2007 AAPP Monograph Series

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AAPP Monograph Series

African American Professors Program

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Editor

University of South Carolina

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TABLE OF CONTENTS

Foreword .............................................................................. viii
Preface .................................................................................. xi

AAPP DIRECTOR’S CONTRIBUTION:

Escaping Spiritual Encapsulation: Awareness, Knowledge, Skills, and the Stylistic Model ..........1
John McFadden, Ph.D.
The Benjamin Elijah Mays Distinguished Professor Emeritus
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AAPP SCHOLAR CONTRIBUTIONS:

PART 1: NORMAN J. ARNOLD SCHOOL OF PUBLIC HEALTH

A Review of Research Methodologies in Macrobiotic Therapy as a Treatment for Cancer ...............22
Dayna Anne Campbell
Department of Health Services Policy and Management

Importance and Attitude of Inter-Agency Collaboration of Psychosocial Response Teams ............32
A. TaQuesa McClain
Department Of Health Services Policy and Management
PART 2: COLLEGE OF ARTS AND SCIENCES

Making Something from Nothing: Black Entrepreneurship In Early Twentieth Century Columbia, SC
Nancy E. Brown
Department of History

The Role of “No Child Left Behind” on Children in Poverty
Vida Mingo
Department of Biology

Small Molecule Directed Self-Assembly of Polythiophenes
Toby L. Nelson
Department of Chemistry and Biochemistry

Speaking Of Representin’: African American Rhetoric, Authority, and Psuedo Orality
Melissa B. Pearson
Department of English Language and Literature

St. Peter Claver: Slave of Slaves Forever
Lisa B. Randle
Department of Anthropology

PART 3: COLLEGE OF EDUCATION

Can Precede/Proceed Be Used as a Planning Model for an Automated External Defibrilation Program at a High School?
Fredrick A. Gardin
Department of Physical Education
Diversity with a Purpose ................................................ 130
Valarie A. Mingo
Department of Educational Leadership and Policy

Service-Learning: A Useful Tool for Student Development.......................................................... 138
Rex Nobles
Department of Educational Leadership and Policy

Exploratory Factor Analysis: An Illustration Using Test Anxiety Data .............................................. 146
Anita M. Rawls
Department of Educational Studies

Feminist Family Counseling: The Past, Present, and Future Waves of Family Feminism .................... 159
Alexanderia T. Smith
Department of Educational Studies

PART 4: COLLEGE OF PHARMACY

DNA Glycosylases: Guardians of the Genome ............. 174
Larry E. Jones, Jr.
Department of Basic Pharmaceutical Science

PART 5: SCHOOL OF MUSIC

Mahler’s Exposure to Beethoven’s Music .................. 182
Alvoy L. Bryan, Jr.
Department of Music Performance
FOREWORD

It is with great honor that I am writing the foreword for this year's monograph, an exceptional collection of scholarly writing by participants in the African American Professors Program at the University of South Carolina. This monograph contains outstanding examples of research in the fields of public health, education, and pharmacy among the wide variety of excellent contributions from doctoral students seeking degrees in five of the university's colleges and professional schools.

This is the Ten-Year Anniversary of the founding of the AAPP program. Although the program was initiated based on the vision of professors in the College of Education's Department of Educational Leadership and Policy, it has evolved and matured in recent years under the leadership of Director John McFadden, Ph.D., who also has consistently focused the attention of the University community on the outstanding contributions of Black scholars and educators in his work as the Benjamin E. Mays Professor. Dr. McFadden's devotion to all aspects of the AAPP program has provided the scholars with a diversity of activities that contribute to their professional development, his personal encouragement, as well as financial support at levels that are unusual for doctoral students in most universities. The growth and development of all aspects of the program cannot receive enough commendations.

My perspective is that of an editor who has worked on each previous edition of the AAPP monograph and of a presenter at AAPP seminars. Over the years, I have interacted with the AAPP scholars as they enhanced their writing skills, focused on professional goal-setting, shared meals with their mentors, and socialized to celebrate numerous graduations. Throughout all these interactions I have not only been impressed by these scholars' dedication and intellect but also by their manifestations of exceptional character. I am exceedingly proud to be associated with these scholars and to applaud this program overall.

It is clear that the AAPP scholars have benefited from all aspects of the program. The structured mentoring program is known as one of its most valuable components. It not only provides a support system for cultivating and publishing the products of scholarship like the chapters in this monograph, but it also fosters a relationship in which a professor serves as a mentor to provide guidance that helps students to navigate their way through the maze that is academia. Mentors are able to assist these future professors in developing a better understanding of a full spectrum of activities and pressures with which faculty members must cope in institutions throughout the country. Due, per-
haps, to the lack of diversity that exists in most disciplines within university settings, the AAPP mentoring relationships have served to stimulate cultural exchanges that benefit the mentor as well as the doctoral scholars. In fact, one mentor shared that “it creates an opportunity for minority students' cultures to affect academic values through these mentors” who are of a different race (Thompson, 2006, p. ix) and who may have minimal knowledge and/or exposure to differing cultures. This mutual exchange enables AAPP scholars to make a positive impact within their current academic setting. I believe the most outstanding mentors are able to inspire these AAPP scholars as well as to assist them in getting their fresh, often cutting-edge scholarship into appropriate professional publications, which is the aspect that is believed to contribute most to the future success of an academic career.

Seldom is an educational institution made aware of the ways the academic community benefits from the contributions of students. Dr. Thompson (2006) was clear in her assertion that:

All educators must be counselors to help guide our graduate students into successful and fulfilling careers. As different cultural backgrounds impact the ways in which our students learn, educators need to understand the effects of cultural background upon learning behavior. Through such understanding, they develop diverse perceptions, so they, like counselors, open themselves up to help their students while also learning about their students’ cultures. (2006, pp. ix-x)

Thompson described her mentoring relationship with an AAPP scholar as a “two-way street” in terms of cultural mentoring. Furthermore, she saw this mutual cultural educational process as not just a practical component of the AAPP program but also commended the scholarship of Director McFadden as providing theoretical support (e.g., Transcultural Counseling, 1999) for her position. Being a mentor may be perceived as an added activity for which faculty are not compensated, but it appears that being an AAPP mentor yields rewarding benefits that can make a substantive contribution to the faculty members who choose to participate.

I also believe that the less-formal aspects of the program may be exceptionally beneficial to AAPP scholars. During my editorial activities, numerous inquiries I made regarding the research of various scholars certainly yielded a better publication, but much later many of these students shared with me and others some important learning that emerged from our phone conversations or perhaps from discussions with me in a social setting. Learning to learn from an editor and to explain some of the details of their research may be excellent
practice for this aspect of a future faculty member’s responsibilities. I suspect that learning to interact informally about professional activities and issues actually may contribute significantly to one’s ability to negotiate the political aspects of a future faculty member’s career.

This tenth-year anniversary would never have been reached if it were not for the support this program receives from its sponsors, the University of South Carolina, the W. K. Kellogg Foundation, and the General Assembly of South Carolina. In addition, I commend Dr. McFadden, the AAPP program staff, the scholars, and their mentors for the exemplary program of which they are a part. Reaching this tenth-year milestone is a time to reflect on this program’s achievements, and it also is a time to celebrate. Commendations to all on this decade of achievement!

Marva J. Larrabee, Ed.D.
Professor Emerita
University of South Carolina

References


PREFACE

The African American Professors Program (AAPP) at the University of South Carolina is proud to publish the seventh edition of its annual monograph series. Furthermore, it is an honor to celebrate the remarkable tenth anniversary of AAPP through these manuscripts. The program recognizes the significance of offering its scholars a venue to engage actively in research and publish papers related thereto. Parallel with the publication of their refereed manuscripts is the opportunity to gain visibility among scholars throughout institutions worldwide.

Scholars who have contributed papers for this monograph are to be commended for adding this responsibility to their academic workload. Writing across disciplines adds to the intellectual diversity of these papers. From neophytes, relatively speaking, to an array of very experienced individuals, the chapters have been researched and comprehensively written.

Founded in 1997 through the Department of Educational Leadership and Policies in the College of Education, AAPP was designed to address the underrepresentation of African American professors on college and university campuses. Its mission is to expand the pool of these professors in critical academic and research areas. Sponsored by the University of South Carolina, the W.K. Kellogg Foundation, and the South Carolina General Assembly, the program recruits doctoral students for disciplines in which African Americans currently are underrepresented among faculty in higher education.

The continuation of this monograph series is seen as responding to a window of opportunity to be sensitive to an academic expectation of graduates as they pursue career placement and, at the same time, one that allows for the dissemination of products to a broader community. The importance of this monograph series has been voiced by one of our 2002 AAPP graduates, Dr. Shundele LaTjuan Dogan, formerly an Administrative Fellow at Harvard University and a Program Officer for the Southern Education Foundation. She is currently a Program Officer for the Arthur M. Blank Foundation in Atlanta. Dr. Dogan wrote:

One thing in particular that I want to thank you for is having the African American Professors Program scholars publish articles for the monograph. I have to admit that writing the articles seemed like extra work at the time. However, in my recent interview process, organizations have asked me for samples of my writing. Including an article from a published monograph helped to make my portfolio much more impressive. You were 'right on target' in hav-
The African American Professors Program dedicates this 2007 tenth-anniversary publication as a special contribution to its readership and hopes that each will be inspired by this interdisciplinary group of manuscripts.

John McFadden, Ph.D.
The Benjamin Elijah Mays Distinguished Professor Emeritus
Director, African American Professors Program
University of South Carolina
ESCAPING SPIRITUAL ENCAPSULATION: AWARENESS, KNOWLEDGE, SKILLS AND THE STYLISTIC MODEL

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The landscape of the population within the United States exhibits tremendous diversity represented by various facets, which include but are not limited to gender, age, socioeconomic status, culture, disability, sexual orientation, race, ethnicity, and religion. Many mental-health professionals are required to observe, accommodate, and respect these differences in order to avoid discrimination and effectively to address the needs of the client population. In recent years, mental-health scholars, clinicians, and educators have emphasized the importance of discerning religion and spirituality as a diversity issue (Richards, Keller, & Smith, 2004). In a post-modern society, the issues and identities concerning religion and spirituality apparently apply to a vastly diverse population with vastly different backgrounds. Many individuals indicate religion and spirituality as integral and meaningful aspects within their lives. Furthermore, some individuals may report being religious while others report being spiritual but not religious. In addition, this spirituality may or may not be rooted in religion. In this manner, it has become clear that these personal definitions may be unique to the individual, family, and/or group.

Through this publication, the current authors seek to address the need for mental-health practitioners to identify, clarify, and respect this uniqueness concerning religion and/or spirituality particularly in their work with clients. Furthermore, the Stylistic Model of counseling (McFadden, 1999) will be provided as a means to honor appropriately and transculturally the religious and/or spiritual worldviews of clients.

RELIGIOUS AND SPIRITUAL DIVERSITY IN THE UNITED STATES

Fukayama (2003) suggests that the number of religions and/or spiritual traditions in the United States exceeds 2,000. Within this range of 2,000, an enormous amount of variation concerning religious and/or spiritual identities exists among the citizens of the United States of America. Furthermore, the importance of religion/spirituality in the lives of Americans is remarkable. According to Newport (2006), an astonishing 87% of Americans are either convinced that God exists or have little doubt; however, it is important to note that

the definitions related to this belief of God's existence were not explored in the study. This belief in God may be grounded in a variety of religious and spiritual foundations, which include but are not limited to Christianity (Protestant and Catholic), Islam, Judaism, and/or non-denominational religions.

In terms of this importance of religion in the lives of Americans, the Gallup Poll (Newport, 2006) shows that 56% of Americans report religion to be "very important" in their lives while 28% report religion to be "fairly important". Meanwhile, only 16% of Americans report religion as "not very important." These proportions of Americans who report religion as being important have steadily increased over the years (Lyons, 2005; Newport, 2006). Lyons (2005) cites that non-whites, women, older adults, lower-income individuals, Southerners, Midwesterners, lower-educated individuals, and Protestants tend to report religion as "very important" in their lives. Also, the majority of Americans (66%) claim to be members of a church, mosque, or synagogue. Meanwhile, the number of adults identifying as non-Christian has become the fastest growing population in the United States (Mayer, Kosmin, & Keyser, 2001). These remarkable statistics demonstrate the profoundly diverse range of faith regarding religion and spirituality in the United States. Clearly, these statistics demonstrate the likelihood of religion and/or spirituality being an integral need to acknowledge, understand, and incorporate within the professional mental-health relationship.

**RELIGION AND/OR SPIRITUALITY AS A DIVERSITY ISSUE**

The aforementioned research contains the suggestion that religious and/or spiritual beliefs are important to the majority of individuals in the United States. Furthermore, religion and/or spirituality also is implied to be deeply integrated within the culture of individuals, groups, and families. As such, these terms can be highly personal and intertwined. In order for mental-health practitioners appropriately and effectively to measure the needs of clients, an understanding of religious diversity is crucial. Richards and Bergin (2000) suggest that "religious diversity is a fact, and most mental health practitioners will encounter [it] in their practices." (p. 5). Although not expressed, it is assumed that spiritual diversity is included within this assertion. For the purposes of this manuscript, the issue is not whether one religion and/or spiritual belief system is "better," nor is it an opportunity to express which system is "right." The information included in this monograph chapter represents an attempt to inform rather than reform—to educate rather then influence. Furthermore, this publication is an effort to
effectively convey the importance of diversity related to an individual's religion and/or spirituality as its source of inspiration, strength, and reality.

**RELIGIOUS AND SPIRITUAL MEANING**

Many individuals are reared with religion and/or spirituality as a foundational aspect of their value systems. The resulting beliefs may be embedded within their style of life and may affect their values and worldview (Bishop, 1992; Bergin, Payne & Richards, 1996; Fukuyama, 1999; Fukuyama & Sevig, 2003; Georgia, 1994; Shafranske & Maloney, 1996). The inherent aspects contained in various worldviews typically influence the way in which individuals perceive themselves, others, and events; therefore, without understanding the religious and/or spiritual belief structure, mental-health professionals are limited in objectivity and competence to help their clients. Since a belief structure may be rooted in religion and/or spirituality, it may be foreign to practitioners who are unaware of these differences and may wrongly assume problematic behaviors because the client's belief structure is not understood. The reality and meaning of religious and/or spiritual dynamics may be similar or different than that of the practitioner and should be respected as a diversity issue. If these issues are avoided, the practitioner may unknowingly redirect or transfer his/her own beliefs onto the client. Individuals may feel as if their religious value systems were being unfairly criticized, overlooked, misinterpreted, and stigmatized. Finally, the practitioner who avoids religious/spiritual factors may neglect an essential component and may overlook dynamic resources within the client. As mental-health practitioners, it is imperative to understand belief systems, practices, and behaviors of individuals, families, and groups, which may be based on religious values (Bishop, 1992; Georgia, 1994; Shafranske & Maloney, 1996).

**CULTURAL COMPETENCY AND ENCAPSULATION**

Accepting and honoring religion and/or spirituality as an incredibly meaningful diversity issue is the primary prerequisite in gaining cultural competency. Cultural competency involves understanding, respecting, and incorporating issues related to the specific culture of the individual, family, and/or group (Fukuyama & Sevig, 2003; McFadden, 1999, McFadden, 2003, Pederson, 1999). Professional mental health organizations clearly address cultural competencies by including aspects related to working with diverse cultures in their codes of ethics. These competencies are outlined and are described in order
to establish and uphold the standards of practice of each profession. In fact, the ethical standards of the American Counseling Association (ACA, 2005), the American Psychological Association (APA, 2003), and the National Association of Social Workers (NASW, 1999) include religion as a diversity issue related to culture.

In 2005, the American Counseling Association (ACA) revised and updated the ACA Code of Ethics governing the professional conduct of counselors. An emphasis on cultural sensitivity is among the major updates. In fact, terms such as “culture” (e.g., multicultural, cross-cultural, cultural, etc.) occur 44 times within the ACA Code of Ethics (2005). This revision also includes the definition of “culture” as the “membership in a socially constructed way of living, which incorporates collective values, beliefs, norms, boundaries, and lifestyles that are cocreated with others who share similar worldviews comprising biological, psychosocial, historical, psychological, and other factors” (Glossary of Terms, p. 20). Indeed, “culture” is a significant factor in the shaping of worldviews for practitioners, individuals, families, and/or groups. This shared sense of cultural identity is viewed as shaping assumptions, thoughts, feelings, and behaviors for individuals. Meanwhile, the recent ethical-code updates include additional concepts related to cultural identity. An emphasis related to spirituality by scholars, researchers, clinicians, and educators has led to the inclusion of spirituality within ethical standards of practice. Currently, the American Counseling Association Code of Ethics (2005) is the only mental health source in which there is an ethical standard to designate spiritually as a unique concept. Religion and spirituality are two uniquely defined terms relating to culture of clients.

ENHANCING CULTURAL COMPETENCY

In order to address oppression and interpersonal racism, Sue, Arredondo, and McDavis (1992) developed the Multicultural Counseling Competencies (MCC) for counselors that were later operationalized for practitioners. In order to acquire and enhance cultural competency, practitioners must achieve three dimensions referred to as “awareness,” “knowledge,” and “skills” (Sue, et al.,). Subsequently, Arredondo, et al. (1996) operationalized these competencies, repositioning “attitudes and beliefs,” “knowledge,” and “skills” as three subsets under the first dimension of “awareness” of the counselor’s cultural values and biases. Their next two areas of cultural competence address awareness of the client's worldview and culturally appropriate interventions. Both documents, irrespective of some differences in organization, specify that one must develop
awareness as well as attain certain knowledge and skills to become a culturally-competent practitioner.

Without the achievement of the "awareness, knowledge, and skills" dimensions, the practitioner may become inherently, culturally encapsulated (Pedersen, 2003). Pedersen asserts that the culturally encapsulated practitioner mistakenly interprets behaviors by assigning meaning indifferently, inattentively, and/or exclusively upon the culture of the client.

In order to escape cultural encapsulation, the competent practitioner needs to address the awareness dimension first followed by continued efforts to expand both the knowledge and skills dimensions. Initially, a practitioner must increase his/her awareness of personal and learned assumptions, attitudes, and beliefs (Arredondo, et al., 1996; Pedersen, 2003). Secondly, Pedersen describes the competent practitioner as one who is increasing access and exposure to knowledge related to different cultures. Thirdly, the culturally competent practitioner must increase and implement culturally appropriate skills applicable to various cultures. Instead of indifference, inattention, and/or fear related to religious and/or spiritual issues, the culturally competent practitioner is viewed as able to utilize these issues as powerful resources rather than to stigmatize the elements where individuals discover hope, meaning, identity, and strength. Increasing one's "awareness, knowledge, and skills" concerning culture, religion, and spirituality is an essential journey to pursue for practitioners who are seeking cultural sensitivity and competency.

Awareness

As mental health professionals, it is important to increase awareness and understanding related to the definitions and importance of religion and spirituality in the lives of people. It was previously stated that numerous scholars, researchers, educators, and practitioners address the issue of religion and spirituality in their work. Subsequently, there are numerous definitions pertinent to understanding the constructs of religion and spirituality. While religion seems to be commonly defined, the meaning of spirituality is more difficult to ascertain (Cashwell & Young, 2005; Wiggins-Frame, 2005). Ingersoll (1994) suggested that religion can be conceptualized as a culturally influenced framework through which the potential for spiritual expression is developed. According to Cashwell (2005), although spirituality is universal, it is highly developmental and personal as "each person defines spirituality in her or his personal way, and this changes over time so that each person defines spirituality differently at various periods
in her or his life" (p. 197). Cashwell and Young (2005) suggest that an individual's spirituality is more completely understood by reviewing the practices, beliefs, and experiences of the individual. At times, an individual's spirituality may be based on a particular religion and, therefore, the worldview may be derived from that religion. A particular religion itself may be based on cultural and ethnic variables as well; therefore, the examinations of various religions including one's own religion provide an opportunity from which cultural sensitivity may be generated.

Fukuyama and Sevig (1999) discuss the link between an individual's psychological and spiritual well being. According to these authors, the two cannot be separated. In helping the client toward psychological health, which often leads to physical health, practitioners need to be aware of the client as a whole person, encompassing many psychological, religious, and spiritual elements.

Religion is an incredibly rich resource for practitioners to understand beliefs, values, and worldviews of clients. Wiggins-Frame (2005)purports that the post modern movement in the 20th Century acted as "a bridge over the gulf between science and religion" (p. 20) and marked a paradigm shift in the philosophical thought concerning spirituality and religion in the mental-health professions. In fact, this shift is described as introducing the notion that spirituality and religion were dependent on the perceptions, meaning, context, and worldview of the individual. According to Wiggins-Frame (2005), personal meanings, human relationships, culture, and language influence meaning and truth as "religious or spiritual beliefs are considered human constructions of reality" (pp. 20-21). In this manner, "Both religion and psychology contribute to an individual's construction of meaning and values" (Shafranske & Maloney, 1996, p. 573).

Historically, the discontent, neglect, hostility, and apathy toward the inclusion of religion and spirituality in mental health professions actually was a "clear but discomforting factor of value judgement—the preferencing process" (Bergin, Payne, & Richards, 1996, p. 317). Each unique individual has his/her own personal experiences, perception, meaning, and worldview; therefore, each individual has the capacity to impose values onto others. Currently, a practitioner who imposes a value-laden system might experience a problematic, ineffective, and unethical situation while working with any religious and/or spiritual individual, family, and/or group. Recognizing the values concerning religion and spirituality of both the client and practitioner is crucial for the development of competent cultural assessments and interventions (Bergin, et al., 1996; Bishop, 1992; Georgia, 1994; Shafranske & Maloney, 1996; Wiggins-
This illustrates the importance of awareness regarding competency for the mental health practitioner. It is imperative that the practitioner self-reflect and recognize personal awareness and reactions regarding the religious and spiritual diversity he or she will encounter in working with clients (McFadden, 1999, McFadden, 2003; Pedersen, 1999). Fukuyama (2003) purports that these "reactions can range from negative stereotyping of various religious traditions, power struggles with authority, and fear of pressure to convert or believe or act in ways that are contradictory to self" (p. 190). Clearly, the position taken by many is that it is critical for practitioners to gain awareness concerning their own biases, assumptions, and limitations prior to understanding their clients' incalculable number of worldviews that may be different than their own.

According to Zinnbauer and Pargament (2000), mental health practitioners are less likely to address practices that are traditionally religious and are less likely to view religion as an important issue needing to be addressed in counseling. These authors also address four approaches to integrating religion and spirituality with counseling, which are: rejectionist, exclusivist, constructivist, and pluralist. "Whereas the rejectionist rejects all religious worldviews, the exclusivist insists that the counselor and client both believe in the 'one true' religious or spiritual worldview" (p. 165). For constructivists, an absolute reality is non-existent; as reality is believed to be constructed by the personal meaning of an individual's perception and social context. Meanwhile, the pluralist "recognizes the existence of a religious or spiritual absolute reality but allows for multiple interpretations and paths toward it" (p. 167). These authors recommend that mental health practitioners need to match their personal belief system to a particular approach such as the four approaches previously mentioned. They assert that it is imperative for practitioners to have a personal awareness of their own value system so that values are not implicitly and/or explicitly placed upon the client. Zinnbauer and Paragment also contend that the constructivist and pluralist approaches display the respect and flexibility required to treat religious and spiritual issues in an effective and ethical manner. "Pluralist or constructivist counselors who are informed by self-knowledge, an understanding of a variety of religious and spiritual beliefs, and a persistent awareness of their own reactions to religious and spiritual issues in the course of treatment are those best equipped to provide effective mental health services to religious and spiritual clients" (p. 170). "Culturally self-aware professionals know their own assumptions, values, biases, and limitations" (Ridley & Thompson, 1999, p. 21) and how these variables might affect the therapeutic relationship and environment. An open-minded, non-judgmental, sensitive, and
A respectful approach is required in promoting the establishment of rapport and an active understanding when working with clients (Bishop, 1992). In this manner, the practitioner is able to avoid and escape cultural encapsulation (Pedersen, 2003) regarding religious and spiritual issues. Certainly, it seems imperative for practitioners to recognize and respect tremendous diversity concerning the population in the United States in order to address religion and spirituality within the mental health relationship. Once awareness is enhanced, the understanding related to specific religions and spiritualities is the next stage in achieving cultural competency.

**Knowledge**

Once the practitioner becomes aware of perceptions, values, and beliefs concerning various religions and spirituality, the practitioner must progress toward knowledge of this diversity. Gaining knowledge concerning religion and spirituality is the subsequent stage for the practitioner who wishes to escape cultural, religious, and spiritual encapsulation. This process of gaining knowledge may be a continual journey for some as the practitioner becomes aware of new and unfamiliar religions and/or spiritualities. Furthermore, it seems impossible for a practitioner to be omniscient regarding this diversity. After all, each individual, family, or group presents its own refined and unique version of religion and approaches to spirituality. In this manner, there are an incalculable number of religious and spiritual manifestations. Nevertheless, the provision of comprehensive information regarding religious and spiritual diversity is beyond the scope of this manuscript; however, a brief overview of definitions and a discussion of five major religions are included. Furthermore, possible resources for gaining knowledge concerning certain religions and spiritualities are included in the list of references of this publication.

As previously stated, Ingersoll (1994) purported that spirituality may or may not be based on the belief system of a particular religion. Nevertheless, a basic study and understanding of world religions may reveal different patterns of beliefs, practices, values, and perceptions that are based on culture systems. Shafranske and Maloney (1996) assert that "it is incumbent that clinicians develop at least a rudimentary understanding of religion in its institutional expressions" (p. 566). According to Emmons (1999), studying religion and spirituality is critical for understanding personality functioning and structure of individuals. Nevertheless, a brief discussion of the five major religions in the United States and the ethnic diversity within these religions may provide a possible framework from which further investigation can be promoted. Also, one should
understand the changing landscape of the American population because of immigration patterns. A comprehension of current and future dynamics related to this landscape also is necessary knowledge for mental-health practitioners. This shifting landscape typifies the population’s diversity related to religion and spirituality. Fulfilling understanding through knowledge of this landscape is essential for practitioners who wish to escape cultural encapsulation.

The American Religious Identification Survey (ARIS; Mayer, et al., 2001) was used to examine the religious identification of the adult population within the United States by utilizing a telephone survey. The referenced result cited that 81% of the adult population identified with a particular religion. Approximately 77% of the population would classify themselves as Christian, a number that has decreased from 86% from 1990. Catholics and Baptists were the largest proportion respectively of this group which also included a variety of religious affiliations. Meanwhile, non-Christian identification (“Other religion groups”) has risen from 5.8 million (3.3%) to 7.7 million (3.7%). The “Other religion groups” included from largest to smallest populations: Jewish, Muslim/Islam, Buddhist, Unitarian/Universalist, Hindu, Native American, Scientologist, Baha’i, Taoist, New Age, and more. Mayer, et al. (2001) report that this survey was the first to include a representative sample of the religious identification for Native Americans. Approximately 20% of Native Americans in the survey identified themselves as Baptist, 17% as Catholic, 17% indicated no religious preference, and 3% indicated a tribal religion (or other). According to Mayer et al., the increase in Asian immigration in the previous two decades has produced a number of individuals who may not speak English; however, from 1990-2001, the Asian American population who identifies themselves as Christian has decreased from 63% to 43%, while the population identifying themselves as Hindu, Buddhist, Muslim, etc. has increased from 15% to 28%. Mayer et al. indicate the survey statistics may not be entirely representative as the survey was limited to phone interviews with English speaking participants. Furthermore, some respondents may perceive the act of answering questions related to religion on the telephone as uncomfortable, alien, or risky; therefore, inherent culturally-based differences may be impacting the religious identification (or lack of) within current surveys. Nevertheless, the shifting landscape of religious and spiritual diversity within the United States continues to evolve with a vast array of identifications.

According to the American Religious Identification Survey (ARIS; Mayer, et al., 2001), the ethnicity of the Baptist population in the United States consists of
64% White, 29% Black, 1% Asian, and 3% Hispanic individuals, while the ethnicity of the Catholic population in the United States consists of 60% White, 3% Black, 3% Asian, and 29% Hispanic individuals. Mayer, et al. report that Hispanic or Latino individuals are sometimes presumed to identify with the Catholic religion due to many Spanish-speaking countries having Catholicism as the prominent religion. They cite that 57% of individuals who identified themselves as Hispanic in origin also identified themselves as Catholic, and 22% identified themselves as Protestant; thus, this information seems to indicate that a significant proportion of this minority group in the United States includes diverse representation within Christianity.

According to the ARIS survey, the ethnicity of the Jewish population in the United States includes 92% White, 1% Black, 1% Asian, and 5% Hispanic individuals. These statistics are primarily according to religious identification. Mayer, et al. (2001) indicate that 53% of the Jewish adult population reported religious identification with Judaism. Meanwhile, the remaining portion of the Jewish adult population (47%) considered themselves as Jewish for alternative reasons, identified being raised Jewish or purported to be of Jewish descent. Furthermore, Mayer et al. suggest that 1.36 million of the 5.3 million Jewish adults are estimated to adhere to a religion other than Judaism. This information seems to indicate that Jewish identification contains tremendously complex issues related to religious and cultural identity. Nevertheless, knowledge of Judaism provides possibilities for understanding cultural and religious implications.

Mayer, et al. (2001) also report data on people affiliated with the Muslim/Islamic, Buddhist, and Hindu religions. The ethnicity of the Muslim/Islamic population in the United States consists of individuals who identify as White (15%), Black (27%), Asian (34%), Hispanic (10%), and Other (14%). Meanwhile, ARIS results indicate the ethnicity of the Buddhist population in the United States consists of individuals who identify as White (32%), Black (4%), Asian (61%), and Hispanic (2%). Although ARIS results do not include the ethnicity of the Hindu population in the United States, the survey does indicate that there are approximately 766,000 Hindus in the United States. Also, the Hindu population is reported as rising threefold since 1990. Furthermore, the authors suggest that the increase in Asian American immigrants seems to have impacted the increase in Asian religions. According to Keller (2000), "It is possible to be a polytheist, a monotheist, or a nontheist and still be a Hindu" (p. 48), so it is difficult to summarize the complexity and diversity within Hinduism.
Clearly, religion and spirituality are expressed by various cultures and represent tremendous diversity and identity across ethnic, cultural, gender, generational, developmental, regional, educational, socioeconomic, sociopolitical, historical, and religious/spiritual identification. The aforementioned contemporary statistics merely represent a guideline from which practitioners can understand the diversity within various cultures. Of course, there are undoubtedly ethnic and religious identifications that may not be represented in this discourse. This information is presented in order to increase knowledge concerning religious and spiritual diversity represented within the United States. Also, the provision of this information is an effort to stimulate dialogue concerning cultures that are not well known to most individuals. According to Pedersen (2003), when we accept "the complexity of culture, it becomes possible to manage more variables efficiently, generate more potential answers to each question, identify contrasting perspectives, tolerate ambiguity more comfortably, and recognize the diversity within each cultural context" (p. 31). Also, this information may serve to challenge awareness, assumptions, perceptions, and knowledge concerning the variety in religion and spirituality. In order to transcend cultural boundaries and integrate culturally appropriate skills, it seems clear that the competent and sensitive practitioner must honor awareness of personal assumptions and knowledge regarding religious and spiritual diversity.

Skills

Gladding (2006) defines spirituality as "a unique, personally meaningful experience of a transcendent dimension that is associated with wholeness and wellness. It is an active process that involves a quest for meaningfulness in one’s life" (p.134). Based on the current authors’ collective experience in mental-health services over the years, many individuals may report that spirituality lies deep within the soul. This element of the individual is very personal and often not totally, if at all, understood by the client. Mental health professionals have an ethical responsibility to strive toward an understanding of not only those components of the client that are more easily understood but also those components that are more difficult to understand (Cashwell & Young, 2005). Reaching that level of client understanding is challenging, yet necessary, if we are to truly help clients in ways that will be most effective and beneficial. This understanding reaches beyond what would be described as multicultural understanding. This insight would be what McFadden (1999; 2003) terms as transcultural understanding. Harper (2003) defines transcultural counseling as "a
broad term that transcends culture and nations and is a reciprocal process between the counselor and the client” (p.3).

McFadden (1999; 2003) discusses the need for mental health professionals to use transcultural models when counseling clients. He also warns that a total understanding of the spiritual component of clients may not be possible. “Transcultural models for counseling approach a stage of adequacy when they embrace synthetic views of whole persons in relationship to others while acknowledging the fact that no such view can ever completely capture the complexity and mystery of human beings or their respective communities” (p.47).

According to Deaner, Pechersky, and McFadden (2006), the transcultural practitioner is one who is willing to become familiar with an individual’s religious and spiritual foundation within the reciprocal relationship of counselor and client. Harper and McFadden (2003) discuss the need to include the study of religion and spirituality regarding the training of counselors. These authors suggest that a balanced and accurate awareness and knowledge of the five major religions of the world is essential for understanding religious and spiritual worldviews presented by clients. With the awareness of the importance of understanding a client’s spirituality and the knowledge of various religions, the question is: How do we do this? As mental health professionals, how do we incorporate the spirituality component into our repertoire of counseling skills? Once practitioners develop awareness concerning various religions and spiritual orientations, the reasons for exploring knowledge concerning this diversity becomes clear. Once practitioners discover new knowledge through interpersonal communication and scholarly resources, certain sensitive and culturally appropriate interventions regarding specific religions and spiritual orientations also become clear. Therefore, the understanding and integration of culturally appropriate skills is reliant upon personal awareness and knowledge regarding religion and/or spirituality. The process of culturally appropriate and sensitive therapeutic experience is contingent upon practitioners integrating awareness, knowledge, and skills. One model that accomplishes this integration is the Stylistic Model (McFadden, 1999; 2003).

THE STYLISTIC MODEL

“The Stylistic Model for counseling across cultures is a framework from which helping professionals might establish a basis to promote growth of their clients. It purports to establish a graphic reference point on which counselors can identify as they work with clients” (McFadden, 2003, p. 209). McFadden
describes the model as consisting of 27 cubicles within three dimensions. The three dimensions are Cultural-Historical (CH), Psychosocial (PS), and Scientific-Ideological (SI).

The Cultural-Historical dimension assumes that individuals have developed into who they are based on their overall cultural backgrounds (McFadden, 2003. Of course, these cultural backgrounds will include the individual's spirituality component. “This dimension operates under the premise that an effective counselor-client relationship cannot be established without the counselor's fundamental understanding of the client's view of his or her heritage or role in the greater social context and how his or her cultural norms and values function within the surrounding social forces” (p. 217).

The Psychosocial (PS) dimension assumes that individuals' social selves as well as their psychological responses to situations and the world around them are based on and a result of their culture. “The Psychosocial dimension is important because it helps counselors determine how a person's cultural-historical foundation affects his or her social motivations and interactions” (McFadden, 2003, p. 218).

The Scientific-Ideological (S-I) dimension is action oriented and allows people to express their concreteness. This dimension “deals with how the cultural-historical and psychosocial dimensions motivate people to take action” (McFadden, p.219). These three dimensions and the 27 cubicles provide mental health professionals with a guide to implementing the skills needed for assisting clients.

The Cultural-Historical dimension is considered the base for skill implementation by mental health professional. McFadden implies that understanding who clients are in relation to their cultural history is imperative in understanding the spiritual component of those individuals (2003). Mental health professionals typically work from a variety of theoretical perspectives when working with clients. Generally, all theories can provide for an understanding of the spiritual component of counseling. The use of the Stylistic Model, according to theoretical preference, is the same for all theoretical backgrounds (1999). Rather than a theory, the Stylistic Model is a true source for implementing counseling skills as they relate to the overall cultural background of individuals. The Stylistic Model is not theory-specific in that it provides a roadmap for all counselors to use with their clients, regardless of the theoretical perspective from which they align themselves. Responses elicited by practitioners can yield clarity to individuals' spiritual meaning. Meanwhile, the
practitioners' personal awareness and knowledge combined with these responses offer further illumination.

An individual's beliefs, practices, and worldview comes into play based on our environment, role models, and overall learning, which all become a part of our overall culture. Thoughts, and thus actions, are viewed as a result of our cultural history. Individual belief systems come from many sources; among those – the individual's culture and cultural history. These belief systems are a part of each person's spiritual component. The psychosocial (PS) dimension also plays a part in this belief that the person will react based on the individual's history, including the cultural history component. These psychosocial dynamics are the manifestations of cultural history and include the process of interaction among beliefs, practices, perceptions, and relationships. McFadden (2003) states that "stylistic counseling is a model based on the belief that the implications of culture are multilayered and that effective transcultural counseling requires successfully uncovering those layers on behalf of both the client and the counselor" (p. 210). According to McFadden, the Stylistic Model (Figure 1) with its three dimensions and 27 cubical descriptors "build upon each other as the key to understanding the structure and flow of stylistic counseling, which permits counselors to interface their theoretical orientation within the framework of this model" (p. 211). This statement reiterates the earlier discussion that the model works with any theoretical perspective.

Figure 1. The Stylistic Counseling Model (McFadden, 2003)
SUMMARY

The mental health practitioner is confronted routinely with a diverse population of clients who inherently possess issues related to religion and spirituality. Mental health practitioners are ethically bound to acknowledge, understand, and honor issues related to religion and/or spirituality (ACA, 2005; APA, 2003; NASW, 1999); however, the practitioner must gain awareness, knowledge, and skills appropriate for the culturally unique client. In doing so, the practitioner avoids and escapes cultural encapsulation, which can inhibit culturally-appropriate therapeutic services. First, in order to enhance the therapeutic relationship, the practitioner should examine his/her own personal awareness concerning assumptions, beliefs, values, and thoughts as well as the religion and/or spirituality of the client. Next, knowledge related to his/her spirituality can be illuminated through scholarship and/or the interpersonal process involved within the transculturally appropriate therapeutic environment. Thirdly, in order to incorporate culturally appropriate skills within the therapeutic process, the Stylistic Model (McFadden, 1999) provides a platform for deriving therapeutic tools. In the Stylistic Model, the Cultural-Historical (CH), Psychosocial (PS), and Scientific-Ideological (SI) dimensions each contain nine topics worthy of exploration and clarification. It is this exploration and clarification that seek to enhance the therapeutic relationship and incorporate transculturally appropriate interventions related to religion and/or spirituality. Subsequently, the unique religiously and/or spiritually diverse culture of the individual, family, or group is acknowledged, understood, and applied within the therapeutic system.

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PART 1: ARNOLD SCHOOL OF PUBLIC HEALTH
A REVIEW OF RESEARCH METHODOLOGIES IN MACROBIOTIC THERAPY AS A TREATMENT FOR CANCER

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Complementary and alternative medicine (CAM), as defined by the National Center of Complementary and Alternative Medicine at the National Institutes of Health (NCCAM), "is a group of diverse medical and health care systems, practices, and products that are not presently considered to be part of conventional medicine" (NCCAM, 2004, http://www.nccam.nih.gov/news/CAMsurvey_fs1.html). Although the use of CAM is not new, a renewed interest in these therapies has emerged in the last 10 years, especially among the well educated and those seeking less toxic therapies (Cassileth, 1996; Eisenberg, et al., 1998; Kogut, 2001; Weiger, Smith, Boon, Richardson, Kaptchuk, & Eisenberg, 2002). CAM is typically thought of together, but there is a distinct difference between complementary and alternative medicine. Complementary medicine is used in conjunction with conventional medicine, whereas alternative medicine is used in place of conventional medicine (NCCAM, 2004; Cassileth, 1996).

In 1992, an Office of Alternative Medicine (OAM) was established by Congressional mandate at the National Institutes of Health to adequately investigate promising alternative treatments (Cassileth, 1996). Since that time, the NCCAM estimates that in the United States 36% of adults are using some form of CAM, and when megavitamin therapy and prayer specifically for health reasons are included in the definition, that number rises to 62% (NCCAM, 2004). CAM users represent a diverse group from all types of backgrounds, but according to a survey by the American Cancer Society, some people are more likely than others to use CAM (NCCAM, 2004). Overall, CAM use is greater in women than men, people with higher educational levels, people who have been hospitalized in the past year, and among former smokers when compared with current smokers or those who have never smoked (Cassileth, 1996; NCCAM, 2004; Lerner & Kennedy, 1992).

The focus of this research paper is on nutritional interventions, specifically, macrobiotics when used as a medical treatment and therapy for cancer. The use of nutritional therapies is uncommon and makes up only about 3.5% of total
CAM use (NCCAM, 2004). Traditional nutritional therapies are designed to treat nutritional deficiencies and rare metabolic disorders; all other nutritional interventions are considered alternative therapies (Vickers & Zollman, 1999). The goal of unconventional nutrition or alternative diet treatments is to reverse the course of disease, enhance host function, strengthen the immune system, and improve the quality of life (Bloch, 1999).

There are three main types of nutritional interventions (Vickers & Zollman, 1999): (a) Nutritional supplements, (b) dietary modification, and (c) therapeutic systems. Vickers and Zollman describe nutritional supplements (e.g., vitamins and minerals, animal and plant products) that are used to treat particular illnesses. For example, high dose vitamin C is used for cancer; zinc is used for the common cold; high dose vitamins are used for learning disability; evening primrose oil is for atopic dermatitis and premenstrual syndrome; and Vitamin B6 is for morning sickness and premenstrual syndrome. Dietary modification (i.e., comprehensive changes in eating patterns) as nutritional intervention includes the Hay diet, Raw Foods diet, Stone Age diet, Macrobiotic diet, and Veganism. Another nutritional intervention is referred to as therapeutic systems (e.g., techniques that include elimination dieting and naturopathy), which include the Dong diet for Arthritis, Feingold diet for Attention Deficit Disorder, Polyunsaturated fatty acid diet for Multiple Sclerosis, Gluten-free diets for Schizophrenia, Atkins diet for Weight loss, “F-plan” for Weight loss, Dairy-free diet for Respiratory Disease, Gerson diet for Cancer, and Macrobiotics for Cancer (Kogut, 2001; Vickers & Zollman, 1999).

MACROBIOTICS

Macrobiotics is the most common of these dietary interventions for cancer (Cassileth, 1996). It involves “living in harmony” with nature and eating a simple, balanced diet (Bloch, 1999; Kushi, Cunningham, Herbert, Lerman, Bandera, & Teas, 2001). It was started in the 1920’s by a Japanese educator named George Ohsawa and was popularized in the United States by Michio Kushi in the 1970’s and 1980’s (Questionable methods of cancer management, 1993; Weitzman, 1998). It follows the Chinese concept of the opposing forces yin and yang (Kogut, 2001) and contains two major food groups – grains and vegetables. These two groups have the least pronounced yin and yang qualities, and foods not classified as either grains or vegetables are considered extreme and avoided. Macrobiotic principles also govern food preparation and the manner in which food is eaten. One aspect of the diet is that it includes many of the dietary elements linked to a reduced risk of cancer and heart dis-
ease that enhance the immune system (Cassileth, 1996). The diet is low in fat, high in fiber, and rich in cruciferous vegetables and soy products, which are well established as beneficial by practitioners of conventional medicine as risk reducers (Cassileth, 1996; Kogut, 2001). A macrobiotic lifestyle appears to be associated with decreased blood cholesterol and blood pressure, and it possibly is linked to beneficial changes in some serum estrogen known to be associated with lower cancer risk (Dwyer, 1999; Kushi, et al., 2001).

Because macrobiotics is a restrictive diet, concerns about nutritional deficiencies and disorders, lack of vitamin B12, vitamin D, and total caloric intake are prevalent. There is a risk of reduced intake of macronutrients, cachexia, and weight loss (Kogut, 2001; Kushi, et al., 2001). Furthermore, pregnancy outcomes are often compromised because of the lack of nutrient and caloric intake (Horowitz, 2002).

RESEARCH LITERATURE REVIEW

Research on the effectiveness, efficacy, and safety of CAM is limited. The inadequate number of research studies on CAM may lead one to conclude that there is a lack of data supporting or disproving the effectiveness of many of these therapies. In fact, the question of “unproven” versus “disproven” hypotheses in CAM therapies is the focus of much of the current and past research. Vickers (2004) argues “that contrary to much popular and scientific writing, many alternative cancer treatments have been investigated and found ineffective in good quality clinical trials” (p. 111). Vickers also indicates that alternative cancer cures generally are not just “unproven,” they often have been “disproven.” In his 2004 study, Vickers reviewed data from several clinical trials of alternative cancer cures, including many nutritional therapies, and found that evaluating these therapies is not straightforward. In general, when alternative cancer cures have been tested, it has been shown that they do not work. Documentation of these alternative treatments is often poor, and the relationship between investigators and alternative practitioners is strained (Vickers, 2004). Despite Vickers claims, continued research on these interventions is ongoing.

Methodological problems in clinical trials are inherent in CAM research especially as related to alternative cancer cures (Vickers, 2004). The very nature of CAM makes conventional research methodologies inadequate and in some cases unethical (Vickers, 2004; Weitzman, 1998). Phase II of clinical trials presents a particularly difficult stage for CAM researchers. This is the phase in which tests of the efficacy and safety of the drug/CAM are conducted on a
limited number of diseased patients (between 50 and 300). Alternative cancer treatments that aim to support the body’s own response to cancer might not bring about the rapid regression of tumors/cancers required by Phase II designs. For CAM research, phase II designs that measure survival are common, but researchers often use nonrandomized comparisons that typically are open to criticism. Randomized trials require patients to be willing to accept treatment choices that are determined by chance. This becomes problematic if the treatment choices are quite different from one another (Vickers, 2004).

The “Gold Standard” for clinical research is the randomized controlled trial. With the difficulty of CAM research to progress beyond Phase II and the reluctance of “traditional” researchers to accept new methodologies as evidence producing, studies in CAM will continue to be disparaged. In a study by Weiger, et al. (2002), they summarized current evidence on the efficacy and safety of selected CAM therapies (including macrobiotics) that commonly are used by patients with cancer. The researchers evaluated efficacy by giving highest priority to results of randomized controlled trials (RCT’s), which were limited in number; but they also evaluated uncontrolled trials and observational data, where randomized controlled trials (RCT’s) were not completed and considered these studies to be inconclusive. In terms of safety, they evaluated both preclinical and clinical data, giving greater weight to clinical reports of life-threatening or permanently disabling adverse events (Weiger, et al., 2002). The importance of the above study is that the researchers followed the “gold standard” for research in which RCTs were prioritized as the most conclusive research results, while they appear to minimize negating evidence that has emerged by using other research methodologies, even when considering the sensitive features of CAM.

In addition, there are other behavioral and methodological problems when studying CAM. Most cancer patients using CAM focus their attention on complementary medicine (i.e., those interventions that accompany conventional medicine) and not necessarily on alternative interventions. Complicating research efforts and interpretation, CAM is often used in conjunction with some other treatment, which is complementary with conventional treatment methods or with alternative interventions in combination. These groupings may mask the true effects of a given treatment. The timing of treatment appears to be an important factor in determining effectiveness. It seems that many cancer patients use CAM as their last hope effort to save their lives after all conventional methods have been exhausted. This bias may counter the effects of macrobiotic diets and other CAM’s, when death may already be eminent. Other
methodological concerns that may arise in clinical trials of CAM include the unethical dilemma of withholding well-established treatments or assigning patients to a placebo group. Confounding variables (e.g., adherence to strict diet parameters, use of supplemental treatments and therapies) may be difficult factors for researchers to control. Lastly, most current research on CAM has been more observational and not subjected to rigorous testing, which leads researchers to question whether resources in time and funding should be allocated to such anecdotal findings.

Despite the potential benefits or consequences of Macrobiotics, the lack of available information and well-designed research studies to test the effectiveness of such treatments makes its use subject to severe scrutiny (Horowitz, 2002; Lerner and Kennedy, 1992; Vickers & Zollman, 1999; Weiger, et al., 2002). The purpose of this research is to review the literature on the use of Macrobiotics as a treatment for cancer. The rationale for such a study is that the use of complementary and alternative nutritional therapies reflects the public's current interest in "natural" or less toxic treatments/interventions, especially considering their use with cancer patients who are terminal and who have tried other conventional therapies with limited or lack of success; however, the American Cancer Society (ACS) asserts that evidence does not support the theory that nutritional supplements cure or prevent cancer, despite limited data to support either notion. Unfortunately, much of the current data on macrobiotics is anecdotal, consisting of case reports (Horowitz, 2002; Kogut, 2001).

METHODOLOGY

A search of public health and medical databases (i.e., Medline and CINAHL) was conducted to find research studies on macrobiotic diets and cancer. In addition, any unpublished study that was discussed or cited in a research article on this topic also was used in this study. All studies that included a methodology and results section were included in this review, indicating that the researchers followed some research protocol. No parameters were chosen for year in which research was conducted or location of the study.

RESULTS

Four studies were reviewed as part of this current research effort. Although anecdotal reports exist (that occur mainly in books) to substantiate macrobiotics (e.g., case studies). There are very few systematic studies purporting positive results with evidentiary support (all had retrospective designs).
To date, only one of these studies has been published in a peer-reviewed journal. All information provided in this study was obtained through other documented studies and/or reports. Several of the studies reviewed here were cited in more than one other published study.

The results of the Lerman study were documented in Kushi, et al. (2001). In 1984, a project was submitted to the American Institute for Cancer Research to follow-up with patients of Dr. Kushi who were treated during the period of 1981 through 1984. This proposal was rejected, with the potential funders stating that such a study was not worthy of investigation. By 1986, Robert Lerman and colleagues secured independent funding to conduct this research. The study included self-administered follow-up questionnaires, which were sent to 548 patients of Dr. Kushi, only 98 patients responded (17.9% response rate) and were included in the study. The results indicated that 91% of participants received at least one form of standard therapy (e.g., chemotherapy), 56% used other unconventional therapies (e.g., vitamin and mineral supplementation, visualization, etc.), 61% reported close adherence to the macrobiotic diet, 10% reported partial adherence, and 1% reported non-adherence to the diet. Only 25% of the patients reported no support from family and friends, while 19% reported unsupportive physicians. Sixty-eight percent of the patients reported that they experienced some beneficial effects from the diet, while 24% reported no effect. This study had several weaknesses, including that data were self-reported and based on recall of experiences from previous events, which constitutes a recall bias. In addition, the researchers established no confirmed diagnoses of cancer based on medical records, so establishing a baseline status of existing cancer and subsequent changes in that status could not be made. The low response rate also constituted a weakness in the methodology. It could be of significance that those who responded may have experienced different results than those who did not respond.

Carter, Saxe, Newbold, Peres, Campeau and Bernal-Green conducted the only published study on macrobiotics and cancer in 1993. This was a two-part retrospective study. The first part of the study was conducted with primary pancreatic-cancer patients, and the second part was conducted on advanced prostate-cancer patients. The purpose of the pancreatic-cancer study was "to determine whether pancreatic cancer patients who adopted the macrobiotic dietary approach survived longer than those who did not" (Carter, et al., 1993, p.210). Participants were those who sought advice from macrobiotic counselor between 1980 and 1984. Of the 109 patients identified with pancreatic cancer, 36 were reached, and 23 of them reported modifying and following the macro-
biotic diet for at least 3 months. The mean and median survival (i.e., the point in time after diagnosis by which half the group died) was compared to the survival times of all pancreatic cancer patients diagnosed during the same period through the National Cancer Institute's Surveillance, Epidemiology and End Results (SEER) program (Carter, et al., 1993). Statistical tests of significance were performed to determine whether the macrobiotic patients lived significantly longer than those who did not follow that diet. The authors reported that the mean survival for the 23 macrobiotic patients was 17.3 months, and the mean for the SEER population was 6 months. The median survival of the study participants was 13 months after diagnosis compared to survival median of the SEER patients of only 3 months.

Unfortunately, several flaws in the analysis existed, making conclusions difficult to interpret and sometimes misleading. The study overlooked the possibility of other contributing factors that may have lengthened the survival of study participants who adhered to the diet. The other fatal flaw was the eligibility criteria for the study population. In order to participate, members of the study group had to have survived at least 3 months. This is important given that SEER data indicated that 50% of pancreatic cancer patients die within 3 months.

In the second study described by Carter, et al. (1993), 11 individuals with prostate cancer, who used macrobiotics as a complementary treatment, were compared with a "control" group that received conventional therapy only. Carter, et al. indicated that the median survival rate of macrobiotics users was 81 months after diagnosis compared to a 45-month median survival rate of matched-control subjects. The results of this study are impossible to interpret given the lack of clarity of the study's population criteria, nor did it identify the criteria on which control subjects were matched or how they were selected.

The last two attempts to systematically study the effects of macrobiotics as a cancer treatment were never published but were reported by Kushi, et al. (2001). One or more of the authors of the Kushi, et al. review were directly involved in one or both of these studies. Their inclusion in this research is of limited value given the incompleteness of these manuscripts with regard to methods of conducting the studies. Nevertheless, there may be some usefulness in the existing reports of this work that still warrant their inclusion here.

Newbold (undated but cited by Kushi, et al., 2001) presented six case histories of patients with advanced cancer who adopted a macrobiotic diet in addition to using conventional treatments. Kushi et al. report that an Advisory Panel with the Office of Technology Assessment (OTA) reviewed these cases to
assess the evidence of remission associated with the use of macrobiotic diet (Kushi, et al., 2001).

The data were found to be inconclusive by the panel that was made up of both traditional and "non-traditional" physicians. Of the six cases reported, only five were verified as having cancer present in the body prior to the intervention. The reviewers were unconvinced that the macrobiotic diet was the sole cause of the remission, given the presence of conventional treatment. Nevertheless, they did suggest that randomized controlled trials are warranted to investigate further the use of macrobiotic diets (and other CAM therapies).

Lastly, the Teas best-case study is an on-going follow-up study of self-selected cancer patients who are using a macrobiotic diet (Kushi, et al., 2001). Using counselors of macrobiotic diets and macrobiotic centers, 233 potential cases were identified. After preliminary questionnaires were distributed (of which only 126 responded), 37 respondents were found not eligible because of their use of conventional therapies. The remaining 89 eligible patients were sent questionnaires and medical records were obtained for many of these patients. Unfortunately, a review of cases was not completed; thus, results are unavailable.

Although it seems clear that traditional quantitative research methods are inappropriate to conduct CAM research, researchers whose work is reviewed here seem unaware of research methods that might be appropriate. Over recent decades, rigorous qualitative research methods (e.g., Morse, 2002; Munhall, 2001, Sandelowski, 2000; Shi, 1997) have evolved that may provide options for CAM researchers.

CONCLUSIONS

The individualized and multi-dimensional nature (Kushi, et al., 2001) of the macrobiotic diet makes the use of "traditional" research methodologies difficult in the research discussed in this monograph chapter. Observational studies, which are probably the easiest and most convenient to conduct and may be suitable to the study of CAM, also may be useful; but these methods cannot provide cause-effect support in research results. Retrospective studies are affected inherently by recall bias, but they also may provide some important evidence in the effectiveness and efficacy of CAM therapies. Current studies have been unable to provide compelling evidence that such dietary interventions are effective, thereby, establishing the need for randomized-controlled trials. This too can be problematic and, perhaps, unethical, as researchers may force people to make choices about their treatment that they are unwilling to make given
their health status. The restrictive nature of the macrobiotic diet also may prevent strict patient adherence and invalidate research results. Many current CAM researchers also are practitioners and may have vested interest in obtaining positive results. Often the lack of objectivity of researchers is known to skew the results of CAM research.

The author of this study, in congruence with other researchers, suggests new methodologies to study and report dietary interventions. First, all positive or negative results must be presented in medical literature, even when the sample and effect size is small (Kushi, et al., 2001; Vickers, 2004). Actually taking this action would provide some evidence and support for or against the use of CAM. It also would provide a starting point for researchers to build a case for subsequent research studies. The review panel of the OTA suggested improvements in record keeping and follow-up (e.g., monitoring compliance with dietary recommendations and health status among patients), again, providing data to support any claims made by CAM practitioners (Kushi, et al., 2001). Lastly, qualitative research may lend itself to providing more rich, in-depth data on the potential usefulness of CAM with cancer patients. As a research method, qualitative research is becoming more popular and accepted in the scientific arena and is recommended when other methodologies are inappropriate (Morse, 2002; Munhall, 2001, Sandelowski, 2000; Shi, 1997).

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THE IMPORTANCE AND ATTITUDE OF INTER-Agency COLLABORATION OF PSYCHOSOCIAL RESPONSE TEAMS

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Since September 11, 2001, America has faced many obstacles in which the public safety of the American citizenry has been questioned. This questioning surfaced and appeared to permeate the U.S. media with the bombing of the World Trade Center buildings, the potential outbreak of anthrax and the smallpox virus, and devastating natural disasters such as Hurricanes Katrina and Rita. It seems clear that everyone must be prepared and equipped with the knowledge and resources to handle future emergencies. Due to the objectives set forth by the Department of Homeland Security, public health officials have a critical role in preparedness and response. These objectives include surveillance and early detection, providing laboratory support, and conducting epidemiological investigations to determine exposure, location, and response and identification of persons in need of assistance (Department of Homeland Security, 2004). The problems that challenge public health professionals are multifaceted and require the knowledge and skills of several disciplines (Susser, 1993). Collaborative partnerships, comprehensive planning, and societal commitment are needed to solve such complex problems (Institute of Medicine, 1988).

In response to the many environmental and intentional acts of terror that have occurred, the Department of Homeland Security has developed and implemented many programs to address our country's weakness or preparedness. In April 2004, South Carolina Governor Mark Sanford announced that federal funds of "$34.6 million will be disbursed for enhancing the capability of State and local agencies to prevent, deter, respond to, and recover from incidents of terrorism" (Sanford, 2004, unnumbered). Sanford further stated that The South Carolina Counter Terrorism Coordinating Council has vowed to use equipment purchased with the federal Homeland Security Grant in all hazard events such as industrial accidents or natural disasters.

This grant aided state agencies, to join forces with various public health agencies, to provide support to the nation's various health services, and it contributes to South Carolina's preparedness in case of a disaster. In South Carolina, the overarching agency generally responsible for disaster planning is...
the South Carolina Department of Health and Environmental Control (DHEC). DHEC has collaborated with the state's Department of Mental Health (DMH) to handle natural and man-made public-health disasters in the community through the use of statewide psychosocial-response teams. A psychosocial-response team is comprised of several categories of health-care workers, including social workers, nurses, physicians, and other highly-trained professionals whose main objective is to provide behavioral-health support and counseling in the midst of a crisis. The purpose of the is study reported here is to determine the perception of South Carolina Emergency Preparedness Responders' stance on both the importance and their attitudes toward an inter-agency collaboration effort of a statewide psychosocial-response team

LITERATURE REVIEW

In recent years, there has been emerging discussion regarding building community proficiency in emergency services by developing collaborative relationships among a broad range of organizations (Provan, Nakama, Veazie, Teufel-Stone, & Huddleston, 2003). Although there have been a number of factors that have been proposed as contributing to capacity building, such as leadership, resources, and knowledge and skills, one factor that pervades most discussions of this concept is the ability of people, through their work organizations, to work together (Durch, Baily, & Stoto, 1997). Randolph and Bauer (1999) define collaboration as the inclusion of interested parties in making public decisions. Collaboration and public participation are issues frequently connected to local emergency-planning committees. Public health collaboration efforts are often the result of federal mandates, but collaboration also offers many benefits (Blackwood, 2003).

Selin, Schuett, and Carr (1998) discuss the advantages "of going through a collaborative effort are the intangible outcomes such as building relationships and networks, and gaining trust for each other" (p. 770). Wondolleck and Yaffee (2000) state that "collaboration can lead to better decisions that are more likely to be implemented and, at the same time, better prepare agencies and communities for future challenges. Building bridges between agencies, organizations, and individuals in environmental management builds understanding, support, and capacity" (p. 277). In 1984, the South Carolina Department of Health and Environmental Control (SCDHEC, 2005) created the South Carolina Environmental Training Center (SCETC) whose goal is to ensure the availability of well-trained professionals, particularly in the areas of water and wastewater treatment, hazardous materials handling, and emergency response.
Failure to manage these various public-health hazards can lead to barriers for improving health outcomes. To ensure the availability of staff and to improve health outcomes, interagency collaboration is viewed as critical.

If inter-agency team members are not working from the same blueprint then such circumstances lend themselves to fragmentation, which in turn creates several barriers to the delivery, efficiency, and infrastructure of inter-agency collaboration. Alter and Hage (1993) argue that collaborative action depends on perceived need and each organization's willingness to collaborate. These two concepts of perceived need and willingness are the central themes to achieving the goals of a state's psychosocial-response teams. Growing resource constraints have increased the need for, and willingness of, organizations to work together (Bazzoli, 1997)

**Significance of Research**

The purpose of this research is to describe local public-health workers and their respective organizations' views on the importance of collaboration as well as to assess their attitudes toward collaboration for psychosocial-response teams when addressing emergency preparedness. While many studies have been conducted individually, either on effective emergency response training and leadership or attitudes toward working on teams, these issues have not been studied together. In addition, a few studies have analyzed collaboration between mental-health and primary-care providers, but the search did not yield a review of collaboration between mental-health providers and other healthcare providers. Bashir, Lafronza, Fraser, Brown, and Cope (2003) argue "state and local collaboration is critical to effective preparedness and response planning." (p.345). In South Carolina, the local public health agency (i.e., Department of Mental Health [DMH]) is part of the state-wide public-health response team. This inter-agency team is entrusted to provide and encourage positive behavioral, environmental, physical, and mental health outcomes for the entire community. The purpose of this research is to determine the importance of such psychosocial response teams. In addition to team member's perceptions of importance, whether their attitudes reflect this importance also is investigated.

**Gaps in the Literature**

There is very little literature available that address attitudes in conjunction with collaboration. To date, there are few scales with known reliability and valid-
ity to measure variations in attitudes towards working in teams (Clutter & Sachs, 1990). Although Weiss and Davis (1985) developed a self-report measure of collaborative practice, their scales were designed to measure self-reported personal behavior in collaborative situations rather than general attitudes toward team structure, process, and functioning. Other scales have been developed to assess collaborative behavior (Baggs, 1993, 1994) and the quality of functioning teams (Heinemann, Schmitt, Farrell, & Brallier, 1998; Shortell, et al., 1992); however, no available instruments measure members' general bias in favor of or against the team approach to administering health care.

In 1999, Heinemann, et al. developed a psychometric test with the hope that the scale could be used a research tool and a pre- and post-test tool for educational interventions. Because this scale is a clinically-based instrument focused on three measures, (i.e., quality of care process, cost of team care, and physicians' centrality), it was deemed inappropriate for use to measure attitudes toward collaboration between state agencies. Even though Leipzig, et al. (2002) compared the attitudes of nursing and social work students toward working on interdisciplinary health care teams, many fields in health care are lacking in the formal resources necessary to address state policies. There continues to be a need for attitude-assessment scales that will allow researchers to compare the attitudes of team members from different professions and that also can be used to test the relationship of this interaction. A scale of this level is expected to allow researchers to identify areas of improvement in relationships between professionals and to provide input to enhance team performance.

RESEARCH GOALS

Potential Contributions

It is hoped that this research will become useful to future researchers who desire to address various factors that are important for an effective inter-agency collaboration. This researcher’s intent is to provide federal, state, and local public-health agencies with a team-assessment scale to measure attitudes toward collaboration. The scale may be revised to address the importance of specific agency collaborative efforts in public health as well as within emergency-preparedness teams. The main contribution of this study is to provide awareness, communication, and understanding about the attitudes of participants toward the collaboration in which they are involved.
Research Questions

Given the purpose of this study, which is to assess the views of a group of state public health professionals in South Carolina on the importance of and their attitudes toward collaborating on psychosocial teams, the following research questions were developed. The questions address three major concerns. First, what factors influence inter-agency collaboration? The researcher believes that the major barriers to collaboration are leadership, politics, and individuals' egos. The second question is how do the team members view the importance of interagency psychosocial response team collaboration? It is speculated that team members will believe that interagency collaboration is important; however, other barriers are expected to be present that hinder efficiency and accountability of implementing the collaboration; thus, the third question of interest is how do attitudes influence behavior and willingness to participate in the psychosocial response teams? With these questions in mind, it is proposed that individual attitudes toward the collaborating partner would serve as a measure of positive or negative experiences during emergency psychosocial-team response events. The goal of this research is to create and utilize an instrument to measure attitudes toward interagency collaboration that are relevant to the success of collaboration efforts as well as to evaluate the training approach that is associated with those collaborations.

RESEARCH METHODS

Participants

This research was designed to accompany a "Theory to Practice Workshop" sponsored by the University of South Carolina Center for Preparedness (hereafter, Center for Preparedness). The sample population for this study consisted of individuals employed in South Carolina by either DHEC or DMH, as social workers, managers, nurses, executive directors, or other health-care professionals. A list of senior-level managers and directors was obtained from the Center for Preparedness. The sample was obtained using DHEC's previously established eight response regions throughout the state. This sample included a minimum of six people per region with a maximum of eight people per region. Of the eight regions, three of them were excluded from data collection either because they lacked a minimum number of people in attendance at the scheduled meeting at which data were being collected or the potential subjects declined to participate in the focus group that was required for the research. The total number of participants recruited was 41. Since this
study aimed to address how DMH and DHEC team members collaborated during the training and the teams' attitudes toward their counterparts, it was essential that both agencies be represented in each focus group for data collection. During the workshop, the participants engaged in several educational-training moments to discuss not only the benefits and challenges of teams but also the importance of attitudes toward inter-agency collaboration.

Instrument

Based on the Heinneman, et al. *Attitude toward Health Care Team Scale* (1999), the researcher originally developed a 6 point graded Likert-type scale pilot instrument of 22 items, which reflected both the participants' perceptions of its importance and their attitudes toward inter-agency collaboration. The survey, entitled *Psychosocial Response Teams Collaboration Importance and Attitude* (PSRT-CIA), was reviewed with the USC Center for Public Health Preparedness, and the researcher agreed to revise, reword, and remove several questions that were ambiguous, resulting in a final scale of 17 questions. The participants also completed a 9-item demographic questionnaire in addition to the CIA questionnaire. The demographic survey included questions on gender, race, age, educational level, employment, and several questions regarding previous emergency-preparedness training and participation.

The original survey-instrument responses ranged from -2 to +2; however, after consultation with a statistician, the numerical values were modified. The survey responses were changed to reflect a 1- to 6-point strongly disagree to strongly agree graded Likert-type scale. In order to provide consistency of high scores that reflect positive answers regarding the importance of collaboration and attitudes toward it, the coding was reversed for 3 items (i.e., items 9, 15, and 16). A total of 38 respondents received the questionnaire, but 34 returned the completed forms, which yielded a response rate of 89%. Copies of the demographic survey and the original and modified versions of the questionnaires used for this study are available from the author on request.

Data Analysis

Data collected from each survey were entered into a SPSS database for analysis. Data analysis was conducted by the Center for Public Health Preparedness to account for additional internal and organizational requirements of the sponsoring agency. A descriptive statistical analysis of frequencies was provided for the researcher's 17-item questionnaire. Due to the data-analysis limitations of this researcher, an outside analyst was contacted. A recom-
mendation to account for the unique sample characteristics and size of this study was made to divide the responses into two categories (i.e., those who fully agree and those who less than fully agree). Since inferential statistics were limited without reformatting the data into a different statistical package, it also was suggested that the researcher use descriptive statistics to analyze the data for presentation in this report. Future research will address the aforementioned limitations as well as provide a Cronbach (1970) Alpha statistic for this scale. The Cronbach alpha will determine how well the variables in the study measure the research theory. It is essentially a measure of internal consistency (i.e., reliability) for instruments that have weighted answers but also can be used for dichotomous answers (Brown, 2002).

RESULTS

Demographic Data

Demographic statistics for the sample include gender, ethnicity, education, and age. Of the 41 individuals invited to attend the workshop, 38 participated in the data collection. About 49% of the sample were women. Over 80% of the respondents were Caucasian and 12% were African American. This sample population was highly educated, with approximately 87% of the participants having Master’s degrees. The mean age of the population was not determined because only 25 of the 34 respondents answered the question; however, of the responses given, 48% were between the ages of 31 and 50, and 44% of the sample were in the 51-60 age bracket.

Among the participants who attended the psychosocial workshop, 22.2% identified themselves as DHEC social-work directors, 30.6% as DHEC public-health professionals, 38.9% as DMH coordinators (either mental health center or hospital based), and the remaining 8.3% responded as "other." When asked their length of service in their current position, 60% of the respondents had been employed for 5 years or less. For this sample, the length of service seems to be associated with the question on the number of trainings on emergency preparedness they attended; 65% of the participants had attended 10 or less training sessions in the last 5 years, while 17% reported attending 30 or more.

Importance of Teams

The first section of questions on the importance of collaboration asked the respondents' opinions on whether the impact and quality of care received through
psychosocial-response teams was improved due to the efforts of response-team members (See Table 1). The majority of the respondents believed at prior and post-training that the give and take of PSRT members makes better health-care decisions for the community (52.9% increased to 69.7%). The pre-post comparison of attitude scores showed change in attitudes appeared to occur in the

Table 1. Proportion in Full Agreement with Questions Regarding Importance of PSRT

<table>
<thead>
<tr>
<th>Questions Regarding Importance of PSRT</th>
<th>Prior to Training</th>
<th>After Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>The give and take among psychosocial team members helps everyone make better behavioral health care decisions for those in need during a disaster.</td>
<td>52.9%</td>
<td>69.7%</td>
</tr>
<tr>
<td>Behavioral health professionals belonging to the psychosocial teams are more responsive than those not participating when a disaster strikes.</td>
<td>29.4%</td>
<td>60.6%</td>
</tr>
<tr>
<td>The psychosocial team approach improves the quality of behavioral health care during a disaster.</td>
<td>41.2%</td>
<td>75.8%</td>
</tr>
<tr>
<td>Developing a coordinated behavioral health response with other team members minimizes mistakes when responding to disasters.</td>
<td>35.3%</td>
<td>63.6%</td>
</tr>
<tr>
<td>Those individuals receiving behavioral health services from the psychosocial teams are more likely to receive comprehensive and coordinated behavioral health care than if the teams did not exist.</td>
<td>41.2%</td>
<td>63.6%</td>
</tr>
</tbody>
</table>

assessment of improvement, responsiveness, and comprehensiveness of behavioral-health care delivered during a disaster. Prior to the training workshop, the percentage of those in full agreement was less than 45% (i.e., range of 29-41%) for all three concepts; however, after training the responses increased with more than 60% (i.e., range of 60-75%) of the participants fully agreeing. See Table 2 for responses to questions on the importance of psychosocial-response teams.
Impact for Team Members

Respondents were asked to consider the impact and benefits provided by participating on psychosocial-response teams such as facilitating communication, learning new skills, gaining valuable tips, but also considering time commitments. The percentage of respondents who indicated they fully agree with the items as presented on the survey increased after training for all 5 assessments (frequencies range from 18.2% to 72.7%), including the belief that the time for meetings could be better spent in other ways. Fortunately, less than a third of participants were in full agreement with that attitude. The results are outlined in the table below.

Table 2. Proportion in Full Agreement with Questions on the Impact of Participating in PSRT.

<table>
<thead>
<tr>
<th>Questions Regarding Importance of PSRT</th>
<th>Prior to Training</th>
<th>After Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>The psychosocial teams provide a forum to facilitate communication and coordination among behavioral health responders from different agencies.</td>
<td>50.0%</td>
<td>72.7%</td>
</tr>
<tr>
<td>The psychosocial response teams provide opportunities for members to learn and use new skills.</td>
<td>35.3%</td>
<td>69.7%</td>
</tr>
<tr>
<td>Through the existence of the psychosocial response teams, clients' individual mental health and community-oriented behavioral health needs are met during a disaster.</td>
<td>20.6%</td>
<td>45.5%</td>
</tr>
<tr>
<td>In most instances, the time required for psychosocial team meetings could be better spent in other ways. (Reverse Coding)</td>
<td>18.2%</td>
<td>27.3%</td>
</tr>
<tr>
<td>Behavioral health professionals who are part of the psychosocial team gain valuable tips from one another about behavioral health victim care during a disaster.</td>
<td>29.4%</td>
<td>60.6%</td>
</tr>
</tbody>
</table>

Attitudes Toward Collaboration

The participants were asked several questions to assess their attitudes toward inter-agency collaboration. Each question asked the respondents to consider their relationships with their counterparts in the collaborating agency when answering these questions. The responses provided prior to training generally were low; the majority of responses in full agreement with these survey
items was less than 16%, with the largest exception being improving response-delivery efficiency, which was 39.4%. This information is pertinent to understanding the respondents' attitudes toward the psychosocial response team, but it also addresses other organizational issues, which could have a significant impact on the team. Some issues that were assessed were other team members’ attitudes, leadership roles, and policies and procedures. Table 3 shows the summary of these results. The response frequencies range from 8.8% to

Table 3. Proportion in Full Agreement with Questions on Team Members’ Attitudes Toward Inter-Agency Collaboration.

<table>
<thead>
<tr>
<th>Questions on Attitudes toward Inter-Agency Collaboration</th>
<th>Prior to Training</th>
<th>After Training</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collaborating with DHEC/DMH within the context of the psychosocial response team is excessively time consuming</td>
<td>8.8%</td>
<td>12.5%</td>
</tr>
<tr>
<td>My collaborating with DHEC/DMH within the context of the psychosocial response team makes response delivery more efficient.</td>
<td>39.4%</td>
<td>68.8%</td>
</tr>
<tr>
<td>Managing and leading the psychosocial team in collaboration with DHEC/DMH is difficult and a waste of time.</td>
<td>12.1%</td>
<td>18.8%</td>
</tr>
<tr>
<td>The policies and procedures of my home agency impedes my collaborating with DHEC/DMH within the context of the psychosocial response team</td>
<td>15.6%</td>
<td>19.4%</td>
</tr>
<tr>
<td>Individual attitudes and different work ethics impede the collaboration with my DHEC/DMH counterpart. (Reverse Code)</td>
<td>25.0%</td>
<td>29.0%</td>
</tr>
<tr>
<td>Confusion of who is in charge is a major problem when collaborating with my DHEC/DMH counterpart within the context of the psychosocial response team. (Reverse Code)</td>
<td>25.0%</td>
<td>22.6%</td>
</tr>
<tr>
<td>The difficulties of collaborating with DHEC/DMH within the context of the psychosocial response team outweigh its benefits.</td>
<td>12.5%</td>
<td>16.1%</td>
</tr>
</tbody>
</table>

39.4% prior to training; while post-training responses range from 12.5% to 68.8%. The item that received the greatest increase in percentages was the item regarding the response teams making response delivery more efficient (39.4% to 68.8%).

During the workshop, participants had the opportunity to participate in discussions of the benefits and challenges of
inter-agency collaboration. There was complete agreement on the following six responses in two categories that were discussed and on which all participants reached consensus. As shown in Table 4, participants were in complete agreement on these benefits and challenges of their collaboration. The interface of this research with other findings in public-health and organizational research follows.

Table 4. Common Responses of Benefits and Challenges of Inter-Agency Collaboration from the Psychosocial Response Team Leadership Participants in the Theory to Practice Workshop.

<table>
<thead>
<tr>
<th>Benefits of Working on PSR Teams</th>
<th>Challenges of Working on PSR Teams</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cohesiveness</td>
<td>Leadership Styles, Ego, Politics</td>
</tr>
<tr>
<td>Efficiency and Effectiveness</td>
<td>Other Job Responsibilities</td>
</tr>
<tr>
<td>Eliminates Duplication of Services</td>
<td>Different Organization Policy &amp; Procedures</td>
</tr>
<tr>
<td>Matching of Needs and Resources</td>
<td>Communication</td>
</tr>
<tr>
<td>Coordinated Response</td>
<td>Willingness to Collaborate</td>
</tr>
<tr>
<td>Develop Better Working Relationships</td>
<td>Time</td>
</tr>
</tbody>
</table>

DISCUSSION

Over the last 5 years there has been a substantial amount of literature published regarding emergency preparedness. The federal government continues to provide funding to states for emergency preparedness research. Despite numerous legislative and policy mandates to promote inter-organizational collaboration among human service organizations, such collaborations remain elu-
sive and difficult to achieve (Alter & Hage, 1992; Glisson & James, 1992). South Carolina’s DHEC and DMH have developed a response plan for the psychosocial needs of a community should an event occur. These state agencies are the leaders for implementing training and managing other agencies in the wake of a disaster. Response teams provide assistance during hurricanes, earthquakes, environmental-pollutant events, or a bioterrorism incident; therefore, it is important that these agencies understand the importance of the PSRT approach and be willing to participate in training to implement this plan. Participation on inter-agency teams can facilitate inter-organizational exchanges by increasing provider awareness of other agencies and the services they provide (Penner, 1995).

Service organizations typically do not work in a coordinated manner and often have minimal contact with the agencies within their communities (Hoge & Howenstine, 1997), and that lack of coordination has existed for decades (e.g., Knitzer, 1982). Rigid organizational boundaries, poor inter-organizational communication, a lack of mutual awareness and understanding, and organizational competition often are blamed for this lack of collaboration (Glisson & James, 1992; Wehlage & White, 1995). Inter-agency teams also facilitate the development of positive attitudes towards a collaborative approach to service delivery (Foster-Fishman, Salem, Allen, & Fahrbach, 1999). Although these teams have become an important component of many service-delivery initiatives, no empirical investigation of inter-organizational exchange relationships among their members has been conducted. (Foster-Fishman, Salem, Allen, & Fahrbach, 2001)

Developing a way to measure the importance of and attitudes toward inter-agency collaboration was the focus for this study. Determining if the variables assessed were correlated also was important. The reliability of this study was not obtained at the time of submission; however, future studies will address the limitations observed during this study. The researcher concluded that those respondents in leadership positions at this South Carolina workshop believed that the psychosocial response teams improve the quality of behavioral-health care on both the individual and community service-delivery levels. In addition, the teams are valuable, but even after training there was in increase of about 9% in the number of participants who believed that meeting time could be better spent in other ways. Also attitudes towards collaborating on the goals and objectives of the teams were positive: however, the items on work ethics, confusion, and benefits were not positive. The findings of this study support the findings of Alter & Hage (1993) regarding inter-agency collaboration.
Specifically, in order for collaboration to be effective, the participants must perceive there is a need but also must be willing to participate in the collaboration in order to achieve the better outcomes. In addition to attitude assessment, constructs such as the benefits and challenges of these psychosocial response teams were obtained from group discussion and also seemed to reflect that principle. The six responses on the benefits and the challenges discussed and agreed upon by all participants also support the findings of the Glisson and James' (1992) investigation of organizational climates. It may be that the challenges identified were influential in the post-testing as the results increase for the internal organizational concepts.

**Limitations**

The researcher recognizes that several limitation exist in this study. Respondents were not randomly assigned to participate in the research sample. Nonetheless, they were selected because they met the criterion for the inclusion in the Center for Public Health Preparedness “From Theory to Practice” workshop, which may provide a source of selection bias (i.e., individuals had to be referred for admission to the workshop). In addition to bias, the participants in this study assumed leadership roles; therefore, they are expected to be knowledgeable of goals, objectives, and “politically correct” response on emergency preparedness that also may have biased their responses on the instruments used in this study.

This study was designed to accompany the sponsoring-agency workshop, which limited the researcher’s access and ability to facilitate the study. In many instances the researcher used observational methods to collect and monitor data. The researcher would have timed dissemination of the questionnaires differently in order to obtain the best pre-post validity measure; however, the participants were given the questionnaire at the end the study as an evaluation measure. The researcher believed that some responses may have been missed due to structural limitations.

Since this study included leadership participants from the entire state of South Carolina, some comments reflected in the educational training were not included in data analysis. The research will account for this in future studies by adding comment sections for respondents to address issues they believe are pertinent. In addition, participants responses may have been biased by their perceptions of organizational pressure coming from other regional leaders who were in attendance. This sample included a small and connected sample of participants whose leaders gather and interact several times a year and may have
reserved comments for fear of being labeled or subsequently reprimanded.

The time commitment and constraints associated with the workshop were designed to model a typical work day, but participants were away from their offices. Many of the participants averaged an hour and a half drive to and from the hosting facility. This early morning travel might have caused fatigue, and interfered with routine personal commitments such as child care. A few respondents left before the session ended; therefore, the researcher’s sampling numbers varied. Also, participants answered only questions that they perceived were relevant. For example, when asked their age, only 60% of the respondents answered the question.

Implications

This study has several policy implications for the public health discipline. Several areas of impact include education, research, and training. For educational areas, emphasis must be placed on the important benefits achieved through inter-agency collaboration for public health professionals. On the research front, current literature reviews show a gap in attitude assessment scales and collaboration variables. Future studies should try to diminish the gap and provide a major contribution to the field concerning collaboration between public-health agencies but also provide a useful interdisciplinary tool. This training workshop was the state’s first attempt to assist in providing a positive working environment between two diverse public-health agencies with common goals but perhaps with different visions.

The researcher hopes this training will provide a stimulus to improve and increase communication and efficiency between the psychosocial-response-team members. This research also highlights the need for state agencies to develop clear policies and procedures that can be used across all agencies and community organizations involved in the delivery of health services.

Perhaps, a need also exists for federal training to guide state agencies on how to accurately perform the policy mandates set forth in legislation. The federal financial support is appreciated by the leadership of the states receiving it, but in training staff, those who work with underserved and special populations appear to receive the clearest benefits.

Future Research

In addition to the aforementioned implications, there is a momentous research opportunity available to address the need for future statewide training
groups. The impact of this research is important to assist agency leadership in promoting teamwork and emergency preparedness between state agencies. Attitude assessment is an important component to achieve effective communication and better health outcomes. The differences in attitudes about who is ultimately in charge could be an "Achilles' heel" for implementing teamwork approaches to service delivery and appears to require further attention. This question of who is in charge is a complex one with legal, ethical, and professional ramifications. The decision for a person to participate in a collaborative effort may hinge on this very idea; therefore, future research needs to address the challenges of inter-agency collaboration voiced during this study.

REFERENCES
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PART 2: COLLEGE OF ARTS AND SCIENCES
In the early 20th century the Black community in Columbia, South Carolina was vibrant, innovative and forward-looking despite the obstacles imposed by Jim Crow. All facets of Black life were restricted by the laws and enforced customs of a social and legal system euphemistically called "Jim Crow." These laws and customs were designed to impede African American progress socially, economically, politically, and educationally.

Jim Crow's restrictions and onerous atmosphere engendered the recipients of this hostility to seek ways to circumvent its impact. Although profit is the primary motive for starting a business, under certain circumstances an enterprise's creation may result from more than a desire for economic advancement. Adverse social pressures can add impetus to the entrepreneurial instinct. The result of the combination of these factors was that Black entrepreneurship had both a monetary and altruistic component in South Carolina's state capitol.

This essay details a few of the Black-owned businesses developed in Columbia, South Carolina, in the early 20th century and the entrepreneurs who founded the enterprises. Clearly, the impact of these enterprises was threefold; thus, they provided income for the owners' families, developed an economic foundation within the Black community, and thwarted somewhat Jim Crow's deleterious effect. Each of those factors will be examined in this monograph chapter.

THE JIM CROW ERA

Jim Crow's legal calcification began slowly but demonstrated a gain in momentum that culminated with the ruling in the Plessey vs. Ferguson case. The case, as decided by the United States Supreme Court in 1896, gave segregation a legal imprimatur. The court ruled that segregation would be legal provided that services and facilities for African Americans were "separate but equal."

The doctrine of “separate but equal” allowed the codification of racist conduct and attitudes, and it permitted an acceleration in the rescinding of the civil rights that Blacks had gained in the aftermath of the Civil War. South Carolina seemed at first a reluctant participant in this virulent form of racism. For instance, the South Carolina code allowed that, “municipal streetcars were segregated by town ordinance rather than state law.”3 As late as 1898, the News and Courier, Charleston’s leading newspaper, voiced objections to the imposition of separate compartments on trains; however, the objection was based on economic considerations rather than humanitarian considerations.4 The city of Columbia waited until 1903 before passing an ordinance requiring segregation on trolley cars, and Charleston’s ordinance wasn’t enacted until 1912.5 Despite this seeming reluctance to impose segregation on local transportation systems, forces were pushing for the imposition of strict covenants to govern all other interactions between African Americans and whites in South Carolina.

During the late 19th Century and much of the 20th Century, African Americans were subjected to personal indignities and possible physical injury while pursing mundane daily activities. Such ordinary tasks as shopping and banking or seeking medical care could place a Black Columbian in demeaning and dangerous situations. Dining out and other recreational pursuits such as going to the movies or taking a walk in the park were either denied or subjected Columbia’s Black citizens to ignominious treatment.

The leading advocate in South Carolina of the era’s racist politics and policies was Benjamin R. Tillman, who was governor and later a senator. “To white Carolina Tillman [was] the man who reformed politics by removing [B]lacks from the political arena and thereby eliminating the danger of an ignorant [B]lack electorate...despoiling the state.”6 After the takeover of the Democratic Party and the State Constitutional Convention in 1895, the “Tillmanities” expedited South Carolina’s acceptance and imposition of Jim Crow. “The triumphant Tillmanities set about the task of defining white supremacy and spelling out its rules and regulations. Their effort produced an elaborate code of racial etiquette.”7 Jim Crow’s ascendancy diminished but did not dissuade the African American belief in the hopes and promises of Reconstruction, specifically with regard to their civil rights and progress.

3 I. A. Newby, Black Carolinians A History of Blacks in South Carolina from 1865 to 1968 (Columbia, University of South Carolina Press, 1975), p. 47.
4 Charleston, South Carolina, News and Courier, January 25, 1898, p. 3.
5 Newby, Black Carolinians, p. 47.
6 Newby, Black Carolinians, p. 12.
7 Newby, Black Carolinians, p. 46.
African Americans refused to acquiesce to the aim and restrictions of segregation. An organic strategy developed among Black Americans to advance their community. Education and political participation were important strategic components, but African Americans began to realize that a third component, economic power, was needed.

The political and social environment of the era discouraged discussion about Black economic development. It was intended that African Americans were to remain the South's labor force, only without the legal imprimatur of slavery. It seemed clear that the ultimate aim of Jim Crow was to preclude any entrepreneurial emphasis and to thwart upward mobility, financially, educationally, and politically. Nevertheless, some Black Americans realized that one way to circumvent segregation's impact was to develop an economic base within the community.

EMPHASIZING ECONOMIC DEVELOPMENT

In the latter years of the 19th century, the recognition and acknowledgement that African Americans needed economic strength gained momentum. Economic power would strengthen the strategy of educational advancement and political participation that were already in place. Black leaders were disseminating the message that raising the economic profile of Blacks was important and necessary to circumvent white supremacy.

Booker T. Washington was, perhaps, the most prominent Black leader espousing the development of Black economic strength, and his aspirations were high. "Washington did not think in terms of a subordinate place in the American economy. [H]e thought in terms of developing a substantial property class of landowners and businessmen."

Washington's "business first" philosophy was articulated in a speech in Atlanta in 1895. Using the metaphor of "setting down your bucket," Washington advised his race to stay in the South and concentrate on acquiring wealth. The Atlanta Cotton States Exposition speech expressed Washington's belief that economic power was the key to the reinstatement of Black rights.

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12 Winton, p. 37.
The idea of business development and strengthening the economic structure also was gaining emphasis as the clarion call of national and local African American leaders. Nationally, Blacks were being encouraged to enter the business world. At the 1898 Atlanta University Conference on "The Negro in Business," economic development was addressed.

The conference's keynote speaker, John Hall, the future president of Morehouse College, expressed the belief that "the salvation of Black America depended... on the development of a business class." Hall articulated strategies for increasing and strengthening Black business development.

Encouraging messages such as those delivered in Atlanta and elsewhere were probably heartening to Black entrepreneurs in Columbia. It is not known if any of Columbia's Black business leaders attended the conference. Some may have been there because, in the years following the Atlanta Conference, many Black entrepreneurs espoused the themes of the conference. Isaac Samuel Leevy and Nathaniel Jerome Frederick along with others were involved in organizations that evolved out of that meeting.

By 1903, the number of Black owned businesses nation wide was estimated at twenty-five thousand. Between 1865 and 1903, Bennett documented that Blacks had started on average over 600 businesses per year. Such endeavors reflected positively on "the race" and reinforced leaders such as Booker T. Washington's assertion that economic power was the path to political power and civil rights. These enterprises were viewed as significant for several reasons. First, Black owned and operated businesses became the foundation for economic development within Black communities. Second, these businesses provided alternative choices for Black consumers, most especially where custom did not dictate equal treatment.

Having the choice to patronize businesses that provided needed commodities and services respectfully and safely was vital to the well being of both individual citizens and the Black community as a whole. Of course, important

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14 Bennett, p. 291.
15 Bennett, p. 291.
Letter to I. S. Leevy from A. L. Holsey, June 11,1922; Letter to A. L. Holsey from I. S. Leevy, June 17, 1922.
17 Bennett, p. 290.
19 Kelly & Lewis, To Make Our World Anew, p. 93.
essentials to a functioning community include not only sustenance for the physical being but an atmosphere conducive to building self-respect and a level of safety when in pursuit of the necessities and amenities of life. African Americans in Columbia, SC faced the challenges of a hostile culture and legal system. But, Black Columbians still seemed to endeavor to support their families and build a stable community with the essentials and amenities crucial to having a fulfilling life.

Need and desire encouraged the entrepreneurial spirit among the "Strivers" of Black Columbia. Scholar I. A. Newby in his seminal text, Black Carolinians: A History of Blacks in South Carolina from 1895 to 1968, documents that between 1900 and 1920 the number of Black-owned businesses in Columbia, SC increased two hundred percent. Newby enumerates that in 1905, Blacks operated 50 grocery stores, 13 shoe repair establishments and 23 barbershops. There also were 22 eating establishments in Black Columbia, as well as 5 dressmakers, 4 blacksmiths, 3 cabinet makers, several retail stores, a drug store, 3 physicians, a lawyer, 2 newspapers, and 2 dealers in fraternal supplies as well as assorted other enterprises. The Black entrepreneurial spirit continued to flourish with the development of 140 enterprises by 1910, and that number increased to 220 by 1920. The Black businesses in Columbia were varied in scope and, in terms of revenue, were moderate to small in scale. Newby's work documents that businesses owned by African Americans provided their community with access to essentials such as groceries as well as personal services and necessities like dental and medical care. Likewise, African American consumers had the choice of patronizing establishments that were welcoming and that catered to their needs and wants. An additional important component of Black-economic development was that these enterprises helped their owners' achieve personal and economic independence. Furthermore, most of the Black-owned enterprises were located in geographic areas that were adjacent to or easily accessible from Black residential areas. African Americans lived throughout Columbia, but the two most prestigious residential areas were Arsenal Hill and Waverly.

20 Newby, Black Carolinians, pp. 48-49.
21 A term used to describe African Americans who were ambitious and actively working toward a better life.
22 Newby, Black Carolinians, p. 134.
24 Arsenal Hill was bounded by Richland, Assembly, Laurel and Gadsen Streets. Waverly's boundaries include portions of Gervais, Taylor, Harden and Heidi Streets bounded by Lady, Washington, Hampton, Pine and Oak streets.
Although these areas were referred to as middle-class, the neighborhoods were mixed economically.\textsuperscript{25} Both, the Waverly and Arsenal Hill areas were documented as home to major African American institutions of education, religion, and commerce. Benedict and Allen Colleges were located in the Waverly Area as was Chappelle Memorial Church. The area was also the location of two hospitals and a clinic for Blacks. These medical facilities were important because law and custom prevented the care of Blacks in white facilities.\textsuperscript{26} The neighborhood had a variety of Black-owned businesses that included barbershops, a shoemaker, a fish market, and a taxi service.\textsuperscript{27} At 1221 Taylor Street, Seman identifies the location of the I. S. Leevy Tailor Shop, which was the first of Leevy’s many enterprises.

Issac Samuel Leevy was a dominant figure in Columbia’s Black business, civic, educational, and political life for over fifty years. A graduate of the Hampton Institute, Leevy taught school for a few years.\textsuperscript{28} Since he was trained as a tailor, Leevy later opened a tailoring business, which was prospering by 1906 and continued to do so, according to Caroliniana Library documents. In 1913, advertisements were appearing in The State, which referenced Leevy as being Columbia’s leading merchant tailor.\textsuperscript{29} The strategy of advertising in The State indicates that Leevy sought to expand his business. Certainly, the nature of tailoring business would lend itself to white patronage because of its service aspect.

Expansion, opportunity, service, and diversity seemed to be the hallmark of Leevy’s business philosophy and entrepreneurial endeavors. These endeavors were never static, and Leevy obviously sought those enterprises that would engender the most profits as well as service the needs of Columbia’s African American community. He also developed other types of businesses and realigned the original tailor shop. By 1925, the Leevy Tailor Shop had evolved into a retail-clothing establishment and was relocated.\textsuperscript{30} In July of 1928, he

\textsuperscript{25} Mrs. Shirley Ann Pearson (Hall) Frazier, June 30, 2001, Interviewed by Nancy Brown. Columbia, SC.
\textsuperscript{26} Newby, \textit{Black Carolinians}, pp. 116-117.
\textsuperscript{27} Seman, “Structure and Spatial Distribution of Black Owned Businesses in Columbia, South Carolina, 1900-1979.” University of South Carolina, Columbia, SC.
\textsuperscript{28} Collection of I. S. Leevy, Manuscript Division, South Caroliniana Library, University of South Carolina, Columbia, South Carolina.
\textsuperscript{29} Columbia, South Carolina, \textit{The State}, May 26, 1913.
\textsuperscript{30} Columbia, South Carolina, \textit{The Palmetto Leader}, January 10, 1925.
diversified when the Leevy Standard Furniture Company was incorporated.31

The furniture venture was developed utilizing Leevy’s business acumen and knowledge of his prospective customers. Acknowledging the instability of income for the Black wage-earner but also knowing the need for the necessities, the Charter of the Leevy Standard Furniture Company indicates that he offered his customers a credit plan. The customer could choose a weekly, bi-weekly, or monthly payment-plan contract. Of course, the contract stipulated that failure to meet the schedule would result in forfeiture of the merchandise. After all parties signed the credit contract, it was notarized to ensure its legality.32

Offering a credit plan shows that Leevy was an entrepreneur who was cognizant of the trends in business and the needs of his customers. But the safeguard, which is illustrated by the stipulation that the contract be notarized, demonstrates the use of sound business practices as well. Certainly, a sound business requires start-up financing and continued access to revenue that is essential for growth and stability, which could have been problematic for Black entrepreneurs.

STRENGTHENING THE ECONOMIC BASE

Leevy and other Black entrepreneurs in Columbia understood that reliable financing is essential to the success of any business endeavor. Leevy collection documents imply that racism hindered Black entrepreneurs from acquiring traditional financing; therefore, it was necessary for groups of Blacks to supply the needed capital for new enterprises to serve their community. At the time, combining assets was a traditional strategy that enabled the development of some businesses, but this method was known to be unstable and unwieldy at best. The absence of a financial institution that would be accessible to the community apparently led a group of Columbia’s leading Black entrepreneurs to organize a bank.

The Victory Savings Bank was incorporated on July 8, 1921.33 It was the second Black owned and operated bank in South Carolina.34 Capitalized at twenty-five thousand dollars, it was a needed financial institution. Furthermore,

31 Columbia, South Carolina, Richland County, Corporation R, Book C, p 106.
32 Collection of I. S. Leevy, Manuscript Division, South Caroliniana Library, University of South Carolina, Columbia, South Carolina.
33 South Carolina State Archives, Secretary of State Corporation Charter Division, Private Corporation Charter Division. Charter nos., 116-13399 AD 724 Roll 1. Columbia, SC.
34 Walter Edgar, South Carolina A History (Columbia, University of South Carolina Press, 1998), pp. 396-397. The first bank was the National Freedmen’s Savings Bank Branch located in Charleston, South Carolina during Reconstruction.
the Victory Savings Bank demonstrated the strength of the entrepreneurial spirit among Blacks in Columbia.

The major signatories to the incorporation pledged their cash, homes, and businesses as collateral. I. S. Leevy reiterated his adherence to the doctrine of Black economic development by pledging his property, and he also accepted the responsibility inherent in the office of vice-president of the bank. An enterprise can succeed only if sound management practices are followed, which often could mean change and innovation.

Making a change in an enterprise's focus or location is often necessary to assure success. The farthest boundary of the Arsenal Hill neighborhood was Washington Street, and Washington Street was the location of many Black-owned businesses. It was called Columbia's "Black Downtown." Washington Street buildings housed enterprises that offered African Americans in Columbia a comfortable ambiance in which to browse and conduct business. Among the establishments that helped to designate the area as the "Black Downtown" were two of Mr. Leevy's stores (i.e., both the clothing and furniture establishments were located on Washington Street by the late Twenties). Of course, there also were a variety of other enterprises and offices on that street.

On Washington Street, African Americans patronized restaurants, laundries, dress making establishments and dry goods stores owned and operated by people like themselves. In addition, that was the location of the Robert's photography studio and the offices of several Black dentists and doctors.

On the corner of Park and Washington Streets was the North Carolina Mutual Insurance Building, which was the street's most prominent building. The North Carolina Mutual Insurance Company was the largest Black-owned life insurance company in the United States. The building housed the law office of Nathaniel Jerome Frederick. Frederick was a lawyer, former educator, and newspaper publisher and editor.

Advertising is known to be parallel to financing for purposes of assuring

37 The Palmetto Leader, January 25, 1925.
39 The State, “Part of Columbia’s black history would crumble with buildings”.
the success of a business. Potential customers have to be made cognizant of available services and products; thus, newspapers were the most available media outlet for advertising at the time. African Americans were reluctant to help finance a media that endorsed Jim Crow, justified lynching, and fostered a negative stereotype of them. Although all enterprises have demographic targets to reach in order to build a customer base, local history documents indicate that Black-owned businesses advertised in sources available, which were acceptable to their potential customers.

Black owned and managed newspapers were necessitated by the biased attitude of white newspapers toward the community, their events, and issues. The majority of the white press ignored African Americans or demonized and demeaned them as criminals or as buffoons. The Wilson documentary shows that Black newspapers, nationally and locally, were the means of refuting such negative reporting and imagery. These papers also disseminated important information and gave Blacks a community voice. Columbia was home to a prime example of a newspaper, which aimed for profitability but informed and spoke to and for the people and the community; that paper was The Palmetto Leader.

The Palmetto Leader was indicative of the type of Black entrepreneurship fostered in Columbia. The paper was the result of the partnership of two printers, George Hampton and J. B. Lewie, and N. J. Frederick, the editor. Lewie was the owner of the Lewie Regalia Store and of a printing shop; George Hampton was the manager of the Lewie printing business. Hampton and Lewie viewed the paper as a way of utilizing an idle press and filling a community need. Frederick, as editor, positioned the paper as the conduit of information and opinion on issues of concern and interest to Blacks in Columbia and throughout South Carolina. His inaugural editorial described the paper as a "mirror" of the community.

The pages of the paper mirrored the community, and in that mirror was reflected the commerce of the Black community. When viewed through the prism of Jim Crow, The Palmetto Leader's advertisements present an interest-

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45 Lewie Printing & Regalia Company Records, Manuscript Division, South Carolina Library, University of South Carolina. Columbia, SC.
46 Palmetto Leader, January 10, 1925, p. 4.
ing and informative perspective on how Black entrepreneurship helped the community to cope. The ads clearly offered the Black consumer alternatives to those places where denial of services or discourtesy were the norm. These advertisements, as reviewed, show a community maintaining a sense of self by supporting necessary ventures and businesses that provide a respite from the daily grind.

The African American-owned businesses that advertised in The Palmetto Leader were diverse. The Victory Savings Bank advertised its Christmas Savings Club. Examination of papers published in 1925 showed that all of the major African American undertakers advertised and that considerable space also was purchased by dressmakers, barbershops, and restaurants. In fact, both the “Little Lafayette” and the “Wm. Anderson” Lunchrooms invited readers to dine with them. Competitive merchants such as the Regal and Imperial Drug Stores had adjacent advertisements as did I. S. Leevy’s Department Store and the Owen and Paul Tailors. Black professionals such as doctors and dentists advertised in a section titled “Professional Cards.” On average, the combination of doctors and dentists numbered about nineteen.

The Palmetto Leader’s pages showed all aspects of Columbia’s African American community. In 1925-6, the paper printed local news about meetings, events, and issues both of interest and of importance to African Americans. In general, social interaction within the community was highlighted. A lengthy society column was a regular feature from the beginning of its publication. The community’s educational and religious institutions were the subjects of lengthy profiles. The activities of fraternal and political organizations also were covered extensively. The paper subscribed to the NAACP News Service and regularly reported on and analyzed the impact of national events on the community. The paper’s broad appeal helped increase readership, if not circulation.

Many of the Black entrepreneurs were also the civic leaders of the community. Their enterprises provided them income independent of the white-power structure. This economic independence gave them latitude to espouse causes and lead organizations whose purpose and aims were not in agreement

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47 Palmetto Leader, May 2, 1925
48 January 31, 1925
49 May 2, 1925
50 September 11, 1926
51 July 25, 1925; February 11, 1928
52 April 4, 1925
53 There is a difference between circulation figures and estimated readership. A paper maybe bought once but “handed off” to several more people.
with whites' views. Columbia had active chapters of the Negro Business League of which I. S. Leevy served as president;\(^5^4\) while N. J. Frederick was president of the NAACP Chapter and a delegate to the Republican National Convention. In addition, J. B. Lewie was an official with the Knights of Pythias.\(^5^5\)

**CONCLUSIONS**

During the Jim Crow era, Black-owned businesses were essential to the Black community. The enterprises afforded Black consumers an alternative to the necessity of patronizing white establishments. Supporting and using the services of Black-owned enterprises circumvented the intent of Jim Crow. These businesses helped build an economic foundation in the local community, which benefited the educational, religious, fraternal, and civic institutions. These institutions were the vehicles through which African American advancement was encouraged and achieved.

African American entrepreneurs in Columbia, SC were representative of a successful business class who understood their responsibilities to the community and endeavored to be of service. The irony of Jim Crow was that, in a quixotic reversal, it encouraged the very progress it was meant to thwart.


Letter to I. S. Leevy from A. L. Holsey, June 11, 1922; Letter to A. L. Holsey from I. S. Leevy, June 17, 1922.

\(^{55}\) Lewie Printing & Regalia Company Records.
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Media

THE ROLE OF “NO CHILD LEFT BEHIND” ON CHILDREN IN POVERTY

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Education is the right of every American citizen regardless of socioeconomic status, gender, race, national origin, ethnicity, religion, or sexual orientation, according to the Constitution and Declaration of Independence of the United States of America. Even though these documents have led to the creation of laws to protect this right to education of all American citizens, there clearly are still numerous barriers for women, people of color, and economically disadvantaged individuals. While educational access and equity is true in theory, it has taken many generations for this country to put these lofty ideals into practice.

For many years, Americans of low-socioeconomic status were denied the right and opportunity to receive an education. Two traditional barriers that many Americans of low-socioeconomic status face are access and equity to a quality education. According to the South Carolina Commission on Higher Education (SCCHE, 2000), equity is defined as when the success of students is not hindered by their race and/or gender. The SCCHE further clarifies that access, in terms of education, means the opportunity to fully participate in the educational process. Children in poverty do not participate fully in the educational process because of several factors such as: under-funded schools, severe teacher shortages in rural and urban neighborhoods, lack of access to health care services, and substandard quality of education that affects a child’s well being (NICHD Early Childhood Care Research Network, 2003). The U.S. Department of Health and Human Services (2005) defines poverty as the standard of the living in a family with an income below the federally determined poverty line. The federal poverty level in 2005 for a family of three was $16,600, and it was $20,000 for family of four. According to the 2006 report from the National Center for Children in Poverty, 37 million Americans are living below the poverty level. The negative effects of poverty on the emotional, psychological, and financial well being of children are profound. The Annie E. Casey Foundation (2005) notes that poverty is one factor that is likely to hamper a child’s development. The lack of access and equity in health care and education has led to many American children in poverty being left behind (Prince, Pepper, & Brocato, 2006).
Many may wonder why a biologist would write on poverty and K-12 education. First, the health and wellness of all children is of great biological concern because without the proper preventative health care these young people could develop life-threatening conditions that can impair their quality of life. Children without proper health care become adults with an array of health conditions that biology and medicine in general must address (e.g., cancer, hypertension, stroke and heart attack). In some cases these young children may not reach adulthood or may suffer throughout their adult lives with preventable conditions that have dramatically worsened over time to the point where there is little biology can do to save their lives. As an educator with over a decade of teaching experience in K-12 schools from the urban north to the rural south, the impact of poverty on a child's educational life that I have witnessed is extraordinary. In my opinion, the heart of being a Biologist is to be a liaison between the scientific community and the general public to provide answers and solutions to enhance the human condition. The eradication of poverty would greatly improve the quality of life for many families in this country.

Societal pressure for better K-12 schools whether it emerges from needed academic and economic competitiveness of Americans in the global marketplace, the alarming number of low performing schools in this country, or achievement gaps between racial, gender, and economic minorities has prompted educational reform of the K-12 American educational system. In general, the American people want better schools, better quality of education for their children, better teachers, and greater accountability to make sure schools achieve these goals. This societal pressure created the need for a recent "overhaul" of the country's educational system. In response, President George W. Bush signed the No Child Left Behind Act (NCLB) into law in 2001 to address these issues. The President was quoted saying, "too many of our neediest children are being left behind" (U.S. Department. of Education [DOE], 2001). NCLB focuses on four pillars: (a) stronger accountability standards, (b) more local freedom for states, (c) proven educational methods that work, (d) and more choices for parents (U.S. DOE, 2001).

The purpose of this monograph is to explore and analyze the challenges that NCLB faces in addressing educational access and equity issues for American children in poverty. The overall goal of NCLB was to eliminate the achievement gap between gender, racial, and economic minorities with their more affluent counterparts (U.S. DOE, 2001). The mission of NCLB to eliminate the achievement gap appears to be difficult without first addressing the number of American families living in poverty and its impact on the academic achieve-
ment of their children. It seems clear to this writer that the nation should first develop a course of action to empower the millions of Americans in poverty to live a better quality of life and to obtain a quality education. To accomplish this goal Americans must first address the health and wellness and the education of these impoverished citizens. By addressing these access and equity issues in healthcare and education appropriately, it is reasonable to expect the number of American children living in poverty would decrease.

HEALTH AND WELLNESS OF CHILDREN IN POVERTY

The first step to address the issues of children in poverty is to provide access to health care and medical attention for these children. Once the overall health and well-being of children improves, they may be better prepared developmentally for the academic environment. Children in poverty have a greater likelihood of having diets low in nutritional value (Fox & Cole, 2004; Nord, Andrews, & Carlson, 2005). Fox and Cole stated that children from families in poverty are more susceptible to illness because of the lack of access to affordable health care and preventative medical education to maintain their health and wellness. Children in poverty also are far more likely to live in neighborhoods with high crime rates, high unemployment rates, higher rates of violence, and high rates of substance abuse each of which can affect a child’s emotional and psychological stability (Drew, 1998). Drew also indicates that the parents of children in poverty are far more likely to work longer hours at lower paying jobs because of the lack of access to quality education during the formative years of their lives. Furthermore, Drew concludes that this lack of educational access has cyclical affects that may be repeated for generations among people living in poverty.

The Center for Disease Control and Prevention (CDC), in a 2004 report, determined that diets of low nutritional value are one of the six primary health risk factors for children and adolescents. Good nutrition is critically important to maximize brain development in infants for healthy growth in the early developmental stages of life (Jensen, 2005). The 2004 National Immunization Survey, which was conducted by the CDC, stated that families in poverty were less likely to be informed about the developmental benefits of breast-feeding. As a result, infants were not receiving the proper nutrition, which they assert has a tremendous affect on the development of the infant. With inadequate and poor nutrition during the early years of development, children are not receiving the nutrition they need to become healthy children, adolescents, and adults (CDC, 2004). Poor nutrition, in combination with the equity issues and lack of access
to health care, are also identified as contributing factors to the poor academic performance of children in poverty. In many instances, the poor nutrition and lack of access to health care has led to developmental and learning disorders in impoverished children that negatively affect academic performance (CDC, 2004).

THE IMPACT OF POVERTY ON K-12 EDUCATION

Even when the health and well-being of children in poverty has been addressed, these children are still being left behind because the schools they attend often are underfunded and understaffed. Social-economic status also can have a profound effect on the quality of education of a child and can have lasting effects throughout their lives (National Center for Childhood Poverty, 2006). The influence of poverty on the educational well being of the child cannot be understated. The 2006 report on children living in poverty asserts that these children are from neighborhoods and schools that also are impoverished. These schools are often in low-income neighborhoods that are plagued by low standardized-test scores, high teacher attrition rates, high student dropout rates, and poor academic performance when compared to more affluent neighborhoods. As a result, these children are known to receive a substandard quality of education that hinders their future academic success.

Documentation of the role of poverty on the education of children in poverty is disseminated by the Annie E. Casey Foundation (ACEF), which published a book entitled Kids Count Data Book (2005), in which 10 indicators of a child’s well being in the United States are reported. The ACEF indicators are: Percentage of low-birth-weight babies; infant mortality rates; child-death rates; teen-death rates; teen birthrates; the percentage of teens who are high school dropouts; the percentage of teens who are not attending school and not working; the percentage of children living in families where no parent has full-time or year-round employment; the percentage of children in poverty; and the percentage of children growing up in single-parent households. These indicators are predictors of a child’s potential for future academic success; however, of all 10 indicators, they identify poverty status as having the greatest effect on a child’s overall well being. As stated in the ACEF report, students in poverty have higher percentages of all ten indicators, suggesting their future academic success is in danger. This disparity in the quality of education for Americans that is based on socioeconomic status is troubling because, as previously stated, all Americans regardless of socioeconomic status have the right to quality education. Clearly, for this to be the case there is much need for reform in the
American K-12 educational system that could be possible through the NCLB legislation.

NO CHILD LEFT BEHIND EDUCATIONAL REFORM

Although NCLB seems to have had some success, there is still much that needs to be done. The NCLB legislation was designed to be the mechanism of educational reform ultimately to eliminate the achievement gap between wealthy and impoverished children (U.S. DOE, 2001); but, after several years in existence, it does not appear to effectively address the major contributing factor to the achievement gap (i.e., poverty). As stated earlier, any reform of NCLB should address both the health and educational wellness of children as a priority. The previous section of this monograph chapter describes the first part of the reform in health and wellness and in this section the educational wellness of children in poverty will be discussed. It is the recommendation of this researcher that NCLB could potentially accomplish its goal of eliminating the achievement gap by focusing more on social and academic variables to guide the reform efforts.

Social Variables of Reform

The social variables necessary to NCLB reform encompass health and wellness education that would educate both parents and their children about: (a) the importance of good nutrition and exercise, (b) the impact that poor nutrition has on early childhood development, and (c) how health and well being affects overall academic performance. It is expected that once families are educated they should feel empowered to potentially make better health and diet decisions that could reduce the number and severity of health conditions that negatively impact the population living in poverty (USDOA, 2004). As stated earlier, children in poverty are often also in poor health that hinders their academic performance (CDC, 2004). If NCLB had a social impact/responsibility component built into the program, one possible outcome would be healthier children who may not miss as many days of school due to preventable illness. Healthier children certainly would be more able to participate fully in the academic process than their impoverished counterparts. The health and well-being of children in poverty needs to be a priority in eliminating the achievement gap (Prince, et al., 2006).
**Academic Variables of Reform**

The major academic variables important to education reform are those that relate to the interaction between teacher and student, teachers' content knowledge and teaching strategies, and accountability methods. Such variables also include standardized testing and resource availability.

Current educational literature on teacher-student interaction proposes that teachers have a thorough understanding of both pedagogy and content knowledge to be effective in teaching children. This conclusion is based on the assumption that good teachers are able to have a greater impact on student achievement than substandard teachers (Marx & Harris, 2006). In one study of teachers in a Tennessee school system, the “good” teachers had a substantial influence on the academic performance of their students when compared to “substandard” teachers (Sanders & Horn, 1998). In another study, the best educational outcomes were obtained from schools that had a succession of good teachers who had a positive-cumulative effect on their students (Ross, Stringfield, Sanders, & Wright, 2003). One resounding conclusion from this study is that the teacher is the most important factor in student achievement. In fact, content knowledge and mastery is absolutely critical to student achievement.

A second conclusion from this study and a growing body of literature is that teachers’ content knowledge has a direct correlation to student learning and student achievement (Wilson & Berne, 1999). Content knowledge is defined as how well the teacher is able to demonstrate mastery of the subject that is being taught. It seems clear that the interaction between teacher and student is where the transmission of content knowledge occurs. Research indicates that content mastery for the student will only occur if the teacher has a high verbal ability, which is stated in the highly-qualified teacher component of NCLB. According to NCLB, the verbal ability of educators is important because they must be able to articulate the content at a high level to model for their students (US DOE, 2001).

The teacher accountability portion of NCLB contains expectations of educators to master the content of their subject area, how their students learn, what they learn, and how to effectively assess student learning, in addition to staying current on the latest research and trends on teaching strategies and curriculum while still performing administrative duties (Simmons, et al., 2005). By implication, teachers today can be overwhelmed with curricular and pedagogical changes that appear to change frequently. By the time teachers master the policies, programs, and standards created by policymakers, legislators, adminis-
trators, and governmental officials, they all may have changed again. Consequently, this makes it quite difficult for teachers to stay abreast of the latest educational research and to implement it in their classrooms (Smith & Ingersol, 2004).

The lack of resources also can be a limiting factor in the transmission of knowledge to students because some schools need more resources to meet their Annual Yearly Progress goals (Prince, et al., 2006). With fewer resources, these authors conclude it is a great challenge to “transmit knowledge to the receivers” and to hold the teacher/school accountable to standards that were not able to be attained due to poor preparedness of their students that links directly to the lack of adequate resources. It is the recommendation of this researcher that the NCLB teacher-accountability standards be revised so that schools/teachers are being held accountable to reasonable expectations in light of available resources. In many of the impoverished schools, teachers are not able to provide high-quality instruction because of the lack of equitable funding, which limits available resources. For example, an impoverished school that has been underperforming for the past couple of years should not be expected to reach proficiency without increased funding, new educational resources, new innovative curricula, as well as relevant teacher training and professional development opportunities (Supovitz & Turner, 2000).

CONCLUSIONS

Standardized testing appears to be the major assessment of teacher/school accountability in the NCLB legislation. Teacher accountability can be used to maintain an educational standard in the various school districts across the country, but NCLB places heavy emphasis on standardized testing as the primary indication of academic achievement and success. It must be stated that performance on standardized tests doesn’t truly represent what an individual has learned but really how well they performed with a given set of information within a time constraint. In Standardized Minds: the High Price of America’s Testing Culture and What We Can Do To Change It, the author, Peter Sacks (2000), states how much a student has learned is not reflected in the standardized test score. It is important to use standardized test scores as one assessment tool to measure content knowledge, but other variables need to be addressed. It is the recommendation of this researcher that NCLB reform be focused more on the social and academic variables that are proposed in this monograph.
NCLB reform is likely to be successful when it is focused less on standardized testing and more on social and academic variables that have potential to impact overall student academic achievement. As previously mentioned, the most important factor in student academic success is the teacher. Once teachers are empowered to provide the highest quality of instruction, their students also can become empowered to excel academically. In this researcher’s experience with schools, far too often teachers with low expectations produce underprepared and unmotivated students. Teachers need to be able to create a learning community where academic excellence is nourished and cultivated so students will be able to fully participate in the educational process at the highest levels. It seems clear that when this occurs those students are quite likely to be globally competitive in highly technical fields. Unfortunately, social variables that impact educational achievement are not an emphasis of the NCLB legislation; however, Prince, et al. (2006) purport that the health and well-being of children in poverty needs to be a priority in eliminating the achievement gap. Their conclusion certainly implies that such factors need to be considered in the NCLB assessment of success in schools that are located in impoverished communities. For all students to have the opportunity to achieve and compete on a global scale, the quality of educational resources in impoverished communities also must be addressed.

As geographic boundaries that once separated cultures and economies are erased, it is imperative that the American populous is able to remain competitive on a global scale (National Academy of Science, 2005). Also the quality of education should be same for all American children regardless of economic status, race, religion, gender, or region in which they live. Hurricane Katrina showed a side of America that many people denied existed for far too long. When the time came to evacuate, the wealthy and those with the means to do so left the city; however, a great number of people were “left behind.” Much like the levees that broke and flooded the city of New Orleans, the levees of inequity in education for minorities and the poor also may need to be broken so the injustices of the American educational system also will be washed away.
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SMALL MOLECULE DIRECTED SELF-ASSEMBLY OF POLYTHIOPHENES

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Conjugated polymers have gained a lot of attention in the last 20 years due to their robust electronic and optical properties, stability, and processibility. They are rapidly being developed into photonic and electronic devices, such as field effect transistors (FETs), light emitting diodes (LEDs), sensors, and new electrostatic dissipative coatings and materials (Barbarella, 1999; Fichou & Editor, 1999). Due to the commercial demand and the expansion of technology, new materials are needed to keep up with the age in which "smaller is better." Industry and academia are on "full blast" to produce new materials with interesting properties. More importantly, the production of materials easily and more efficiently also is desirable for research findings to have practical applications. In pursuit of ease and efficiency, a facile and rapid method to generate novel materials with interesting properties is proposed in this monograph chapter.

BACKGROUND

Thiophene was chosen as the building block for this proposal for several reasons. First, it has a conjugated \( \pi \)-system that leads to unique optical and electronic properties for oligomeric and polymeric materials (Barbarella, 1999; Fichou & Editor, 1999). Additionally, the rigidity of the polymer backbone reduces flexibility in the main chain, thereby, helping to preorganize the assembly functionality. Furthermore, the alternating side-chain orientation adopted by poly/oligothiophenes provides the opportunity to have bi-topic units where one face is involved in the assembly process while the other is designed to shield the aggregates and impart solubility and/or provide a recognition element on the exterior of the network. Finally, poly/oligothiophenes have been well-studied, and there is a large library of synthetic methods available to readily make them.

Monomeric, oligomeric, and polymeric thiophenes have an inherent assembly mechanism. A major driving force for this self-assembly is the \( \pi \)-\( \pi \) stacking interaction associated with several aromatic compounds. Dishner and associates investigated the monomeric thiophene forming well-ordered self-assembled monolayers (SAMs) on a gold surface (Dishner, Hemminger, &...
Feher, 1996). When the assembly was annealed, the thiophenes ordered themselves on the surface due to π-π stacking interactions. The SAMs were studied by scanning tunneling microscope (STM). Dishner et al. indicate that poly/oligothiophenes also show similar self-assemble characteristics.

Introduction of substituents at the 3-position can modify the structural ordering of the poly/oligothiophenes (McCullough, Tristram-Nagle, Williams, Lowe, & Jayaraman, 1993). The stable and low energy conformer attaches the adjacent side groups on the opposite side of each monomer. X-ray diffraction data of these poly(3-alkyl)thiophenes (PATs) showed that the alkyl groups assembled due to van der Waals interactions in thin films. This highly ordered system enhanced crystallinity of resulting films. By taking advantage of the McCullough regioregular method, HT coupling of 3-substituted monomer can be carried out in a highly consistent manner (McCullough, Lowe, Jayaraman, & Anderson, 1993).

Side-chain functionality can be added to assemble polymer networks as well. The most common approach is to form polycationic and polyanionic compounds to be assembled into polyelectrolyte multilayers (PEMs) (Bertrand, Jonas, Laschewsky, & Legras, 2000; Decher, 1997). Fairly recently, Lukkari used cationic-ammonium polythiophenes and anionic-sulfate polythiophenes to generate multi-layered structures by a sequential layer-by-layer adsorption technique (Lukkari, et al., 2001). Optical and electronic analysis was carried out, giving evidence that each layer was about the same thickness. PEM's, however, are believed to have some degree of interpenetration of the layers; therefore, a distinct layer is not formed, and the extent of the interpenetration is not well understood.

Similar to the approach that is proposed here, a method was proposed previously to use small molecules to direct the assembly of functionalized polymers. Ding and associates utilized the interaction between carboxylate functionalized polythiophenes and titanium to fabricate ultrathin films using layer-by-layer adsorption on various surfaces (Ding, Kumar Ram, & Nicolini, 2002). The IR data indicated that some of the carboxylic groups of the PTAA were not bound to TiO₂ in the films.

While similar interactions to those proposed here have been used to assemble poorly defined networks as described above, they have also been used to build highly ordered small-molecule assemblies. An example of the hydrogen-bonding motif is the hexameric assembly from Zimmerman (Ma, Kolotuchin, & Zimmerman, 2002). The heterocyclic monomer contains complementary donor-donor-acceptor (DDA) and acceptor-acceptor-donor (AAD)
hydrogen bonding arrays and was designed by Ma, et al. to self-assemble into a cyclic hexamer. Frechet-type drendons also were attached to the integral-assembly pieces to investigate whether this approach could self-assemble into dendritic structures. These researchers’ size exclusion chromatography (SEC), dynamic light scattering (DLS) and 1H NMR studies showed monodisperse aggregates.

Similarly, Faul and associates investigated electrostatic interactions between negatively-charged azo dyes and cationic surfactants (Guan, Antonietti, & Faul, 2002). They found that the resulting dye-surfactant complexes formed highly organized supramolecular architectures that are crystalline/liquid in nature. The materials showed interesting physicochemical properties such as liquid-crystalline phases, possessing different optical properties. They suggested that it is possible to utilize this synthetic strategy to incorporate any kind of charged tectonic unit within a supramolecular assembly, which provides an additional synthetic route toward the synthesis of functionalized materials with optical and electrical properties for practical applications. The approach used in the currently proposed study is to combine the worlds of conjugated polymers with that of small molecules self-assembly to generate new materials.

**DESIGN**

The general theme of the proposed research is to synthesize amine, or carboxylic acid functionalized poly/oligo(thiophene)s that can be assembled by small molecular linkers. The self-assembled suprastructures will be assembled through electrostatic and hydrogen-bonding interactions between the functionalized side chains on the poly/oligomer and functionality on the small-molecular linker. The goal is to generate a new class of supramolecular networks, to investigate their optical properties, and to develop a better understanding of these properties as defined by the interaction between poly/oligomers. This approach should enable the researcher to develop a structured/property relationship so the properties of the molecular assemblies can be tailored. These new networks should lead to materials with interesting optical and electronic properties.

As described above, poly/oligomeric thiophenes were chosen due to their rigidity, robustness, electronic, and optical properties. Additionally, synthetic techniques exist to produce highly regioregular HT-poly(3-substituted)thiophene, which advances interest in these compounds (Loewe, Ewbank, Liu, Zhai, & McCullough, 2001; Loewe, Khersonsky, & McCullough, 1999). It has
been further demonstrated that polymeric thiophenes can be functionalized post-polymerization (Liu & McCullough, 2002; Zhai, Pilston, Zaiger, Stokes, & McCullough, 2003). This methodology can be used to incorporate the diverse side-chain functionality after the poly/oligomer has been formed, thereby, minimizing protecting-group manipulation and avoiding decomposition of sensitive side-chain functionality during poly/oligomerization. Furthermore, short-side chains between the poly/oligomeric backbone and the functionality will be incorporated to reduce degrees of freedom in order to favor assembly. Moreover, the alternating side-chain geometry adopted by poly/oligothiophenes provides the opportunity to have a bi-facial substrate. Bi-topic units also can be created where one side-chain is involved in the assembly process while the other is designed to shield the aggregates and impart solubility.

The properties of the polythiophenes are known to be sensitive to interactions at the side-chain functionality as well as to how the polymer main-chains are oriented with respect to one another (Bjornholm et al., 1998; Ewbank, Nuding, Suenaga, McCullough, & Shinkai, 2001; McCullough, Ewbank, & Loewe, 1997; McCullough & Williams, 1993). These structural contacts are the forces that dictate the optical and electronic properties in these polymer networks. The new research reported here was developed to define both of these associative interactions as well as contributing the properties of the cross-linking molecule to the supramolecular aggregates that are formed. Ultimately, this researcher would like to investigate these assemblies as sensory platforms. As a result of this research, an extremely selective and sensitive sensor can be prepared.

The cross linker is also a key element in the design of these assemblies. Using different linker units as represented here should readily modify the fundamental geometry of the network. It is expected that the degree of communication between the polymers would be altered as a function of the length and rigidity of the spacer. It is also expected that this will impart different properties to the resulting assembly.

**METHODS**

**Synthesis**

The proposed synthesis is a modification of McCullough, et al. (1997) and should improve isolated yields and purity. In their research, lithiated 2,4,4-trimethyloxazoline is reacted with 2-bromo-3-bromomethylthiophene to yield
the oxazoline compound. The oxazoline compound is lithiated at the 5 position on the thiophene ring with lithium diisopropylamide then quenched with trimethyltin chloride to afford the monomer for Stille polymerization. The precursor for Stille coupling is polymerized to give the oxazoline masked poly(thiophene). Modifications are made to the polymerization conditions in order to produce shorter more organic soluble polymers. Finally, the masked polymer was hydrolyzed under acidic conditions to yield acid functionalized conjugated polymer 1. In the proposed research, the intermediate compounds and proposed acid-functionalized poly(thiophene) will be analyzed by proton and carbon nuclear magnetic resonance (NMR), gas chromatography mass spectroscopy (GC-MS), and matrix-assisted laser desorption ionization time of flight mass spectroscopy (MALDI-TOF MS) for determining structure and purity of the compounds.

Precipitation Assay

This protocol is a modification of the research of Lavigne, et al. (2006). The 100 mM amine solutions (1,2-ethylenediamine and 1,4-butylenediamine,) are prepared by adding dimethylsulfoxide or N,N-dimethylformamide to the appropriate amount of amine. To a vial containing 10 mM solution (0.45 mL) of the acid-functionalized polythiophene in 1,4-dioxane or N,N-dimethylformamide, 40 µL of amine solution are added. At 10 minutes, the vials will be observed for precipitation. Finally, the aggregates will be observed.

Absorption Assay

This protocol to be used in the proposed research is a modification of the research of Nelson, O’Sullivan, Greene, et al. (2006) and Nelson, O’Sullivan, & Lavigne (2006). The polymer solution is prepared by dissolving the acid functionalized polymer in a 9:1 ratio mixture of 1,4-dioxane, and N,N-dimethylformamide then is diluted with a mixture of acetonitrile and deionized water. The 100 mM amine solutions (1,2-ethylenediamine, 1,3-propylenediamine, 1,4-butylenediamine, histamine, 1,5-pentylenediamine and 1,6-hexylenediamine) are prepared by adding 1,4-dioxane to the appropriate amount of amine. For each assay, the amine solution (50 µL) will be added to polymer solution (1 mL) in a quartz cuvet and then shaken for 30 seconds before the absorbance is measured. Each amine will be measured at five different concentrations with six replicates for a total of 30 measurements for each amine and 180 measurements overall. Each experiment will be measured from 300-750 nm on a Beckman Coulter 640 DU spectrophotometer.
CONCLUSION AND DISCUSSION

The proposed research approach presented here uses small molecules to direct the assembly of polythiophenes to generate conjugated polymer-based sensors and relies on the assembly of a carboxylic-acid functionalized poly(thiophene) directed by a small-molecule diamine cross-linker. These aggregates are held together by electrostatic and/or hydrogen-bonding interactions between the polymer side-chain acids and the diamine linker. Conjugated polymer provides an optical response attributable to aggregation, resulting from inter-chain communication (i.e., pi-pi interactions) as the diamines crosslink the polymers.

The marriage between conjugated polymers and small molecule self-assembly poses an opportunity to generate new materials with unique optical and electronic properties. The results should suggest that the optical properties of polythiophenes can easily be altered and tuned by small-molecule additives for use in practical applications. Accordingly, the promise of generating new materials for the development of smaller, cheaper, and more efficient electrical devices like sensors, displays, computers, and solar cells, is at hand.

REFERENCES


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**FOOTNOTES**


SPEAKING OF REPRESENTIN':
AFRICAN AMERICAN RHETORIC,
AUTHORITY, AND PSUEDO-ORALITY

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Why is it that all the reports of contentment and happiness among the slave at the south come to us upon the authority of slaveholders, or (what is equally significant), of slaveholders' friends? Why is it that we do not hear it from the slaves direct?...There comes no voice from the enslaved, we are left to gather his feeling by imagining what ours would be... Frederick Douglass, 1850

Ah didn't want de White folks tuh hear 'bout nothin' lak that. Dey knows too much 'bout us as it is, but dey some things they ain't tuh know. Dey's some strings on our harp fuh us to play on an sing all tuh ourselves. —Zora Neale Hurston's Jonah's Gourd Vine.

The statements presented in epigraph point to the exigency of an authentic African American voice. They point out a problem in not being able to tell their stories and be validated by others. What underscores the desire for authentic voices for such speakers is the notion of representation. Through African oral traditions of poetry, prose and sermons, African Americans reaffirmed their humanness as singers, dancers, poets, and philosophers whose intent was to secure at least an ethereal connection to their African heritage while they protested their condition of enslavement. Today, in various popular culture mediums, the images of African Americans are rife with demeaning stereotypical images that continue to portray the culture pejoratively. From the era of black-face minstrelsy when Black men were depicted as sambos and

2 In Zora Neale Hurston's Jonah's Gourd Vine, John Pearson "refuses to call witnesses and refuses to speak in his own behalf" (p.169). Found in Nunley, Vonnis. "From the Harbor to Da Academic Hood: Hush Harbors and an African American Rhetorical Tradition." African American Rhetoric(s): Interdisciplinary Perspectives.
coon and Black women as mammies to contemporary images of violent thugs and lascivious objects of male exploitation (Toll, 1974), one questions how a people with a history of unique socio-cultural idioms seemingly have lost a connection to a value system that set them apart from the mere brutes and beasts of burden that slavery established them to be, only to have their traditions commodified for commercial exploitation. Even more problematic is having these traditions retold from a different perspective for the pecuniary gain of others who denied African Americans their very humanness and extricated their ancestral connections.

If African American folktales and proverbs can be considered the origins of African American popular culture and the space where identity is most vastly and pervasively acknowledged, it would be interesting to question what impact the distortion of this culture has had on the way African Americans are seen and perhaps the way that they see themselves today in other popular forms such as “Hip Hop” music and dance. In this project, the goal is to expose the common places wherein African American rhetoric is sustained and the moments of disruption that are established by racist rhetorical perspectives. The claim will be made for the close examination of particular rhetorical actions within Hip Hop that make it an arguably significant component to the study of African American rhetoric. This argument calls for greater engagement and research into African American rhetoric and not just that which is within the scope of African American literature. The limitations of African Americans’ contributions to literature are revealed most often by the restraints in English studies between literature and the study of rhetoric.

The result of this examination will be to discover that the modes of rhetorical appeal: ethos, logos and pathos of dominant (racist) rhetoric often intercedes surreptitiously upon the notion of identifying an authentic African American rhetoric by constructing European theoretical concepts that are veiled in “black face” or “black voice” and are marketed to African Americans. It is this author’s position that, in this type of exchange, African Americans begin to take up or to mimic the dominant modes of persuasion and forsake their own modes of expression. This examination has great pedagogical implications in that we can reify an authentic study in African American rhetoric by the reclamation and incorporation of the African inspired oral tradition in the school curriculum.
THE CALL FOR AUTHENTICATION OF THE AFRICAN AMERICAN VOICE

Derrick P. Alridge (2005) establishes the demand for more exposure to African American rhetoric in his article, “From Civil Rights to Hip Hop: Toward a Nexus of Ideas.” He shares the sentiments of Carter G. Woodson (1933) that “African Americans remain enslaved mentally when they attempt to imitate the education of whites instead of developing curricula that reflect their own culture, history, and economic reality” (p. 239). Aldrige’s quote from Woodson’s (1933) *Miseducation of the Negro* emphasizes an urgency that the pedagogical possibilities of popular culture and its vast influence on the shaping of African American identity be examined to offset the negative impact of a pseudo-orality of the African American oral tradition.

Observations of the contemporary social condition, including the misinterpretations and distorted images of African American culture in contemporary scenes, also can summon a need for a re-examination of the history of African American popular rhetoric. In “‘Keepin’ It Real’: Walter Dean Myers and the Promise of African-American Children’s Literature,” R. D. Lane (1998) posits that African American children are at risk of being “swept away by the whirlwind of indoctrinate misinformation promulgated by mass media—agents of mediated images and hegemonic ideology” (p. 125). He further suggests that “authenticating stories and telling them from a ‘real’ perspective is a way that Literature can ‘facilitate a liberatory struggle’” (p. 125).

The traditions of literature and rhetoric are temporarily conflated to reconstruct an identity couched in authentic voices. The boundary between the areas are recognized only to deconstruct the misleading portrayals of African American culture, taking rhetoric to task to retroact popular opinion provoked from traditional prose. Thurmon Garner and Carolyn Calloway-Thomas (2003) suggest in “African American Orality: Expanding Rhetoric,” “The discourse of known and not-so-known African American public figures remains an important voice that contributes to our understanding of the social condition of the mass of Black folks” (p. 43). This notion begs the need to reclaim representations of self; as bell hooks (1989) asserts, “The demand for that which is real is a demand for reparation, for transformation. In resistance, the exploited, the oppressed work to expose the false reality — to reclaim and recover ourselves. We make the revolutionary history, telling the past as we have learned it mouth-to-mouth, telling the present as we see, know, and feel it in our hearts and with our words” (p. 3). In the assertion of expression originating in an original space, hooks (1989) suggests an autocthonously-situated relationship between a cul-
ture's identity and its rhetoric.

Original African American rhetorical and literary art forms such as folktales, proverbs, sermons, songs, and speeches establish and reinforce a cultural homogeneity. These forms are used to construct a unique African American communal voice, one that would retain a connection to African culture. However, during the antebellum period, there was growing anxiety about the power of African American rhetoric and its ability to establish an ethos or a "trust" in the oration to move African Americans to action, which would undermine the ideology of total white supremacy. It seems clear that African American cultural and rhetorical art was usurped and transfixed by white-racist ideology. The folktales that survived the middle passage to settle in slave communities were later reconstructed by white southern rhetoric to yield caricatured and distorted images of the culture. The illustrations that follow demonstrate that what began as a way to imbed indigenous values as a method for practical use and survival actually became a propagandized tool of popular rhetoric to undermine a unified African American identity.

In Patricia Liggins Hill's (1998) editorial, "African American History and Culture, 1619–1808," she declares African American folktales were not collected and studied until the early twentieth century, and "a paradigmatic system for collecting them was not established until the late nineteenth century" (p. 17). The observation yields much debate about folklore having an authentic African origin. Nevertheless, folklorists "Alcee Fortier, Elizabeth Pringle, and Joseph LeConte have traced many of the tales directly to Senegal, Nigeria, Ghana, and Mauritius, and the lore to such African tribes as the Ashanti, Ewe, Yoruba, Ibo, Temne, and Wolof" (Hill, 1998, p.18) . These folklorists identified unique markers within African tales such as "folk cries, hollers, and shouts" that remarkably resembled the field cries of the American slave. Garner and Calloway-Thomas (2003) suggest that "A Black presence is signaled when the cultural intensity or emotional energy of African Americans is demonstrated" (p. 45). What this determines is that the presence of the authentic voice yields an authentic rhetorical presence. In other words, the impact of folktales and oral traditions depended on "black presence" rather than the mere retelling of a story about African Americans in their communities. The implications here are that the rhetoric is exposed and vulnerable to usurpation and misrepresentation of the colonizer, who disrupts the continuity of culture and identity.

The cultural traditions of Africa typically traveled to America by way of a poet-historian-storyteller called a Griot. In African culture, the griot is known as the person who is responsible for the retelling of history and he/she often used
various rhetorical strategies – the most common being folktales and epic poems. In the “Voices of Slave Poets” Patricia Hill (1998) makes a notable example of the griot in the life of Lucy Terry, who was born in Africa and sold into slavery. Although she is most noted for her poem – “the first known poem written by an African American”—“Bars Fight, (1746)” (p.90), most interesting is the biography’s disclosure that (when she later married a free black man, Abijah Prince who purchased her freedom) their “home became a regular gathering place for the enslaved and the freedmen of their community, a place where Lucy entertained [and educated] her guests by telling old African folktales” (p. 90). Terry fulfills a black rhetorical presence and ability to articulate “social and political themes, patterns of behavior, and modes of discourse that reflect a Black sensitivity” (Garner & Calloway-Thomas, 2003, p. 45).

While historians find it difficult to pinpoint an exact chronology of African folklore’s inception into slave folk culture, they do acknowledge similar “aspects of their verbal art,… [and] points of continuity with their African past”(Levine, 1993, p. 60). Most commonly, the tales used animal tricksters—the hare, the tortoise, and Tar Baby—were “narratives of social protest or psychological release” (p. 61). In the African archetypal examples, the trickster would manipulate the larger animal for material sustenance as well as for power, status, and sexual prowess. Other sources of slave folktales centered on conjuring or magic have historical connections to Haiti and reportedly entered the United States through New Orleans in 1809 (Levine, 1993). These conjure tales were known originally as “Hoodoo,” a word later transformed into the term “Voodoo;” such tales reflected the ways in which African Americans attempted to influence the forces that made them feel powerful and the ones that tried to harm them. Additionally, Levine notes that tales of flying Africans told in slave communities characterized the enduring spirit of the slave to at least metaphorically and spiritually return to Africa and out of bondage. As tricksters, these tales and characters inhabited distinctive spaces where they escaped the gaze and mis-interpretations by whites.

Folktales would have been shared in what Vorris Nunley (2004) refers to as “hush harbors” where enslaved African Americans “escaped the hegemonic gaze of Whiteness to make themselves a world” (p. 233). Nunley contends that “African American hush harbor rhetoric is a rhetorical tradition constructed through Black public spheres with a distinctive relationship to nomoi (social conventions and beliefs that constitute a world view or knowledge), and epistemology” (p. 222). “Real” space that Lane (1998) alludes to in his aforementioned essay is where Black folk gather to address the issues and concerns particular
and essential to them. He proposes, “When [creativity, utility, and critical activity is] harnessed, children can shape their own thoughts and in turn feel empowered to shape and interrogate public images” (p. 126). What autochthonic folktales reestablish is the way that Black folk create their own methods based in original African traditional rhetoric to negotiate troublesome landscapes, dangerous situations, and to find moralistic means to reconcile strife.

At various junctures in the rhetorical history of African Americans, an authentic rhetorical presence has been reduced to fabricated images of African Americans as rhetors in control of their own socio-political agendas. Propositions about how these images have been manipulated are shown in Lawrence Levine’s (1993) work and are taken up by Alridge (2005) to demonstrate the African American pursuit of self-determination in education and representation. Alridge maintains that Levine “departs from the ‘traditional historical practice’ that presents black southerners or the ‘folk’ as inarticulate and illiterate observers of their oppression who are acted upon by others” (p. 234). Instead he says, “Levine presents African Americans as a group that actively developed religion, music, art and other cultural forms that serve to chronicle their oppression and resistance, and expressed their hope for a better future” (p. 234). This is seen most effectively in the way in which folktales evolved from slave communities to carry the tradition of self determination forth only for it to be mimicked by white southerners who developed self deprecating tales veiled in blackface minstrelsy. This mimicry, as popular entertainment, began around 1812 “when America underwent many changes including increases in urban population growth and a ‘culture shock’ that many Americans faced from not having their own distinct culture” (Toll, 1974, p. 3). Toll credits Charles Matthews for introducing characterizations of Blacks in theatrical productions, drawing from sermons, folklore, songs, and speeches and from studying “Negro dialect”. He also explains that the most successful and well-known performer of the minstrel show was Thomas D. (T.D.) Rice, who popularized the dance of an old man performing the song, “Jump Jim Crow” (p. 5). The chorus of the song is:

Weel about and turn about and do jis so,  
Eb’ry time I well about and jump Jim Crow.  

The song *Jump Jim Crow* illustrates the tricky ways that slaves would dissemble and skirt the codes that restricted their freedom, and illustrations in Lhamon Jr.’s *Jump Jim Crow: Lost Plays, Lyrics, and Street Prose of the First Atlantic Popular Culture* (Cambridge, MA: Harvard University Press) show pictures of the character.
Rice increased the use of dialect in plantation songs, which included "infamous use of outlandish stereotypes, and offensive dialect" (Toll, 1974, p.3). He created the character "Jim Crow" who appeared "as a naïve, clumsy, devil-may-care southern plantation slave, who dressed in rags" (p. 3).

The physical characteristics of Rice’s Jim Crow caricature, tattered clothing and contorted body, has been adapted to the trickster figure in many remakes of original African folktales. One example in particular is the adaptation of the Rabbit trickster in Joel Chandler Harris', Uncle Remus stories. These stories have developed as a result of mimicry. T. D. Rice mimics an image of a Black man imbuing the character with traits conducive to his state of oppression and servitude. The character, from the European perspective, is situated correctly with power.

**MIMICRY AND AUTHORITY**

The idea of “situatedness” and who has the authority of an image, a language, and its representation is explained in the theory of mimesis. In “Of Mimicry and Man: The Ambivalence of Colonial Discourse,” Homi Bhabha (1994) explains that “Mimicry is ...a complex strategy of reform, regulation and discipline, which ‘appropriates’ the other as it visualizes power” (p. 86). For instance, in the Uncle Remus stories of Joel Chandler Harris in the 1880s, the images of Uncle Remus and his version of Brer Rabbit and Tar Baby characterized African Americans as content in the institution of slavery and intellectually inept; such representations are quite different from the notions of the cunning tricksters, tales of mother wit, and lessons of survival that emerge in the original folktales. Reportedly, "Harris insisted that the animal fable he was collecting were 'thoroughly characteristic of the negro,' and commented that 'it needs no scientific investigation to show why he selects as his hero the weakest and most harmless of all animals" (Levine, 1993, p. 70). It is evident that Harris misinterpreted the complications in the trickster tales; instead, he took up esoteric notions of African American character. He perpetuates stereotypes that either characterize Blacks as too virtuous or virtually inept.

With the creation of Uncle Remus’ plantation stories, Harris achieved two objectives: (a) In the Rabbit character he relates the traditional lore of African American tales with a number of subversive elements of the traditional underdog; and (b) in Uncle Remus, the story-teller figure, he depicts a character non-threatening to white supremacist ideology. Bhabha (1994) maintains:
"It is from this area between mimicry and mockery, where the reforming, civilizing mission is threatened by the displacing gaze of its disciplinary double, ... What they all share is a discursive process by which the excess or slippage produced by the ambivalence of mimicry (almost the same, but not quite) does not merely 'rupture the discourse, but becomes transformed into an uncertainty which fixes the colonial subject as a 'partial' presence. By 'partial' I mean both 'incomplete' and 'virtual.'" (p. 86)

In "Black Father: The subversive achievement of Joel Chandler Harris," Robert Cochran (2004) proclaims "The old man, it was noticed, was so much a creature of his author's nostalgias that he was presented in the first collection's introduction as possessing, preposterously, 'nothing but pleasant memories of the discipline of slavery'" (p. 1). Cochran also points out that "The famous Uncle Remus tales, then, combin[ed] such disparate elements ... the black traditional tales at their center obscured by the crude racial stereotypes on their surface. Harris's work was at best a ridiculous idealization of a slave-based plantation society and at worst a bald exploitation of African American culture" (p 2). Cochran (2004) also notes that some contemporary African American cultural artists such as Alice Walker indict Harris as a cultural thief.

Later, in the folk and minstrel traditions of the eighteenth and early nineteenth centuries, African Americans assumed the identities created by whites. They mimicked an image that mimicked them and used the rhetoric of mimicry for what Charles Chestnutt would see as a "way for black people to get 'recognition and equality'" (p. 584). Chestnutt's book, The Conjure Woman, 1887, drew consciously on the tradition of Uncle Remus stories. In the featured first story, "The Goophered Grapevine," he creates Uncle Julius, "a kindly trickster who tells tales in dialect for his own benefit and that of a northern white couple" (Hill, 1998, p. 585). Chesnutt's attempts to gain the recognition of a white audience during reconstruction made it necessary for him to cloak critical messages of slavery in superstition and fantasy. Bhabha (1994) again discloses "What emerges between mimesis and mimicry is a writing, a mode of representation, that marginalized the monumentality of history, quite simply mocks its power to be a mode, that power which supposedly makes it imitable" (p. 88). Bhabha

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suggests here that the trope of the mask is even rendered problematic because "mimicry is not the familiar exercise of dependent colonial relations... mimicry conceals no presence or identity behind its mask... the black man stops being an actional person for only the white man can represent his self-esteem" (p. 88).

In variable ways, Blacks became famous in the mimicking the art forms that were instigated from minstrelsy; James Bland and William Henry Lane were songwriters who introduced "Master Juba" and "Carry Me Back to Old Virginny" that combined European and African tradition to form a distinctive style that is documented by W. T. Lahmon (2003). He notes that these songs were to establish the artistic gift of Blacks; however, instead they were taken up by mass culture as mere entertainment and a testament to the African American's inherent agreement with the institution of slavery. This dynamic continues throughout the course of African American popular culture. Much of the music, films, and popular magazines are representations of mimicked notions of blackness. Looking at the origins of African American popular rhetoric, we see a basis for the mis-interpretations and skewed images of today's contemporary scenes.

HIP HOP AND THE AFRICAN AMERICAN RHETORICAL TRADITION

Hip hop emerged in the mid 1970's as a conscious means to address the social, economic, and political experiences of Black youth. Tricia Rose (1994) declares DJ Kool Herc as a pioneer who brought the concept of talking (rapping) about the socio-political tides of Jamaica to a reggae beat and introduced it to the South Bronx, New York. She also establishes that Afrika Bambaataa, and Grandmaster Flash and the Furious Five joined in making hip hop "a cultural form that attempts to negotiate the experiences of marginalization, brutally truncated opportunity, and oppression within the cultural imperatives of African-American Caribbean history, identity, and community" (p. 21).

Often sited, as a contemporary addition to the African American oral tradition, Hip Hop's rhetorical roots predate Platonic or Aristolean rhetorical traditions to be found in ancient Africa. In the "Multiple Dimensions of Nubian/Egyptian Rhetoric", Clinton Crawford (2004) offers Cheikh Anta Diop's Cultural Unity of Black Africa, as a platform to authenticate African American rhetoric by drawing upon the notion that "Africa has the longest recorded history of written documentation dating back forty thousand years" (p. 112). In this work he posits that Diop "reconnects many ancient and modern African cultures
through biogenetics, linguistics, social organization, cosmology, rites of passage, and so on..."(p. 112). Unfortunately, in the current field of rhetorical studies, the historical perspectives begin with European rhetors and philosophers, which, according to Crawford, deny the contributions of ancient Africa. He asserts:

The so-called classical Western academic pantheon, which elects to advance the foundation of rhetoric with Platonic and Aristolean affiliation,...ancient Africa is relegated to the compost pile of historical rhetorical tradition as evidenced in the deliberate attempt to obfuscate its rhetorical tradition from textbooks. This intellectually dishonest and amoral behavior follows a consistent pattern advanced by those who insist on a dominant hegemonic paradigm that continually seeks to obviate, omit, and preclude the African contribution to human culture." (p. 111)

Knowledge of the ancient African contributions to contemporary rhetoric is important to the exploration of current popular culture such as Hip Hop. It further establishes its placement in academic discourse as an opportunity for the Black folk to have their say.

Inasmuch as African American history is steeped in orality, very little is taken up rhetorically. An alternative position that would appropriately accommodate current popular culture that is based in orality is needed. The impetus for such a study might help reinforce the notions of “The Students' Right to Their Own Language,” as suggested by William Clark in 1975, and that continues to call upon academic discourse to make room for the exigency of an authentication of voice indicated earlier in this discussion. While Clark’s thesis focuses primarily on linguistic and writing challenges connoting the privileging of Standard English over dialect, I propose that the study of African American oral traditions, and Hip Hop in particular, should be seriously considered as a new genre in rhetorical studies. It would be a genre that explores the true nuances of African American linguistic and vernacular forms and would use the media of African American discourse: Music and literature.
IMPLICATIONS FOR THE STUDY OF WRITING

In English studies, where not so easily permeable boundaries exist between writing instruction and literary studies, the re-construction of old narratives to reveal new and authentic perspectives or voices is difficult. For instance, in “The Rhetoric of Literary Criticism,” Jeanne Fahnestock and Marie Secor (1991) raise questions about the limitation of arguments drawn out in literary arguments. They echo Wayne Booth’s (1979) claim in Critical Understanding when he “raise[s] questions about the 'accuracy, validity, and adequacy of interpretive approaches...that can easily be turned on literary argument itself’” (p. 74). By consequence, the idea of taking up the study of Hip Hop to extend a notion of locating authentic discourses most adequately belongs in rhetoric.

In “Race Identity, Writing, and the Politics of Dignity: Reinvigorating the Ethics of “Students’ Right to Their Own Language,” Patrick Bruch and Richard Marback (1997) admonish compositionists for their slow progress in dealing with matters of “language, race identity, education, and justice” (p. 267). They assert, “Our claim is that exclusive emphasis on acquiring competence in writing as a means to equality, freedom, and justice privatizes competence and so fails to maintain discursive condition through which being a competent writer comes to mean equality, freedom, and justice” (p. 269). However, before one can exercise freedom in language one must first dignify and recognize the root of that language. Sarah Fabio (1968) defines black language as

...direct, creative, intelligent communication between black people based on a shared reality, awareness, understanding which generates interaction; it is a rhetoric which places premium on imagistic renderings and concretizations of abstraction, poetic uses of languages’ idiosyncrasies—those individualized stylistic nuances...which hit “home” and evoke truth. (p. 286)5

The isolation of writing study in the pursuit of racial justice and social equality perpetuates the current dilemma of oversight. In isolation, the tradition of usurpation of cultural expression is vulnerable. Scholars of African American rhetoric must continue pressing the academy to allow the histories of a people

to be told in their own voices. Rudine Sims Bishop (1991) echoes Walter Dean Myers's testament to this notion, stating that

"...being a black writer mean[s] more than simply having one's characters brown-skinned, or having them live in what publishers insist on describing on book jackets as a "ghetto." It mean[s] understanding the nuances of value, of religion, of dreams. It mean[s] capturing the subtle rhythms of language and movement and weaving it all, the sound, the gesture, the sweat and the prayers, into the recognizable fabric of black life."

In literary studies, the “discursive values of texts for their usefulness, timelessness, and function” is acknowledged, but, in keeping strict borders around literary studies, the discursive value in language as rhetorical action is overlooked. Fahnestock and Secor (1991) posit further “that literary arguments often do not make explicitly certain structurally predictable elements – the definitions, causal linkages, comparisons which derive from the stases and common topoi of classical rhetoric” (p. 84). Herein, is found the demand for rhetorical studies to locate hip hop “in typical rhetorical” actions.

Hip hop, while it is a contemporary form with many complex interpretations, it continues to “espouse the ideas and ideology of the Civil Rights Movement and Black Freedom Struggle, but in a language that resonates with many black youth of the post-industrial and post-integrationist era” (Alridge, 2005, p. 226). Hip hop discourse both charges the establishment for the oppression of African Americans, while at the same time it reinforces the strength and resiliency of a people. In this sense hip hop certainly conforms to the epideictic genre of rhetoric as it is the form of oratory that praises, blames, attacks, defends and promotes the values that are shared in the community, as noted by Perelman and Olbrecht-Tyteca (1971).

FOR RHETORIC

In its acts of performance and demonstrative invention, hip hop engages a unique blend of special topoi. Jeanne Fahnestock and Marie Secor (1991) propose that the Aristolean notion of special topoi is the appeal to “shared values and shared perceptions.” They maintain that “[f]rom a rhetorical point of view

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the locus of all the topoi is the interaction between arguer and audience, between logos and ethos" (p.77), and it is also between logical arguments and the authority of the speaker. The authority of hip hop as an authentic representation of African American rhetorical tradition has been impacted by disruptions between the arguments represented and the methods of delivery. In Black Noise, Tricia Rose (1994) "examines the complex and contradictory relationship between force of racial and sexual domination, black cultural priorities and popular resistance in contemporary rap music" (p. xiii). Rose also points out that "Some rappers defend the work of gangster rappers and at the same time consider it a negative influence on black youth. Female rappers openly criticize male rappers' misogynist music and simultaneously defend the 2 Live Crew's right to sell misogynist music" (p. 2). Rose's study of the complex and often contradictory nuances of hip-hop culture reveal that it is crucial to examine the topoi, the means of invention, which confuse ideas about the validity of hip hop in rhetorical study.

Fahnestock and Secor (1991) introduce the appearance/reality topos as a "new dimension of awareness",... and they suggests that "we cannot discuss texts without using spatial metaphors" (p. 85). In the case with African American rhetorical traditions, the appearance/reality concept is realized in the notions of double-voicedness, wherein there would be a message in the art for one audience and another for one's own, often in areas away from the gaze of the dominant culture. Rose (1994) posits that "Black culture in the United States has always had elements that have been at least bifocal—speaking to both a black audience in a larger predominantly white context" (p. 5).

Hip hop, like many African American art forms, appears to struggle against commercialized cultural reproduction. It is the tendency of large recording companies to "favor particular themes, subjects or treatments for Black Artists"(Gladney, 1995, p. 293). Marvin Gladney (2005) also observes this sentiment from Ronald Jemal Stephens in "The Black Arts Movement and Hip Hop:

...[T]he commercialization of rap lyrics...undermines the importance of the African oral tradition. According to Anthony Palmer, the majority of the commercialized rap lyrics are concerned with humor and mockery...a lighter version of rap that reduces it to another faddish new musical form whose newness...allows it a hearing from white culture while denying African Americans their cultural roots. (pp. 38, 293)
Other topoi taken up in hip hop have to do with the rhetoric of resistance, and the paradox of that resistance in a capitalistic society. Many rappers call for African Americans to create economic solidarity by exposing the “evils of capitalism and the negative impact it has had historically on the Black Masses” (Alridge, 2005, p. 243). Nevertheless, many rappers have seized upon capitalism as a means to gain access to the American dream. Alridge (2005) observes that rapper Tupac Shakur, struggled with the contradiction of “embracing a capitalistic ethos while understanding how unbridled capitalism and greed often harmed black communities” (p. 244). To that end, hip hop artists like Russell Simmons, P. Diddy, and Jay-Z also used their raps of resistance to become entrepreneurs. The notion that hip hop can be used to critique the very system that keeps it viable makes it a dialectical contribution to rhetorical discourse.

As insinuated earlier in this discussion, this venture has pedagogical implications for examining ways that hip hop might actually be a serious addition to the curriculum. It certainly addresses the needs of a new generation of writers and speakers. Hip hop artists and scholars have been severely critical of the American educational system and its treatment of African American historical traditions. Alridge (2005) points to rappers such as KRS-One and Isshué who hold to the historic views of Carter G. Woodson (1933) that “schooling as practiced in the United States denies students access to the truth and provides them with illusions rather than an understanding of reality” (p. 240). As a means of creating new foundations for dialectical engagement, hip hop as a genre of rhetorical studies is clearly useful.

RHETORIC, LITERARY TRADITION, AND AUTHORITY

Myriad definitions of rhetoric and its functions exist but “rhetoric might be [better] understood as the study and practice of shaping content” (Covino & Jolliffe, 1995, p. 4). Kenneth Burke (1950) confers this definition as he maintains that “Rhetoric is a primarily verbal, situationally contingent, epistemic art that is both philosophical and practical and gives rise to potentially active texts” (p. 49). Burke (1950) alludes to a notion that literary text does not exist without a rhetorical contingency that impacts not only the virtue of a text but its influence as well. Burke also recognizes that rhetorical definition with regard to literary contribution is vulnerable to “ambiguities and limitations” (p. 5). It is limited by the boundaries of the text and the ambiguities of the “contexts of situation” (p. 6).

\[7\text{qtd. in Covino & Jolliffe (1995). "What is Rhetoric?" (p.49).}\]
Historically, it seems that African American text has been expected to do something (i.e., to influence and maintain social change). From the beginning, with folktales, sermons, and songs to consciousness-raising rap, African American literary traditions appear to assume a rhetorical presence. Moreover, in terms of rhetorical analysis of those texts, many of the nuances of communication and of knowledge dissemination remain untapped.

African American texts are impacted by their audience in that whether they are performed, written, or spoken, they are transcribed in the process. Covino and Jolliffe (1995) claim that "traditional rhetorical theory has conceived a text's audience as some individual or collective 'other' whom the rhetor must identify, analyze in psychological and emotional term, and then, by means of the text, 'change' in some way so that they will adhere to the rhetor's central idea or thesis" (p. 13). They also maintain that this rhetor–audience exchange has three drawbacks as follows:

1) It limits attention to the primary, immediate auditors in a rhetorical situation, and generally ignores any subsidiary, mediated audiences.

2) The traditional view tends to assume an antagonistic relation between the rhetor and the audience; it tacitly posits that there is some ideological, emotional, or psychological condition that must be changed within the auditors before they can accept the rhetor's ideas.

3) The traditional view ignores the shared, dialectical nature of communication by characterizing the rhetorical interaction as moving in one direction, from the rhetor to the auditor: the rhetor is the sender and the auditor is the receiver. (p.14)

This is not to imply that only African American audiences can be authentic audiences of authentic voices. In Black Noise, Tricia Rose (1994) asserts that "to suggest that rap is a black idiom that prioritizes black culture and articulates the problems of black urban life does not deny the pleasure and participation of others" (p. 5). Nonetheless, she does maintain that "[g]iven the racially discriminatory context within which the cultural syncretism takes place, some rappers have equated white participation with a process of dilution and subsequent theft of black culture. This position does suggest, however, that mediated texts can alter and skew the intentions of the rhetor."
Whether in a rhetorical analysis of Joel Chandler Harris' Uncle Remus tales or in commercially reproduced hip hop, not merely the audience is called into question, but the kind of appeal to an audience also is questioned in order to uncloak its authenticity. Consideration of the appeals to ethos, pathos, and logos provide the reader (audience) an opportunity to "check the accuracy and validity of the writer's intellectual antecedents" (Covino & Jolliffe, 1995, p. 15). As methods of argument, these appeals engage the audience to legitimize the assumptions and intents of the author.

**IMPLICATIONS FOR IDENTITY CONSTRUCTION**

The merging of genres of English studies might presumably threaten to privilege rhetoric in the historical struggle for authority in language that calls attention to identity, difference, and social construction. What has transpired historically is the constraint on African American rhetors to tell their own stories of perseverance, their own speeches that are demanding freedom and racial uplift. The silencing of these voices has contributed to a massive crisis in African American literacy and social engagement.

As degenerative forms of media representation like malevolent rap lyrics and wantonly-violent characterizations of black violence in film, the notion of constructing or maintaining a collective black identity seems to be rapidly diminished. In "Race Matters," Cornel West (1993) declares the theory of nihilism as the greatest danger to black existence. Furthermore, this philosophy that postulates the denial of the existence of any basis for knowledge or truth is noted as being realized in the social conditions and educational crisis among black youth. R. D. Lane (1998) proposes that Black youth are "repeatedly bombarded with media images that posit how black folks are 'supposed to be'" (p. 128). He suggests that "Literature, ... serves as a fertile discursive realm in which images can be actively created and its subsequent messages absorbed, interrogated, discussed, and critically interpreted" (p. 128). Lane's (1998) proposition is amenable, but it falls short. The shortfall in his argument is how one challenges popular cultural mediums with just books. While it is imperative that African American Children's Literature be given immediate attention, it is equally (if not more) critical that the academy arrest and expose the rhetoric of popular mediums. Inasmuch as the rhetoric of abolitionists has been cited to draw upon and expose the suffering of slaves, so does the rhetoric of authors of rap lyrics testify to the pathologies that plague Black life today, while at the same time these rappers are pointing out black resiliency.
Unremarkably, as Lane (1998) points out "The capitalistically driven film and music industries have discovered this relationship between identification and market consumption: When black youth can identify a product with their lived experiences, sales and absorptions of the product increase exponentially" (p. 128). Lane's observations are unremarkable because the concept is not new. It seems clear that Black identity has been up for sale since the beginning of the antebellum era. Although literary strides have been achieved to counter images for nearly two hundred years, popular rhetoric has been on the periphery to deconstruct what texts seem to work so hard to achieve.

With regard to representation in "Masculinity in Black Poplar Culture," Michelle Wallace (1995) claims:

When it comes to the black world as projected through white-dominated media, one quickly arrives at the impression that there are only two kinds of black people: the successful ones who do nothing but promote themselves, and the underclass ones who spend all their time robbing, stealing, doing drugs, and killing. (p. 301)

Without a rhetorical critic of these mediums as counter-relational to the authentic African American experience, this dynamic will continue to be the most pervasive, and it will remain readily available to the masses of black people.

Were educators prepared to intercept the spaces of cooptation of authentic African American rhetoric, they might be able to mete out the false representations by mass media and guide a responsible discussion about the root causes of pathological behaviors, etc. that plague a colonized people. The demarcation of separate spheres of influence clearly heightens the critical need for rhetorical engagement. In the "The Culture of Hip Hop," Michael Eric Dyson (1996) calls for a need to examine rap as an "enabling source of black juvenile and communal solidarity" (p. 843). He suggests that, if rhetorically considered, "Rap is a form of profound musical, cultural, and social creativity. It expresses the desire of young black people to reclaim their history, reactivate forms of black radicalism, and contest the powers of despair and economic depression that presently besieged the black community" (p. 843). Dyson alludes to a reclamation of authentic representations of rhetorical expression of rap music, as opposed to the media- influenced and mimicked images taken up for capitalistic gain. Rap has fallen victim to the same fate as folktales and plantation songs that were delivered back to Black folk, having been coveted by racist ideology as it presumes to be a genuine representation of Blacks in America.
Dyson (1996) is among only a few Black scholars who have made forays into unpacking the notions of rhetorical value in rap music or popular culture. Lane (1998) further contends that “Our children have largely been neglected by the intelligentsia while organized street gangs have a decade-spanning track record of successfully and heavily recruiting you to insure their future livelihoods” (p. 127). He borrows from novelist Walter Dean Myers, noting “it seems that intellectuals and scholars have woefully misdirected the fruits of their labors. While we tirelessly and passionately debate issue of ‘race,’ ‘representation,’ ‘feminist,’ ‘masculinity,’ ‘authenticity,’ ‘simultaneity’ and other ‘hot’ intellectual topic of discourse, the (white) hegemonic patriarchal influences of the electronic age swiftly indoctrinate the minds of black children with inauspicious images” (p.127). Lane relates Myers’ points about the limitations of the Black intelligentsia in appealing to younger audiences; he remains focused on representations of youth embedded in stories that still do little to challenge or expose rhetorical strategies and the prowess of the African American rhetor.

CONCLUSION

Popular culture does not exist in a vacuum outside the academy, it enters our classrooms with the students who are closer to it and are the most influenced by it. A re-examination of the history of African American popular rhetoric is critically needed for reasons presented here. The implications are far reaching and address issues regarding representation, identity construction, education, and the impact on the discipline of English studies as a whole. A full investigation of the authority and control of African American rhetoric would challenge the boundaries between linguistic, literary, and rhetorical studies in order that the authenticity of African American rhetoric can be reclaimed to reconstruct a genuine collective identity, which in the end establishes a common ethos among people of the African diaspora.
REFERENCES


As a scholar, my entry into St. Joseph's Church had an unusual impact upon me. Since converting to Catholicism as an adult, I often am aware of the similarities and differences of the various chapels, missions, and churches I enter. I am African American and a member of a pre-dominantly white middle to upper middle class urban Catholic church in the south. My "Rite of Christian Initiation" taught me that one of the duties of all Catholics is to attend mass on Sundays. This duty has taken me into various sites of worship in the United States - north, south, rural, urban, established parishes, and missionary parishes. In visiting African American Catholic churches, the saint who is most visible is St. Martin de Porres¹. However, at St. James Church in Catholic Hill, South Carolina, I encountered a saint unknown to me, which provided a stimulus to investigate the presence of this saint in this particular setting.

AFRICAN AMERICANS AND CATHOLICISM

This paper is focused on the meaning of images and identity in an African American Catholic community in South Carolina. Particularly, how African American Catholic identity is constructed and reaffirmed by individual members of St. James the Greater parish in Catholic Hill, South Carolina will be explored. The story of Black Catholicism would not be complete without the story of St. Peter Claver and St. James Parish. The author's approach is to focus first on a painting of St. Peter Claver, which is located on the high altar of St. James Catholic Church in the town of Catholic Hill. The question to be answered initially, which was of immediate interest when I viewed the painting, is: Who was St. Peter Claver, and why is his image so prominent in this church?

In this paper, the painting will be used as an entrée into the examination of African American Catholic identity. By exploring this particular art object and the parishioners, the author hopes to explain how the veneration of a particular saint plays a role in creating an African American Catholic identity. How do these people view their roles as Catholics and as African Americans?

Why examine this painting and African American Catholic identity? This particular piece of art was chosen for several reasons. First, this painting was chosen because upon entering this church one can't help but notice the large painting of African American people on the high altar. The only other images of
African Americans typically seen in churches are a modern painting of the Black Madonna and a statue of St. Martin de Porres.

Secondly, this paper is based on ongoing research on the unique history of the African American Catholic identity at St. James. The author's research so far has concentrated on the early history of the community. The present congregation is composed of the slave descendants from the original plantation who were converted to Catholicism in the early nineteenth century. As one looks about this setting, one can't help but think about the many generations of faithful Catholics who preserved their faith without priestly care for over forty years. Is there a similar story anywhere else? This question will be explored later in this monograph chapter. This painting as well as the present-day members of the congregation are visible monuments to the tenacious faith of a community of African American Catholics.

CONSTRUCTING AFRICAN AMERICAN CATHOLIC IDENTITY

As with much of African American history, little is known of the history of African American Catholics dating from the colonial times. Various religious scholars (e.g., Davis, 1998; Raboteau, 1996) have written about the view of American Catholicism as being predominantly a "white" religion, and Protestant Christianity as being predominantly the African American religion. There is a small but growing amount of literature on African American Catholics (e.g., Lackner, 1996; Leonard, 1997; MacGregor, 1999). Pertinent to the history of African American religion and Catholicism is work on the syncretism of Catholic saints with African gods (Melville J. Herskovits, 1937, and Evandro M. Camara, 1988); however, this theme will not be treated in this paper. The only book length overview is Cyprian Davis, O.S.B., The History of Black Catholics in the United States (1998). Davis points out that in 1990 African American Catholics numbered over 2.5 million; this is more than the number of African Americans in the Episcopal Church and makes Catholics the fifth largest church among African Americans.

The story of St. James the Greater Church, established as an Irish mission in 1831, begins at the conjunction of several major developments in American history and South Carolina history: Slavery, the Civil War, segregation, and poverty (Davis, 1998). Davis documents that the Bishop of South Carolina, John England, and Rev. Andrew Byrne met with the laity of the districts of Colleton, Beaufort and Barnwell at John Kennedy's house, which was at Walnut-Hill in Colleton where they combined the three districts into one eccle-
siastical district. It was then that the laity unanimously chose the Apostle St. James the Greater, as patron of the new ecclesiastical district (US Catholic Miscellany, 1831). The first church was built in 1833 and dedicated on December 10, 1833 by Bishop England. It was one of the first Catholic churches outside of the city of Charleston and as such was described as the center of one of the earliest parishes in the southeastern United States. Rev. Dr. J. J. O’Connell (Charleston Diocesan Archives, 1848) records that the original church "consisted of twenty-five white adults and about the same number of persons of color" (unnumbered). In the Baptismal records are the names of many slaves who were the "property" and "servants" of the Bellinger, Purcel, and Ryan families. O’Connell further documents that, "by the year 1847 all the old Catholics had died but one, James Purcell, who died 1852, Jan. 24, and is buried at Catholic Hill" (unnumbered).

From about 1857 to 1889, there is no official notice indicating that Catholics existed in the area or that the area had a mission of any kind in the parish. According to a local history written in The Press and Standard (Walterboro) newspaper by Miss Alice Beckett (Charleston Diocesan Archives, Box 606.51), when the white families either died or moved away, former slaves moved to the church land and built homes after the Civil War. For a period of thirty years, these Black Catholics remained faithful, despite lack of either church or priest. O’Connell (1878) credits Vincent de Paul Davis, whose real name is Michael Vincent Davis and who was a slave of one of the original convert families, with preserving the faith of Black Catholics. By the end of Reconstruction, only six Black families, formerly slaves, remained who adhered to their faith.

One might conclude that it was quite by accident that a passing German missionary priest, Father Daniel Berberich, found them still adhering faithfully to the Catholic religion. When Berberich "rediscovered" the community, he found sixty Catholics who were once the slaves of a respected Catholic family. Soon afterward they were organized into a congregation. A new chapel was constructed and dedicated on January 21, 1894, which was like the original chapel to St. James. It was in this second church that the painting of St. Peter Claver was first placed over the altar (The Press and Standard [Walterboro], 1975). By 1935, the congregation had outgrown the capacity of the church, and a larger one was built. In 1975, the church had about 140 members and the community remained predominantly Catholic (Spieler, 1999).
The members of St. James church still enjoy a sense of belonging to the Catholic community. They are rooted in their past by using traditional symbols, ceremonies, and customs. They identified themselves as Catholic by expressing their identity in their behavior and by keeping the faith both in slavery and later in freedom. In 1988, parishioner George Washington mentioned that "while the general area is Catholic Hill, there are areas around it referred to as Murraytown, Browntown, and Cheekee" (Chiarappa Interview, McKissick, unnumbered).

Based on the author’s interview with parishioners, the church is the center of their community life. Nevertheless, they are clear that not everyone in Catholic Hill is Catholic. Some are members of other churches, and they travel out of the settlement to attend those churches. Located in a rural, predominantly Protestant area about forty-five miles from Charleston, the predominantly Black congregation has lessened in numbers over the passage of time, but their religious faith endures. Many of the current parishioners are elderly and are living on a fixed income. The parish apparently depends upon converts to survive. Members speak about how the young children grow up, go to college, and leave the area in search of jobs. As a result, attendance at Mass varies from 25 to 50 people on any given Sunday. One parishioner, Mr. C. N. Dorsey who is a retired Marine, drives about 35 miles from Beaufort to attend Mass. He is a Baltimore native and the grand nephew of the late Josephite Father John Dorsey, who was ordained in 1902.

ST. JAMES THE GREATER, APOSTLE (THE PATRON SAINT)

The New Testament informs us that St. James was closely related to Jesus and was martyred in Jerusalem by beheading. The legend of St. James the Greater, which lacks reliable support, tells us that he made a pilgrimage to Compostella where he was the first to establish the Christian religion. It was upon his return to Judea that Herod Antipas slew him, in the year 44 A.D., with a sword. After his death in Palestine, his body was put in a boat without sails or crew and miraculously found its way to Galicia, Spain. During the Saracen invasion of Spain, his body was lost. His body was re-discovered by a divine revelation in 840 A.D. (Ferguson, 1954; Klein, 2000) and a church, Santiago de Compostella, was built to enshrine it. Compostella became a famous goal of pilgrimages in the Middle Ages (Klein, 2000). So many miracles took place at the shrine that James became the patron saint of Spain. James was called Matta-moros, Moor-slayer, because he was believed to have come on a white steed to the aid of the Christians in their battle against the Moors. He also
became known as the military patron saint of Spain, and he was known in the vernacular as Santiago or San Yago.  

ST. PETER CLAVER (1580 – 1654)

Unless otherwise stated, this author chooses to distill the majority of information about the life of St. Peter Claver from several English language sources (e.g., Abston, 1998, pp. 80 - 83; Bibliotheca Sanctorum 1968, pp. 818 – 822 [in Italian]; Thomas, 2000; Valtierra, 1960). Sara Fawcett Thomas (2000) states that there is no fully definitive biography of St. Peter Claver; however, she cites Astrain (1916) for valuable information about his beatification process. In contrast to Thomas’ review of literature on this saint, Orlando Fals-Borda (1956) of Bogotá, Colombia, in his review of Valtierra, cites extensive work in Spanish, Italian, French, German, and English about Peter Claver. In fact, he cites Alfonso de Andrade (1657) and José Fernández (Apostólica y Penitente Vida de el V. P. Pedro Claver de la Compañía de Jesús, 1666) as the best and most realistic in their veracity and candidness about Claver. Furthermore, Fals-Borda (1956) goes so far as to cite Valtierra (1960, published in Spanish in 1954) as the definitive source for his methodology, which incorporates the first time publication of primary sources including the only letter found ever written by the saint.

Peter Claver was not an African by birth, but his life was spent among Black people whom he accepted as brothers. Peter Claver was born about 1580 in Verdú, in the Catalan-speaking section of northeast Spain. Most biographers have concluded that Peter Claver entered the College of Belen in Barcelona under the administration of the Jesuits (The Society of Jesus) in 1601 and was drawn to the priesthood. At the age of twenty-four, Claver went to Majorca to study philosophy at the College of Montesiño at Palma. During his stay, he became a great friend of Alphonsus Rodriguez, an aged Jesuit lay brother and the college porter whom Claver regarded as his “saintly master.”

Between 1595 and 1773, over 1.5 million slaves were imported for work in the gold and silver mines and in cultivating plantations in Latin America (Curtin, 1969). Spanish and Portuguese law demanded that all slaves be baptized and that opportunities for religious worship be granted. The Jesuits, with the influence of Rodriguez, chose Claver to represent the province of Aragon on a mission to evangelize the West Indies.

In April of 1610, Peter Claver came to the Spanish colony of New Granada in South America (present day Colombia), where at the age of forty-two he was the first Jesuit ordained a priest by Father Pedro de la Vega on March 19,
In the port city of Cartagena, he began his life's work of ministry to the slaves as they arrived from the African coasts of Guinea, the Congo, and Angola. Six years later, while in Cartagena, Claver added to his other vows this motto at the time of his solemn profession: "Peter Claver, ever the slave of the Ethiopians!"

Upon his arrival in Cartagena, Claver became the assistant to the great Jesuit defender of blacks, Father Pére Alphonsus (Alonso, Alfonso) de Sandoval (1576 – 1652), the missionary in charge of the work among the slaves. Shortly afterward, Father Sandoval was recalled to Peru, and Claver remained with the responsibility of the slaves on his shoulders. Following the lead of de Sandoval, Peter Claver also sought to improve the physical conditions of African slaves. For over thirty years, under the most harrowing of circumstances, Peter Claver ministered to the spiritual and bodily needs of the slaves, not only the newcomers, but also those who lay ill, the prisoners, those condemned to death, the lepers, and the abandoned. By preaching to the slaves a sense of their dignity and preciousness in the eyes of God, Peter made himself a subversive in a slave-based society and economy. It is said that he heard the Confessions of more than five thousand slaves in a single year and converted and baptized some 300,000 souls to the Catholic faith in the course of forty years. Father Sandoval and Nicholas Gonzalez, his companion for twenty-two years in missionary work, confirmed the number of 300,000 slaves converted and baptized (Abston 1998, fn. 7, p. 111). Claver also tended the Dutch and English prisoners incarcerated after the Spanish captured St. Christopher and St. Catherine. According to Thomas (2000, pp. 78-79) Claver converted Protestants and Muslims as well.

A contemporary witness described St. Peter Claver as having medium stature, a long thin face, an aquiline nose, large eyes, a melancholy expression, thick eyebrows, a large mouth with a lower lip that drooped slightly, a pale olive complexion, and having a body physically bent from his habit of always looking at the ground. The cloak he wore served many purposes during his ministry and acquired a legendary fame. He is described as using his cloak as a screen for slaves whose putrescent sores were revolting to others. He often used the cloak as a cushion for the infirm that it became so infested and filthy as to require drastic cleansing. It was used as a veil to disguise repulsive wounds, as a shield for leprous Blacks, as a pall for those who had died, and as a pillow for the sick. It is said that the touch of his cloak cured a poor Black woman. People fought to come in contact with it and to tear fragments from it as relics (Hudson, 1888, np; Valtierra, 1960, pp. 48–49).
In 1650, a virulent epidemic of the plague struck Cartegena. At age seventy, Peter Claver became a victim and the fever ruined his health. He lapsed into a coma on September 6, 1654. Once word spread around the city, people flocked to his cell to kiss his hands and obtain something in the way of a relic. Claver never fully regained consciousness and died on September 8, 1654. Three ceremonies were needed to satisfy the devotion and the veneration of everyone at the time of his death. The authorities, civil and religious, competed with one another in honoring his memory. Peter was buried with great ceremony and at public expense. The Africans and Indians organized a Mass of their own and chanted, "Our best friend is dead" (Canonization of St. Peter Claver, Archives, Maryland Province, Society of Jesus Folder at Georgetown University, unnumbered). When he died, the Jesuit College was besieged by crowds who came to venerate his remains. The remains of St. Peter Claver are under the altar of his church in Cartegena. Pope Pius IX beatified Claver on July 16, 1850. Pope Leo XIII (1878–1903) canonized him, together with his friend and mentor St. Alphonsus Rodriguez, on January 15, 1888. Later, he was made the special patron of all missions to Negroes on July 7, 1896 (Abston, 1998; Davis, 1990). Pope Leo XIII wrote, "No life except the life of Christ, has moved me so deeply as that of Peter Claver" (Milliken, 1999, fn. 17, p. 26). He is also known as the patron saint of Colombia. The feast of St. Peter Claver is celebrated on September 9.

THE PAINTING OF ST. PETER CLAVER AND IDENTITY

Upon first embarking on the research for this paper, I was not sure how to approach this painting. Information about the history of the church is found in printed material at its entrance (see also Madden, 1958, and O'Connell, 1879). Within this pamphlet the painting is described as depicting St. Peter Claver ministering to the slaves. The parishioners identified the artist as Emmanuel Dite, a well-known artist in France and Italy, who tradition holds was a contemporary of Jacques Louis David. The painting is dated 1894, which makes that tradition questionable. Had David lived, he would have been 146 years old at the time of this painting. The pamphlet description further states that the painting was done in Europe on a single piece of canvas. The Conservator of the Greenville Museum of Fine Art restored the painting of St. Peter Claver in 1975, but the conservator who did the work is now deceased. Unfortunately, he left no records of his work with the museum; therefore, this aspect of the description of the painting cannot be validated.
The pamphlet does not provide a description of the painting; however, it is interesting to note what is depicted. In the painting are depicted four individuals; three are presumed to be slaves, and the fourth is St. Peter Claver. St. Peter Claver is in the center with his right arm and cloak about the shoulders of a bare-headed, clothed Black man. In his left hand, Claver holds a crucifix chest high, and hanging from his waist is a rosary, which is a form of devotion to the Virgin Mary. Claver is standing forward with his face towards the man, and they are looking each other in the eyes. The man appears to be either beseeching Claver or thanking him; his right arm is bent as if in prayer, and his body is not fully upright as if he is walking. To Claver’s left, in the lower right corner, is a black woman kneeling towards Claver. We can only see her back and the left side of her face. She is clothed and wearing a turban. Behind the standing man to the left side is another seated Black man with his hands in his lap and facing Claver; he also is clothed and is wearing a turban. A halo or nimbus represented as a circle, which is behind the head of St. Peter Claver, identifies him as a Saint. Claver’s extended arm seems to symbolize protection.

During my interview with members of the church, they were given a questionnaire about the painting in which they were asked about its meaning to them. Surprisingly, no one filled it out, and I resorted to asking them direct questions about the painting. Based on their responses, it seemed that the painting is not the focal point of the communal identity of this congregation. Parishioners stated that the painting has always hung over the altar, but they didn’t know who St. Peter Claver was or why he should be significant to their congregation. I was informed that the “old” people who would have the answers to the questions are now dead. Not only did they not know the history of St. Peter Claver, they also didn’t know the history of St. James the Greater.

When asked, “Where is Catholic Hill?” the members all replied, “This is it. It’s all around. The church is it.” No one could tell me where the boundaries of the community are located, but all could tell me that the church was the center of the community and its reason for being. The people of Catholic Hill are proud of their heritage, especially their Catholic heritage. Michael Chiarappa, a folklorist, noted in his report (McKissick, 1988):
"[T]he people exude a tremendous sense of historical presence and communal place through the church. They seem to embody the same spirit that motivated the creation of medieval cathedrals, as the members, young and old, take care of the garden, paint the church, and do brickwork and ironwork around the church."

The finding that the parishioners had little connection to the painting was unexpected. It became clear that the traditions of place and community, not the painting, are central to the creation of their African American Catholic identity. Although the painting has meaning, it apparently has lost that meaning to the current parishioners.

ACKNOWLEDGEMENT

The author would like to acknowledge the many people who have assisted her as she embarked on this research project. Vennie Deas-Moore and Michelle Ross introduced her to the parishioners and initial sources of information. Mary Giles, the Diocese of Charleston Archivist, provided valuable information and copies of documents on file. Father Cyprian Davis also provided her with copies of documents and directed her to resources. Alison McLetchie, Andrew Agha, and Dr. Joanna Casey, from the Department of Anthropology at the University of South Carolina encouraged her and have shared interest in the community of Catholic Hill. Thanks also are extended to Dr. Margaret (Meg) Cormack, Associate Professor, Department of Religion at the College of Charleston, for accepting an expanded version of this paper as part of the Saint and Pilgrimage Conference in 2004 and for her editing and comments on this shorter version. The author is especially grateful to the parishioners of St. James the Greater who welcomed her into their church and related their stories for the purposes of this paper and other projects.
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Ghezzi, Bert. (2000). The Voices of the Saints: St. Peter Claver. Catholic Way, The Voices of the Saints Column,


REFERENCE NOTES

1 St. Martin de Porres (December 9, 1579 – November 3, 1639) was a Dominican Brother at the Dominican Friary at Lima and friend to Spanish, Indians, Blacks and all people. He was never ordained a priest and spent his whole life in Lima as a barber, farm laborer, almoner, and infirmarian. (St. Martin was endowed with aerial flights and bilocation.) Pope John XXIII canonized him on May 6, 1962. His feast day is November 3.

2 Cyprian Davis (1990) called for more local research on the history of African American Catholics.


4 Excerpt from writings and records of Rev. Dr. J.J. O’Connell, Pastor, written in 1848. Located at Charleston Diocese Archives, Box 606.51.

5 According to my research, it appears from maps and local sources that Father Berberich was referring to the Bellinger family.
6 St. James, at Ritter, SC, has been variously known as Catholic Hill, Catholic Cross Roads, Thompson’s Cross Roads (Callum, 2003).

7 Author’s interview with members Tommy Jones, Mr. & Mrs. C. Dorsey, Mr. & Mrs. H. Finch, Albert Murray, Mary Ann Moschella, and others who didn’t reveal their names, Sunday, November 30, 2003.

8 Dorsey, interview, November 30, 2003. John H. Dorsey is one of the founding fathers of The Knights of Peter Claver, a national African American Catholic fraternal organization. For more information about Father Dorsey, see Cyprian Davis (1990), The History of Black Catholics in the United States and the John Dorsey file, Josephite Fathers Archives, Baltimore, Maryland.

9 See Matthew 13:55 and Mark 6:3, “...and his brethren, James, and Joses [Joseph], and Simon, and Judas [June]?” See Acts 12:2. “He had James, the brother of John, put to death with the sword.”

10 Conversations with Dr. Margaret (Meg) Cormack, Associate Professor of Religious Studies, College of Charleston and editor of Saints and Their Cults in the Atlantic World (Columbia, SC: University of South Carolina Press, 2007)

11 Ferguson (1954, pp. 123-124) states that the body was “recovered about the year 800.” However according to Klein (2000, pp. 404-405), another legend states that it was St. James’s relics that were transferred to Spain, in a marble ship from Jerusalem, where he was bishop.

12 One of the three primary pilgrimage routes of the Middle Ages was to Santiago de Compostella, the tomb of the apostle St. James. The Santiago Trail is a historically popular pilgrimage, “The pathway to conversion and extraordinary witness to faith,” in the words of Pope John Paul II. It is actually a network of pilgrimage roads, five major routes with spacious and spectacular churches, Vezelay, Potiers, Aulnay, Le Puy, St. Sernin at Toulouse and hospices all along its way. During the Middle Ages, this shrine rivaled Rome and Jerusalem as a pilgrimage destination. Even today, thousands still make the journey – many on foot. (Klein, 2000, p. 261)
13 Moors were Muslims of the mixed Berber and Arab inhabitants of northwest Africa. They invaded and conquered Spain in the eighth century (Ferguson, 1954).

14 San Yago or Santiago is the name used for St James.


16 Licenciado Geromino Suarez de Somaza published this biography as *The Life of the Venerable and Apostolic Peter Claver* (Madrid, Spain: Maria de Quinones, 1957) three years after Claver’s death.

17 Fals-Borda (1956) cites José Fernández (Apostólica y Penitente Vida de el V. P. Pedro Claver de la Compañía de Jesus, 1666) He also cites Mabel Farnum’s *Street of the Half Moon* (Milwaukee, WI, 1940) and Mariano Picón Salas’ *Pedro Claver* (Mexico, 1949) as being “of some merit but extremely lyric or unilateral in character.”

18 Thomas (2000) dates his birth as probably on 25 June 1580. On the other hand, Valtierra cites Claver as being baptized on June 26, 1580.

19 Alphonsus Rodriguez was a practiced director of souls and those who confided in him their aspirations were stirred to live up to them by his conversations. Apparently, Rodriguez envisioned his spiritual task as the selection of missionaries for the West Indies. See Abston, 1998, p. 81.

20 Valtierra (1960) dates Claver’s ordination as taking place in 1622.

21 “Servant of the Servants of God” was the preferred papal title of Pope Gregory I, the Great (540 – 604). Peter Claver preferred his own title “slave of the slaves of the people.” Some sources use variations such as: (a) Valtierra (1960) indicates that he signed the minutes of his four-vow ordination as *Petrus Claver, ethiopum simper servus* (“Peter Claver, slave of the Negroes forever”);
(b) Ghezzi (2000) the title as “Peter Claver, ever the slave of the Ethiopians”; “the slave of the enslaved Africans forever” and “Petrus Claver, Aethiopum servus” – slave of the Africans” are cited by Thomas (2000, p. 77).

22 Canonization means being “raised to the full honors of the altar.” Two miracles, after beatification, are required. A feast day is assigned and churches are dedicated in the Saint’s honor. Canonization requires veneration.

23 Jacques Louis David (1748-1825) is well known for his portraits of Napoleon. David inaugurated a classical movement that succeeded in moving European style from movement to statuesque rigidity with flat tones of lifeless color.

24 Personal Communication with Martha Severn, curator of art at the Greenville Museum of Fine Art.
PART 3:
COLLEGE OF EDUCATION
CAN PRECEDE/PROCEED BE USED AS A PLANNING MODEL FOR AN AUTOMATED EXTERNAL DEFIBRILATION PROGRAM AT A HIGH SCHOOL?

Fredrick A. Gardin
Department of Physical Education

Every year in the United States, over 350,000 deaths are a result of sudden cardiac arrest (SCA) (American Heart Association, AHA, 2003), but the exact number of these cases that are athletics related is undetermined. An estimated 1 in 200,000 high-school aged athletes who participate in organized sports each year will experience sudden cardiac arrest (Maron, 2003). Attempts to understand such cases have been made by physicians and athletic trainers alike. Measures such as pre-participation physical screening have been mandated to deter such occurrences of SCA, but are they enough? Koester and Amundson (2003) suggest, in a recent survey of high schools, that the qualifications of individuals who perform these exams vary. They also concluded that these preseason physicals were inadequate to identify underlying cardiac problems. According to research by Wen (2004), many of the standards for pre-participation physicals held by state athletic associations are not compliant with the 1996 American Heart Association standards. To be effective, efforts of pre-participation screening for recognition of preexisting heart conditions call for careful scrutiny by cardiologists who understand the difference between athletic-heart syndrome and other causes of SCA such as hypertrophic cardiomyopathy (Puffer & Thompson, 2002). In addition, Puffer and Thompson indicate that the use of an electrocardiogram and/or echocardiogram is necessary to adequately assess the possible underlying conditions leading to SCA.

The American Heart Association (AHA, 2004) has identified the "cardiac chain of survival" concept in an effort to better care for these situations (Marenco, Wang, Link, Homoud, & Estes, 2001). This sequence of interventions when performed correctly and in succession has resulted in great outcomes for victims of SCA. The AHA also reports that when CPR and a "first shock" delivered by an automated external defibrillator (AED) occurs within 3-5 minutes survival rates rise from about 10 % to 48-74%. The National Athletic Trainers Association has warned that athletics programs and those involved with athletics may be placed at risk for litigation when there are no policies and procedures established regarding how to handle such emergency situations.
It is recommended that institutions that participate in athletics programs define what is to be done in emergency situations, as well as establish the training that these individuals who are involved with the programs will have (Anderson, et al., 2002). These policies require even more meticulous planning when an AED is involved even though it has been shown to provide better outcomes to have an AED used. The Medtronic-Physio-Control Corporation (2004) and the National Center for Early Defibrillation (2004) have both outlined ways for institutions to implement AED programs.

NEED FOR AED PROGRAMS IN SCHOOLS

In an informal review of current policies of schools and school systems through discussions with principals and athletics directors in Lynchburg, VA, there apparently is no standpoint where automated external defibrillators (AEDs) are required to be present in schools, and they are not even recommended to be available for athletic events. In addition, there also is no policy that states that persons involved with athletics, with the exception of the certified athletic trainer, have current first aid/CPR/AED training.

It is hypothesized that by using the PRECEDE/PROCEED model for health promotion that the growing concern for the lack of preparation for potential SCA events will be illuminated through a short term pilot AED training program. The focus of the program is twofold: to show that an AED program can be implemented and to educate those involved on current best practices for responding to SCA events. It is believed that the locus of control variable may be a factor in the willingness of school personnel to implement an AED program. In addition, it is possible that knowledge of how to respond in an emergency situation involving a SCA may be increased temporarily through CPR/AED training. Finally, by using to PRECEDE/PROCEED model for health promotion, it is believed that the program will be repeatable for an entire school and/or school division/district.

PRECEDE/PROCEED, A MODEL FOR HEALTH PROMOTION

The PRECEDE/PROCEED model for health promotion serves as an instrument that allows the user to conduct extensive needs assessments from multiple viewpoints (Simons-Morton, Greene, & Gottlieb, 1995). This model allows the planner to move from planning the program to examining desired outcomes for the target of the program to be implemented (Simons-Morton, et al., 1995). The steps in the model include five phases of planning and four phases of implementation and evaluation. The overall model includes nine
phases, which are:

- Phase 1 – Social Diagnosis
- Phase 2 – Epidemiological Diagnosis
- Phase 3 – Behavioral and Environmental Diagnosis
- Phase 4 – Educational and Organizational Diagnosis
- Phase 5 – Administrative and Policy Diagnosis
- Phase 6 – Implementation
- Phase 7 – Process Evaluation
- Phase 8 – Impact Evaluation
- Phase 9 – Outcome Evaluation

METHOD

Subjects

Participants for the project were sampled conveniently by using the administrative and coaching staffs at E. C. Glass High School where the researcher also was employed. All of the participants were given the opportunity to decline involvement in the research, yet none of the individuals who were invited to participate declined.

Phase 1: Social Diagnosis

During the social diagnosis phase of the research, rationale was given by observing that the target group lacked the training to deal with an SCA as well as the necessary equipment to respond to an SCA. In addition, the Multidimensional Health Locus of Control survey (MHLC) was used to determine if the target group has an internal locus of control over health behavior that may influence others or an external one where control is assumed by significant powerful others or medically-trained individuals such as doctors (Wallston, 1993). The MHLC instrument employed a six-point Likert-type scale that was intended to coerce subjects into deciding in one direction and reduce the number of middle ground responses. The scale went from strongly disagree (one) to strongly agree (six).

Phase 2: Epidemiological Diagnosis

In phase two, epidemiological diagnosis, a review of existing records and statistics regarding the incidence of SCA was performed using the online-service Proquest to ascertain the specific causes for SCA. This source also provided statistics on the occurrences of SCA in the United States.
Phase 3: Behavioral and Environmental Diagnosis

The phase three assessment was conducted by simply looking at the types of activities that occur after school at Glass High School that would qualify as risk situations where SCA events could occur. This information also was compared to the information yielded from phase two of this process.

Phase 4: Educational and Organizational Diagnosis

The educational and organizational diagnosis consisted of a pretest of the target group (i.e., athletic coaches and administrators) regarding CPR/AED knowledge. In addition, this phase was used as a means to determine specific objectives for the overall project by determining intervening variables or predisposing factors (i.e., lack of knowledge and skills), enabling factors that could provide a convenient means for the target to carry out the desired outcomes (e.g., training does not cost anything to subjects or institution and does not conflict with practices or games), and reinforcing factors that could influence a change in policies of the organization (e.g., ease and convenience of implementing an AED training program for the decision makers who would be involved).

Phase 5: Administrative and Policy Diagnosis

In the administrative and policy diagnosis, specific decisions were made as to how the program would be carried out. Careful review of available resources was critical to this component and yielded a decision to use the local Red Cross chapter resources. Implementation of the program was not to utilize any new and unproven techniques but was simply to make use of “state of the art” procedures and attempt to institutionalize this entire plan, using the American Red Cross CPR/AED course and available resources.

Phases 6-9: Implementation and Evaluation (PROCEED)

During the last three phases of the program, evaluation was carried out, and process evaluation was conducted to ensure that the proper procedures were used to implement the program. Checklists from the Medtronic-physiocontrol AED Implementation Guide (2004), as well as from the National Center for Early Defibrillation (2004) were used for this process evaluation, making sure that current best practices were used and that compliance with state and local law was examined. Additionally, in the educational component, a preex-
isting instrument obtained for the American Red Cross CPR/AED class was used to determine the impact of the training on the subjects. Overall outcomes were determined by looking at whether staff members' knowledge was increased regarding CPR/AED use, if participants were likely to accept responsibility for health in time of need, and if the program would be repeatable. A T-test was conducted using Microsoft Excel to analyze the data from the social diagnosis and the process and impact evaluation to determine statistical significance. Alpha was set at .05, for purposes of significance testing.

**RESULTS**

**Phase 1: Social Diagnosis**

Of the six MHLC surveys distributed, three were returned by school administrators and one by a head coach. All four were males with no current CPR/AED training. Based on self report on the four returned surveys, only one participant had no prior CPR training. Data collected from the surveys was sub scaled into four potential groups: (a) internal control, (b) external control or chance, (c) control by powerful others, and (d) control by medical professionals such as doctors. Mean scores for each subscale are found in Table 1. The results of three t-test comparisons yielded no significant differences between subgroup scores.

**Table 1. MHLC Mean Subgroup Scores**

<table>
<thead>
<tr>
<th>Subgroup</th>
<th>Mean Subgroup Scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internal Control</td>
<td>3.558824</td>
</tr>
<tr>
<td>External Control/Chance</td>
<td>3.45</td>
</tr>
<tr>
<td>Doctors</td>
<td>3.458333</td>
</tr>
<tr>
<td>Others</td>
<td>3.3125</td>
</tr>
</tbody>
</table>

**Phase 4: Educational and Organizational Diagnosis**

The pretest educational evaluation prior to the workshop revealed some lack of knowledge in the area of CPR/AED preparedness for coaches and
administrators. A passing score in the American Red Cross CPR/AED program is 80 percent on the written exam and demonstration of all necessary skills. The mean score of these subjects for the pretest assessment was 76.8.

**Phase 5: Administrative and Policy Diagnosis**

After a review of departmental, school, and school division policies, it was revealed that there is no current practice to require anyone involved with athletics to be competent in CPR/AED procedures. The one exception is that the one certified athletic trainer employed by each high school is required to maintain current CPR/AED training and must be certified and licensed as an Athletic Trainer for purposes related to needs for CPR/AED skills application.

**Phases 6-9: Implementation and Evaluation (PROCEED)**

All participants in the educational workshop were asked to evaluate (i.e., process evaluation) the workshop and the instructor to determine what aspects were effective and what was not effective. The results of the survey were identified as the American Red Cross post-test evaluation. All participants agreed that the instructor, materials, and programming were very effective in the acquisition of CPR/AED skills.

After the completion of the CPR/AED workshop, participants showed a marked increase in skills and knowledge regarding the use of CPR and AEDs. The mean posttest score was 96% and was compared with the pre-test scores. The t-test comparison of pre- post-test scores yielded a t-value of 0.001279, which shows a significant short-term increase of CPR/AED knowledge when an alpha of .05 is applied.

**DISCUSSION**

Planning to prepare for a medical emergency is certainly not a new idea, and its planning does not require lengthy in-depth analysis. Oftentimes, decision makers in high-school settings may not feel that it is their business to set such policies that pertain to athletics. Perhaps, further study of the perceptions of high-school personnel could provide some assistance in changing this sentiment, which emerged in the first phase of this study. The evaluation of locus of control of the administrators in this project did not return any significant values when comparing internal locus of control to subscale scores representing control by chance, doctors, or other authority figures. This finding may have occurred for multiple reasons. The small number of subjects surveyed, which
is a severe limitation of this pilot study, could affect the results of this social diagnosis phase of the research quite dramatically. In addition, the type of locus of control instrument that was used may have provided too many subscales to make an adequate evaluation possible, considering this small sample size.

In this pilot study, the educational programming was shown to increase knowledge regarding the use of CPR and the AED significantly; however, this too should be further examined. Short term increases in knowledge do not adequately reflect whether a CPR/AED education program will result in the retention of the skills taught over either a sports season or an entire school year.

This project adequately seems to show that the PRECEDE/PROCEED model can be used as a planning model for an AED program for high schools. The model gives the user specific guidelines for how to locate resources and information to assemble an approach to remedy the problem of not being prepared for the incidence of SCA in athletics. Additionally, many other programs suggested by the National Center for early Defibrillation (2004) and the Medtronic-Physiocontrol Corporation show that when such training is preceded by a strong awareness campaign, it is more likely that the programs are accepted by decision makers and institutionalized as an integral part of an athletics program. Furthermore, getting more individuals that hold stakes in the overall functioning of the school community involved in such training may assist in the acceptance of the program, as well as help to make trained personnel available when an SCA incident occurs.

REFERENCES


When are AED’s cost effective? *The Physician and Sportsmedicine, 31*(10), 15.

One of the goals of colleges and universities is to provide students with an education that will help them succeed beyond academia (Roper, 2004; Smith & Schonfeld, 2000). Embracing and reflecting the diversity that exists in our society in meaningful ways is one of the means for institutions to achieve that goal (Gurin, Dey, Hurtado, & Gurin, 2002; Marin, 2000; Smith & Schonfeld, 2000; Villalpando, 2002). Yet, this is only the beginning of the process of creating an atmosphere that not only promotes diversity as an ideal or concept but also moves towards comprehensively understanding and implementing diversity initiatives with both a purpose and a sound plan. It is important to note that diversity extends beyond race to cover and encompass other facets of difference. As Putten (2001) notes, "...diversity is more complicated than just race and gender" (p.15). Williams (2005) asserts, in number six of his seven recommendations for highly effective diversity officers, "We must reframe diversity as educationally important to all students and not simply to students of color" (p. 53).

An institution’s purposeful and thorough commitment to diversity and the implementation of initiatives that reflect that commitment can be a valuable element of the collegiate learning process (Marin, 2000; Terenzini, Cabrera, & Colbeck, 2001; Zuniga, 2003). Adoption of a purposeful infusion of diversity into the institution’s mission and functions can place colleges and universities in optimal positions to educate and prepare students. First, there is value in having a diverse student body as well as in providing opportunities for interaction among students of diverse backgrounds (Gurin, et al., 2002; Maruyama & Moreno, 2000; Smith & Schonfeld, 2000; Terenzini, et al., 2001?). Secondly, there is value in having a diverse curriculum that not only offers multicultural classes but also infuses diversity into other courses when necessary and possible. Lastly, there is value in having a diverse faculty who can enhance the research and teaching missions of institutions as well as can provide opportunities for students to be exposed to diverse ways of thinking (Boyd, 2004; Quezada & Loque, 2004; Turner, 2003; Villalpando, 1994). The purpose of this monograph is to highlight the importance of a more comprehensive understanding of diversity and implementation of diversity initiatives in three major areas: (a) the student body; (b) curriculum and pedagogy; and (c) faculty as
noted in some of the literature on diversity. The varied roles that diversity can play in enhancing the educational experience in institutions of higher education will be discussed in the remainder of this monograph chapter.¹

A DIVERSE STUDENT BODY

Educators have made claims that having a diverse student body is more educationally effective than a homogeneous one (Terenzini, et al., 2001). According to Marin (2000), having students from diverse backgrounds is a major asset to the education mission of colleges and universities. However, some of the research on diversity shows that having a certain number of students of color alone is insufficient to constitute diversity in an educational setting (Smith & Schonfeld, 2000). Moreover, structural or numerical diversity does not ensure that students of diverse backgrounds will engage in meaningful interactions (Gurin, et al., 2002). Student body diversity is important because it provides students and faculty members with possibilities to "move beyond their taken-for-granted or 'commonsense' perspectives by exposing them to the experiences of others" (Maruyama & Moreno, 2000, p. 10). Furthermore, the presence of diverse groups of people (students and faculty/staff) creates more opportunities for social support, role models, and mentoring (Smith & Schonfeld, 2000). In addition, there is value in providing the opportunity for students of diverse backgrounds to interact with one another in both informal (e.g., student activities) and formal (e.g., classroom) ways (Gurin, et al., 2002).

Overall campus climate is also a key factor in exploring diversity and its impact (Smith & Schonfeld, 2000). As Smith and Schonfeld note, "The impact of opportunities for interaction between and among student groups cannot be underestimated" (p. 18). Campus activities and residential housing often can provide mediums by which students of diverse backgrounds interact (Gurin, et al., 2002). There is evidence to show that students' participation in diversity initiatives like ethnic-based housing and support centers benefit students of color as well as others (Smith, Gerbick, et al., 1998); however, the classroom has the potential to be the major forum through which students of diverse backgrounds interact (Gurin, et al., 2002). Although it is a complex undertaking, interaction in the classroom, across personal differences, can challenge students' stereotypes and biases as well as prepare students to interact with people in their future workplaces and in the larger society (Gurin, et al., 2002; Marin, 2000; Smith & Schonfeld, 2000).

¹ The information presented in this paper based on a limited number of sources on diversity in those three areas.
Zuniga, 2003). Zuniga (2003) found that intergroup dialogue, particularly in the area of social identity and social stratification, may be one approach to meeting the diversity challenge. Roper (2004) conducted a survey with a group of students at one university and found that those students wanted meaningful exposure to diversity. It is suggested in much of the research literature on diversity that having a diverse-campus community and having students engaged in diversity-related experiences can bring about a variety of educational benefits (Terenzini, et al., 2001). Based on the potential benefits discussed, ways to provide opportunities where students of diverse backgrounds can interact meaningfully inside and outside of the classroom should be explored (Gurin, et al., 2002).

A DIVERSE CURRICULUM AND PEDAGOGY

The positive value in providing diversity in the curriculum has been recognized (Smith & Schonfeld, 2000). Smith and Schonfeld assert, in their review of the literature on diversity, "...when colleges and universities are serious about including diversity in the curriculum and the classroom there are definite educational benefits" (p. 19). The provision of diversity courses can be a beneficial undertaking. In one study conducted in 2000 by the Association of American Colleges and Universities, it was found that of the 543 colleges and universities surveyed, 62% have diversity requirements or are in the process of developing one (www.aacu.org/divsurvey/irvineoverview.cfm). Nevertheless, offering diversity courses or having a diversity requirement as part of your curriculum is only one part of the equation for having a diverse curriculum.

The incorporation of diversity into many courses, whenever appropriate and possible, can also be beneficial as long as attention is paid to the why and how of it all (Roper, 2004). As discussed earlier, the classroom provides a major forum for some of the meaningful interaction that could take place between students of diverse backgrounds. Marin (2000) concludes that by addressing diversity in the classroom, faculty and consequently institutions are demonstrating that "the voices of the dominant white culture are not the only ones worth listening to..." (p. 64); however, Roper (2004) indicates "...we must do a better job of helping students understand the relationship between

2 "Intergroup dialogue is face-to-face facilitated conversation between members of two or more social identity groups that strives to create new levels of understanding, relating, and action" (Zuniga, 2003, p. 9). The intergroup dialogue approach "combines experiential learning and dialogic bridge-building methods with critical analysis of socially constructed group differences and the systems of stratification that give rise to intergroup conflicts and social justice" (Zuniga, 2003, p. 10)
diversity and the topics in various academic disciplines. When we integrate diversity into courses it must be in a manner that enriches the discipline, not as an add-on to the course" (p. 50).

In looking further at diversity as it relates to curriculum, Maxwell, et al. (2003) also realize the value of having a diverse student body and curriculum, highlighting the importance of looking at courses and the individual students that populate classrooms to ascertain what types of experiences students are having academically. This inquiry into student course taking can help institutions assess the level of diversity in classes taken by their students as well as the level of opportunities for students to have diverse interaction. It also is important to briefly note that embracing diversity in the curriculum also means understanding that students have different learning styles. Generally, a diverse student body calls for diversity in pedagogy in order to address differences in learning styles as well as to address cultural factors. Providing a classroom environment that incorporates other forms of learning like "active" learning is a way to ensure that students are receiving a diverse learning experience that fits their academic needs. The use of active-learning techniques like discussion in diverse classroom settings, if employed correctly, can foster meaningful interactions and maximize the educational potential among students and faculty (Marin, 2000). By employing a diverse curriculum and pedagogy, faculty (and institutions) can provide students with holistic educational experiences that acknowledge the contributions of people outside of the dominant culture (Marin, 2000).

A DIVERSE FACULTY

The employment of a diverse faculty also plays a critical role in the provision of a well-rounded educational experience. Villalpando (1994) cites Astin (1993) who found that students, attending institutions that emphasized diversity through its faculty, reported greater gains in their cognitive and affective development. Smith and Schonfeld (2000) assert that "Growing evidence supports the notion that faculty diversity (especially in race and gender) is linked to curricular change; inclusion of issues of race, class, gender, and sexual orientation in the educational process; diversification of scholarship and pedagogical perspectives; and increased support for diverse students" (p. 20).

Faculty diversity is not limited to the employment of faculty members of color or of other diverse backgrounds. As Turner (2003) suggests, the potential for enhanced teaching and learning as well as for the expansion of scholarship in all fields actually depends on the ability of institutions to recruit faculty
who are willing to incorporate diverse content and methods into the courses they teach. Villalpando (1994) found that students who took courses from faculty who used diverse methodologies and incorporated diversity into the course content reported satisfaction with their educational experience.

Achieving various forms of faculty diversity also is essential to developing overall campus diversity. Boyd (2004) asserts, "To be fully successful, the hiring and retention of a diverse faculty must be part of a broader institutional strategy" (p. 82). As Mitchell (2005) clarifies, "In the academy, we are accustomed to doing things the 'traditional way.' In institutions of higher learning, we admit students and recruit faculty and staff based on very focused criteria, often not questioning the effectiveness of such or exploring other options. Therefore, we get the same type of results and deem this 'par excellence'" (p. 90). In order to achieve true and lasting diversity, proper attention and time must be given to understanding the process of recruiting and hiring a diverse faculty as well as to what forms of support may exist upon their arrival (e.g., mentoring). While some consider a diverse faculty to be an important part of the equation for overall campus diversity, Smith, Turner, Osei-Kofi, and Richards (2004) assert "...the reality is that perhaps the least successful of all the many diversity initiatives on campuses are those in the area of faculty diversity" (p.133). This is particularly true when looking at diversity through the lens of race/ethnicity because faculty members of color are underrepresented in higher education (Smith, et al., 2004). According to Quezada and Loque (2004), fundamental fairness must rest in how we recruit, hire, mentor and evaluate faculty of color. Moreover, Smith, et al. (2004), in a review of the literature, suggest that achieving success in diversifying faculty may call for a change in the search process, highlighting the following ways the process can improve: (a) continued support and use of strategies that work, (b) evaluation and monitoring of successful departmental and campus practices, (c) understanding organizational processes for success, and (d) questioning the usual and/or typical processes.

CONCLUSIONS

The presence of a purposeful thorough approach to diversity has been found to positively influence the educational experiences of students (Gurin, et al., 2002; Marin, 2000; Roper, 2004; Smith & Schonfeld, 2000; Terenzini, et al., 2001). A clear definition of "diversity" and the means to achieve that diversity is necessary to ensure that diversity initiatives are comprehensive and sincere.
Smith & Schonfeld (2000) conclude that discussions about diversity in higher education today are filled with contradiction and paradox. Clarity of purpose and a solid plan of action can help institutions deal with the challenges that may arise appropriately. Putten (2001) further clarifies this point, "...if we are to consider ourselves fully competent to address the concept of diversity, it's time that we in higher education recognize the full complexity inherent in the concept of diversity and the ways in which it influences our campus cultures..." (p. 15). Gurin, et al. (2002) make a case for weaving diversity into the fabric of our institutions. It shows that the understanding of diversity must extend beyond enrolling a certain number of students of color or including one or two diversity course offerings in the curriculum. "A commitment to diversity adds challenge, depth and breadth to our campus culture" (Roper, 2004, p. 48). Truly embracing the diversity encompassed in a subjective view of higher education involves not maintaining the status quo (Mitchell, 2005). It is about leaders within higher-education institutions doing what is best to educate and prepare students for a diverse society. As Williams (2005) clarifies, "...without senior leadership that focuses on driving the wheel of change as a matter of first priority, campuses will continue to flounder in their diversity efforts. It is essential that diversity leaders be more than figureheads if they are to provide transformative leadership to their campuses" (p. 53).

In general, embracing diversity means going beyond just attempting to have a certain number of diverse students, offering a diversity course in one's discipline, or hiring a faculty person of color. Roper (2004) states that "As campus leaders we must wrestle with how we can effectively communicate our diversity goals, faculty diversity initiatives and enrollment targets so that they are not interpreted to be quotas for admission and hiring" (p. 50). Mitchell (2005) clearly states that "Diversity can only be achieved through a concerted effort that engages the entire campus community" (p. 90). Overall, a purposeful commitment to diversity can have a lasting impact on the complete educational experience because it involves but is not limited to: (a) providing opportunities for a diverse student body to interact with one another; (b) incorporating diversity into courses and pedagogy; and (c) employing a diverse faculty who understand the value of having diversity in teaching methods and subject matter within the curriculum. Smith and Schonfeld (2000) note "...diversity efforts, when undertaken conscientiously, open the way for greater engagement of issues, increased satisfaction with the campus, greater academic success, and increased cognitive functioning...[I]ncreasing diversity leads to the possibility of an enriched and engaging academic environment" (p. 20).
understanding and a commitment to a sincere and purposeful infusion of diversity, a plan of action, and proper implementation of that plan particularly in these major areas can help institutions achieve their goals of providing a well-rounded, valuable education for their students.

REFERENCES


SERVICE LEARNING: A USEFUL TOOL FOR STUDENT DEVELOPMENT

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The role of service-learning as a higher-education teaching tool has become more prevalent during the last 15 years. This teaching style combines community service with academic studies to enhance learning, foster civic responsibility, and invigorate communities (Pritchard & Whitfield, 2004). According to McEwen (1996), student benefits from service-learning participation include improved intellectual growth, increased academic achievement, and strengthened citizenship education. In general, societal expectations include a call for students to have these traits in order to be more productive members of American society.

College attendance has increased dramatically over the last forty years with approximately 75 percent of high school students pursuing some form of post secondary education within two years of graduation (Schneider, 2002). Greater emphasis on employment has led many students to seek courses and programs that will make them more competitive for the workforce, but many employers believe that student's employment preparation by colleges is inadequate, in terms of meeting the demands of labor (Young, 2003). In their opinion, students are well equipped academically and technically; however, they lack the necessary training for adaptability and well-roundedness required in the work environment. In short, the problem is that colleges are graduating students without essential people skills. Additionally, fewer students are involved in civic activities (Schneider, 2002).

The Center for Information and Research on Civic Learning and Education (CIRCLE, 2003) noted that current students are less likely to vote and have no interest in political or electoral activities. According to CIRCLE, the level of participation among students in community groups, volunteer organizations, and religious affiliations is at an all-time low. Furthermore, CIRCLE reports that this degree of disengagement renders students ineffective to fully take part in democracy as young adults, as well as mature men and women later in their lives. Concerned, outwardly-focused citizens find many ways to make significant differences to society (Andolina, Keeter, Zarkin, & Jenkins, 2004). Service-learning appears to provide an opportunity for institutions of higher education to assist in creating engaged citizens.
SERVICES-LEARNING FOUNDATIONS

The Southern Regional Education Board (SREB) is credited for defining service-learning in 1969 as the accomplishment of tasks that meet genuine human needs in combination with conscious educational growth (O'Grady, 2000; Stanton, Giles, & Cruz, 1999). "SREB practitioners were concerned with developing learning opportunities for students related to community service, community development and social change" (Stanton, et al., p. 2). The tradition of community service extends as far back as the early development of the United States, but the philosophy of service-learning is most associated with the Progressive Era educator, John Dewey (O'Grady, 2000; Rocheleau, 2004).

Dewey reasoned in 1902 that higher education should have a civic duty in addressing public needs; also, he advocated for the inclusion of community service in education as a tool for instruction (Zieren & Stoddard, 2004). According to Zieren and Stoddard, this idea was in contrast to prevalent educational theories, which considered knowledge only as objective and based on empirical and principled understanding. According to these theories, knowledge rested in sensory-provided information and ingrained mental workings of measurement, reasoning, and morality (Rocheleau, 2004).

Dewey's view of knowledge as presented by Giles and Eyler (1994), always related to the effort of people in dealing with their world situations. In his opinion, knowledge was not a true reflection of the world but merely a means for navigation through one's life. Dewey considered logic as a tool for deciphering encountered difficulties (Rocheleau, 2004). He further explained that principles served in providing formulas for addressing specific matters when certain situations presented themselves, and the credibility and effectiveness of these principles were only tested when they were utilized. In other words, Dewey suggested that knowledge alone held limited value but its significance was understood only upon actual application of the knowledge (Giles & Eyler, 1994).

Until the latter part of the 20th century, the traditional stance toward education held in our society was that students should retain core facts and theories through lectures with enforcement of learning through memorization (Locke, 1997; Rocheleau, 2004). Rocheleau states that scientific and humanistic concepts were typically quite limited, and students were not engaged in using them in concrete situations. More recently, directly realized ideas were viewed as being more powerful through their application to real world situations rather than through memorization alone. Dewey noted that reflection directed people in experience; therefore, knowledge should endlessly pertain to specific
situations and existing challenges (Rocheleau, 2004). Rocheleau reported Dewey's observation regarding the desire by traditional educators to make course information more interesting to students actually stemmed from the separation of data from real-life circumstances.

Dewey called for continuity, which allowed students to test theories and solve problems in order to acutely address future situations (Zieren & Stoddard, 2004). He purported that this continuity would prepare students to adapt to an ever changing world through the integration of knowledge and experience. Dewey considered a thoroughly educated person as one who could reflectively solve problems (Rocheleau, 2004). This idea continues to greatly influence service-learning practitioners (Zieren & Stoddard, 2004).

THE SERVICE-LEARNING CONCEPT

Several variant definitions for service-learning exist as well as different goals and facets of this type of learning. Nevertheless, practitioners and advisors of service-learning still agree upon the primary element of blending service outcomes with learning goals in the aim that the tasks change both the recipient and the provider of the services (National Service-Learning Clearing House, 2004). According to the National Service-Learning Clearing House, this is achieved by binding service tasks with structured opportunities that link the activities to self-reflection, self discovery, and acquisition with the comprehension of values, skills, and knowledge content.

The main difference between service-learning and experiential learning is the intentionality with which the service activity is integrated with academic course content in the classroom by the professor and in student reflection sessions and papers. In experiential learning or community service, this integration also may happen, but it must happen for a service-learning course to be credible as an effective teaching tool (Hart Leadership Project, 2003).

Community service as a broad term, can include paid, court ordered, and volunteer service (Maryland Student Service Alliance, 2004). The Maryland Students Service Alliance also noted that volunteerism may allow students to engage in service for a variety of personal reasons. Clearly, this form of service does not necessarily link activities to academic studies nor is academic credit granted for such efforts.

Generally, internships allow students to work at for-profit businesses, while improving the financial standing of the organization; however, this work may not necessarily uplift communities and would not be considered as service learning. Nevertheless, there can be overlap between internships and service-learn-
Students are engaged in service-learning, if through their internship experiences, they work to improve the health or welfare of communities while joining this with their academic studies (Maryland Student Service Alliance, 2004).

Service-learning is an expanded form of experiential learning that works to provide a venue for real world experience and to instill students with a sense of civic engagement and responsibility (Jacoby, 1996). Service-learning is viewed as playing a role in the development of the whole being and the intellect of an individual. It also works to develop a sense of social consciousness within that individual, translating to the development of sustainable communities, given that students gain a sense of civic/community responsibility (Jacoby, 1996).

Due to its connection to content acquisition and student development, service-learning is always linked to school and college courses, and its use inspires educational organizations to build strong partnerships with community-based organizations (National Service-Learning Clearing House, 2004). Service-learning also can be organized and offered by community organizations with learning objectives or structured reflection activities for their participants. Whatever the setting, the core element of service-learning is always the intent that both providers and recipients find the experience beneficial as well as transforming (National Service-Learning Clearing House, 2004).

Eyler and Giles (1999) stated that service-learning builds up the community through the service provided, but it also has great learning consequences for the students. Learning occurs through a cycle of action and reflection as students work with others through a process of applying gained knowledge and skills to community problems. At the same time, students seek to achieve real objectives for the community and a deeper understanding for themselves of their class learning (Eyler & Giles, 1999).

ENHANCED STUDENT DEVELOPMENT

Pritchard and Whitehead (2004) noted the intellectual capacity for students can be increased through constructivist learning. They also assert that service and reflection experiences can be tailored to further students' knowledge of course content while encouraging critical and complex thinking. Indeed, students can be engaged in extensive understanding of major social issues and also have experiences that assist them to delve into their own identities. Also, students can use their service learning to consider implications of explored issues in their lives (McEwen, 1996). Service-learning advocates view personal development and personal skills as an important component of academic success (Eyler & Giles, 1999).
In the study, *How Service-Learning Affects Students*, Astin, Vogelgesang, Ikeda, and Yee (2000) found service participation to positively improve measures of student academic performance in writing abilities, grade point average, and critical-thinking skills. In addition, more service-learning programs today are geared toward projects that help students become self-directed lifelong learners (Eyler & Giles, 1999).

Learning in context and application of acquired knowledge are key elements of service-learning. Students can build an adequate world view, which requires exposure to new information and continuous challenges to existing perceptions (Eyler & Giles, 1999). Eyler and Giles related how students develop and utilize knowledge in service-learning to address problems, as well as to expand their interpersonal skills and their comprehension of the community. Learning in this capacity is viewed as having the potential to impact students' roles as citizens.

Student development and learning is increased through participation in service-learning, which enables students to critically assess and synthesize new concepts and information related both to coursework as well as nonacademic matters. Also, service-learning participants achieve a higher level of understanding through reflective exercises associated with their service-learning experiences (Eyler & Giles, 1999).

**INCREASED STUDENT CITIZENSHIP**

According to Eyler & Giles (1999), service-learning provides an environment for connecting elements of student development into the evolution of effective citizenship. The value of social justice and need for political change affect students who participate in service-learning projects (Astin, et al., 2000; Eyler & Giles, 1999). "Students involved in highly reflective and well-integrated service-learning demonstrated their increased ability to analyze problems and apply what they were learning in the classroom, and their solution strategies were more likely to include systemic change and political action" (Eyler & Giles, 1999, p. 159).

Service-learning participants typically become self-aware and self-respecting individuals, leading them to a genuine appreciation for others. With increased abilities for relating to culturally diverse groups, students' sense of civic and social responsibility can be shared with others; this conclusion is based on a richly developed conception of communities (Pritchard & Whitehead, 2004). With an enhanced understanding of local, national, and global issues, participants are likely to expand their efforts to include others in contributing to the good of society (National Service-Learning Clearing House, 1999).
2004). The value of service-learning, coupled with academic instruction, cannot be underestimated in fostering present and future civic involvement among students.

**CONCLUSION**

Employers expect college graduates to have effective communication as well as analytical and problem-solving skills. With changing U.S. demographics, graduates will be required to work collaboratively in diverse teams as well as to use pertinent profession-specific skills (Schneider, 2002). In service-learning, students are faced with real-world realities that do not necessarily have concrete or easy answers (Eyler & Giles, 1999).

Educating students for responsible citizenship cannot simply be accomplished through courses alone. Students' exposure to and involvement in complex social circumstances can allow students to develop heightened skills for dealing with numerous personal and community issues. Through service-learning, students gain a sense of awareness that cannot be gleaned from simply reading or even summarizing course material (Eyler & Giles, 1999).

Service-learning programs can be administered to help students gain practical experience, which will enhance their academic, career, and social experiences. These programs not only benefit students and higher-education institutions, they also can be used as an agent to assist community organizations, in addition to positively changing some aspects of society at large.

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EXPLORATORY FACTOR ANALYSIS: AN ILLUSTRATION USING TEST ANXIETY DATA

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Academic or intelligence testing is a typical part of the standard operating procedures of many schools at least on an annual basis. The results of some of these assessments generally are used to make decisions regarding the difficulty of coursework that students should be given or, perhaps, to determine their promotion to the next grade level. Given the level of importance of these decisions, students typically are concerned about their ability to perform, and many students are likely to experience various levels of test anxiety during test administration. In general, anxiety is an overwhelming emotion often experienced by persons participating in an uncomfortable, challenging, or evaluative environment. The American Heritage® Dictionary (2000) defines anxiety as “a state of apprehension, uncertainty, and fear resulting from the anticipation of a realistic or fantasized threatening event or situation, often impairing physical or psychological functioning” (www.bartleby.com/61/). Students of all ages are known to experience anxiety that can hinder their performance in many different situations; it especially affects testing performance (Sarason, 1984). A physical-anxiety impairment also may include stomachaches, headaches, or dizziness. Psychological impairments may include worry, tension, or the inability to focus (Hocevar & El-Zahhar, 1988). Regardless of their level of anxiety, students are expected to perform to the best of their ability when taking tests.

In an effort to describe what the students are feeling when experiencing test anxiety, researchers have made attempts to measure its existence. Anxiety is a “psychological attribute”, or “construct” that cannot be measured directly; as such its “existence never can be confirmed absolutely” (Crocker & Algina, 1986, p. 4). The “degree to which any psychological construct characterizes an individual can only be inferred from observations of his or her behavior” (p. 4). Because test anxiety is a psychological attribute, which can only be measured indirectly, the design of an instrument to measure such variables presents several challenging problems. Crocker and Algina describe five measurement problems common to all psychological assessments: (a) no single approach to psychological assessment of any construct is universally accepted; (b) psychological measurements usually are based on limited samples of behavior; (c) the measurement obtained always is subject to error; (d) measurements lack well-
defined units on the measurement scales; and (e) psychological constructs cannot be defined only in terms of operational definitions but also must have demonstrated relationships to other constructs or observable phenomena. Given there is no universally accepted approach to the assessment of test anxiety, the focus of this monograph chapter is to offer another measurement approach that provides additional information about the construct of test anxiety.

EARLY MEASURES OF TEST ANXIETY

Liebert and Morris (1967) suggested test anxiety is best measured using the latent variables of worry and emotionality. Thus, the Worry-Emotionality Questionnaire by Liebert and Morris uses items that specifically measure these two dimensions of test anxiety. Beginning with their work, other researchers used various “translations and adaptations” to confirm the dimensionality of test anxiety (e.g., Benson, Moulin-Julian, Schwarzer, Seipp, & El-Zahhar, 1992; Hocevar & El-Zahhar, 1985; 1988; Schwarzer, 1984; Spielberger, Gonzales, Taylor, Algaze, and Anton, 1978). Wine (1982) and Sarason (1984) suggested the domains of worry and emotionality were too highly correlated or lacked distinction as the sole dimensions of anxiety; thus, Sarason (1984) proposed the Reactions to Test scale, which defines test anxiety as a combination of the latent variables worry, test-irrelevant thinking, tension, and bodily symptoms. Nasser and Takahashi (2003) used confirmatory factor analysis with the four factor model suggested by both Wine (1982) and Sarason (1984) to examine the effect of item parcels on ad hoc goodness-of-fit indices. Given that the factors discovered in 1967 were different than the factors discovered in the 1982 and 1984 research, an examination of the more recent data collected by Nasser and Takahashi (2003), using exploratory factor analysis, would reveal potential changes in the factor structure of the test anxiety construct within the past 10 years. Exploratory factor analysis is needed especially because of the difficulty of measuring psychological constructs.

The intent of this paper is to implement secondary data analysis of Nasser and Takahashi’s (2003) data to determine if the passing of time has offered a change in the factor structure. The research hypothesis is that the exploratory factor analysis will result in similar factors as described by Wine (1982) and Sarason (1984). Achievement of these results will solidify the results of the Nasser and Takahashi (2003) research.
METHODOLOGY

Instrument and Subjects

Reactions to Tests (Sarason, 1984) is a 40-item survey that was designed to measure student reactions to tests or the latent construct "test anxiety." Each of the participants are asked to rate the items on a 4-point Likert-type scale. Fadia Nassar translated the instrument into Arabic for administration, and subsequently it was translated back into English by a bilingual researcher to assure accuracy (Nasser & Takahashi, 2003). The instrument is included in the Sarason (1984) article. Nasser and Takahashi (2003) administered the survey to 421 tenth graders aged 15 to 16 from two Arab high schools in central Israel. Approximately 46.3% of the respondents were female, and 53.7% of the respondents were male. The students were categorized into 15 classes representing their socioeconomic status with frequency percentages of these groups ranging from 5.2% to 9.3%.

Exploratory Factor Analysis

Generally, factor-analytic techniques are used either to confirm that a set of variables define those constructs or factors or to explore the variables that are related to these factors. Given the difficulty of measuring the psychological construct of test anxiety, exploratory factor analysis was employed. The use of factor analysis "presumes that only some factors, which are smaller in number than the number of observed variables, are responsible for the shared variance-covariance among the observed variables" (Shumaker & Lomax, 2004, pp. 168-169). Exploratory factor analysis was used to determine which sets of observed variables share common variance-covariance characteristics that define the theoretical constructs or factors of test anxiety. "In exploratory factor analysis, the researcher explores how many factors there are, whether the factors are correlated, and which observed variables appear to best measure each factor" (p. 168). In this study, exploratory factor analysis is used to find a model that best describes the data by specifying alternative models. Examination of the model characteristics, such as the percentage of variance that is explained, factor loadings, residuals of a reproduced correlation matrix, and reliability, ultimately, will lead to a model that describes the data and has theoretical support.
DATA ANALYSIS

Exploratory factor analysis was used to crystallize the latent variables, which emerge as measures of the construct test anxiety. When analyzing data, it is important that the data meet all the assumptions of the procedures used to analyze the data or the results will be invalid (Kass, & Tinsley, 1979). In this case, it is assumed there is a relationship between the items being used to measure test anxiety, which is necessary to conduct an exploratory factor analysis. Other important assumptions of the data to examine include its attributes, the ratio of number of survey items to the number of potential factors, the ratio of sample size to the number of potential factors, the linear dependency and the generalizability of the data.

Assumptions for Use of Exploratory Factor Analysis

The Kaiser-Meyer-Olkin (KMO) measure of sampling adequacy and Bartlett’s test of sphericity both are tests used to measure the significance of the relationship among the items. The KMO value is 0.934 and Bartlett’s test of Sphericity approximate chi-square result is 6407.73 with 780 degrees of freedom. The results of these tests are significant, which indicates that the items used to measure test anxiety are good indicators of the construct and are significantly related (Tinsley & Tinsley, 1987).

Other important considerations for exploratory factor analysis also include the attributes of the data collected. These attributes include the size of the sample, restriction of range, and the scale of the variables. According to Kass and Tinsley (1979), 5 to 10 subjects per item is a reasonable sample size; thus, the given data set is of reasonable size. The socioeconomic status of the samples seems to be evenly distributed among the 15 categories (i.e., classes) that were established, so there is no restriction in the range of subjects (Schumaker & Lomax, 2004). The scale of the variables was a 4 point Likert-type scale, which commonly is used to differentiate the respondent’s feelings (Fraenkel & Wallen, 2003).

Equally important characteristics of these data are the ratio of the number of survey items (i.e., variables) to the potential number of factors and the ratio of size of the sample to the potential number of factors. The ratio of items to factors is 40:4 or 10:1. Offering a variety of items to measure one factor allowed the researcher to create a complete subscale for a complex factor. Factor analysts have suggested a minimum of three to five items per factor.
It is known from experience that it may be safer to have twice as many items/variables as will ultimately be needed since many items/variables are lost (i.e., deleted) because they do not function as well as intended (Benson & Nassar, 1998). The ratio of sample size to potential number of factors was 421:19. A suggested rule of thumb is to have 5 to 10 subjects per variable for a proper factor analysis (Comrey & Lee, 1992; Gorsuch, 1983). Both ratios are satisfactory and show the reliability of the results is likely to be strong.

Final assumptions to consider when doing an exploratory factor analysis are linear dependency and generalizability of the data (Comrey & Lee, 1992). In this data set, the determinant of the correlation matrix is 1.39E-007. The determinant is close to zero, but it is not equal to zero, which implies there is no linear dependency in the data (Benson & Nassar, 1998). Invariance or the generalizability of results over random samples of individuals from other populations or different items from the same content domain seems as though it may exist; but overall, there are no caveats in the data that prevent the use of exploratory factor analysis.

Model Selection

Validity of the assumptions and other special considerations for exploratory factor analysis allow the researcher to proceed to selection of the factor model. The primary purpose of this study was to identify a set of factors that clearly define the latent construct of test anxiety among Arab high school students. Two of the model-fitting procedures used for exploratory factor analysis are maximum-likelihood ratio and principal-axis factoring. The advantage of the maximum-likelihood ratio method for model fitting is that it permits the significance testing of factor loadings; but, the multivariate normality of the data is an assumption that must be met to get valid results (Fabrigar, Wegener, MacCallum, & Strahan, 1999). Fabrigar, et al. purport the normality assumption is relaxed in principal-axis factoring; however, this method does not provide the significance testing of the loadings. For this data set, principal-axis factoring was determined as advantageous to use because requirements for the assumption of multivariate normality are not as strict as when using the maximum-likelihood ratio procedure.

Selection of a factoring method often is complemented by rotation of the factors. Factor rotation makes the data more interpretable and spreads variance evenly among the factors, which gives the extracted factors greater meaning (Thurstone, 1947). There are two major types of rotation methods,
orthogonal and oblique (Comrey & Lee, 1992). The orthogonal rotation con­strains factors to be uncorrelated, and is often used to examine the relationship between latent variable when there is no prior evidence of a significant relation­ship (Fabrigar, et. al., 1999). Fabrigar and associates indicate that allowing the factors to correlate provides more understanding of the data. For this study, the oblique rotational method is theoretically the most beneficial because of its flexibility in allowing the factors the possibility of correlating. The oblique method also is useful in clarifying the relationship between factors. Of the two types of oblique-rotational procedures, promax rotation is theoretically the best due to its ability to combine orthogonal and oblique methods (Hendrickson & White, 1964). It begins with an orthogonal solution and rotates until it finds the best solution. The promax rotation provides for the least squares fit between items and factors. The purpose of exploratory factor analysis is to explain the relationship between variables and factors, and the oblique rotational method is likely to provide the most interpretable factors.

In the design of a strong approach to establishing construct validity, the next major decisions are the procedures used to determine the number of fac­tors to extract and the selection of items for deletion of factors. For this study, these decisions are not made sequentially but rather require that the results of the factor analysis be examined to determine how to alter these choices to pro­vide a better explanation of the latent construct of test anxiety. Kaiser’s (1960) criterion of computing the eigenvalues greater than one and the visual scree plot (Cattell, 1966; Cattell & Jaspers, 1967) were the methods used to begin the process of determining the number of factors to extract. By using the Kaiser’s eigenvalues greater than one rule, it was determined that seven factors would be appropriate to describe test anxiety. The visual scree plot indicates there may be approximately 2, 3, or 4 factors that meaningfully could explain test anxiety (see Figure 1). The results of these two methods are somewhat ambigu­ous as to how many factors exist; thus, tracking the combined results from the various decisions throughout the factor analysis procedures will help to improve the accuracy of the results. Each factor solution results in differing numbers of test items being dropped from the analysis. In the case of the current analysis, Appendix A lists the 20 test items that were retained to yield the final solution, and Appendix B shows those items that were dropped from each sequential fac­tor solution.
Figure 1. Scree Plot for the current analysis of Reactions to Tests data from Nasser and Takahashi (2003).

The decisions regarding the use of principal axis factoring and the promax rotational methods are theoretically-based to find the model that will provide the most information. The process to determine the number of factors to extract applies the selection of a factor model and rotational methods to the data. The combination of results is compared to determine the number of factors and to select items for deletion, which enable one to best describe the data. Several pieces of information are customarily used to evaluate the quality of a model that has been selected. This information includes the percentage of total variance explained, percentage of variance explained by each factor, the existence of high loadings or communalities (0.4 or more), few or no cross loadings of variables to factors, simple structure, low residuals, and interpretability of factors (Tinsley & Tinsley, 1987). In Appendix B, a comparison of the information from a principal axis factoring of three-, four-, and seven-factor models is presented. Each of the models is examined iteratively from right to left and the decisions about changes made to improve the model are listed on the last row. As a general rule, items with communalities that are reduced or slightly increased from initial to extraction are removed. After the selection of items to be deleted is made, the ratio of items to each factor is examined. All items related to factors with a ratio less than 3:1 are selected for subtraction from the model. Once the number of factors to extract is crystallized, the scale’s resultant reliability values for the factors are examined. Reliability is used to determine how well the observed score describes the true score. The higher the reliability the less error is included in the observed score.
RESULTS

The process of exploratory factor analysis led to a three-factor principal-axis factoring model solution with a promax rotation. The three factors are worry, bodily symptoms, and test-irrelevant thinking. The solution explains 40.96% of the total variance in the test anxiety construct. Most of the loadings or communalities are greater than 0.4, indicating the correlation between the items and the construct is high. There are a few cross-loadings of the items to factors, but they are not strong (-0.135 to 0.226). This finding also is confirmed in the achievement of simple structure. This structure indicates each item is strongly associated with only one factor. The residuals between the original correlation matrix and the reproduced correlation matrix indicate there are 23 or 12% of non-redundant residuals with absolute values greater than 0.05. The combination of these results indicates most of the variance that can be explained in the data has been explained through this three-factor solution.

Given a 3-factor solution, the reliability of the worry, bodily symptoms, and test-irrelevant thinking subscales is examined. The final scale for the worry factor in this 3-factor solution consists of items 1, 6, 8, 9, 11, 15, 16, 20, 22, 26, 27, and 40 (Items are provided in Appendix A.). The scale for bodily symptoms consists of items 19, 23, 25, and 30. The scale for test-irrelevant thinking consists of items 3, 7, 12, and 17. The reliability estimate or Cronbach (1970) alpha values for the three subscales: worry, bodily symptoms, and test-irrelevant thinking are 0.877, 0.757, and 0.681, respectively. Each of the correlations between these scales is significant at the 0.01 level. The correlation between the worry and bodily symptom scales is 0.583. The correlation between worry and test-irrelevant thinking is 0.389. The correlation between bodily symptoms and test-irrelevant thinking is 0.293. Given the strong reliability estimate of the subscales and the significant correlations, the subscales used to measure test anxiety are expected to perform consistently.

DISCUSSION

The purpose of this study was to describe the relationship between the items on the Reactions to Tests (Sarason, 1984) survey administered to Arab youth attending high school in Israel and the latent construct of test anxiety. Earlier measures of test anxiety defined factors as worry, emotionality, tension, bodily symptoms, and test-irrelevant thinking (Hodapp & Benson, 1997; Liebert & Morris, 1967; Sarason 1984; Wine, 1982). Given the varied results from ear-
lier work, exploratory factor analysis was used to determine if the factor structure has changed over time. Exploratory factor analysis was used to choose the factor model, the number of factors to extract, the rotation methods, and selection of items for deletion. Principal axis factoring was used to extract three factors and the promax rotation was used to crystallize an interpretable factor solution. Twenty of the forty items were deleted from the original survey for their lack of strong contribution to model. The analysis reveals the factors that best measure test anxiety are worry, bodily symptoms, and test-irrelevant thinking, which have significant correlations between the factors. This study revises the survey, but strongly supports factors that were found in previous studies. One limitation of this study and the measurement of psychological constructs is that the factor solution presented is one of many viable solutions to explain the relationship between test anxiety and the three factors: worry, bodily symptoms, and test-irrelevant thinking. Given this solution is the "best" to explain test anxiety as it exists in this sample, an extension of this work should replicate the process with a new data set to confirm the findings. If the results are confirmed for the three factor model, then confirmatory factor analysis can be conducted to further examine model fit as in Nassar and Takahashi's (2003) study.

REFERENCES


APPENDIX A
Reactions to Tests (Sarason, 1984) Items Retained in this Three-Factor Analytic Solution for Test Anxiety

1. I feel distressed and uneasy before tests.
2. During tests, I find myself thinking of things unrelated to the material being tested. (R)
3. I feel jittery before tests.
4. Irrelevant bits of information pop into my head during a test.
5. During difficult tests, I worry whether I will pass it.
6. While taking tests, I find myself thinking how much brighter the other people are.
7. My heart beats faster when the test begins.
8. My mind wanders during the test.
9. While taking a test, I feel tense.
10. I find myself becoming anxious the day of the test.
11. While taking a test, I often do not pay attention to the question.
12. I get a headache during an important test.
14. I wish tests did not bother me so much.
15. I get a headache before a test.
16. I sometimes feel dizzy after a test.
17. I am anxious about tests.
18. Thoughts of doing poorly interfere with my concentration during tests.
19. My hands often feel cold before and during a test.
20. I have an uneasy feeling before an important test.

(R) = Item was reverse coded
### Appendix B

Iterative Results of Exploratory Factor Analysis of Reactions to Tests (Sarason, 1984) Data from Nasser and Takahashi (2003).

<table>
<thead>
<tr>
<th>Attributes Examined</th>
<th>Factor Models (in order derived)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7-factor PAF Promax</td>
</tr>
<tr>
<td>1. Percentage of total variance explained</td>
<td>42.22%</td>
</tr>
<tr>
<td>2. Percentage of variance explained by each factor</td>
<td>9.94, 6.08, 5.43, 5.27, 5.24, 4.89, 1.26</td>
</tr>
<tr>
<td>3. High loadings/communalities</td>
<td>Yes, 25 of 40 &gt; 0.4</td>
</tr>
<tr>
<td>4. Few/no cross-loadings</td>
<td>Few cross-loadings</td>
</tr>
<tr>
<td>5. Simple structure</td>
<td>No</td>
</tr>
<tr>
<td>6. Low residuals</td>
<td>58 or 7%</td>
</tr>
<tr>
<td>7. Specific factors</td>
<td>No</td>
</tr>
<tr>
<td>8. Interpretation of factors (# of items that load on factor)</td>
<td>1. Worry (17)</td>
</tr>
<tr>
<td></td>
<td>4. ? Toilet, Daydream (2)</td>
</tr>
<tr>
<td></td>
<td>5. Random thoughts (3)</td>
</tr>
<tr>
<td></td>
<td>6. Bodily symptoms (2)</td>
</tr>
<tr>
<td></td>
<td>7. ? Freeze up (2)</td>
</tr>
</tbody>
</table>
"Rather than being a distinct theoretical approach, feminist family therapy is instead considered a conceptual lens or social philosophical perspective through which to view relationships" (Ziemba, 2001, p. 210). So, what makes feminist-family therapy so different from traditional forms of family therapy? Brown and Harter (1994) captured the epitome of feminist-family therapy with this definition: "The family therapy approach emphasizes that family therapy can be treated as a unit—more significant than the sum of its individuals—and is characterized by developmental patterns of interactions that color the functioning of all its members" (p. 56). Moreover, Haddock, MacPhee, and Zimmerman (2001) asserted that feminist-family therapists hold the belief that interpersonal and family interactions must be conceptualized in a larger societal context, which results in attention to three primary goals that make feminist family counseling unique. The first of these goals is to minimize or eliminate power differentials. This goal highlights the fact that feminist-family therapists do not remain neutral about power differentials but instead point them out and work to actively eliminate such disparities. The second goal of feminist-family therapy is to empower clients to integrate and honor all aspects of themselves (Haddock et al., 2001); therefore, feminist family therapists strive to free individuals, their interactions, as well as their relationships from gender-based constraints. The third and final goal of feminist family therapy relates to the therapist-client relationship. In order to manage the power differential that occurs in therapy between the client and the therapist, feminist family therapists suggest setting collaborative goals, and they maintain this collaborative stance by encouraging client evaluation and feedback while also communicating respect.

Feminist-family therapy is different from traditional-family therapy, because feminist family therapists do not accept stereotyped gender roles, the oppression of women, and the traditional family model (May, 1998). Similarly, Sharf (2000) indicated that those issues which are important in individual therapy, such as the impact of gender expectations and power differences between men and women, also are important issues in family and couples therapy.
Therefore, feminist family therapists openly address the problems of traditional gender roles and the oppressive nature of these roles (Evans, Kincade, Marbely, & Seem, 2005). Feminist family therapists confront power issues that are detrimental to the family system, and they help families to examine and reorganize destructive patterns, so that gender role restrictions are eliminated (Evans, et al., 2005). While feminist family therapy can be used with couples and families to address gender and role issues, it can also be used to enhance and re-establish connections within the family (Indelicato & Springer, 2007). Feminist practitioners are charged with the responsibility of treating clients as unique individuals rather than assuming that all clients share the same perspective on gender-role issues (Indelicato & Springer, 2007); therefore, feminist family therapists do not seek to change traditional gender roles, if the family does not view them as a distressing contributor to their relationships. According to Indelicato & Springer (2007), rules of the counseling relationship are mutually created and agreed upon, and the goals for counseling are created collaboratively.

Feminist family therapy, as conceptualized in the work of Indelicato and Springer, is based on a diverse definition of family, which includes blended families, families with adoption issues, and cohabitating couples. Furthermore, when considering the term "couple," feminist family therapists include unmarried as well as same-sex couples as fitting its definition (Sharf, 2000). In fact, feminist family therapy conducted with non-traditional families may move beyond an analysis of typical gender-role expectations and focus on the value of empathic assertion within the family unit. Empathic assertion is described as simply putting oneself in another's shoes before making a request (Indelicato & Springer, 2007). These authors imply that this technique apparently could serve as a catalyst for enhancing the lines of communication and respect with any family unit, regardless of its composition. The idea of considering non-traditional family dynamics is consistent with the multicultural components of feminist family therapy that follow.

Wieling and Mittal (2002) stated that feminist discussions seldom involve families in different parts of the world. Likewise, Bryan (2001) pointed out that feminist family therapy has historically been based on the needs and wants of White, middle-class American women, but this is no longer the case. Bryan also recognizes that feminist family therapy and multiculturalism when considered simultaneously can create an ideal blend of concepts. In feminist family therapy, power differences between men and women traditionally are examined, but, in the study of multiculturalism, differences in the power of minority
and majority cultural groups are examined. Feminist family therapists also encourage respect for women's experiences and skills, while therapists who also have a multicultural perspective value diverse cultural beliefs as well. Multiculturalism and feminism both are focused on the strengths of their primary populations. This integration requires that therapists and clients work together to co-create unique adaptations that are not considered solely from one approach (Bryan, 2001); therefore, integrating feminist family therapy and multiculturalism provides an approach that addresses the diverse needs of the clients and the diverse issues that clients face. May (1998) shared a similar perspective and indicated that both sexism and racism affect the lives of individuals and families. Based on this perspective, it seems clear that an integration of feminist-family therapy with multiculturalism demonstrates a clear recognition of the need to address issues of sexism and racism within family units, instead of pretending that they do not exist. A blending of multiculturalism and feminism also would allow therapists to consider the cultural context of each individual within the family. A therapist, using this blended approach, also would consider the way in which external factors such as discrimination based on gender or race could be affecting the family (May, 1998).

Relational-Cultural theorists also have contributed to feminist theory (West, 2005), and some even expand its focus to include men (Herlihy & Corey, 2005). This expansion of theory can provide further enlightenment on the importance of considering the needs of both male and female family members, from a multicultural perspective. Relational-Cultural Theory has developed by listening to women's experiences (West, 2005), but it also is an acknowledgement that important qualities of both women and men can be overlooked when issues are only viewed through the male-gender lens (Herlihy & Corey, 2005). Moreover, Relational-Cultural Theory advocates hold that a sense of worth and the desire for connection both are elements that foster growth and development (West, 2005). Similarly, self worth and the desire for connection are characteristics that also seem to be desired among members within a family unit, and dealing with these characteristics may promote the family's growth and development. Finally, within Relational-Cultural Theory, engagement with diversity is another way of being in relationships (West, 2005); however, this attention to diversity also enriches the multicultural aspects of feminist theory.

AN OVERVIEW OF FEMINISM

Feminist theory was initially developed in response to women being dissatisfied with traditional-counseling treatments, which were deficient in
acknowledging the mental-health issues that are uniquely faced by women, such as societal messages about gender inequalities (Worell & Remer, 1992). Moreover, feminist theory represents the work of many women who shared the belief that social change and advocacy was imperative in the field of counseling (Sharf, 2000). Simplistically, feminism is the philosophy that men and women should be politically, economically, and socially equal (Henslin, 1995). According to Ballou and Gabalac (1985), "the juxtaposition of feminism and therapy has given birth to feminist therapy" (p. 22). Wedding (2005) points out that feminist therapy is focused on a client’s interpersonal relationships with significant others. Additionally, in feminism, clinical problems are framed in terms of social roles and oppression (Wedding, 2005). Feminist counselors are aware of the power differential when working with clients and exercise sensitivity towards the client to avoid an expert portrayal of knowledge (Herlihy & Corey, 2005). Furthermore, feminist counselors acknowledge clients’ power in the therapeutic relationship by respecting their experiences and encouraging them to get in touch with their feelings. Finally, feminist counselors involve clients in the therapy process so that it is not viewed as a mysterious and secretive laboratory experiment (Herlihy & Corey, 2005).

It is clear that much of feminist counseling is focused on education and is directed at raising the consciousness of the client regarding gender biases, including the way in which these biases have influenced the client’s life (Wedding, 2005.) Feminist therapists examine not only psychological factors that lead to clients’ problems but also sociological influences, which include gender and even multicultural issues (Sharf, 2000). Interestingly, feminist therapy is not a school of therapy; it is an orientation, a conceptual frame of reference that is based upon a philosophical value position (Ballou & Gabalac, 1985). Feminism is a way of thinking and being (Hipp & Munson, 1995). Similarly, Brown (1994) indicated that feminist counseling is not dependent upon who the client is but how the therapist thinks about what she or he does. Usually, feminist therapy is integrated with other treatment systems and theoretical approaches (Worell & Remer, 1992) to individual, family, group, and couples counseling (Seligman, 2006). Several researchers underscore the significance of incorporating feminist tenets into family therapy (Black & Piercy, 1991; Chaney & Piercy 1988; Evans et al., 2005; Paterson & Trathen, 1994).
FEMINISM AND FAMILY THERAPY

So, why does feminism complement the goals of family therapy? First, the basic assumption of family therapy is that each individual must be considered within her or his family system (Bitter & Corey, 2005). Feminist therapy takes this position a step further, by not only considering the individual within the family system but also considering the family within a cultural and social context (Bryan, 2001; Haddock et al., 2001; May, 1998). This concept is important as the therapist helps the family to recognize the influence of discriminatory factors such as racism and sexism on the family (May, 1998). Evans, et al., (2005) also indicate it is of equal importance for the feminist family therapist to work to help families re-define themselves without the influence of gender-roles and external societal forces that lead to discrimination. Hence, goals of family therapy usually revolve around identifying strategies to help the family reduce their distress (Bitter & Corey, 2005). Additionally, Herlihy and Corey (2005) suggest that feminist counseling should be gender-fair and multicultural. Gender-fair and multicultural attributes of feminism enhance family counseling by unmasking the devastating effects of gender and cultural biases (Bryan, 2001; May, 1998).

Research on feminist therapy is in its infancy (Nutt, 2005); thus, the purpose of this paper is to explore the past, present, as well as the future waves of feminist family therapy, as it develops from a place of infancy and continues on a path of active growth and development. The unique contributions of feminist family therapy also will be explored. This review of past and current literature is provided in order to make projections about the future directions of feminist family therapy. Overall, this monograph chapter is an amplification of the uniqueness of feminist family therapy, capturing its evolution from a voice that has traditionally been misunderstood as being narrow in its focus on white women, to a unique family-therapy process that is far from narrow in its focus and that has been expanded to include multiculturalism.

PAST WAVES OF FEMINIST FAMILY THERAPY

According to Brown and Harter (1994), the feminine voice was absent in the early years of the development of family therapy. Furthermore, in an interview, Doug Sprenkle pointed out that “our collective consciousness had not been raised about a number of things, and of course, family therapy theory was largely the product of males, whose own consciousness had not been raised about the gender dimensions of things” (Haddock & Lyness, 2001, p. 58).
first woman to play a leadership role in the field of family therapy, in the late 1950s, was Virginia Satir (Brown & Harter, 1994). Satir focused on the relational aspect of family therapy more than techniques (Bitter & Corey, 2005). Few women in research settings were in the position to take a lead in the departure from traditional theory to feminist theory. Satir, however, began to develop her own perspectives and orientations toward the “feeling” dimensions of systemic thinking. This, unfortunately, was not embraced by her colleagues and led to a break in professional collaboration (Brown & Harter, 1994). Feminist theory was first introduced to family therapy in 1978 with an article by Hare-Mustin, A Feminist Approach to Family Therapy (Paterson & Trathen, 1994). Feminist therapists worked to become more visible by organizing national women’s meetings in Australia and in other overseas locations in the early 1980s. These meetings sparked an increase in women’s writing and workshops, which represents one of the first information sources on feminist family therapy (Paterson & Trathen, 1994). Also, previously espoused feminist ideas were being applied to family therapy during the 1980s (Brown & Harter, 1994). Family dysfunction was viewed as influenced by social and political attitudes that tended to subordinate women; therefore, those involved in feminist family therapy were and still are mindful of the impact of gender differences on the overall functioning of the family. Furthermore, feminist family therapists reject the commonly held belief found in traditional family therapy—that the mother is responsible for the family dysfunction (Brown & Harter, 1994).

CURRENT WAVES OF FEMINIST FAMILY THERAPY

Feminism gave birth to feminist family therapy (Paterson & Trathen, 1994), and just as feminism was initially not widely accepted (Brown & Harter, 1994), neither was feminist family therapy (Paterson & Trathen, 1994). Nevertheless, feminist family therapy has since arrived at a place in time where its presence is more visible and its tenets are more closely examined for a clear understanding of their applicability (Black & Piercy, 1991). Researchers have even worked to capture the characteristics of a feminist-family therapist, in order to provide more validity for incorporating feminism into the family-therapy process (Black & Piercy, 1991; Chaney & Piercy, 1988). Thus, feminism in family therapy has not only arrived at a place where its presence is visible, but it also has been established that its voice is worth hearing. In this section, the feminist goals and techniques that make feminist-family therapy unique—thus, different from traditional family counseling—will be addressed.
Thompson and Walker (1995) stated that "...feminism with its notion of the social construction of gender, is now a legitimate perspective" (p. 849). The ultimate goals of feminist family therapy are to ensure that no one family member is blamed for the family's dysfunction (Brown & Harter, 1994) and that the family's issues are considered in a cultural and societal context (May, 1998). A final goal of feminist family therapy is to educate the family on means of functioning as a healthy unit that are more effective than a historical fixed gender-role oriented functioning that typically is dysfunctional (Evans et al., 2005). Overall, in feminist family therapy, feminist philosophy is used to expose the gender biases in family therapy (Bryan, 2001). Therefore, the ultimate therapeutic goal of feminist-family therapy, as it relates specifically to couples, is empathic knowing, which allows for trust and commitment in relationships (Nutt, 2005).

Nutt (2005) discussed feminist-family therapy as it relates to couples counseling. Men and women carry archetypal expectations of relationships that are not shared with each other; therefore, this is viewed as the source of the couple's conflict. Nutt (2005) further suggested that the therapist bring these expectations into awareness and act as a translator between the couple, in order to help them understand each other's expectations. Feminist-couples therapists also work to help clients stop seeing each other as the enemy and work to help them understand that they both have been affected negatively by stereotyped-gender socialization. Moreover, feminist family therapists are sensitive to both women's and men's issues and teach non-blaming attitudes toward each other. As a result, feminist-family therapists use specific techniques and behaviors, in order to model a spirit of sensitivity during the counseling process (Nutt, 2005).

The feminist-family therapist specifically promotes women's empowerment and men's expression of emotions. Additionally, the feminist-family therapist gives the couple tools for their growth by teaching them to interview each other, for the purposes of creating greater acceptance and mutual understanding within their relationships. Nutt (2005) went on to explain that the couple typically is taught Interviewing Skills 101, in order to validate their concerns, hopes, and needs. Other effective techniques for feminist-family therapy include making gender issues explicit, using self in therapy as a model of human behavior not so constrained by gender stereotypes, demystifying therapy, and raising the issues of gender in a variety of ways (Costa & Sorenson, 1993). Feminist-family therapists use the relationship with their clients to model an egalitarian relationship (Bryan, 2001). Additionally, feminist-family therapists validate women's experiences, skills, and strengths, and they collaborate to generate goals for the clients (Bryan 2001).
The feminist perspective has even been coupled with Bowen's Family Systems Theory (Knudson-Martin, 1994). This application included the development of the feeling system as part of the process of differentiation, as well as conceptualizing togetherness and individuality as reciprocal rather than competing needs. A feminism perspective adds to Bowen's Family Systems Theory, by insertion of an emphasis on the development of the feeling and intellectual systems, as well as by balancing autonomy and connectedness. Furthermore, feminism's immersion into Bowen's Family Systems Theory results in practitioners encouraging men and women to move beyond the limits of traditional gender roles (Knudson-Martin, 1994). The previous statement not only emphasizes a union between feminism and family systems theory, but this trend also provides further insight into the applicability of feminist therapy to family counseling. Research such as that conducted by Knudson-Martin (1994) has provided evidence of the current visibility of feminism in family therapy. Knudson-Martin (1994) also illuminated the fact that feminism has become, and is still actively becoming, a concept that is embraced and accepted in family counseling. The following discussion of a study (Ziemba, 2001) on families in poverty provides additional insight into feminism's mobility throughout the realms of family counseling.

Currently, feminist-family therapy horizons also are being expanded to work with families in poverty. Consideration of social class and poverty is relevant for family therapists, as seen by the increasing number of women and children facing financial difficulties (Ziemba, 2001). Feminist-family therapists must challenge society to put an end to the stigmatization of poor families (Brown 2002). Brown (2002) also pointed out that family therapy with poor families requires that therapists examine their own families and their own cultural identification as well as their own beliefs about poor families. Ziemba (2001) offered specific feminist techniques and strategies for working with families who are experiencing poverty, which will be discussed next.

The feminist-family-therapy process also emphasizes empowerment. It is imperative that this process provide families with a sense of personal control, and each member needs to be encouraged to take an active role when confronted by negative events in life. Ziemba (2001) encouraged empowerment but also cautioned feminist family therapists on their approach and use of this concept. For instance, while encouraging empowerment, it also is important to recognize the challenges in achieving this goal for families who are in poverty (Ziemba, 2001). It seems essential to help families in poverty develop a sense of their own strength and self-efficacy. Moreover, interventions must be tailored
to the family’s economic situation, because techniques normally used with a middle-class family may be unrealistic for a family in poverty to follow, and therapists might demonstrate insensitivity to the family’s economic struggle (Ziemba, 2001).

The current waves of feminist family counseling have penetrated couples counseling, family systems theory, and even approaches for working with families in poverty. It seems obvious that feminist-family counseling will not be contained by typical limits or boundaries. After overcoming a silent voice in history, and breaking through barriers of being misunderstood, feminism currently is viewed as embarking upon its rightful path of limitless possibilities in family counseling. While no one can truly predict the future, we can reflect on the past and current direction that theorists and practitioners of feminist family therapy are taking. This reflection seems to reveal a picture of more creative blends of theory and techniques used in the family therapy room, more training tools in the classroom, and a better understanding about exactly what feminism truly is.

FUTURE WAVES OF FEMINIST FAMILY THERAPY

The future may consist of clients with more complex issues that feminist family counselors must be well equipped to face. For instance, individuals who are gay, lesbian, or bisexual bring diverse issues with them to counseling. Families may be faced with supporting a loved one who has just revealed that she or he is lesbian or gay. Clients also may seek support from their families when dealing with serious issues related to such things as AIDS. Clients may need the support of their families when experiencing the loss of a friend due to an AIDS-related death (Gladding, 2004). Feminist family therapists create a safe and non-judgmental environment where multiculturalism is embraced (May, 1998), which is an ideal environment for non-traditional clients and their families to work through difficult issues (Sharf, 2000). Feminist-family therapists are known to be sensitive to all gender issues and to create an atmosphere of equality in which family therapy takes place (Bryan, 2001). Feminist therapy also is well known for its use with post-traumatic stress disorder (Sharf, 2000), which would be a useful approach to use when working with clients who have experienced the loss of their friends due to AIDS. With so many difficult issues that practitioners of feminist family therapy could possibly face, it seems only reasonable that research and ongoing training needs would be issues for future consideration of practitioners and authors who use this therapeutic approach. Those who use feminist therapy stand prepared for change because they recognize that knowledge evolves as any socio-cultural context
changes (Russo & Dabul, 1994). Authors and practitioners of feminist approaches to therapy acknowledge that progression and change cannot take place if they view their approach as stagnant or refuse to construct new knowledge through research and clinical practice.

With regard to the research and training components of feminist-family therapy, Nutt (2005) stated that research in feminist couples therapy needs to address the effectiveness of feminist interventions and their efficacy for couples in conflict. Family therapists certainly need training to become aware of their own values and the extent to which they use stereotypes in their ideas about differences among people. Nutt (2005) indicated that the research on the factors leading to successful outcomes in family therapy are consistent with the feminist approach, in which emphasis is placed on a collaborative therapeutic alliance, examination of gender roles, and teaching communication skills. According to Black and Piercy (1991), a feminist framework in the 1990s offered promising theoretical, clinical, and training alternatives. That also is the very lens through which therapists apparently need to view family structure and functioning at this time. This framework challenges family therapists to closely examine their beliefs about families and how change occurs within families. This was true yesterday, is true today, and seems as though it will continue to be true tomorrow.

A review of any family-therapy approach would not be complete without addressing the role of supervision in the education and on-going training of therapists. Specific supervision methods have been established for feminist supervision (Prouty, Thomas, Johnson, & Long, 2001). The supervision contract, collaborative methods, and hierarchal methods were identified as supervision tools typically used in feminist family therapy supervision (Prouty, et al., 2001). Therefore, this research has provided feminist-family-therapy supervisors with a standard by which to measure their use of clinical supervision methods. This research has taken away some of the guesswork involved with what truly makes family therapy supervision, feminist. This study also provides a foundation from which counselor educators can teach counselors in training about the methods of feminist-family therapy supervision.

CONCLUSION

This monograph chapter outlined the past, present, and future waves of feminist family therapy, in order to underscore its unique and important contribution to the field of family counseling as a whole. It has become quite clear that feminism is not just a trend that may soon be non-existent. The highlights
of feminism’s appearance, influence, and evolution within family therapy and counseling were presented. Doug Sprenkle’s assertion that “the gender lens and its pervasiveness in our culture has had a fairly dramatic impact on the field” (Haddock & Lyness, 2001, p. 58) can serve as a testimony for the importance of the emergence of feminist-family therapy. Feminist family therapy came on the scene with goals and objectives very similar to those of feminist therapy, which are to pursue freedom of choice, freedom to feel, and freedom to be for each individual and each family. This freedom has since led to the work of healing families, one unit at a time. Feminist family therapy has continued to evolve in a process that proves useful to people from all cultural backgrounds and even to individuals from different socioeconomic statuses. Feminist-family therapy has been demonstrated as having no actual bounds. It is just like the river that seems to flow endlessly. Feminist family therapy is a way of thinking, processing, and conducting the therapeutic relationship; therefore, it is fluid and flexible, allowing itself to be easily merged with other schools of thought, without losing its own identity (Silverstein, 2005). Poetically, the previous statement is also the hope of feminist family therapy: that is for each family member to flow fluidly with the others, while retaining her or his own identity and freedom.

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multiculturalism. *Journal of Feminist Family Therapy*, 12, 105-121.


PART 4:
COLLEGE OF PHARMACY
DNA GLYCOSYLASES: GUARDIANS OF THE GENOME

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DNA contains genetic information in the form of a series of nucleotides arranged in a specific manner. The distinct arrangement of nucleotides along a strand of DNA functions as a genetic code that enables cells to produce various molecules that are essential to the life of an organism. Alterations in the genetic code of an organism could be detrimental to the life of an organism. Unfortunately, DNA damage can occur spontaneously and also may occur from both internal and external sources. Such damage may lead to the loss or gain of nucleotides, the formation of single- or double-strand breaks, and the modification of bases. External sources such as ionizing radiation, ultraviolet light, carbon monoxide, and even the food an organism eats can produce thousands of deleterious DNA lesions [1]. Furthermore, even normal biological processes such as cellular respiration produce reactive species that can potentially damage DNA; therefore, maintaining the genetic code is an overwhelming process to overcome, and as a result there are a plethora of molecules that function to monitor and repair many alterations in DNA [1].

In addition, there are cellular processes that ensure damaged DNA does not replicate until the damage is repaired, and, if the particular type of damage is too excessive, the cell may undergo self termination (i.e., apoptosis) [2]. There are several known and somewhat overlapping molecular pathways in humans each of which is involved in the repair of distinct forms of DNA damage such as: (a) direct reversal of O\(^6\)-methylguanine by O\(^6\)-methylguanine transferase, (b) mismatch repair, (c) homologous recombination, (d) non-homologous endjoining, and (e) nucleotide and base excision repair [1, 2]. DNA mismatch repair is primarily involved in the repair of mispaired nucleotides that occur during replication [1, 2]. Homologous recombination and non-homologous endjoining function in the repair of DNA double-strand breaks, while nucleotide excision repair is primarily involved in the repair of bulky DNA adducts (i.e., pyrimidine dimmers) that significantly distort DNA [1, 2]. Base excision repair (BER) is involved in the repair of single nucleotides (single-base lesions) [1, 2].
SINGLE-BASE LESIONS

Spontaneous DNA damage can occur by hydrolytic deamination of bases or by hydrolytic cleavage of glycosidic bonds between the base and deoxyribose [3, 4]. In addition, reactive oxygen and nitrogen species may potentially react with DNA to form DNA adducts [4]. Single-base lesions, which are produced by various internal and external sources, are commonly not as cytotoxic as single- or double-strand breaks, but they can be highly mutagenic [5]. Single-base lesions are mutagenic because they usually do not cause a significant distortion in DNA and may go undetected by the DNA repair machinery [5].

Even though this is a minor form of DNA damage when compared to double-breaks, the distinctiveness of the genetic code is altered. As a result, the gene mutations lead to the translation of variant protein forms, which results in loss or gain-of-function. Since cellular processes are tied together, the alteration of the function of a particular protein has an additive effect in which other cellular mechanisms are affected. If a single-base lesion occurs in the locus of an oncogene, cell regulation could potentially be lost, and the result would be tumor formation.

Kaina and associates have observed that single-base lesions potentially can form more cytotoxic lesions such as single- or double-strand breaks [6]. Single-strand breaks formed by cleavage of the phosphate backbone can be caused directly by reactive species or by hydrolysis due to the formation of an abasic site during base loss [6]. Single-strand breaks are known to lead to the formation of double-strand breaks if backbone cleavage occurs on both strands that are in close proximity; however, it may be logical to consider that single-base lesions occur more frequently in DNA than single- or double-strand breaks. This author concludes that since single-base lesions are the most common form of DNA damage and can lead to more complex forms of DNA damage such as strand breaks, the mechanisms involved in the repair of single-base lesions are extremely important in maintaining genome stability. Thus, BER, which has the primary role in repairing single-base lesions, is thought to act as the first line of defense against DNA damage.

BASE EXCISION REPAIR

BER is a multistep process initiated by DNA glycosylases that recognize and remove single-base lesions [7, 8]. DNA glycosylases excise single-base lesions from DNA, resulting in an abasic site [7, 8]. Apurinic/apyrimidinic (AP) endonuclease, or in some cases the glycosylase, possess a AP lyase function.
that cleaves the backbone at the abasic site to produce a 5′-OH group and a 3′-dRP moiety [7, 8]. This research showed that the resulting strand break is processed by one of two pathways in BER, either a short-patch or a long-patch pathway [7, 8]. Ultimately, the correct base(s) is(are) inserted by a polymerase (commonly polymerase β), and the backbone is sealed by DNA ligase I [7, 8].

In the past, glycosylases were thought to survey the genome for DNA damage and to possess the ability to recognize distortions in DNA caused by modified bases; however, recent evidence suggests that other proteins are involved in recruiting or directing glycosylases to the sites of DNA damage [9]. Furthermore, other studies show that proteins are involved in stabilizing the glycosylase/DNA complex and assist in the movement of glycosylases along the DNA [10]. The strategy used by glycosylases to remove DNA adducts is similar. A conserved helix-hairpin-helix motif is common to most glycosylases and enables DNA binding [11]. When the glycosylase recognizes the damaged base, the DNA is slightly compressed by the enzyme, which destabilizes the hydrogen bonds between the damaged base and the base paired to it [11]. As a result, the enzyme flips the damaged base into its active site, which is followed by hydrolytic cleavage of the N-glycosidic bond between the damaged base and deoxyribose [11]. Commonly, the glycosylases are able to recognize and exclude bases by means of steric hinderance, which accounts for the enzyme’s ability to excise various adducts [10, 12]. For instance, in order for the base to occupy the active site of the glycosylase, the hydrogen-bonding groups of the base must make favorable electrostatic interactions with the bonding pocket of the enzyme. [10, 12]

**DNA GLYCOSYLASES**

There are several types of human DNA glycosylase with somewhat overlapping specificity for various types of DNA adducts. DNA glycosylases that are commonly involved in the removal of uracil are UDG, SMUG1, TDG and MBD4 [13, 14]. In addition, the type of DNA glycosylase involved in the excision of uracil is dependent upon the means by which uracil arose in the DNA and the DNA base that is paired to the uracil [13, 14]. Although the specificities of each DNA glycosylase are not understood completely, evidence indicates that UDG and SMUG1 are involved in the removal of uracil opposite guanine, while UDG removes 5-hydroxyuracil and uracil present in DNA through dUTP misincorporation; however, SMUG shows a preference to remove uracil from single-stranded DNA generated during transcription and replication [13, 14]. In contrast, TDG and MBD4 are primarily involved in the removal of a thymine
base paired to guanine (occurring efficiently at CpG sequences), which arises due to 5-methylcytosine deamination [15]. TDG also is involved in the removal of 3,N4-ethenocytosine, which arises in DNA both by reactions with lipid-peroxidation byproducts and by external sources such as vinyl chloride; while MBD4 removes 5-fluorouracil (i.e., uracil analog) opposite guanine and has a weak activity for 3,N4-ethenocytosine [15]. Recently, TDG and MBD4 have been shown to excise thymine glycol, although with a 2-fold lower efficiency than T:G, which is formed by the oxidation of thymine or oxidative deamination of 5-methylcytosine [15].

The DNA glycosylases involved in the repair of oxidative damage are NTH1, OGG1, NEIL1 and NEIL2 [16]. NTH1 is the DNA glycosylase that primarily excises thymine glycol, cytosine glycol, dihydrouracil, and formamidopyrimidine; however, the activity of NTH1 requires XPG (i.e., a protein involved in NER), which helps load NTH1 onto damaged DNA [14]. Another form of oxidative damage caused by the oxidation of guanine is 7,8 dihydro-8-oxoguanine (8-oxoG), which is commonly known as 8-oxoguanine. Unlike uracil, which can be removed by multiple glycosylases, 8-oxoguanine is a specific substrate for OGG1 [16]. If 8-oxoG is not repaired before replication, a polymerase incorporates an adenine opposite of 8-oxoG [17]. As a result, MYH is another DNA glycosylase that removes adenine when paired with 8-oxoG that usually then is replaced with a cytosine by a polymerase [18]. NEIL1 and NEIL2 are the most recently discovered glycosylases that repair oxidized purines and pyrimidines [19]. NEIL1 repairs 8-oxoG, formamidopyrimidine-A, formamidopyrimidine-G, thymine glycol, 5-hydroxyuracil, uracil, and thymine from U:C and T:C mismatches [19]. NEIL2 repairs 8-oxoG, 5-hydroxyuracil, and oxidized cytosine adducts [19]. Furthermore, NEIL1 and NEIL2 have been shown to have a high affinity for oxidized bases present in single- and bubble-stranded DNA, which occurs during transcription and replication processes [19].

In summary, the DNA glycosylases covered thus far are responsible for repairing deaminated cytosine and 5-methylcytosine, etheno-cytosine derivatives, and oxidized purine and pyrimidine derivatives. Nevertheless, other forms of nucleotide derivatives that are prevalent in DNA are: (a) methylated purines, 3-methyladenine (3-meA), and 7-methylguanine (7-meG); (b) deaminated purines, xanthine (Xan), hypoxanthine (Hx), and oxanine (Oxa); (c) and ethenoadducts formed by reactions of lipid peroxidation byproducts with DNA (i.e., 1,N4-ethenoadenine) [20, 21]. The DNA glycosylase that was first characterized by Brent, et al. in 1979 is N-methylpurine DNA glycosylase (MPG) [22]. MPG is considered a broad substrate glycosylase due to its affinity for different
forms of alkylated and deaminated purines such as 3-meA, 7-meG, Hx, Xan, Oxa, and 1,N6-ethenoadenine (εA) as previously described in the work of O'Brien and Ellenberger as well as that of Hitchcock, et al. Interestingly, MPG is the only known glycosylase to repair 3-meA, Hx and εA, which makes it extremely important in DNA repair [21, 23, 24].

CONCLUSION

DNA glycosylases have overlapping affinities for the various single-base lesions that could occur, and as a result the importance of a specific glycosylase in BER is difficult to determine. Studies that were conducted in the past, and even today, have tried to determine the importance of several glycosylases by producing mice that have a particular glycosylase gene knocked out [25, 26]. Creating mice defective in one particular glycosylase may cause the upregulation of another glycosylase that may act as a backup enzyme in order to compensate for the loss; thus, any results obtained from research conducted in this manner may be misleading. Secondly, determining the importance of a glycosylase by observing either apoptosis or the presence of mutations also is difficult [27]. For instance, if single-base lesions are not detected before replication, other mechanisms involved in DNA repair are able to detect and repair the damage during replication (i.e., mismatch repair pathway). Due to the fact that DNA glycosylases act in the first-line of defense against the most common forms of DNA damage, it is difficult to establish the enzyme’s importance based on the overlapping roles of other DNA repair pathways. Thus, other methods need to be explored in order to accurately characterize the importance of each DNA glycosylase in maintaining genomic stability. Understanding the functional importance of each glycosylase in repairing DNA damage will further researchers’ understanding of diseases caused by defects in DNA repair.

REFERENCE NOTES


PART 5:
SCHOOL OF MUSIC
MAHLER’S EXPOSURE TO BEETHOVEN’S MUSIC

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Some music scholars have speculated that Gustav Mahler may not have evolved into an outstanding composer in his own right if he did not experience the influence of the music of Ludwig von Beethoven from his early years in Iglau until his death in 1911.1 Mahler used Beethoven’s music as a template for him to create his own great musical compositions.2 The purpose of this paper is to show Mahler’s exposure to Beethoven’s music, during his childhood, and also to show how Beethoven’s music influenced Mahler as a conductor and composer.

MAHLER’S EARLY EXPOSURE TO BEETHOVEN

Ludwig von Beethoven, who is considered by music scholars to be one of the greatest composers of western classical music, created a large music catalogue that is studied by everyone worldwide, especially in Germanic cultural regions in Europe. As a child growing up in the town of Iglau, where German culture and Catholic religion dominated, Gustav Mahler was exposed to the great German composer Beethoven at an early age. Mahler’s first encounter with Beethoven would most likely have come through Beethoven’s vocal and piano music. Mahler’s introduction to Beethoven’s vocal music probably occurred while Mahler was singing in the local Catholic Church choir. After Mahler returned from Prague in 1871, Mahler joined his friend Theodor, singing under his father’s direction of the Jakobskirche, performing large-scale works like Beethoven’s Christus am Olberg and Mozart’s Requiem.3 At the young age of eleven, Mahler had been exposed to the music of Beethoven and Mozart, who are members of the first Viennese school. Mahler would also sing, in spite of his Jewish religion, in performances at St. James’s Church (Catholic Church) where Mozart’s Requiem and Beethoven’s Mount of Olives were performed.4 One might also assume that Mahler could have been exposed to Beethoven’s Mass in C (composed in 1807) and Missa Solemnis Mass (completed in 1824) as either a performer or listener. Beethoven’s Masses are substantial works in

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2 Ibid, pp. 85, 86.
3 Ibid, p. 20
the vocal genre and could have been a part of the vocal repertoire sung by the choir at St. James's Church. These two Masses composed by Beethoven show his ability to compose music in the style of the master composer Haydn, but they also show the development of his personal compositional style. Beethoven's Mass in C contains examples of his experimentation with a range of expression wholly apart from the powerful and dynamic works of the heroic type, and he is also probing the world of quiet devotion. This work is viewed as an early example of Beethoven trying to find some type of inner peace with all the tragedy and turmoil he experienced during his life. Mahler could have related to this search for inner peace as a teenager, especially after his brother Ernst died. Beethoven also hoped that his Missa Solemnis Mass would awaken and instill enduring religious feelings not only into the singers but also into the listeners. Mahler may not have been inspired spiritually by Beethoven's Missa Solemnis Mass or his Mass in C, if he was exposed to them, but one can assume that he would have been inspired musically because of the way Mahler uses vocal soloists and choirs in some of his symphonies.

Some music scholars (e.g., musicologist Lewis Lockwood, 2005) consider Beethoven's Mass in C and Missa Solemnis Mass to be two of his greatest compositions. Beethoven composed his Masses during a time when symphonies and string quartets were considered to be the most popular music genres for which composers of the time period wrote. Mahler not only was exposed to Beethoven's music while singing in the choir, he also mastered the piano and studied some of Beethoven's piano literature.

Both Peter Franklin (1997) and Lewis Lockwood (2005) depict how Beethoven and Mahler's musical genius stemmed from their great understanding of the structure of music, which consist of rhythm, melody, harmony, and orchestration. One common factor that Mahler and Beethoven shared is that they were both quite accomplished pianists at an early age. As a pianist, one has to have a great understanding of music theory, which is the study of the structure of music. Beethoven and Mahler had talent, but they both also had great musical training, which they started during their early childhood. Beethoven's only important music teacher was Christian Gottlob Neefe. Mahler's early music teachers were musicians from the town orchestra who

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gave him piano lessons. Mahler was considered a child prodigy on the piano. Mahler's teacher Heinrich Fischer set up local performances that featured Mahler in the town of Igla. When Mahler was advancing very quickly as a pianist, he began to master some of Beethoven's piano literature. In the spring of 1875, after the prompting of an estate manager who heard Mahler play Beethoven's *Les Adieux* sonata, Mahler's father took him to Vienna to play for Julius Epstein, professor of the pianoforte at the Conservatory. At the young age of fifteen, Mahler already showed great skill in playing Beethoven's piano literature. Professor Epstein was struck by a look in Mahler's face, and after hearing Mahler play a few bars he commented that Mahler was born to be a musician. Mahler began to be recognized for his great piano skills by performing solo concerts in his home town, Igla. Accounts of Mahler's piano playing indicated that it was exceptionally compelling, especially the work of Beethoven and Bach. Beethoven's piano sonata *Op. 81a* in E-flat Major, which is also called *Les Adieux*, was considered to be programmatic (i.e., music with narration with a subject usually based on nature, duty, or love) due to the descriptive titles that Beethoven gave to each movement of the sonata. In German, the movements are entitled "Das Lebewohl", "Abwesenheit," and "Das Wiedersehen," which in English translates as "The Farewell", "Absence," and "The Reunion." This could be an early example of Mahler being exposed to Beethoven's inner program, which the some music scholars (e.g., Constantin Floros, 2000) speculate may have inspired Mahler to attempt composing some of his symphonies with programs. Mahler liked to spend much of his time practicing his piano and working on Beethoven's literature. Since Mahler was such a great pianist, one might assume that he probably played many of Beethoven's piano sonatas, which are standards within the piano literature: *Opus 13* "Pathetique," *Opus 26* (slow movement is a funeral march), *Opus 27* "Moonlight," *Opus 31* "Tempest," *Opus 53* "Waldstein," *Opus 57* "Appassionata," and *Opus 111*. In 1884, one of Mahler's friends recalls going home with Mahler and observing him practicing for hours perfecting Beethoven's piano sonata Opus 111. Beethoven's *Sonata Opus 111* is the last sonata that he composed. This sonata is in C minor and only has two

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11 Ibid, p. 20.
13 Ibid., p. 7.
14 Ibid., p. 18.
movements, which are entitled “Maestoso” and “Arietta.” This particular sonata is another example of Beethoven changing the rules of his composer predecessors. The opening of the “Maestoso” movement of Beethoven’s Sonata Opus 111 is similar to the introduction to Florestan’s dungeon scene that opens Act 2 of Beethoven’s opera Fidelio, which uses all three diminished-seventh chords of the tonal system and a two-note, heartbeat figure in the timpani tuned to a diminished fifth.18 This is an example of Beethoven taking melodic and harmonic material from one of his compositions and using the material in a different composition (i.e., referred to as sampling his own music).

Mahler followed Beethoven’s example by sampling two songs of his cycle Lieder eines fahrenden Gesellen (i.e., Songs of a Wayfarer) to use in the second and fourth movements of his first symphony.19 Some music scholars (e.g., Constantin Floros, 2000) suggest that Mahler was constantly studying Beethoven’s music to gain more insight on Beethoven’s genius as a composer. Mahler’s early experience studying Beethoven’s piano music also is believed to help him later to conduct Beethoven’s instrumental works.

In the beginning of his conducting career, Mahler had been appointed conductor at several opera houses. In December of 1881 Mahler was appointed principal conductor at the Provincial Theatre in Slovenian Ljubljana; at that time it was called Laibach in Carniola.20 It was here that Mahler would have his first experiences conducting Mozart and Beethoven. Mahler’s first experience conducting the works of Beethoven was through Beethoven’s Egmont Overture; while at the Provincial Theatre, Mahler conducted about fifty performances.21 During that time, Mahler was able to perfect his conducting techniques, and he also had the chance to become well acquainted with music scores of the German composer Wagner when he took the post at the German National Theatre in Prague in 1885.

While in Prague, Mahler had a chance to conduct many of Wagner’s composition such as: Rienzi, Tanhauser, Lohengrin, Der fliegende Hollander, Die Meistersinger, Das Rheingold, and Die Walkure.22 Because of the strong German culture that Mahler grew up in, Peter Franklin (1997) indicates that he would consistently program German composers in the venues where he worked. In a concert in February 1886 in Prague, Mahler conducted extracts

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21 Ibid, p. 53.
22 Ibid, p. 58.
from Gotterdammerung, Parsifal, and Beethoven's Ninth Symphony from memory. At the age of twenty six, Mahler is described as already gaining experience in conducting parts of one of Beethoven's greatest masterpieces, the Ninth Symphony. Eventually, Mahler would move on to Leipzig to become assistant conductor to Nikisch. Egon Gartenberg (1978) documented that Mahler took over all the conducting duties due to Nikisch's illness in 1887; he actually conducted 214 performances (including 52 different works), and through his experience it is said that he truly learned how to interpret Wagner's works.

Mahler considered Beethoven and Wagner to be "supreme" composers. Furthermore, in a short period, Mahler moved on from Leipzig and became the conductor of the Hungarian National Opera in Budapest from 1888 to 1891. According to Egon Gartenberg, Mahler eventually was hired to conduct the opera in Hamburg (1891-1897) where he becomes the protégé of Hans von Bulow. Mahler also is documented as reaching Vienna in 1897 when he finally took over conducting the Vienna Philharmonic in 1899. This biographer also verifies that most of Mahler's conducting career was spent as an opera conductor, but he took the time to become familiar with Beethoven's symphonies and conducted them several times.

According to the Recollections Of Gustav Mahler, Mahler believed that only certain Beethoven Symphonies could be performed by certain orchestras and conducted by specific conductors; however, Mahler believed that Beethoven's First, Second, and Fourth Symphonies could still be performed by modern orchestras and conductors. All the rest, in terms of his perspective, were quite "beyond their powers." Mahler also regarded Beethoven's Third "Eroica," Fifth, Sixth "Pastoral," Seventh, Eighth, and Ninth Symphonies as the composer's greatest works. He conducted all of Beethoven's Symphonies, particularly the Eroica, Fifth, and Ninth. In fact, Mahler conducted the Eroica on November 6, 1898 with his first Vienna Philharmonic concert. That concert also included Beethoven's Coriolan Overture and Mozart's G minor Symphony. One of Mahler's early experiences conducting Beethoven's Fifth Symphony was on March 24, 1897 in Munich with the Kaim Orchestra. This same source documents this event actually as a trial concert for Mahler, and because of his somewhat different interpretation of Beethoven he did not receive the

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23 Ibid, p. 64, 65.
26 Ibid, p. 120.
27 Ibid, p. 78.
conductor’s position with that orchestra. Beethoven’s Ninth Symphony probably had the strongest influence on Mahler. Another biographer (i.e., De La Grange, 1999) reports that when Mahler was fourteen he made the decision to devote himself to music after hearing Egon Wellesz conduct *Der Freischutz* and Beethoven’s Ninth Symphony.\(^2\) Interestingly, Mahler had conducted Beethoven’s Ninth Symphony from memory at age twenty six. He went on to conduct Beethoven’s *Eroica*, Fifth, and Ninth Symphonies many times. Among the Beethoven works that Mahler also conducted many times, were the *Coriolan* and *Leonore* Overtures, and the opera *Fidelio*. Mahler’s vast experience conducting Beethoven’s works may have contributed to Mahler having the confidence to make editorial decisions with some of Beethoven’s works.

**BEETHOVEN’S WORKS EDITED BY MAHLER**

Mahler spent many hours studying Beethoven’s piano and orchestral scores during most of his life. Based on his biographies, one could assume that Mahler had become an expert on Beethoven’s music, specifically Beethoven’s orchestral works and the opera *Fidelio*. Looking back at some of the bold editorial decisions that Mahler made with Beethoven’s music, one could conclude that Mahler believed he was an expert when it came to Beethoven’s music. For example, Mahler believed that most conductors did not take the right tempo in the beginning of the last movement of Beethoven’s *Eroica* Symphony.\(^2\) Mahler is referring to the misinterpretation by most conductors of the eighth-note passage in which the strings are playing pizzicato along with the woodwinds:

They mistake this for the theme (after the preceding stormy opening!) and consequently take it far too quickly, instead of realizing its true meaning. Beethoven is trying it out meditatively—then playfully—he is learning to walk—he gets into his stride gradually. That’s why the latter part of it—like an answer—should follow rather more quickly. Above this foundation, which serves as accompaniment throughout the whole piece, the themes sing out in all their fullness—and must by no means be rushed through casually.\(^3\)

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Another example of Mahler making bold editorial decisions when it comes to Beethoven’s music is programming Beethoven’s F minor String Quartet Opus 95 to be played by a full orchestra. Mahler rescored Beethoven’s Opus 95 quartet for massed strings, arguing the music was too powerful to be left to just four instrumentalists. The biographer Jonathan Carr indicates that no one had ever dared or even thought of performing any of Beethoven’s string quartets as a chamber symphony.

Mahler also discussed problems that he found in Beethoven’s Fifth Symphony as documented by Natalie Bauer-Lechner (1980):

Because of the fermatas at the beginning, I’d rather not perform it. I have lost my confidence ever since they thought, in Hamburg, that I held the pauses too long.

Every pause, I am convinced, has to be calculated in direct relation to the basic beat: either twice or four times the length of the latter...

What Beethoven meant by introducing a whole bar before the first fermata is quite unclear to me. I wonder if he could have made a notational mistake for once? But I think that is out of the question with such a man, in whom everything is light, clarity and utmost certainty. Every slightest sign that he gives is a lamp to light our way.

Mahler’s re-interpretations of tempo markings in Beethoven’s Pastoral Symphony actually led to investigations by reviewers:

In the fourth Philharmonic concert, Mahler performed the Pastoral as it has perhaps never been played before. His slow tempo in the second movement caused general astonishment. In his review after the concert, Hirschfeld reported that this tempo of Mahler’s had led him to investigate the indication ‘molto moto’ in the score. It turned out that there was no such thing and that the term meant precisely nothing. Probably, he thought, ‘moderato’ had been intended and written in the original score by Beethoven;

then, later, it was somehow corrupted into the meaningless expression ‘molto moto’.

Even more probable, however, is the cellist Sulzer’s explanation. As Allo is frequently written for allegro, Beethoven may well have written Moto as an abbreviation for Moderato. This was then taken for ‘moto’ and everywhere printed accordingly. In this way the wrong tempo could have established itself for half a century.33

This same source reveals Mahler’s belief that all Beethoven’s symphonies needed editing because of Beethoven’s deafness. Beethoven’s symphonies present a problem that is simply insoluble for the ordinary conductor. I see it more and more clearly. Unquestionably, they need re-interpretation and re-working. The very constitution and size of the orchestra necessitates it: In Beethoven’s time, the whole orchestra was not as large as the string section alone today. If, consequently, the other instruments are not brought into a balanced relationship with the strings, the effect is bound to be wrong. Wagner knew that very well; but he too had to suffer the bitterest attacks because of it.34.

As a result of Mahler’s thoughts, he re-interpreted and re-worked all of the overtures and symphonies of Beethoven. Some of his editorial work was considered bold or even experimental; as previously noted, in one case, it even caused him to lose a job. When Mahler first took over the orchestra in Hamburg, he had an offstage wind band play a Turkish March during the finale of Beethoven’s Ninth Symphony.35 According to Franklin (1997), bold moves like this would eventually cause Mahler his job in Hamburg. In addition, Mahler is documented as making a wind-band arrangement of the chorale from the finale of Beethoven’s Ninth Symphony. According to Bauer-Lechner, some of Mahler’s editorial decisions regarding Beethoven’s music later were determined to be excellent decisions. For example, the decision to use the short Leonore Overture at the beginning of the opera and to insert the Leonore Overture No. 3 in the middle of the Second Act was considered a creative and quite bold

33 Ibid, p. 143.
34 Ibid, p. 140.
move for Mahler to make. Actually, most of his editorial decisions on Beethoven's music apparently were considered creative. Clearly, Mahler was not afraid to experiment with Beethoven's music the way he saw fit. Even though Mahler received much criticism for his editorial decisions, he was able to give a new point-of-view on Beethoven's music.

CONCLUSION

Mahler's musical development is believed to be a result of strong German tradition and his ability to take chances. Because he regarded Beethoven and Wagner as supreme among composers, he stressed German repertoire in all the concerts he conducted. Beethoven also was able to expand on the musical traditions of the master composers Haydn and Mozart. Beethoven was also willing to experiment and make creative decisions during his time. Mahler followed in the footsteps of Beethoven and expanded on his musical ideas. Beethoven apparently was a key that unlocked the door that lead to freedom of expression within music at the beginning of the 19th Century. It seems clear based on the composer's available biographies that Mahler was strongly influenced by the musical genius of Beethoven. The author Peter Franklin points out in The Life of Mahler how Mahler saturated himself with Beethoven's music by studying and performing some of Beethoven's piano works and by conducting his opera and symphonies. Mahler was able to liberate his musical genius as a composer by experiencing the different aspects of Beethoven's genius throughout his life.

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