hoarder is not only taking over their own space, but also is slowly taking over the space of others in the family. No matter how much effort is put in by each family member to help control where the items go in the house, the items somehow manage to make it into the areas they do not want these items in. With every passing day the members of the family begin to realize that not only their loved one is being affected by this horrific addiction of hoarding, but according to the OCD Foundation, “Family members living with the hoarder experience the hoarding more directly and can be negatively impacted in many ways” (Reinardy). The one who is doing the hoarding may not realize it but they are slowly but surely driving everyone that is trying to help them away because of their disastrous habits. Having such a habit that can drive family and friends away is upsetting because the ones with the addiction really do not understand how heart wrenching and physically draining it is to those who try their best to help them out. Such an addiction can lead the family members to get up and leave the person with the addiction.

A simple compromise made by a family member to a hoarder to start to minimize the amount of items they bring into the house can dramatically affect the hoarders emotional state. Bringing help to a hoarder can become traumatic, with every attempt to clean their out space, that has been consumed by the addiction, can cause pain to the hoarder because, according to the OCD foundation: “The most common reaction from the parent who hoards is deep feelings of betrayal, anger, anxiety, and grief” (Reinardy). When a child realizes that his or her mother or father has created a habit that is unhealthy not only for them but for the people around them, they feel as though it is their concern to take action and solve the issue at hand. But, this single handily can not be done, which is why in most cases of hoarding it leads to a time in someone’s life that they wish never would happen.

When the heart-breaking time comes for the loved one of a hoarder to take action by leaving and starting a new life without the frustrations of trying to help someone who really does not want their help. The person with the hoarding addiction will go into an exclusive life style. No matter how hard a person tries to act as normal as they can, the addiction of hoarding causes them to become incapable of living a normal social life style because they become embarrassed that their loved ones have left them due to an addiction that they can not help. When a hoarder comes to realize that their life style has become too out of control it is too late because the ones that were willing to help them are gone and they are on their own now. Even the friends that may not see the house of a hoarder every day can change their views of that person. But, by losing all of these people a hoarder becomes confined in their house with all the clutter that they have created. Not only can their isolated lifestyle make the hoarder think more about what is in their house already but what they will go out the next day to get. With these thoughts going through their head, the clutter that is already overwhelming in the house as it is now will become a bigger problem because it will start to consume the outside view of the property. When this occurs the views of others that have never met the owners of the house will turn them against meeting the owner because they can realize that the person does not take pride in what their property looks like and, these people ask themselves, if the outside is that bad what does the inside look like? A hoarder that becomes excluded from the outside world can lose the ability to get help from others and outbreak that excluded had due to others wanting to help. The OCD Foundation document says that, “It can take several months, or even year for hoarders to recover from a situation like this” (Reinardy). The time period can seem to take forever to someone that does not have the addiction but to a hoarder it feels like it goes by quickly. No matter the addiction a hoarder may have, it affects everyone around them.

From collecting trash to shampoo, to books, hoarders have no control over what they collect and what the outcome will be. The unwanted becomes impossible to avoid and their lives become miserable because of an addiction that can be controlled if diagnosed early enough and limited by people that are willing to help a hoarder. But, when it gets out of control and the hoarder becomes physically drained, living space becomes unlivable, and loved ones leave; the flash backs of happy days of the family begin to come back to the hoarder and can possibly help settle the addiction that they have. The negative affect makes the hoarder go out of control and this makes their addiction worse. People say that addictions are something that can be harmful to the human body when really a simple of not throwing things away or going out and buying more and more things to satisfy themselves. An addiction can always be curable no matter if it leads to a healthier addiction, but a step in the right direction is always a positive motivator for a person with an addiction such as hoarding. But remember the first step to recovering from an addiction is admitting that you have one and reaching out for help from those willing to help you.

Works Cited


When I was younger, I would always try to run away from my dad if I knew he was going to yell at me or make me stand in the corner. Unfortunately, with him having long legs and being much stronger than me, he would always catch me and forcibly make me stand in the corner. Now, I am three inches taller than my dad, stronger and in much better shape than he is. He would never try to catch me and force me to do something now, because he knows that I could run circles around him then beat him up on top of that. There was no specific day when my dad realized this, but I think there is a certain time in a young man's life when his father decides that he can no longer control his son and what he chooses to do. That is the time in a young man's life when he begins to decide what type of man he is going to become based off of the experiences he has had with his father. I think that this is what we are seeing in the play when Troy starts giving Cory second chances. It is a coming of age tale, if you will.

The resolution of this story really made me think about my own life. The scene in which Troy dies and Cory returns to the house only to refuse to go to his father's funeral is a very powerful part. Sometimes, especially when I am feeling extra upset with my dad, I think about whether he has been such a bad father that I should forgo attending his funeral. This part of the play made me think of when my paternal grandfather passed away. My dad has told me stories about how much he hated my grandpa when he was a child. About how my grandpa was the worst father you could imagine. However, when my grandfather passed away, my dad not only attended the funeral, he also planned the entire thing, paid all the expenses, and read the eulogy, which he prepared himself. Before reading this story, I was almost positive that, unless my dad went through some huge change of heart, I would not attend his funeral. After I read this play though, and thought about my dad and his dad's funeral, I have actually reconsidered. This just goes to show how powerful, realistic, and relatable "Fences" is.

I actually really respect my dad for not only going to my grandpa's funeral, but taking care of all the extra things as well. I was so surprised when my dad went through all of that trouble for a man that I had heard such bad things about. That is one thing that my dad has done that I want to emulate when I am older and my dad's time comes.

Reading this play has really helped me examine my own life and determine the type of person I'd like to be when I have children. Every interaction that Troy and Cory had with each other reminded me in some way of my father and me. This has helped me realize what type of father I'd like to be and how my future has already, in a way, been decided by my father and the way he raised me. I have also developed some sort of respect or understanding of my own father by looking back at some of the times he has been most hard on me and vice versa. After all of this, I have learned one thing for certain. The fathers we have turn us into the fathers that we will become. We are our fathers' sons.

When I was younger, I would always try to run away from my dad if I knew he was going to yell at me or make me stand in the corner. Unfortunately, with him having long legs and being much stronger than me, he would always catch me and forcibly make me stand in the corner. Now, I am three inches taller than my dad, stronger and in much better shape than he is. He would never try to catch me and force me to do something now, because he knows that I could run circles around him then beat him up on top of that. There was no specific day when my dad realized this, but I think there is a certain time in a young man's life when his father decides that he can no longer control his son and what he chooses to do. That is the time in a young man's life when he begins to decide what type of man he is going to become based off of the experiences he has had with his father. I think that this is what we are seeing in the play when Troy starts giving Cory second chances. It is a coming of age tale, if you will.

The resolution of this story really made me think about my own life. The scene in which Troy dies and Cory returns to the house only to refuse to go to his father's funeral is a very powerful part. Sometimes, especially when I am feeling extra upset with my dad, I think about whether he has been such a bad father that I should forgo attending his funeral. This part of the play made me think of when my paternal grandfather passed away. My dad has told me stories about how much he hated my grandpa when he was a child. About how my grandpa was the worst father you could imagine. However, when my grandfather passed away, my dad not only attended the funeral, he also planned the entire thing, paid all the expenses, and read the eulogy, which he prepared himself. Before reading this story, I was almost positive that, unless my dad went through some huge change of heart, I would not attend his funeral. After I read this play though, and thought about my dad and his dad's funeral, I have actually reconsidered. This just goes to show how powerful, realistic, and relatable "Fences" is.

I actually really respect my dad for not only going to my grandpa's funeral, but taking care of all the extra things as well. I was so surprised when my dad went through all of that trouble for a man that I had heard such bad things about. That is one thing that my dad has done that I want to emulate when I am older and my dad's time comes.

Reading this play has really helped me examine my own life and determine the type of person I'd like to be when I have children. Every interaction that Troy and Cory had with each other reminded me in some way of my father and me. This has helped me realize what type of father I'd like to be and how my future has already, in a way, been decided by my father and the way he raised me. I have also developed some sort of respect or understanding of my own father by looking back at some of the times he has been most hard on me and vice versa. After all of this, I have learned one thing for certain. The fathers we have turn us into the fathers that we will become. We are our fathers' sons.

When I was younger, I would always try to run away from my dad if I knew he was going to yell at me or make me stand in the corner. Unfortunately, with him having long legs and being much stronger than me, he would always catch me and forcibly make me stand in the corner. Now, I am three inches taller than my dad, stronger and in much better shape than he is. He would never try to catch me and force me to do something now, because he knows that I could run circles around him then beat him up on top of that. There was no specific day when my dad realized this, but I think there is a certain time in a young man's life when his father decides that he can no longer control his son and what he chooses to do. That is the time in a young man's life when he begins to decide what type of man he is going to become based off of the experiences he has had with his father. I think that this is what we are seeing in the play when Troy starts giving Cory second chances. It is a coming of age tale, if you will.

The resolution of this story really made me think about my own life. The scene in which Troy dies and Cory returns to the house only to refuse to go to his father's funeral is a very powerful part. Sometimes, especially when I am feeling extra upset with my dad, I think about whether he has been such a bad father that I should forgo attending his funeral. This part of the play made me think of when my paternal grandfather passed away. My dad has told me stories about how much he hated my grandpa when he was a child. About how my grandpa was the worst father you could imagine. However, when my grandfather passed away, my dad not only attended the funeral, he also planned the entire thing, paid all the expenses, and read the eulogy, which he prepared himself. Before reading this story, I was almost positive that, unless my dad went through some huge change of heart, I would not attend his funeral. After I read this play though, and thought about my dad and his dad's funeral, I have actually reconsidered. This just goes to show how powerful, realistic, and relatable "Fences" is.

I actually really respect my dad for not only going to my grandpa's funeral, but taking care of all the extra things as well. I was so surprised when my dad went through all of that trouble for a man that I had heard such bad things about. That is one thing that my dad has done that I want to emulate when I am older and my dad's time comes.

Reading this play has really helped me examine my own life and determine the type of person I'd like to be when I have children. Every interaction that Troy and Cory had with each other reminded me in some way of my father and me. This has helped me realize what type of father I'd like to be and how my future has already, in a way, been decided by my father and the way he raised me. I have also developed some sort of respect or understanding of my own father by looking back at some of the times he has been most hard on me and vice versa. After all of this, I have learned one thing for certain. The fathers we have turn us into the fathers that we will become. We are our fathers' sons.
ing a preacher’s son and being sexually and racially confused should have easily broken down a fourteen year old boy. The fact that his trials didn’t is what makes this book a testimony that not only will African-Americans become better members of society but the will also grow stronger as an ethnic group.

In the novel James Baldwin mentions how John is often extolled by his white teachers (Baldwin). Later in the novel he talks about how his father does not care that the teachers were complementing him, that all white people are evil and that he shouldn’t believe them. For a fourteen year old boy who is trying to find some source of light in the dark edifice that he considers his life, his father’s words could be a bewildering aspect to attempt to understand. It as if his father is biting the hand that is feeding him, while he refuses to give him the same confidence that his teachers do. While John and Gabriel’s relationship is specific to the novel, there are many young African-Americans that have little or no relationship with their fathers. This could be a tactic that James Baldwin uses in his story to show how individuals can overcome lacking a legitimate father figure in their life.

When Roy is stabbed in the fight he and his friends provoked, I feel that James Baldwin was showing a negative misconception that if you were a Black male in that time period you had to fight with Whites because it was what was expected. Roy went to fight the kids and in return he was stabbed and received a whooping from Gabriel, whereas if he weren’t so ardent to do reprehensible things he would not have gotten hurt. Because I think that Baldwin has taken an optimistic vantage point for this book, I feel that the negative occurrences that take place are indirectly tied to the characters attitude towards progressing as an ethnic group.

While this story involves tales of murder, adultery, and other scandalous acts, James Baldwin chooses to preserve John’s innocence. While all of these less than admirable things are going on the story, John, although confused, continues to do the right thing hoping to make sense of his adolescent struggles. In the end of the book John is baptized, as if to say he is saved by the Lord regardless of his current situation. In my opinion, this act is James Baldwin’s way of saying that whatever your issue may be, know that you can accomplish what it is you set your mind to. In the 1930’s it would have been ludicrous and potentially hazardous to declare that in eighty years America would have a Black president. But as we all know Barack Obama is our commander in chief and there hasn’t been an assassination attempt (at least to our knowledge). The number of open minded people is stifling and it will continue to develop with the growing diversity of our country. If James Baldwin’s idea was to indeed show how far African Americans have grown as a whole, he would be proud to see the number of young Blacks in college and with jobs to help support their families.

**Works Cited**

---

**The Destiny of Two Alike?**

Xavier Johnson

Most teens just want to live life. Living life includes all what you are thinking right now. Parties, going out. You know the whole nine yards and then some. Worrying about writing, your Biology lab report and four-page English essay are not in mind for most teens on Friday and Saturday nights. “That’s what Sundays for” (Victoria Pollock. Personal Interview. September 25, 2010) Sunday night, eleven o’clock. (You know the deal). Point is most teens are not worrying about their future in the present. Therefore, when that time comes, it comes. Thinking about how you will raise your children and treat your spouse is not relevant now. Now the time has come, your only child is growing up fast. You are now starting to worry how it will turn out for him. You have cheated on your spouse and mistreated your child on various occasions. Your child has come to you at eighteen years of age and revealed to you that they are expecting a child of their own soon. Pondering in your mind where and how you went wrong in raising them.

This serves as a representation of the story of “Fences,” concerning Troy and Cory. Not exactly how things went but correspond to today’s young people and connects to the characters in the story because this can become any one of us. The theme of a fence serves as the trap Cory and Troy encounter and how it leads to loneliness.

Troy was a baseball star turned garbage man. Troy, held back by his father, is controlled by his inner conflict that restricts Cory to play college football. Troy’s selfishness and distrustfulness of the world clouds his view of society and plays into the conflict of the play between Troy and Cory. His fate was designed to stay in the same place and not make anything out of himself. He tries to see fit that his fate will be the same for his son Cory. Troy feels that because his son is a young African American, he will not amount to anything because it did not happen for himself. Troy deems that no matter how hard you work and try to succeed in the world, you will not get anywhere because he knows that blacks have a far less chance. “The Braves got Hank Aaron.” “Hank Aaron ain’t nobody.” (Kennedy, Gioia page 1071) This is an example of how Cory sees the gates for blacks are
now opening but Troy rejects that notion. This serves as a constant conflict between the two characters. Troy will never see through the eyes of his son, which shows that he will never change and hold back his son because he feels it is best for him.

I understand this trap and sort of break out of it myself. I am the only one of my mother’s children to attend college and probably the last. Most of the kids I know where I am from, even some of my siblings have been victims of the same fate of Cory. Staying in the same place because of poor decisions that their parents made. Those same kids have become some of the most pleasant pillars of the community. (Not really) In and out of jail, selling drugs, and dying. Three things I have constantly seen happen to my siblings and friends as if it is their job. However, the solution is not easy. It is all they know. My question is how they can be to blame. My guess is it’s all they know.

Father. I don’t have a relationship with mine. Wouldn’t fancy one either. So when Cory said, “I’m not going to Papa’s funeral,” I felt something. (Kennedy, Gioia page 1106) I felt like Cory in that passage and Rose my mother. I felt my past in my hands. Poking, pinching, and squeezing it. Just as quickly as that feeling came it went. It went simply for the reason of I will never be associated with my dad again. He’s already dead to me. Harsh uhh? I guess that cliché about walking in someone else’s shoes applies to me. Because, until you have walked in mine, you simply just would not understand. So I’m not critiquing and criticizing Cory here, I can comprehend him on a level most cannot. I will not be stuck in the same place like the rest of my friends and siblings. I will go somewhere in life because of a strong work ethic and continued striving nature. I will not allow my experiences with my father and who he is to define me. I will make a new mark for myself and build until I know I’ve reached my goal.

Most college students have an idea of what they want to do when they get out of college. These ideas usually include making a lot money, marrying the most attractive husband or wife, and retiring at an early age. Well, then some people come faced with something called reality. Most college students will not come fresh out of school making six figures and marrying the girl of your dreams. You are thinking about your child’s situation now because you know how it came to be. Your actions distorted their view on life and showed them the wrong way on how to handle things. What can you do now? Make up for all your wrongs would be a start and instilling into your child that they have a responsibility of raising a child and how to do it the right way helps as well. This is how you break the cycle. You get past your stubbornness and realize you need to help others because the future is important to those who realize that the future is in the present waiting to be molded and developed.

The foreshadowing of Cory’s outcome in life is seen in the conflict the two have while talking and the climax of Troy’s death. The arguing and fighting shows that Cory will adhere to the future Troy wants him to en-counter. Is that fair? You have a child potentially going to be a star in college and you deny him of his dream? Based off a hunch you have, that he will fall on his face and not make it? Because you never had the chance to complete your dreams and desire? Fair, but I believe that the situation varies. Therefore, even though the reader knows from the beginning that Cory will never have a chance to succeed, just only a hope that he might but the idea is far. The reader hopes that Cory will not be like his father but it is all he knows. How can someone who has experienced something all their life just change and be someone who they never have been but wants to be? I do not know too many people like myself but I know I have done this. With Friday and Saturday nights consisting of staying in and not going out engaging in the usual activities, I am automatically different. So based off that, someone could know everything about my mother and father and assume that I am similar to them in various ways. I will probably say maybe my looks but not character and actions.

After Troy dies, he is lonely. He was so caught up in trying to withhold his son back that his own actions clouded his view on what he was doing. He thought he was trying to help but really hurt the situation and his efforts. The death of Troy leaves Cory’s future up in the air. He won’t get to play football in college and is stuck just as his father was. Troy does no good when he becomes his father in many ways by discouraging his son’s advancement in life and denying him of something he treasured. In terms of being stuck and dreams crushed Troy’s action aren’t acceptable in my view. He leaves his son with the burden to try to amount to something after being prohibited of something he wanted to pursue. A fence is something that can blocks and keeps things in. The fence isn’t torn down in a literal sense but is kept up but the actions Troy takes. Cory tries to tear down the fence and become his something but his efforts come up on the short end.

You are thinking about your child’s situation now because you know how it came to be. Your actions distorted their view on life and showed them the wrong way on how to handle things. What can you do now? Make up for all your wrongs would be a start and instilling into your child that they have a responsibility of raising a child and how to do it the right way helps as well. This is how you break the cycle. You get past your stubbornness and realize you need to help others because the future is important to those who realize that the future is in the present waiting to be molded and developed.

Works Cited
James Baldwin’s Genius

Biblical References

Noel Oduho

One of the greatest novels, Go Tell it on the Mountain, written by James Baldwin, which is still read and studied today, closely draws extensive references to the Old and New Testament. Baldwin’s book is written with a Spiritual theme, due to his own experiences with the church as a youth. He began preaching within the church as a teenager. Go Tell it On the Mountain shows the bind religion has on the African American lives and history; it displays how it helped black people survive through the darkest times of oppression. It is apparent that the book intertwines through the main thing described in the Bible that all humans struggle with: sin. Main characters indicate that Baldwin's Biblical novel is composed of sin, suffering, and devastation all mediated by the Spirit. Many of the characters names are also biblical and are symbolic of their status. Religion and the common knowledge of the Biblical stories give great understanding of the novel. The book has a source of authority and power through the close Biblical references. Baldwin draws on Christian motifs and evangelical worship both for purposes of content and for exemplifying the struggle between Gabriel and John.

The Old and New Testament are referred to constantly throughout the book. Baldwin makes several references to the Holy Bible in “Go Tell it on the Mountain”. Most obvious reflection is to the story of Ham, Noah's son who saw his father naked one day. Noah consequently cursed Ham's son Canaan to become the servant of Noah's other sons. References to Noah and his accursed son are used to enhance that John and Gabriel's anger towards each other which implies that their battle, which spans generations, is ancient and universal. Baldwin tells us that this peculiar relationship between Gabriel and John is not something that is new to people. This has been happening for years and centuries referring way back to the biblical early ages with Noah. In the Bible, it's said that Noah was not Ham's father. Ham committed a homosexual act; “and Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside” (Genesis 9:22). It is seen as a homosexual act because he decided to tell his brothers about what he saw. The tension between Noah and Ham was very intense from there on, mainly fueled by hate. This is very similar to, Go Tell It on the Mountain, with some minor twists. John also commits a homosexual act by masturbating, in Baldwin's novel (Baldwin, 11). The tension between John and Gabriel primarily comes from the one fact that John is not Gabriel's biological son. John does not know Gabriel isn't his biological father and does not understand why his father resents him so much. Gabriel was wild and sinful until he was born again at the age 21 and became a preacher. In a dream, God promised Gabriel that his descendants would bear His seal. He married Deborah, and cheated on her with another woman named Esther, who ended up having a child named Royal. Royal ended up dying at an early age. His son by his newest wife Elizabeth, Roy, is Gabriel's new hope. John, his stepson, must bear the force of Gabriel's channeled wrath and guilt.

Another Biblical story Baldwin references in his book deals with Gabriel’s favoritism. The story of the Prodigal Son can be seen in Go Tell It on the Mountain in the first chapter. There is a certain scene in the book where Gabriel's son, Roy, parallels the Biblical fable of the Prodigal Son. In the Prodigal Son, there are two sons; the older is persistently obedient and doing all the chores that are to be done. On the other hand, the younger son is very unsettled, constantly on the move and doing foolish things rather than chores like his older brother. He ventures to a distant country and wastes all his money in wild living. Once he becomes poor and is in bad health; he decides to come back home. Instead of punishment for disloyalty to his duty and corrupt lifestyle, he is welcomed by his father with open arms (Luke 15: 11-32). The father was not so much worried about what his son did, he was just glad that his life was intact and he was still alive.

Roy resembles the younger son in the Bible very well. Like the Biblical character, Roy is very unsettled and just wants to go out into the world instead of being kept in his father's nest. What separates him from John is the fact that he doesn't care what his parents tell him to do. Roy decides to go far from home. In his adventure he met up with some white kids and picked a fight with them; Roy got stabbed during the scuffle. Roy decides to come back home despite of the way his father is sure to react. “His father and mother, a small basin of water between them, knelt by the sofa where Roy lay, and his father was washing the blood from Roy’s forehead. It seemed that his mother, whose touch was so much gentler, had been thrust aside by his father, who could not bear to have anyone else touch his wounded son” (Baldwin, pg 34). John can't understand why his younger brother, Roy, did something as reckless and disobedient as this and still claim the ultimate gift from his father. The love that Gabriel shows Roy is the one thing John yearns to embrace from his father.

John does all the chores he is required to do, like a good son is supposed to; he is obedient to his parents. John has to sweep the front room and dust the furniture. This is not the end of his chores; when he puts down the broom, “he took from the small bucket under the sink the dust rag and the furniture oil and a damp cloth, and returned to the living room to excavate, as it were, from the dust that threatened to bury them, his family’s goods and gear. Thinking bitterly of his birthday, he attacked the mirror with the cloth, watching his face appear as out of a cloud” (Go Tell It On The Mountain, pg. 20). The moral and relation to the Bible stays the same; John is the older son who has been very patient with his father. Like the older son who is upset about his hard work and duty to his father
not being rewarded with his birth right reward; John is upset that he is not even recognized on the day of his birthday. But, he feels very stripped when Roy gets acknowledgement from his father; this is all John wanted. For Roy to receive this love John deserves is like the Prodigal Son being welcomed with open arms and love after leaving the nest to live a corrupt life.

The Biblical references don’t stop here. Baldwin still refers to several other people and stories from the Bible. One point indicates to the story of Moses leading the Jews out of Egypt, and drawing a parallel to that exodus and the need for a similar exodus for African Americans out of their compliant role in which whites have kept them. Many characters have evoked this exodus. Gabriel’s story indicates the unhealthy tension he had with the white people’s mistreatment; this forced him to make an exodus up north for better living. Gabriel’s sister, Florence, and his wife Elizabeth are also two people with similar pasts. Both females also left the south to escape the pain, madness and cruelty of their environment in search of a better life up north.

Florence’s prayer takes us back to the South and even into slavery times; it also establishes ties between the action of the present time, 1935 in New York, with a larger history of bondage, Reconstruction, and the Great Migration northward. John and his brothers and sisters are grandchildren of slaves and have uncles they will never know, born into slavery and separated from their mother. They have come to live in the present due to better living and conditions. The North to African Americans is like the Holy Land, land of Canaan; Moses was to lead the Israelites into this land from Egypt, the black people’s version of the South.

James Baldwin makes this novel powerful through many Biblical references. It is incredibly written for all people, especially for the black community and how much Religion means to us. No matter what Religion one might hail from, the Biblical stories are similar to other faith parables or fables. This gives the literature a great sense of authority, foremost, because it draws many references to the Bible. This makes James Baldwin’s story very relevant to everyone, because it can be a great learning tool that represents how the Bible still draws great bind through the present world.

Works Cited


Arguing to Mediate: The Israeli-Palestinian Conflict
Oluwatobi Ogunmola

The Israeli-Palestinian conflict is a complex issue that arouses emotions from both sides. Each side feels that the land that encompasses the West Bank and the Gaza Strip is theirs. The conflict can even be traced to biblical times. One cannot deny that both Palestinians and Israelis have suffered immensely. This turmoil has somewhat hardened the hearts of the people and makes the possibility of peace almost impossible. Many innocent men, women, and children have been caught in the crossfire. Israelis and Palestinians need to move away from rationalizations that do not produce results. In order to resolve this conflict both entities need to be willing to compromise. The Jews must ease their settlement ideas and the Palestinians must recognize the legitimacy of the Jewish nation. An armistice will not be reached until the land is split evenly without one side gaining the upper hand. This will ensure that the Palestinians have their long awaited state and the Jews have a state to become their refuge without threat from outside assaults. Most importantly, hostility toward each other needs to be halted for any chance at achieving peace. One must first examine the respective perspectives before leaping into conclusions.

“The question arises: Who is right and who is wrong?”

An overview of the conflict shows its complexity. In the Palestinians’ eyes, they have been living in the area since biblical times and view the
Israelis as recent settlers (1-Minute Overview). Therefore, they have the right to exist as well as have a state to call their own. The land is considered Islamic holy land; it is frowned upon that a non-Muslim would plant a civilization on Muslim land (1-Minute Overview). Likewise, the Israelis believe the Land of Palestine is the home of the Jews since biblical times. Because the Jewish people as a whole have suffered several atrocities, such as the Holocaust, it is natural for them to want a state of their own in which outsiders cannot treat them as inferiors (1-Minute Overview). The Holocaust was a horrible catastrophe in which six million Jews were killed in an effort to annihilate all Jews from the face of the Earth. A Jewish state has many benefits including recognition from other nations and respect. The UN Partition Plan of 1947 proposed a solution to this conflict by splitting the land into two. The Arabs blatantly refused this proposal and attacked the Jews on the day of their independence, which they lost (Flick). Since then, there has been mistrust of the Arabs by the Jews. The Jews are justified in fearing the Arabs mission to destroy what she worked so hard for. Israel’s priority is her safety. On May 14, 1948, Israel the Nation was born. The Palestinians commemorate this day as Al-Nakba or the catastrophe in Arabic (Flick). Around 750,000 Palestinians were forced out of their homes and not allowed to return. Immediately their status changed to refugees (Shiblak). Even now, more than 60 years later, these refugees still do not have a home. Being displaced has created a growing desire for a place to call home. In general, the Palestinians feel cheated out of their land.

The Israelis and the Palestinians clearly do not get along due to their difference in ideologies. On one hand, the Palestinians feel as if they have been ejected from their land whereas the Israelis feel that they have fairly conquered the territory and gained independence. The question arises: Who is right and who is wrong? One has to be careful in answering this question in order not to undermine one group and favor the other. The "In order for the Israeli-Palestinian conflict to be resolved, a two-state solution must be put into place." Palestinians will never be happy unless they return to their land and the Israelis will not put down their defenses until assured that there is no threat from the Palestinians.

A solution is a key to solving a problem, whether it is difficult or simple. The Israeli-Palestinian conflict requires a solution. There have been many proposed solutions, such as the one-state solution that has Jews, Arabs, and Christians living in one Palestine or the two-state solution where there are two separate states: Israel and Palestine. The one-state solution seems unlikely to occur because they have two different governments. A country cannot have two masters. Israelis and Palestinians should work toward a two-state solution because they would be both legitimately recognized as states. There would be no dispute over whose land is whose since the borders shall be clearly drawn.

According to a Boston.com article titled “A two-state solution could work,” Rafi Dajani and Ori Nir discuss the two-state solution and its possible setbacks. As the article describes, the two-state solution means Palestinians stop demanding land inside of Israel and the Israelis stop their claims to the West Bank (Dajani, Nir). If both sides agree to this idea, then happiness or something close to it will become a reality. Many compromises will have to be reached before anything gets done.

In order for the Israeli-Palestinian conflict to be resolved, a two-state solution must be put into place. This solution ensures the Palestinians a state to call their own and Israeli security. Both states would be legitimized and with proof of existence to stop future arguments. Two states with two peoples sound better than one state and two peoples. Sometimes sharing can be an unpleasant experience. Both groups have certainly suffered enough. It is time to end the suffering. Many innocent men, women, and children are caught in the crossfire. Violence is not the answer. Let us rise up and take action in a peaceful manner.

Works Cited


Music is a fantastic way to release the gamut of human emotions we all feel. Then again, that cliché is used by music fans all over. The reality is, though, that music is one of the most powerful tools we as human beings have to offer; which is surprising considering the recording of music has only existed for about a century and a half, if that. Many people claim that “With great power comes great responsibility.” It seems everyone involved in the music industry, from fans to record labels, has been abusing this power. Though it seems like only recently piracy of music developed, it has actually been practiced for as long as “mix tapes” have been in existence. A mix tape is a compilation of songs you might make to give as a personal gift to a close friend. Whatever the reason, it is just as illegal as opening up your computer and downloading your favorite songs.

I was reading an older editorial by a blogger named TJ Nelson. Mr. Nelson does not state that he is a musician, or a producer, although he certainly does assert himself to be a music fan. In this editorial Mr. Nelson attacks those who download music illegally. He claims that music pirates do not consider all of those who play a part in getting the album to the stores. This includes Publicists, Studio or Session Musicians, Accountants, etc. Though I do not condone music piracy, I do feel that Mr. Nelson and the Recording Industry Association of America (“RIAA”) have the wrong idea about digital distribution as a whole.

The guitarist of the popular alternative rock band Radiohead, Ed O’Brien, stated in an interview with Ultimate-Guitar that he doesn’t see music piracy as a problem. He says that though pirates may not buy an album, they still support a band financially by purchasing licensed merchandise (such as clothing) and concert tickets. Another band, Travis, said that music piracy is a great way to sample an album before purchasing (The Guardian). Wayne Coyne of the Flaming Lips shares a similar view, stating that it’s a good way for people to hear the music, and if they liked it, they could go out and buy it (SF Gate).

The RIAA makes it appear as though it initiates lawsuits against pirates (one of which was against a 12 year old girl) to defend the rights of the artists. Unfortunately for the RIAA, many artists are now speaking out against such lawsuits. These musicians claim that these lawsuits are initiated only to protect corporate profits (SF Gate). Because of this, they are also shying away from RIAA record labels as a whole.

In 2007, Radiohead dropped from a mainstream label and produced their album In Rainbows independently. They proceeded to release the album on their website as a “name-your-price” download. A fan could enter how much he or she wanted to pay for the already established band’s album. Within the first week of release, Radiohead had made approximately $10 million for an album they released as a free download. Most users paid half of what a CD would cost in a retail store (Ultimate-Guitar). When you include production overhead, what the band will have to pay those who produced the album, Radiohead still saw most of the money they made. According to the Ultimate-Guitar article, if Radiohead were to have gone through a label, and had their album released on a service such as iTunes or SnoCap, they could have been seen as little as 25% of the total profits.

With the major success of In Rainbows, especially financially with the band, there sprung up a group known as the Featured Artists Coalition. The FAC is a collection of artists including Radiohead, Nick Mason of Pink Floyd, and Annie Lennox of Eurythmics who are lobbying for a complete revamping of copyright laws and the entire system they are formed upon.

With the RIAA and its record labels, many artists are duped out of their musical rights. The FAC promotes artists retaining complete ownership of their works. The way many copyrights stand, many performers do not get paid royalties. Instead the money goes to the author or copyright holder, who in many cases is the record label. I agree that this is wrong because it’s not the record companies attracting the money, it’s the performers. You wouldn’t purchase an album because it’s on the EMI label; you purchase it because it’s your favorite artist’s album.

The FAC just wants artists to have fair compensation for their works, and being that it’s a board of artists, who could blame them? If artists feel they are being duped by their label, then they should take a stand, and that’s exactly what the FAC is doing.
the digital distribution service BandCamp was formed. BandCamp allows artists to post their music and set their own price. What is unique about BandCamp is that it’s a massive database of artists selling their music for prices they set themselves, most of which are “name your price.” Some artists have a minimum purchase price; however, the prices are normally reasonable ranging from one dollar to five. BandCamp also does not take a cut or hold the money an artist makes on the sales. The only fees are those incurred by the PayPal system, which BandCamp uses to distribute the cash. But, perhaps one of the greatest features of BandCamp is that it provides the artist the ability to supply his, her, or their production in almost any digital format. This allows “Audiophiles” (people concerned with the quality of sound) to download and album in high quality formats such as FLAC, or 320 bitrate MP3.

“If anything, piracy and services like BandCamp should be a “wake-up call” to the music industry, a reminder that they’re not the ones entertaining thousands and bringing in the cash.”

With Services like BandCamp, you could infer that record labels might be becoming obsolete, and that music piracy isn’t even the only contributing factor to the music industry’s “declination”. Artists are free to produce the albums themselves (with hundreds of “how-to” articles on home production, it’s easier than you think) and release them. They can tell friends, who can tell other friends in a chain-communication model. All of this happening, bypassing the middle-man.

It seems as though the physical formats of audio distribution are reaching their end as more and more people have iPods and cell phones that can stream music off of the network, and because the music industry isn’t taking huge strides, but more or less baby steps towards a reasonable distribution of funds, they’re killing themselves.

Taking all of this into account, it’s not exactly rocket science to understand that artists aren’t pulling in that much from royalties anyways, especially if you take a look at all the people involved in getting an album out there. Simply using chain-communication is enough publicity for some. I know if my friends and my friend’s friends were paying a buck each to download my music, I’d be happy. Even with the most miniscule amount of income, at least it wouldn’t be filtered down to nothing.

The point is, music piracy doesn’t have as huge of an impact on artists and the music industry as much as Mr. Nelson and the RIAA would like you to think. There are hundreds of services providing music legally for far more reasonable prices through far more reasonable means. A lot of this is music which you might even enjoy more than some of your favorite mainstream artists as well. If anything, piracy and services like BandCamp should be a “wake-up call” to the music industry, a reminder that they’re not the ones entertaining thousands and bringing in the cash. The musicians are.

**Works Cited**


The term “addiction” is used in many contexts to describe an obsession, compulsion, or excessive psychological dependence, such as drug addiction. Addiction is one of the most costly public health problems in the United States. It is a progressive syndrome, which means that it increases in severity overtime unless it is treated. Substance abusers often make repeated attempts to quit, but are unsuccessful. An addiction is the main source of evil in Mary Tyrone’s life in the play “A Long Day’s Journey Into Night,” but what the audience does not know is it can also be applied to Young Goodman Brown as well. Mary’s addiction is easy to point out—abuse of drugs—but Goodman’s might be a little harder to realize. If one analyzes closely, one will see that Goodman is just as addicted to evil as Mary. Goodman is addicted to following this path of evil, testing the waters of his faith. He is addicted to questioning everything he is taught. Therefore, the evil source of addiction is the main factor of comparison between the two. In “Long Day’s Journey into Night” Eugene O’Neill presents the character of Mary Tyrone as easily comparable to Young Goodman Brown because of the questioning of faith, following down the path of evil, and putting into ruins the most important thing they live for.

“Addiction is one of the most costly public health problems in the United States.”

Mary Tyrone and Young Goodman Brown both question their faith. Throughout their lives the audience and reader are informed that their faith is strong, but crumbles to ruins when evil is tempting them into leaving their faith behind. Young Goodman travels on a path of evil trying to find out why and what this evil is exactly, going against everything he is taught. He questions his faith especially when he sees his teacher who taught him everything that he has learned on the evil path, and when he was tempted to continue down the path when he saw his wife Faith’s ribbon on the path as well. What he did not want to, he ended up giving into because of the weakening of his faith and curiosity of why everyone was heading the wrong way, instead of trusting in his “faith” and going back knowing she was at home. He had to keep on the path, testing his faith, to try to see if she had given in as well. Questioning his faith made him give into evil easier and eventually he is never able to regain his faith back and never really was the same person.

Mary is the wife of Tyrone and mother of Jamie and Edmund. She was once beautiful and still has a youthful figure as well as a charming, innocent manner, but her manner also betrays extreme nervousness because her hands are never still. They too were once beautiful, but are decaying slowly through rheumatism arthritis and struggle from a morphine addiction that has lasted over two decades. While she has broken the addiction several times, she always resumes her morphine use after spending more time with her family. She is on morphine in each scene of the play, and her use increases steadily as the day advances. She is introduced to James Tyrone by her father and falls in love with him immediately, but their life together, although initially happy, was hard on her. She has to travel a lot and stay in lonely, cheap hotels. Her husband refuses to spend enough money to make their summer home a pleasant one.

Although she loves Tyrone, she oftentimes regrets marrying him because of the dreams she has to sacrifice of becoming a nun or a concert pianist. After giving up her nunhood she slowly loses her faith and questions what she once believed, but what really was the leading factor for questioning her faith was the death of her baby boy, Edmund. She is never able to completely regain her faith. According to comparative Drama, “O’Neil shows the older Tyrone’s are not practicing Catholics in “A Long Day’s Journey into Night.” There is certainly nothing to prevent them from being religious, including Mary Tyrone’s addiction, but they are lapsed Catholics and quite miserable about it. This is especially true in Mary’s case, although Tyrone is perhaps more aware of his sad state” (Dugan 1).

Mary went downhill from there blaming herself for illness, losing faith in the doctors because of what they did to her by prescribing morphine, and following evil on the pathway of addiction. On page 2110 Mary loses her faith and claims the Virgin Mary will not listen to a “dope” fiend. Mary states, “if only I could find the faith I lost, so I could pray again.” This quote goes on with her wanting to be alone and shooting up more dope. Parallel to Goodman, this shows that questioning her faith that was so strong in the covenant, like Goodman’s strength, weakens and leads to more evil. Along with losing her faith in the Lord, she also loses her faith in herself and those around her. Dugan, in Comparative Drama, points...
out the part of the story that is a key moment is Mary's inability to finish saying a "Hail Mary" at the end of act three, when she stops the prayer in mid-sentence, calling herself a "dope fiend." On page 2141 Mary loses "sense of herself" and she keeps on going backwards with her addiction, no matter who tries to help her. Even her son Jaime gave up. She loses faith in the most important thing in her life, her family. She also loses faith in the doctor. On page 2101, she blames the doctor for her addiction and blames Edmund for the start of it. "That was the start of it, the past, it is still the same in the present, and will be in the future." She places all her failures on every member beside herself, Tyrone for being miserable, Jaime for killing Edmund (even though that is not true), Edmund for being born and causing her addiction to morphine. This causes Mary to use more morphine to ease the pain. That is her evil, the evil that crushes her faith. Goodman is the same way in that he loses faith in himself for even believing in the people who gathered at the devil's meeting, loses faith in his own wife, the one person he lives for because she is there at the meeting, and never could go back to the same person. He is alone at the end of his journey, not socializing with anyone, or doing what he used to do. Like Goodman, Mary is also alone. On page 2084, Mary is flipping out about being alone and having no friends and having no one to trust her. Consequently, after losing their faith both Mary and Goodman are left alone in their mind. Without faith what a person is left with, nothing to believe in.

The reason that Mary and Goodman lose their faith is their dark journey down the pathway of evil. Goodman is literally on the path of evil. He is on a journey testing his faith, going further in the deep woods searching for the devil out of curiosity. Following this pathway not only brought evil on him, but it ruins his "Faith" and leaves him in ruins and he is never able go back to his normal routine of life. Mary jumps on the same pathway to evil and ruins her life, except her pathway is not a journey through the woods, but through addiction. Her addiction is the main source of evil in her life. His addiction put into ruins her everyday life, her family, her dreams, and made her lose her faith, which was once so important to her. She is dependent on this addiction to morphine and Goodman is dependent on curiosity of evil both which ruin their faith. On page 2108, Mary talks about taking the meds to "cure the pain, all the pains." She denies her sickness and addiction occurring in her household, which retreets her deeper into an unbearable illusion, like Goodman Brown's illusion of the meeting. Mary makes every excuse possible for why she engages in taking morphine but never confesses to the true nature of her problem. She is like Goodman who made every excuse to continue on the path, knowing the evil outcome. Mary knows her evil outcome but the addiction is too strong to overcome just like Goodman's curiosity addiction. Like Goodman, whose entire journey is interrupted to be a dream, Mary's journey herself could be understood as a dream. She clouds everything around her and excludes herself in her own dream of pain. Mary is so happy for a time, but her quest is for a hope lost, a goalless search for salvation never attained, much like salvation will never be obtained for Goodman because of his loss in faith. All this comes from their journey down the pathway of evil.

Finally, Mary and Goodman put into ruins the most important things in their life with the risk of seeking evil. Goodman risks his love for "Faith" as he travels down his pathway to Evil. He loves his wife, Faith, more than life itself and almost stays back from the journey with her, but he takes the risk of losing her on this journey and thought of only himself first instead of thinking about his wife and how she would feel. Like Goodman, Mary did not think about what was most important in her life and only thought of herself and her need for morphine. Mary put into ruins her family, as mentioned above, by blaming all them, losing faith, and blaming all them for her problems. According to the plot summary by Michael J. Cummings, "Because he knows she'll go to pieces if he tells her what he thinks, for Mary is a delicate, unstable creature. When she gave birth to Edmund 23 years before, the physician prescribed morphine for her pain, and she became addicted to the drug. Her habit has tortured the family, as only a drug addiction can. However, she recently returned from a sanitarium after prolonged treatment to wean her from the drug. But since the slightest upset could sabotage her recovery" (Cummings1). Like Goodman lost faith in his "Faith." Mary is too self-centered and as soon as evil tempts her with her drug addiction she did not even fight for what she believed in and let what she gave all her dreams "of being a nun or pianist" up for, behind. She forgot about that and risks losing it all just to give into evil.

Mary's journey was "A Long Journey into Night" because it is an emotional journey not solving the real problems with her family. Like Goodman, his journey did not solve anything but ruin his relationships and even his trust and faith. Eugene O’Neil's character Mary Tyrone is comparable to Goodman Brown because they both question their faith as they follow down the pathway to evil leading them to put into ruins the most important people in their life. Both Mary Tyrone and Goodman Brown put aside their lives and gave into temptation making that their number one priority in life. This causes them to lose interest in life itself, lose everything they believe in, losing their loved ones, and eventually living alone and depressed, believing in nothing. Therefore, addiction is a leading cause to ruins of someone's life, putting one's main priorities behind and eventually leaving a person alone and dependent on his or her addiction and nothing or no one else.

Works Cited


The poem that I chose to explicate is “Because I could not stop for Death” by Emily Dickinson. Emily Dickinson was born in Amherst, Massachusetts in 1830. As a young woman, she stayed to herself and rarely left her house. She seldom had visitors except for her family, but those who were fortunate to meet her had a huge impact on her poetry. During the 1860s, Dickinson lived in total isolation. “Because I could not stop for Death” reflects her loneliness and isolation.

This poem has four poetic devices: meter, tone, symbolic language, and imagery. The poem's meter forces the reader to pause resulting in a drawn out dramatic read that I think pertains to death and how death can be a long drawn out process, especially if you have some type of disease. The tone in Dickinson's poem is joyous and then moves to uncertainty, then it changes again to sad, and finally to a calm acceptance of her fate. This allows the reader to know that the speaker is alright with death and thinks of him as a suitor for marriage.

She includes symbols of death, such as school, fields, setting sun, and house. These all contribute to the speaker's life and her seeing it ride pass her as she goes on this “carriage” ride with death. The strong imagery that helps you picture her message of death includes her painting an image of how death comes to get her or the description of the “house.” These factors help to express the meaning of what the poem is about, which is a lady who has a date with this gentleman, death, and he takes her on a ride through her life and on to spend “eternity with him.” This poem shows the speaker's acceptance of death as a part of life and in the following paragraphs I will show how tone, meter, symbolic language, and imagery add to the meaning.

The first poetic device is meter and in this poem the meter is called common meter, which goes first syllable unstressed followed by the second syllable stressed; for example, “beCause I Could not Stop for Death/ he Kindly Stopped for Me” (Dickinson 1-2). The letters that are lower case are the ones that are unstressed and the capital letters are those that are stressed. This helps the meaning by adding in the dashes it causes the reader to stop and pause at certain points in the poem to not only add a dramatic effect, but to make you take in the words that you read and let them sink in so you truly get the meaning and power behind the words, making the poem a choppy read (We passed the Setting Sun - / Or rather - He passed Us - / The Dews drew quivering and chill -) (Dickinson 12-14).

By doing this it goes back to death and now it makes the poem drag out and take time because death for the speaker is a drawn out process; she is in no rush, almost like it is a type of deadly disease that kills slowly.

“The tone in Dickinson’s poem is joyous and then moves to uncertainty, then it changes again to sad, and finally to a calm acceptance of her fate.”

The tone changes throughout the poem. It goes from joy to uncertainty and finally calm acceptance. Dickinson starts off talking in a joyous tone by saying “Because I could not stop for Death—He kindly stopped for me—The Carriage held but just Ourselves—And Immortality. We slowly drove—He knew no haste And I had put away My labor and my leisure too” (Dickinson 1-7). She shows that she is happy to see this kind gentleman and now because she is too busy to wait for him, he decides to wait for her and pick her up in a carriage, but death, himself was not in no rush to take her to the final destination either. To compromise with him she stops working and stops doing the things that she did in her spare time. This adds to meaning because it adds in how the speaker was thinking when she was face to face with death and how it did not scare her like it would most people. The tone of uncertainty picks up in lines 13-16 “Or rather—He passed Us—The Dews drew quivering and chill—For only Gossamer, my Gown—My Tippet—only Tulle.” When she starts to talk in this stanza she switches as if for a second she realizes that her life has actually passed in front of her face in the blink of an eye. Her acceptance comes throughout the poem from when she first meets death all the way up until she is engulfed into eternity.

In this particular poem Dickinson adds a lot of symbols and plenty of strong images that help to envision how she sees death and her journey toward it. Some of the most compelling symbols are the “school,” “fields of grazing grain,” “the setting sun,” and the “house.” The school where they describe the children at recess symbolizes the speaker’s early life or her childhood. The fields of grazing grain stands for kind of her adult life, I think the setting sun is like the end of the journey where she is to leave
life, die. The house that she describes in great detail of the swelling of the ground and the roof barely being visible and the molding of the wall, the cornice, is in the ground. This is her grave, where she is to “live” for the rest of eternity, where they are going to lay her body down once she passes from this world. It shows that she is actually very comfortable with death by considering the place where they are going to lay her body down, in the dirt, inside a coffin, as her home now is a place where you rest your body and have peace. These symbols are important because they give the reader specific detail to what she saw on her journey to eternity, her life from her childhood to her old age. Dickinson inserts words that give you strong images of what she talks about in the poem, such as the carriage in which death and immortality show up in children playing at school or the house in the ground and how she specifically describes where it is, “…a house that seemed/ A Swelling of the Ground-/ The Roof was scarcely visible-/ The Cornice-in the Ground.” At the end of the poem she states how long it has been since her death by mentioning centuries, showing it was a long time ago that it happened. Still, even though all this time has passed, it only feels like it has not even been a day. These images are important because they create strong pictures in your mind as you read what she is seeing as she rides by and they show her message of what exactly death looks like in eyes. Which in the speaker’s eyes, I think, death is natural and there is no way to avoid it.

The poem is about a person, the speaker, accepting death and even talking about it as if it were a person. Emily Dickinson compares death to a person by stating in her first stanza and referring to death as “He” and him stopping for her. Dickinson thinks of it as if it were a prior engagement like a wedding engagement by including the image of the gown and words like “eternity.” The poetic devices: tone, meter, symbolic language, and imagery help enforce Dickinson’s understanding of how death is not really scary, but a natural part of human life. So she accepts it when it comes to get her and is even glad to be in his presence because now she can rest and put away her worries.  

Works Cited


Mr. Roses on a Tuesday Afternoon
John Welch

He is a warm-blooded lad
Compassion runs through his fingertips
He was held in the arms
Of an anchorman and an activist
Being taught that life
Is nothing more than a lotto ticket
Although he has
The power to change his circumstances
Oh the way in which he lives is sweeter than perfume
Call him Mr. Roses on a Tuesday Afternoon

He can stand and smile
Through the eye of Poseidon’s discontent
And change the world
With a shoulder shrug or a scratch of his nose
Not one soul can find
A reason to pose him as a child of darkness
All can attest
To the innocence that he possesses
Oh the way in which he lives is sweeter than perfume
Call him Mr. Roses on a Tuesday Afternoon

From afar it was seen
As a hazard among his condition
He can run, he can hide
But he cannot escape the fire in her eyes
To the town he is a king
But her kingdom makes him a jester of love
When around he cannot
Even think without her signature
Oh how sad it is to see pure beauty abreast with doom
But he is still Mr. Roses on a Tuesday Afternoon
There he lies
Looking as beautiful as he could ever be
In peace with her queen
And his acts which laid them both to sleep
One by one they stood
Confused and puzzled on why he sailed
To Byzantium
With our captain for his timeless travel
Oh the way in which he lived was sweeter than perfume
Call him Mr. Roses on a Tuesday Afternoon

Analysis
This poem underlines the struggles we have with love. From small disagreements to arguments and violent fights, it seems nowadays that a profoundly tender passionate affection between two entities is becoming a lost cause. It also fights against the fallacies that men are usually the ones who ruin intimate relationships; women also have the tendency to be heartbreakers. The poem uses words that normally are not used to describe a male’s character and nature, but normally used to describe a woman’s character and nature. It also attempts to offer a reason why men may become more aggressive and angry in relationships, for it is rather absurd to think that men are born livid.

“Mr. Roses on a Tuesday Afternoon” displays the life of a handsome young man who has much going for him; he is positive-minded and loves everything and everyone around him. It is also apparent that not too many people, if anyone at all, have a problem with him: “Not a soul can find a reason to pose him a child of darkness.” These days, apparently, for a male, it is wrong if “compassion runs through his fingertips” or if “the way he lives is sweeter than perfume.” Power and strength, supposedly, are the qualities a man needs to have in order to be acceptable to the general public.

Oscar Wilde once said, “Woman begins by resisting a man’s advances and ends by blocking his retreat.” This quote definitely relates to the poem, especially when it says, “He can run, he can hide but he can’t escape the fire in her eyes.” Although the average woman may not be as physically forceful as the average man, psychologically she can be very lethal to a man. An important part of the poem follows when it says, “To the town he’s a king but her kingdom makes him a jester of love.” This shows that men are seen doing whatever they can to appease a woman and keep her by his side (a bad form of entertainment). Things like this cause a man to generate an obsession toward his woman and sometimes an over-protective sense of ownership: the common ingredients to make an angry man. When you have an angry man and a manipulative woman there is a problem.

Work Cited
<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nnamunga, Father Gerard</td>
<td>Duquesne University: Where Knowledge and Relationships Meet</td>
<td>1</td>
</tr>
<tr>
<td>Bronder, Steve</td>
<td>A Look into the Effects of Video Game Addiction</td>
<td>2</td>
</tr>
<tr>
<td>Capuzzi, Sonja</td>
<td>Old Enough to Serve, but not Old Enough to be Served</td>
<td>3</td>
</tr>
<tr>
<td>Coleman, Randall</td>
<td>A History of Hip Hop as Literature Review</td>
<td>5</td>
</tr>
<tr>
<td>Colman, Sean</td>
<td>Inequality in A Good Man is Hard to Find</td>
<td>6</td>
</tr>
<tr>
<td>Desano, Roberto</td>
<td>Poetry Explication: Love Calls Us to the Things of This World</td>
<td>8</td>
</tr>
<tr>
<td>Gilham, Chancey</td>
<td>The Essence of Poetry</td>
<td>9</td>
</tr>
<tr>
<td>Grotton, Sarah</td>
<td>Most Like an Arch This Marriage</td>
<td>11</td>
</tr>
<tr>
<td>Gregory, Kristen</td>
<td>When Is Enough Truly Enough?</td>
<td>12</td>
</tr>
<tr>
<td>Hughes, Marcus</td>
<td>Go Tell It on the Mountain</td>
<td>14</td>
</tr>
<tr>
<td>Johnson, Renier</td>
<td>The Destiny of Two Aliens</td>
<td>15</td>
</tr>
<tr>
<td>Oladeh, Neal</td>
<td>James Baldwin's Genius Biblical References</td>
<td>17</td>
</tr>
<tr>
<td>Ogwumike, Uchendu</td>
<td>Arguing to Mediate: The Israeli Palestinian Conflict</td>
<td>18</td>
</tr>
<tr>
<td>Pradelovich, Mike</td>
<td>Is Piracy Really Killing Music?</td>
<td>20</td>
</tr>
<tr>
<td>Raci, Wicholes</td>
<td>Mary and Goodman's Similar Long Day's Journey into Night</td>
<td>22</td>
</tr>
<tr>
<td>Slaughter, Charnece</td>
<td>Poetry Explication</td>
<td>24</td>
</tr>
<tr>
<td>Welch, John</td>
<td>Mr. Roses on a Tuesday Afternoon</td>
<td>25</td>
</tr>
</tbody>
</table>