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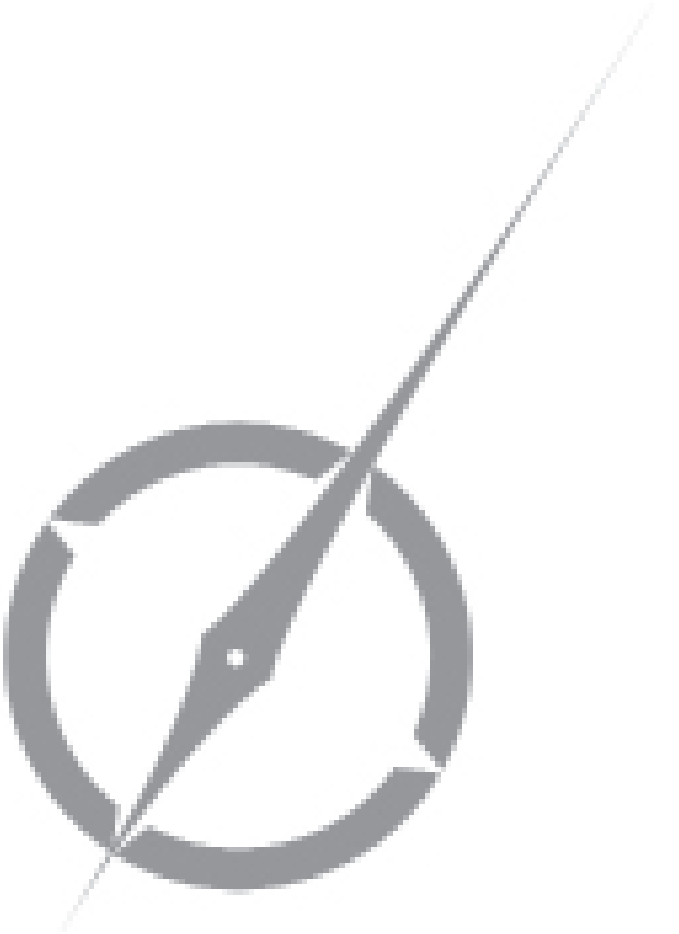

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Editor-in-Chief Madison Bryant
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When one thinks of Birmingham-Southern, what comes to mind? Our school is multifaceted and offers so much to those who attend or work here. BSC's faculty shines and the professors I have had the privilege to learn from have been the best part of my time here, but that's not to discredit my relationships and experiences on campus in other ways. From Greek life to athletics to student government, our school offers so many ways for students to lead. I see leadership as a central tenet of BSC's liberal arts philosophy and the best part about it is that it's not a required course--it is not something simple or just another requirement to check off one's course list. Leadership at BSC is so interwoven with every other experience that one could ask any student--from the seasoned senior to the fresh-faced first-year--and realize we have all experienced leadership first-hand. Whether one is a leader or is benefiting from the leadership of their peers, faculty, or administration, leadership is indivisible from every aspect at BSC.

I came to BSC because I wanted a small liberal-arts school in a bustling city. Birmingham is an amazing place with a rich history and diverse population committed to bettering their city, our country, and our world. We have the privilege to serve our community with our peers, professors, and administration. Hand-in-hand with leadership is service. A leader serves their followers humbly and graciously--learning from their followers how to better serve the community around them. BSC is proud of our relationships with the communities we serve. Ensley, Hoover, Homewood, and Mountain Brook--these are our neighbors and we owe them our service. BSC offers unique experiential learning programs through Rise3 and the Krulak Institute. From internships and fellowships to service-based classes, every BSC student has the opportunity to get to know the neighborhoods surrounding us and learn from our community. Community is a very important facet of leadership--the best leaders connect those around them and build something greater than themselves. I believe BSC is committed to this endeavour. The essays published in this year's edition of the Compass prove that BSC produces dedicated, empathetic leaders committed to serving their community.

My rewarding journey with the Compass has served as the best capstone to my leadership and service experiences at BSC. Director of the Hess Center, Kent Andersen, and former Coordinator of Engaged Learning Programs, Ally Walton--who has since left to pursue another opportunity--have been invaluable guides through the year-long process of hiring an assistant editor, soliciting submissions, editing essays, and formatting the journal. Kent's and Ally's leadership is proof of the engaged commitment of our faculty and staff to bettering their students and our institution. I would be remiss not to thank my assistant editor, Sean Moran, for his dedicated assistance and invaluable insight. I know I am leaving the Compass in very capable hands, and I cannot wait to see how he brings our visions to realization. Of course, I must also thank Robby Prince and the Student Government Association for their unwavering support.

We are so excited and proud to present the 2016 edition of the Compass. I cannot wait to see the future leaders and community servants that will emerge from BSC.

Editor-in-Chief, Madison Bryant
Class of 2016

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Who is TED?: Spreading the Idea of TED as a Leader

Mersedes Engle

Mersedes Engle

Mersedes Engle from Corvallis, Oregon is graduating with the Class of 2018. She is a psychology major, economics minor, and a student of the Distinction in Leadership Studies program.

This paper, titled "Who is TED?: Spreading the Idea of TED as a Leader," was written for "Leadership Studies: Theory and Practice" with Dr. Victoria Ott.

Mersedes is involved in several organizations on campus, including: Pi Beta Phi Fraternity for Women, Cross Cultural Committee, 'Southern Ambassadors, and Love Asia.

The words leader, leadership, and followers all have different meanings for the interpreter. There is no universal definition or single representation of a leader, or of followers. The Oxford English Dictionary notes the first appearance of the word "leader" found in the English language can be traced back to the 1300s, although the word "leadership" did not surface until the early 19th century in the context of the political influence and control of the British Parliament (Bass 37). Leader as a person or way of power did not appear in most modern languages until recent times (Bass 37). Today though, the term leader and the action of leadership is not solely limited to political groups. A leader can be a woman leading an expedition of other women up a mountain, a CEO changing the way a corporation handles profit and public welfare, or it can be a small bank paving the way for micro loans in third world countries (Unseem). The possibilities for leaders and leadership is numerically limitless. This paper will explore leaders and the action of leadership as applied to the non-profit company TED and its various other incorporated entities. From TED Talks to the TED prize, to the millions of followers and audiences, TED is an organization that displays the qualities of a serving, transforming, and innovating leader.

TED's leadership developed as the company did. In 1984, TED, or Technology, Entertainment, and Design was born in Monterey, California (TED). TED formed from an observation that founder Richard Saul Wurman saw in the convergence of Technology, Entertainment, and Design (TED). At the first TED conference, talks included a demonstration of the compact disc, the e-book, and graphics from Lucasfilms. Although the presentations were modern in its topics, the event lost money and continued to do so for the next six years (TED). In 1990, Wurman and partner Harry Marks tried again, and at the tipping point of perfect timing and a receptive audience, the conference was a success (TED). As an exclusive invitation-only conference, the TED conference in Monterey, California became an annual success and drew academics from all fields of study (TED). As the TED conference grew in size and scope, conference participants broadened to include scientists, musicians, philosophers, business and religious leaders, philanthropists, and many others (TED). The TED conference created an atmosphere where academics and intellectuals of all backgrounds and fields could come together and share in the desire and passion of education and ideas. One specific person that was drawn into the fold of the TED conference was media entrepreneur Chris Anderson (TED).

Chris Anderson approached Wurman and in 2001, purchased TED through his nonprofit The Sapling Foundation (TED). Anderson acquired TED with the idea that it would "change minds and maybe the world," and he saw this force of change as occurring through "radical openness" (Hochman). Although Anderson had high hopes and aspirations for the future of TED, the TED community was wary of the shift in leadership/ownership from Wurman, their founder and "father of TED" to Anderson who had just swept in and obtained TED (Robinson). In the aftermath of Anderson obtaining TED under the Sapling Foundation, he recalls, "what I discovered to my horror was that the majority of the TED community thought that because [Wurman] was leaving, TED was done" (Robinson). The proof of this doubt in the competence of Anderson was reflected in the registration numbers for the TED Conference that year, which were at a low of only 70 people registered (Robinson). But Anderson took this doubt in stride and did what TED does best; he bared his doubts and

worries to the TED community in a TED Talk given in 2002 (Robinson). In his talk, Anderson reflected on his past endeavors that had crumbled, his failures, his struggles, and he then delivered all of his problems on a foundation of what saved him "were the ideas" (Robinson). At the 2002 TED Fellows Retreat, hosted in Carmel-By-The-Sea, California, Anderson told the audience "the only thing that kept me from going crazy was immersion in the world of ideas. TED was the only place you could come to where you could hear people from these different disciplines and understand what they were saying," and just like that, Anderson had enraptured the audience in the fundamental reason why TED is a leader, and why TED is worth investing in as followers (Robinson).

In Anderson's decision to share his vision for the future of TED, he proved to the TED community that he would stick to the principles that made TED great: the inspired format, the breadth of content, the commitment to seek out the most interesting people on Earth, and let them communicate their passion (TED). After the transition of TED from Wurman to Anderson, TED saw three major additions to the TED family from 2001-2006: TED Global in 2005, TED Prize in 2005, and TED Talks in 2006 (TED). TED Global is the sister conference that is held in locations around the world; TED Prize is a one million dollar prize that grants its winners with monetary support and all of the resources of TED to fulfill one wish to change the world; and TED Talks is the audio and video podcasts series released online freely and translated into 100 plus languages (TED).

In June of 2006, the first six original TED Talks were released online, and within the next three months, they had over one million views (TED). Following the release of the first six TED talks, the impact and power those TED Talks had on the world was astonishing to the TED community (TED). In 2008, TED launched TEDActive, a miniature conference modeled after the spring TED Conference. In addition, TED launched the TED Fellows program, which was intended to bring fresh innovators from around the world to the conference for free (TED). In that same year TED created TEDx, which opened the TED format to local communities who could create their own independently organized events (TED). In 2012, TED-Ed was launched, which created access to short video lessons that could be used by educators (TED). Also in 2012, TED Radio Hour was released, which is a partnership that ties ideas and stories from TED Talks to the public through radio (TED).

The enormity of TED and TED Talks was realized when in the fall of 2012, TED Talks celebrated its one billionth video view (TED). The scope and influence of TED Talks can be seen in how on average a TED video gets 40,000 views within the first 24 hours it is uploaded (TED). From the simple observation Wurman had back in 1984 of technology, entertainment, and design, to the now millions of viewers, thousands of listeners, and hundreds of speakers TED has, the history of TED is riddled with perfect timed moments, strategic moves, and innovative people (TED). While TED has come far in the past 30 years, the story of TED continues every day, in its people of leadership, speakers, and followers, all of whom play an active role in the continued forward movement of TED as a leader.

The mission and vision of TED as an organization is what makes it a powerful entity that draws in millions of speakers, audience members, and followers. TED's motto, "Ideas Worth Spreading" is not something that is just slapped on as a motto; it is the glue that holds TED together as an organization (TED). TED describes itself as "a non-profit devoted to spreading ideas in the form of short, powerful talks" (TED). And does this mainly through the use of TED Talks in which topics range from psychology to business to global poverty, and TEDx, independent events which help to spread ideas in different communities (TED). The mission of TED is an explicit view of TED as "a global community, welcoming people from every disciple and culture who seek a deeper understanding of the world" (TED). The first part of TED's mission; "TED is a global community, welcoming people from every discipline and culture who seek a deeper understanding of the world," is clear and concise in what is important to TED, how it will serve the public, and the direction in which TED will take. The mission that TED presents is a goal and an accomplishment it would like to achieve. TED takes the mission farther by laying out what exactly they believe in: "We believe passionately in the power of ideas to change attitudes, lives and, ultimately, the world" (TED). This underlying philosophy, combined with a desire to fulfil the question- "how can we best spread great ideas?"- are the driving forces behind all of TED's endeavors, including the TED Conferences, TEDx, TED Books, the TED Fellows Program, and the TED Open Translation Project (TED).

The mission that TED has is important because it presents to the world the goal of TED, and the intentions of what TED is achieving ("What is"). This is what a leader does when looking to gather followers. The leader presents a goal, a destination for the group to move towards, and the role that followers will play achieving that goal. The vision that TED presents is the role that the followers will take. TED itself is the leader, not specifically the people within TED, because the followers are the actors in the goal to fulfill the mission and vision of TED.

What makes TED a serving, transforming, and innovative leader is a combination of creating a careful design, incorporating breadth of content, gathering together of the most interesting people, and establishing the tool for them to communicate their passion to the world. The design of TED is most notable in their

implementation of TED Talks and the TED Prize. Since their creation in 2006 TED Talks has developed into a widely successful enterprise. In November 2012, TED Talks achieved the mark of one billion collective views, and in June 2015, it posted its 2,000th talk (TED). The most viewed TED Talk is Ken Robinson's talk, "Do Schools Kill Creativity," which has received 35 million views (TED).

The careful design of the talk is formatted so that each 18 minutes of the talk that the speaker has is concise and has a purpose. The inspirational format of the talk begins even before the talk through the gathering together of curious people who are hungry for knowledge (TED). Then the speaker presents a problem, a problem that is deeper in its roots and wider in its implication than most listeners are prepared to admit (TED). But the speaker does not aim to make the audience feel bad; the speaker is simply forcing the audience to confront the evidence, contemplate the delicate balance of life, and examine the elusiveness of the solution. The speaker then presents a decision to the audience: will they remain complacent or change? The beauty of the inspired format as a source of TED's leadership is in its ability to force nothing yet demand some form of reaction. In this way the speaker whether discussing activism, body language, drones, moneys, peace, or vulnerability, has sparked an idea in the audience.

In the breadth of its content, TED has opened this platform of ideas up to anyone. Because the access to TED talks is widened by volunteers who have translated TED Talks into over 100 languages TED has created an open access to its greatest ideas and content (TED). In this capacity TED becomes more than just a conference, TED becomes a platform for dissemination of ideas. In the words of Anderson in an interview with Charlie Rose, "When you think of how you could make a difference in the world, with limited resources, one approach is to nurture ideas, to find a way of communicating them and shaping them so that they take on a life of their own," and that is what TED Talks and the TED Prize do (Wallace).

TED's leadership continues to develop through the gathering together of the most interesting people on Earth. From beatboxer and inventor Beardyman, to cellist Maya Beiser, to wild sex biologist Carin Bondar, to quiet evolutionary Susan Cain, to lunch lady Ann Cooper, to chef and activist Jamie Oliver, to endurance runner Ray Zahab, the variety of people who are passionate about what they do and want to share their passion with the world on TED Talks is endless (TED). TED brings together regular everyday people who have an interesting idea they want to share with the world. This aspect of TED's leadership may be the simplest, but it is what allows TED to be enjoyed by anyone.

From there TED becomes even more valuable because the organizers have created TED by finding people from all backgrounds, from all interests, and brought them together under one similar desire to share their ideas. TED becomes the springboard from which people jump off of to communicate and share their idea of some aspect of the world.

While TED Talks gives snippets of ideas, the TED Prize awards for the whole idea. The TED Prize is awarded to a nominated individual with "a creative, bold vision to spark global change" (TED). The winner receives not only one million dollars but the community of resources that TED has, all to fuel a powerful idea, fulfil one wish, and, in the end, hopefully inspire the world (TED). Some of the recipients include Jamie Oliver (2010 winner) who wished to "create a strong, sustainable movement to educate every child about food, inspire families to cook again and empower people everywhere to fight obesity," and since 2010, Oliver has established the Jamie Oliver Food Foundation (JOFF), The Learn Your Fruits and Vegetables program in partnership with Whole Foods Northern California, and the campaign Get Food Education in Every School, in partnership with Food Day (TED). Another winner is Dave Isay the 2015 recipient, who wanted to "help spark a global movement to record and preserve meaningful conversations with one another that results in an ever-growing digital archive of the collective wisdom of humanity" (TED). Isay has worked to fulfil his wish through his StoryCorps.me app, and his first annual Great Thanksgiving Listen initiative which added an additional 48,000 interview uploads (TED).

In addition to TED Talks and TED Prize there is TEDx, which gives TED the capacity to continue to grow and develop. TEDx allows communities to independently create their own TED conferences. Anderson explains that the "x" in TEDx stands for independently organized TED events, but the "x" can also be seen as a multiplier of TED (Fidelman).The ability TED has to bring people together in one common goal, the power TED has to evoke change seen through TED Talks, TED Prize, and TEDx, and the capacity TED has in continued growth is what gives TED the approach it takes to be a great leader.

As Bernard Bass points out in his the book, *The Leader's Companion: Insights on Leadership through the Ages*, defining leadership is not an easy task. Leadership is not something that has a universal definition and it does not have single accepted example. One definition of leadership sees leadership as "a social influence process shared among all members of a group" (Hughes 43). The definition goes further to state, "leadership is not restricted tothe influence exerted by someone in a particular situation or role; followers are part of the leadership process, too" (Hughes 43). This definition fits to the leader that TED is. But so does a definition given by Bass, "Leadership has been conceived as the focus of group processes, as a matter of personality, as a matter of inducing compliance, as the exercise of influence, as particular behaviors, as a form of persuasion,

as a power of relation, as an instrument to achieve goals…" this definition also pairs with what TED is doing (Bass 38).

As Bass points out, the history of leadership has evolved and changed as times and culture have changed (Bass 37). But TED is a leader, albeit not a standard leader, from its goal, to a course of action, to its followers, TED take the hundreds of definitions of leadership and presents a blended definition. The picture that TED paints as a leader is a composite of servant leadership and transformational leadership with strong qualities of authoritative leadership.

A servant leader is defined as a leader who is responsible for the followers, and a leader who has a responsibility towards society and those who are disadvantaged, a leader who builds trusting relationships as the platform for collaboration and service (Leadership). TED as the framework for the followers has built a climate of serving the community, which can be seen in the change that comes from the TED Prize, and the power the followers receive from TEDx. Through the TED Prize, TED enables an individual to think beyond themselves, and instead focus on one wish for the world to fulfil a dream of improving the world. Servant leadership is the belief that a leader has that emerges from a primary motivation and a deep desire to help others. In the words of Neil Turok, the 2008 TED Prize winner, the "intention of the talk is to bring up an idea which in time will change the world" (TED video). Turok's initiative African Institute for Mathematical Sciences (AIMS) looks to recruit diverse students across Africa by establishing a network between centers of excellence to teach a math and science curriculum (TED). He sums up his wish as, "My wish is that you help us unlock and nurture scientific talent across Africa, so that within our lifetime we are celebrating an African Einstein" (TED).

The use of servant leadership implemented by TED can also be seen in the leadership used by Roy Vagelos found in Michael Unseem's book, The Leadership Moment. In the case of Roy Vagelos, Vagelos was faced with the challenge of giving free access to a life-saving drug, or of creating the profit that was due to the company's stockholders (Unseem 29). Vagelos and TED have parallels in the servant leadership both provide to the greater community, when both choose to think beyond themselves and follow the desire to better the whole of society. As well as servant leadership, TED is a transformational leader because it engages the speaker and the audience into a higher level of motivation and morality (Burns 101). This can be seen in the power TED talks have in creating an outlet for societal education and change simply through ideas that engage audiences to think beyond themselves. With TEDx, TED is creating a blueprint for communities to recreate the phenomenon that is TED in their local communities. And in turn TED is entrusting their personal integrity and vision to the public. And lastly the TED Prize gives a follower (the speaker) the outright power to improve the world through their idea. TED is a transformational because to the TED Prize winners, TED is creating an uplifting experience that is infused with passion and energy. And TED cares about the greater global community enough to give one million dollars to a recipient to improve the world (Leadership). In this case the followers, the speakers, the audiences, and the millions of views are the product of the transformation (Leadership). In his definition of transformational leadership, James MacGregor Burns states:

> Transforming leadership ultimately becomes moral in that it raises the level of human conduct and ethical aspirations of both leader and led, and thus has a transforming effect on both…transcending leadership is dynamic leadership in the sense that leaders throw themselves into a relationship withfollowers who will feel elevated by it and often become more active themselves, thereby creating new cadres of leaders. (101)

This definition highlights how TED takes servant leadership farther to transformational leadership. Not only is TED engaging the followers in service TED is engaging the followers in an elevated plane of thinking, and challenging the followers through TED Talks, TEDx, and the TED Prize to become active leaders for themselves, for their communities, and for the world.

Although TED's leadership is mainly a combination of servant and transformational, TED also has qualities from authoritative. For authoritative leadership, in his article Leadership That Gets Results, Daniel Goleman defines an authoritative leader as being very vison orientated (83). The authoritative leader maximizes commitment to the organization's goals and strategy, they give people the freedom to innovate, experiment, and take calculated risks, and they chart new courses that can be sold as a long-term vision (Goleman 84). This applies to TED through TED's initiatives, ripple effect of those initiatives, and their continued vision of "Ideas Worth Spreading" as the core of their leadership.

As Martin Luther King Jr. had his followers who were seeking Civil Rights, TED has their speakers, audience members, and viewers who fulfil the role of follower. While the followers of TED play an atypical role, they are all united under the passion for knowledge and thus able to support as followers for TED through their shared investment with TED's mission of spreading ideas. TED is essentially harnessing the potential of the followers and directing that potential towards ideas worth spreading. By maneuvering the followers, the leadership of TED is

unlike most other leadership relationships because TED is equally dependent on the follower as the follower is on TED. TED's followers are creating the construct of leadership for the leader, and TED the leader is creating the role of follower for the speakers, the audiences, and the viewers.

Wilfred Drath in his article "Leadership Principles and Leadership Tasks" and Keith Grint in his article, "Problems, Problems, Problems: the Social Construction of Leadership," both examine how the social construct of leadership is not a label created by the leader, but instead a recognition by the followers that yes, what is occurring is a type of leadership (Drath, Grint). And since the followers create the construct of leadership for TED, TED can be the servant and transformational leader for the followers. The followers in this case are not regular followers. In Robert Kelly's article, "In Praise of Followers," he writes that there is a difference between effective and ineffective followers (195). For TED's followers, the followers are effective followers because they are enthusiastic, intelligent, and have a self-reliant participation to TED (Kelly 195). Kelly stresses the importance of how the behavior of the follower is a large determinant in whether the followers are effective or not. The best example of TED's followers being effective is the reaction of the TED followers in the 2010 TEDxCharlotte conference.

In her article, "When TED Lost Control of its Crowd," published in the Harvard Business Review, Nilofer Merchant a business woman, professor, and author, examines how at the TEDxCharlotte conference in 2010, helped to shape TED into the leader it is currently, the effectiveness of the followers, and the assurance of TED's leadership in the future. At the TEDx conference, speaker Randy Powell, a self-taught mathematician, gave a talk that at the time was received with praise and applause. But two years later, his talk on Vortex-Based Mathematics was found by a group of influential scientist to be completely fake and not supported by any real science or evidence (Merchant).

While this incident was a hit to the reputation and strength of TED, the response TED had to Powell and the TED community is what proved to the world that TED is not only a servant and transformational leader, but a leader that is guided by innovation and change. In the aftermath of the Powell scandal, the TED community was in a stage of question as to the validity of TEDx content, and TED followers began to question and doubt the ideas behind TED (Merchant). In response to the doubt and distrust that had arisen within their followers, TED addressed the problem head on. For the problem was not just false content, the problem involved the brand and name TED had built, morphing into something that TED could not control. The empire that TED had built through TEDx had become too large and out of control and as a result strayed from the original vision TED had created.

When an authoritative leaders followers are not following the vision, they can be a parasite and infect the mentality of the leader/follower relationship. How TED resolved this infecting parasite was through "listening loudly," a term coined by Merchant. Merchant defines listening loudly as the act of "engaging in a dialogue through a variety of public forums to understand what had gone wrong and to learn how to fix it," and that is what TED did (Merchant).

Through the use of public forums and posted exchanges with NPR, CNN, Buzzfeed, Huffington Post, and other venues, TED was reaching different communities, communicating publicly and person-to-person, and most importantly moving forward. TED achieved not only closure to the incident, they achieved a consensus with their followers that they were paying attention to the concerns and problems of the followers. TED learned about the systemic problem of a lack of shared purpose that existed within their community that demanded a broad solution (Merchant). TED showed the world that they were listening loudly when they redirected the crowd and vision of TED through a reinforcement of the shared purpose of TED.

The trial that TED went through with Powell is similar to the reputation scandal that Salmon Inc. experienced. Both compare in the fault that can arise when the capacity of the leader become too little and the people too big, and both TED and Salmon Inc. in the aftermath of the problem react in similar ways. Although Salmon Inc. initially faces a negative impact, the insertion of Warren Buffet provided the saving grace for Salmon Inc. Through Buffet, Salmon Inc. was once again able to reinstall within their company a culture of accountability and the understanding of the preferred behavior (Unseem 200).

Whereas Salmon Inc. used Buffet as their solution, TED used a public letter that reminded the TED community that the organization's mission was theirs to uphold (Merchant). The letter also created a commitment for TED and the community that "spreading important ideas was the shared purpose, improving quality was a shared problem, and it would take a shared effort to fix it" (Merchant). This was a pivotal move for TED because it showed the followers that TED was at times a faulty leader, but that it could reestablish the trust through increased transparency within the community (Merchant). TED was taking a potential problem that could lead to its demise and instead created a collective teaching opportunity. TED's saving grace comes from their followers who held TED accountable, and by listening loudly, TED was able to recreate a new company culture that is understood by all from speakers to TEDx organizers.

The incident of TEDxCharlotte is a testament to the realization that a leader is not necessarily born but can

develop. The creation of a leader involves obstacles and failures that must be faced. For TED, Powell was a not a problem, but instead a moment that provided for realignment of followers, for learning to be more transparent, and for TED to grow and develop as a dynamic leader.

While a leader can arise from a single action, moment, or idea, a leader can fall from a single negative experience, a follower, or idea. In terms of TED, a single observation of three actions, and a brilliant idea led to the creation of a serving, transforming, and innovating leader. TED has experienced factors that could have led to its downfall as a leader, from switching company leaders to growing too big too quickly, but in the aftermath of each potential fall, TED was able to respond in reflexively and act accordingly. The ability of TED to evolve and reshape itself is what will allow TED to continue to be a servant, transformational, and innovative leader. TED as a leader has gone where many leaders have gone, from Roy Vagelos to Salmon Inc. Where TED is headed is where many leaders have yet to go. In the words of Anderson, "We don't know what the final destination is, but we are guided by a philosophical and deep belief in the power of good thinking, the power of good ideas…With TED, the end of the talk should not be the end of the idea, but just the beginning" (Hotchman).

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Hope Strawn

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Finding My Place at Mitchell's Place

Hope Strawn

During my second session at Mitchell's Place Summer Camp, I felt myself taking on a different leadership role than I previously had. Instead of following along with my coworkers, I began to take my counselling in a different direction when we got a new camper. Jay* (name has been changed) was a five year old child with autism who was developing his verbal skills much later than other children his age. During my entire two weeks working with him, he only spoke once. The other counselors at camp were always nervous around Jay because he had a tendency to run off. He was one of the most adventurous children I have ever met, but he was so much smaller than the rest of the campers and had a hard time fitting in. After he started to be more comfortable at camp, he changed, and I changed with him.

The first week, we went on a field trip to Stewart Perry. This eco-friendly construction company was a beautiful, large area where the campers got to spend an entire day discovering new things. The campers learned how to fish, found new plants and animals on a nature walk, saw how bees make honey, toured the garden, and got to enjoy a cookout. The biggest problem, however, was the water. Jay could not swim, but he kept bolting for the lake. The camp director was starting to get nervous, so I told her that I would gladly keep a specific watch on him for the day. She gave me a life jacket for him, and I held his hand as he was included in all of the events that the older campers got to enjoy. During the nature walk, he did not understand that it was a scavenger hunt, so I helped him by putting rocks in his bag and showed him how to make the bag into a puppet. He could not talk back, but I felt that he understood what I had to say. While the
older kids were fishing, I held him from a distance and told him to look at the fish. At this moment, I realized something. I had been tapping my hands in a rhythm with him beside me, and noticed that he could copy the exact same patterns I was doing. Jay was incredibly smart and had so much love to give, he just had a different way of expressing it.

During the rest of the days at camp, I continued to watch Jay. He hardly ever ate anything, so I helped him open up his food and tried to help him eat. He eventually started to, even if he had some resistance. I watched him curiously try to understand different toys. One that caught his eye the most was a magnet. He did not understand how it worked, but after I showed him a few times, he started to copy me and find other objects that were and were not magnetic through trial and error. The only words Jay ever said to me were, "Uh oh!" when he dropped the magnet on the ground. Once he realized he did not break it, glee showed forth in his face and he was so content to keep learning.

As part of my internship, I taught music to the children unless it was a field trip day. One day we were supposed to go to the zoo, but due to a thunderstorm, we had to cancel. All of the children were disappointed, but the hardest part was that the school where we held camp had its power shut off all morning due to a tree falling from the storm. Our plans had been completely derailed, and we were not sure what to do. I decided to take the initiative and gather the campers around to sing around a fake "campfire" in the dark. It cheered the children up so much, and even though Jay could not sing along, he clapped along with me.

However, nothing is perfect. Children throw temper tantrums, and discipline does not always come easily. Later in the day, Jay kicked me in the face while he was sitting with me. I remembered thinking to myself, "How do you discipline a child if they cannot say 'I'm sorry' to you?" I remember sitting Jay up and telling him he could not do that again, and that it really hurt my feelings. I did not sit next to him to play with magnets for the rest of the day, and Jay was so upset. He came up to me throughout the day and reached his arms up for me to hold him as he cried.

Every day after that incident, I tried to teach him that I could not always

pick him up and carry him around. However, at the end of every day, I would give him a hug before he left. When I would hug him, he climbed up and pushed himself up on me in order to be carried. I would try to put him down, but he would always hold on to me as tightly as he could until his mother came to pick him up.

Jay changed my life. During the camp session, I only taught him about magnets, music, and nature, but he taught me more about communication than any other student ever has. He expressed himself in ways that most others could not understand, and getting to teach him was a privilege and honor that I will never forget.

Erik Hancock

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This piece is a reflection on the January Service-in-Learning project in Uganda, during which students taught at the Buiga Sunrise School in a small village southeast of Kampala, Uganda

Uganda Service-in-Learning Trip Reflection

Erik Hancock

As I was working as an intern for the General Board of Church and Society in Washington, D.C., I spent a lot of my time researching, talking, and writing about the Philippines. While learning and writing about the inadequate political institutions in the Philippines, I struggled to do so without adopting a demeaning tone or appropriating the perspective of Filipinos. Everything I wrote was colored by my "western" perspective and by my "western" expectations of what a society should look like. Even though my superiors were satisfied with my writing, this problem left me with a feeling of deep dissatisfaction and anxiety over the quality of my work. By the end of the internship, I had decided that my understanding of societies outside of the United States and other developed nations was severely lacking and that it was important that I gain greater proximity and exposure to societies and cultures that are vastly different from my own in order to address this shortcoming. This was, by and large, my rationale for travelling to Uganda.

Prior to leaving for the trip, I faced a number of anxieties. My background in the social sciences, while providing me with a unique and valuable perspective to offer to the team, also meant that I had very few qualifications for the bulk of our work which would take place in the classroom. Approaching this trip with no background in education and with minimal preparation, particularly when compared to the education majors who were working on their internships, were constant concerns for me. It left me feeling anxious because I did not really know what to expect. Aspects of the trip were inherently unpredictable such as our student's proficiency with English, but such uncertainties I felt were exacerbated for me by my layman's knowledge of education. On the other hand, I was also extremely excited about entering the country with few preconceived notions about the trip. On the whole, my anxieties were largely unfounded.

The first few days on the ground in Uganda were a whirlwind. The traffic was terrifying. Kampala lacked the basic services and amenities that I was familiar with such as waste services and electricity. There were slums throughout the city. The smell of burning garbage and car exhaust were thick in the air. It was all so unfamiliar from everything I knew. Yet as I spent more time in Uganda, the relative material deprivation, while always prevalent and noticeable, seemed to register less forcibly after forty-eight hours on the ground as I grew more accustomed to the country. Instead of focusing on how different Uganda is from the United States, I began to notice the culture of the country and how so many seemed to have found some measure of self-worth, dignity, and happiness amidst the immense poverty that was the reality there.

For the first time, I began to wonder whether the "western" way was the right way. Our emphasis on the endless and meaningless accumulation of material wealth, our desire for perpetual economic growth, our need to make money for its own sake all seemed like paltry ways to move through the world when compared to the simple communal villages of rural Uganda. You can see the damage western values have done to Ugandan society quite clearly. In Kampala, there is no minimum wage. The areas of society in which the individualistic, capitalistic values of the west are most prominent also seem to suffer the most from poverty and food insecurity. Nicole described for us the breakdown of Ugandan traditions and society. Men now leave their wives and children with a frequency that would have never been tolerated if the village elders still held sway over their communities. In many ways, Uganda is caught between the old ways and the new. Ugandan's do desire to be like developed countries and to achieve material prosperity. Yet they lack the institutions that would allow them to

do so. By wanting to be like the west, Uganda has begun to abandon the traditions and institutions that have served it so well in the past, such as communal living and elder leadership.

My observations about the differences between the society I was most familiar with and Uganda caused me to realize something quite fundamental about development that I've taken for granted in my academic studies. When we talk about development, we are not talking about some objective, penultimate measure of whether a society is successful or not. Instead, development amounts to the gradual imposition of the west's model of what a successful society looks like onto countries such as Uganda. It is, to be perfectly frank, a form of neo-colonialism. Development may be justified, it may meet tremendous need within countries such as Uganda, and it may be precisely what the people of Uganda aspire to. Even so, I now believe that it is critically important to recognize development for what it is and treat the subject with a great deal of caution and thoughtfulness.

Yet, in the face of the overwhelming suffering so many in Uganda face, how can I deny the value of a process that will enhance the quality of life for Ugandan's particularly when countries like mine are culpable for the legacy of colonial exploitation that caused this suffering in the first place? Over the course of this trip the conclusion that I've reached is that we as "Westerners" have to focus on areas of development that are most fundamental to the wellbeing of Ugandans while encouraging Ugandans to determine for themselves their future. It seems to me that these fundamental areas of development are healthcare and education. Helping Ugandans improve their health outcomes and achieve greater food security is fundamental because it does not give foreign aid workers much room to impose our own values on or appropriate the experience of Ugandans. What is necessary to provide good health outcomes is universal to all humans and forms the basis of our quality of life. In the same way, emphasizing education will empower the people of developing countries and grant them more autonomy both on an individual and societal level to determine their own future.

I began to think about these questions during the first week of the trip, mainly while driving around the country side and spending several days in Kampala. Much of what I had been idly musing about throughout the first week of the trip was then powerfully demonstrated to me by Nicole and her work in the village we taught in. Before arriving at the school, I had never once considered who started it and why. As a result, Nicole's presence on the farm came as a bit of a surprise for me. Here was a woman who was doing the kind of work I wanted to do, largely on her own, without the help of a powerful non-profit or the proper credentials. The more I learned about her work, the more impressed I became. She was focused on healthcare and education. She was focused on empowering the community by giving them autonomy over the organization of the school and clinic through the formation of various committees made up by members of the community rather than imposing her own vision and solutions. She primarily provides capital, financing, and awareness to the project in the United States. I was also very impressed with her willingness to collaborate with Ugandans towards a common goal at the school, the clinic, and in the community. That level of collaboration is incredibly important to showing goodwill and building trust with local partners whose support is critical to achieving any real progress.

The opportunity to survey Nicole's work was an unexpected surprise for me on this trip and was really valuable for me because of my academic background and career interests. Nicole provided a very good model of how foreign service on behalf of a community should be done. She is making a real and valuable difference in the lives of hundreds of children and adults and she is doing it as a member of this community, not as an outsider or as someone who leaves and moves on to other projects after a short period of time.

By the end of the trip I was incredibly attached to my students and friends from Uganda. This trip showed me how fast you can form relationships with other human beings, even when you are separated by language and culture. It emphasized for me that there is something common that we all share and that connects every human being, regardless of where we come from or who we are. There was one moment when we went with Nicholas, our translator and friend, into the village that stands out to me. As soon as we reached the more populous areas of the village, the children flocked around us. We danced with them. Sydney bought a soccer ball and started playing a spontaneous game with the kids. All of the adults watched us like we were crazy, and maybe we seemed that way. But we managed to contribute a small glimmer of happiness to these children's lives in that moment. As we left the village, they followed us all the way back to the main road. I think that was my happiest moment of the trip. It was the first time we had been able to move freely through a Ugandan village. Even though I was slightly unnerved by all of the attention we were receiving, I also felt and indescribable feeling of connectedness to the people in that village, and especially to the children. It was a truly powerful and joyful feeling for me.

I also grew emotionally invested in the students as we entered the final week. Learning that Martha's dad was an alcoholic or that Isaac's family didn't have enough money to pay for his tuition and education, yet seeing how bright and enthusiastic about learning they, and so many of the other students, truly were was so hard for me. Isaac in particular made an impact on me. One night, as we were sitting around the fire waiting on dinner, Isaac began to share with me the details of his life. He told me about some of the familial prob-

lems that he has had with his dad and sister. He told me about how he wanted to take his family to America. Isaac believed that Americans are good and Africans are bad. He mentioned several violent acts that have taken place in his community, including the theft of and murder of a woman in the village as evidence that Africans are jealous and inherently bad. I tried to explain to Isaac that there are good and bad people in every part of the world, but he still insisted that Americans were somehow better. My heart broke for him. That someone so young could become that cynical about the world and his future was hard for me to believe. I tried as best I could to explain the truth to Isaac and to provide him with some comfort about his future, but he remained unconvinced. This conversation was one of the most difficult I've ever had. While it's difficult to see someone so young doubt the goodness of the people in his community, Isaac also gives me hope for the future. He is a bright, academically gifted young man with a true love for learning. He is Uganda's future.

My experience in Uganda also gave me a unique insight into what it means to be a teacher. The teachers on our trip did an exceptional job. In spite of limited resources and difficult circumstances, our teachers came to work every morning and gave their all for the kids. Watching them interact with, teach, and mentor these students for two weeks was an absolute joy for me. Even when their class was difficult, misbehaved, or struggled to understand them, these teachers refused to give up or grow discouraged. If a lesson plan did not work how they anticipated they spent the following afternoon making adjustments, determined to make sure the next day was better. Observing and participating in teaching made me realize that even though there is a lot to learn about education, anyone can engage with and teach children. Helping these children learn about math, social studies, and writing was a new and unique challenge for me. It was also incredibly rewarding to see the growth of the students from when we first over the course of our project. I enjoyed watching the education majors teach because I could see that each of them truly loved interacting with the kids. The experience of working with teachers, witnessing their daily struggles, and helping in the class room really gave me a much greater appreciation for teaching as a profession.

Saying goodbye to the students, teachers, and friends that we made during our time in Uganda was harder than I could have ever imagined. Many of our students thought that we might take them back to America with us. It was painful to disappoint them with the reality that that was something we simply could not do. Yet we were hurting just as badly as they were. The irony was that as much as some of them wanted to come back to America with us, I wanted to stay. I am confident that I will return to Uganda one day soon to continue the work that we began on this trip and to reconnect with the friends and students that we were forced to say goodbye to. As I reflect on this experience, I believe that this trip will help me more effectively pursue a career in international service in a thoughtful and respectful manner. This project has also served as a valuable reminder to me that the human connections we make when travelling abroad are the most important thing we gain from such journeys and should serve as the primary motivator for doing the kind of work that we performed in Uganda.

Caralyn Patton

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This paper, titled "Gender Differences in Higher Education," was written for her honors class "Civil Rights and Justice."

Gender Differences in Higher Education

Caralyn Patton

In society today women are still facing more discrimination than is distinctly obvious. As John Curtis (2011) quotes Valian, "discrimination against women is generally less blatant and open than it was several decades ago" (p. 7). However, the prejudice against women has simply taken other forms and has not disappeared. For example, rather than facing the harsher stereotype of the housewife of the 1950s, women face the glass ceiling, a common phenomenon called as such for how hard a concept it is to observe normally. It is a difficulty women in many different careers must combat when trying to gain promotions within and even simply gain entrance into a multitude of fields. Academia is one such field, specifically becoming full-time and tenured professors. This field is of exceptional interest because there are currently as many or more women than men pursuing educational degrees at every level (West & Curtis, 2006, p. 4). There are obvious disparities in overall data between tenured, tenure-track, and non-tenured professors based on gender, as well as men and women present in part-time and full-time positions, and females remain underrepresented in the more prestigious of these options. Since women are underrepresented in the more prestigious categories, like full-time or tenured positions, men are overrepresented and are therefore paid more. Reasons for these disparities in representation are vast and are slowly being explored, from the idea of a "mommy track" in higher education faculty to personality-based differences and more advanced concepts like the gender schema theory (Curtis, 2011; Dinella, Fulcher, & Weisgram, 2014, p. 494). As these rationales are explored, more solutions are also being scrutinized in order to bring more women into academia. Although females are currently matching or surpassing male students in terms of enrollment in and degrees earned from educational institutions of every level, women are still not being equally represented among faculty in higher education.

Statistics

Enrollment and Degrees Earned

In order to understand the gravity of the disparities between female students and women employed by higher education in the United States, the statistics of enrollment and degrees earned must be analyzed in regards to both gender and time. This commences with the enrollment of males and females in undergraduate programs; in 1980, females surpassed males in enrollment at undergraduate institutions. Every year since then, this difference has not only remained apparent, but for the most part, it has increased. It peaked in 2011, with 10,254.31 females enrolled for every 7,822.99 males ("Undergraduate enrollment," 2013). Unsurprisingly, the number of bachelor's degrees actually earned by females overcame the number of bachelor's degrees earned by males at a similar time, in the academic year 1981-82, with females earning 479.63 degrees for every 473.36 earned by males ("Number of bachelor's degrees," 2013). This difference has also increased over the last thirty years, rising to 765.77 degrees earned by males for every 1,052.93 degrees earned by females ("Number of bachelor's degrees," 2013). Not only have females exceeded the number of undergraduate degrees earned by males, but they have also exceeded males in terms of enrollment in post-baccalaureate programs and degrees earned from master's programs while earning a comparable amount of doctoral degrees as well ("Number of post-baccalaureate," 2012; "Number of master's degrees," 2013; "Number of doctoral degrees," 2013). In 1988, more women than men were enrolled in post-baccalaureate programs, or pre-professional types of graduate programs ("Number of post-baccalaureate," 2012). In terms of master's degrees earned, women passed men in the academic year 1986-87. There has been a steady increase in this variance

since that time, with women now earning 450.18 master's degrees for every 301.58 earned by men in 2012-13 ("Number of master's degrees," 2013). Finally, in what is the most important field of this research, females have been earning similar numbers of doctorate degrees for roughly the last fifteen years, surpassing males in the year 2005-06 ("Number of doctoral degrees," 2013). In this category, males and females have remained fairly close, with males earning 85.1 doctorates for every 89.93 that females earned in 2012-13. Statista predicts that this difference will remain close with females only earning a few more doctorates than males per year ("Number of doctoral degrees," 2013). These data do not account for differences in regards to specific field, like psychology versus biology, but rather represent the overall amount of degrees earned for each gender. The fact that there are more females than males in every type of degree program has led people to go so far as to ask where the men are these days (Curtis, 2011, p. 1).

Employment in Higher Education

The fact that women are earning more doctoral degrees than men but still not being equally represented among faculty at institutions of higher education is where the entire problem lies; if less women were earning doctorates, the differences could be explained by a lack of hirable women candidates, but this is not the case. Women are simply just not reaching equality in terms of employment in higher education. Therefore, the next important information to be analyzed is the number of women, as compared to men, in different higher education positions.

Institution Type.

The first factor to delve into here is institution type, meaning community colleges, baccalaureate programs, graduate institutions, and doctoral programs. At the lowest type of institution in higher education, associate-granting institutions, also known as community colleges, women have actually reached equality in representation in faculty. Women make up 51% of both part- and full-time faculty at community colleges (West & Curtis, 2006, p. 6). However, these are the only types of institutions at which women make up roughly half of both types of faculty. In baccalaureate programs, women only make up 42% of full-time faculty while constituting 51% of part-time faculty, while in master's programs women compose 42% of full-time professors and 50% of part-time professors (West & Curtis, 2006, p. 6). At institutions that offer doctoral programs, women only make up 34% of full-time faculty and 46.5% of part-time faculty (West & Curtis, 2006, p. 6).

Part-time versus full-time.

As is evident from the aforementioned statistics, women and men also differ in terms of part- and full-time employment as professors: females hold fewer full-time positions than do men. According to West and Curtis (2006), this discrepancy has almost always been around, as in 1976 women made up 22% of all full-time faculty and in 1996 this number had only risen to 32% (p. 6). An even more gradual increase was apparent in 2005-06, with women comprising only 39% of all full-time positions (West & Curtis, 2006, p. 6). On the other hand, women make up 48% of all part-time positions at any level of institution (West & Curtis, 2006, p. 7-8). Tenure and non-tenure. The next factor that shows the discrepancies between men and women is tenure, or the lack thereof. The only category where women hold more positions than men is the non-tenure category where women were 52% of non-tenured faculty in 2005-06 (West & Curtis, 2006, p. 8). Combining full- and part-time statistics with this tenure variable, 30% of women in full-time positions were not tenured while only 18% of men in full-time positions were not tenured (West & Curtis, 2006, p. 8). Part-time positions are typically non-tenured, which women have been established to hold more of already. There is little mobility in non-tenured positions, meaning it is unlikely to go from a non-tenured position to a tenure-track position. Of tenure-track positions, women make up 41% at doctoral institutions while making up 53% at associate institutions and 47% at master's granting institutions (West & Curtis, 2006, p. 9-10). In terms of tenured faculty, women make up only 31% of these positions overall at any type of institution. Even though the amount of tenured faculty has decreased in general, the gap has not closed significantly between the number of males and females with tenure (West & Curtis, 2006, p. 10). As previously mentioned, these differences would be explainable if there were not an adequate number of female candidates from which to pull. However, since there are more females than males obtaining doctorate degrees, the discrepancies cannot be equated to a lack of candidates.

An Experiment of Hirability and Tenurability

In order to examine the reasoning behind this issue, an experiment about the hirability and tenurability of a candidate will be examined, as it will provide a solid example of the disparities of the process. To set up this experiment, researchers Steinpreis, Anders, and Ritzke (1999) sent out four versions of one female professor's résumé: one from the beginning of her career, when she was trying to get hired, and one more recent from trying to get tenure, each with one version having a female's name and the other version having a male's name (p. 512-515). They picked those to whom they sent the résumés carefully, ensuring there were equal males and females accounted for. The goal was to see if there were differences in hiring and tenuring practices based on gender alone, as the résumés were otherwise equal (Steinpreis et al., 1999, p. 512-515). According to the results, both males and females look at the candidate's ability to perform research, his or her personality, and his or her ability to collaborate, regardless of gender (Steinpreis et al., 1999, p. 517, 525). This could create unrealistic expectations, as the different genders may be different in these regards. Both genders were also more likely to hire

males over females, but tenure was given out fairly equally, with neither sex said to receive tenure significantly more often than the other (Steinpreis et al., 1999, p. 520, 524). In addition, the résumés with a female name were more likely to be hired at the assistant level while the male ones were likely to get hired at the higher level of associate professor (Steinpreis et al., 1999, p. 522). Many people also wanted and asked for more evidence of the females' abilities but did not do the same with the male candidates (Steinpreis et al., 1999, p. 523). The results support the statistical differences between the percentages of males and females in academia.

Reasons behind the Inequity

There are many ideas about why such variability in representation in academia exists. From ideas like the "mommy track" and "pink collar" work to concepts like gender schema theory, there are many plausible rationales for the lack of women in higher education positions (Curtis, 2011; Dinella et al., 2014, p. 493, 494). Multiple, but not all, of these explanations will be explored below, as it is impossible to explore all plausible explanations.

The "Mommy Track."

Curtis (2011) offers the "mommy track" as a reason why women do not attain as many positions in higher education as men do (p. 8). Women could be overrepresented in non-tenure positions simply because it is easier for them to leave work and pursue a family rather than a career (Curtis, 2011, p. 8). It is also easier for them to get everything done at home they are expected to if they obtain the less strenuous positions in academia, like the part-time jobs (Curtis, 2011, p. 8). Curtis (2011) also states that women have to delay having children in order to further their careers (p. 8). Men's careers, on the other hand, are not stagnated by having children but are actually advanced after having children as they are now viewed as the breadwinners and are given higher positions to match that title (Curtis, 2011, p. 8). Steinpreis et al. (1999) comments on this issue as well by quoting Drago's "motherhood norm" (p. 8). Drago states that "women should be mothers" according to society, so they hit a "maternal wall" when trying to advance their careers (Steinpreis et al., 1999, p. 8). This maternal wall forces them to meet more and higher standards in order to be hired and gain promotions, and they are less likely to be hired because of it (Steinpreis et al., 1999, p. 8).

"Pink Collar" Jobs.

Similar to the "mommy track" of education, "pink collar" jobs also prohibit women from reaching careers in academia (Dinella et al., 2014, p. 493). "Pink collar" jobs are those that require less time and effort than other jobs, such as lower education jobs in elementary and high schools; they also typically involve working closer with people, like nursing (Dinella et al., 2014, p. 494). These "pink collar" jobs could explain why more women are present on community college campuses than any other higher education campuses and why they have reached equity there. It is easier to take time off from a community college in order to have a family and dedicate time to other feminized aspects of life than it is from a doctoral institution. Once women take these lower jobs, they get pigeonholed by the stereotype of these "pink collar" jobs and are unable to advance.

Gender Schema Theory.

Dinella et al. (2014) also suggest the gender schema theory as a potential reason behind the inequities (p. 494). A schema is a type of mental organization used to categorize ideas. Therefore, gender schemas are those categorizations that represent one's understanding of the sexes and as such are very individualized. They assist individuals in deciding whether an activity or aspect of life is for their gender (Dinella et al., 2014, 494). Gender schemas could influence career decisions in both directions, affecting both the applicants and the employers. They influence who pursues certain careers and who gets hired for those positions, as careers are often gendered as either suitable for males or suitable for females. This concept is very similar to that of personality differences.

Personality Differences.

Overall personality differences between males and females are typically easy to discern, so it logically follows that personality would affect who receives what jobs, especially since personality has been shown to be one of the leading factors of hirability (Steinpreis et al., 2011, p. 525). Namely, women's personalities affect which of them receive what jobs. On one hand, women who are timid and not self-assured are more likely to be listened to in groups, but this comes at the price of their ability to advocate for themselves and negotiate in interviews (Steinpreis et al., 1999, p. 511). This inability to negotiate and refusal to advocate for themselves could explain why they end up in lower positions. In addition, since these women are viewed as timid, they are not viewed as competent, so that could affect their hirability as well (Curtis, 2011, p. 7). On the other hand, women who are self-assured are not considered positively either (Steinpreis et al., 2011, p. 511). Men who are confident in their abilities are seen as bosses, but women who are assured in themselves are regarded as bossy and too masculine (Dinella et al., 2014, p. 494). As personality was considered one of the most important factors in the Steinpreis et al. (2011) study, it is logical to conclude that women regarded as bossy are unlikely to get hired (p. 517). Timid or bossy, neither type of woman is likely to get hired. This type of "gender identity" also influences what careers men and women pursue in the first place. Men have been shown to go after more masculine careers while women gravitate towards non-masculine careers in what is called gender typicality (Dinella et al., 2014, p. 497-498). Gender typicality causes girls to internalize the pressure put on them to conform, to not be bossy

and to not advocate for themselves, so it further reinforces women's inability to be hired in academia (Dinella et al., 2014, p. 497-498).

Human Capital Theory and the Choices of Women.

Human capital theory and the choices of women go hand-in-hand with differences in personality. Marschke, Laursen, Nielson, and Dunn-Rankin (2007) state that the human capital theory focuses on the characteristics of the job applicant, including but not limited to his or her knowledge, skills, experience, and education (p. 2). When evaluating a female's hirability, she is required to prove her worth in this human capital more than a male applicant has to (Steinpreis et al., 2011). Based on the human capital theory, employers prefer men, not only for the reason that they have lower standards for male applicants, but also because they are less likely to lose human capital when men start a family (Marschke et al., 2007, p. 2). Women are influenced by this as well, choosing to pursue jobs in fields that require less commitment, or less human capital (Marschke et al., 2007, p. 2). This choice causes people to blame women themselves for their lack of presence in certain fields rather than blaming the situation or institution responsible for forcing them to choose in the first place (Curtis, 2011, p. 6). One cannot blame the choices of women for this kind of inequality mainly because it is grounded in stereotypes and pressures to conform. Women might have some choice, in part, but their choices are already so limited that one cannot equate their lack of presence on campuses as faculty to simply their choices, especially because of the pressures imposed upon them and the lack of support from the system itself (Curtis, 2011, p. 7).

Explaining Away, Hiring Practices, and Male Privilege.

The final grouping of reasons that there is an inequity of professors by gender starts with researchers attempting to "explain away" the differences between the number of males and females present in faculty. Even after analyzing all the differences between males and females in terms of variables like involvement, education, hours, classes taught, and research projects, there is still a 5% unexplained difference (Curtis, 2011, p. 6). Even with all of those differences accounted for, researchers fail to study why those differences exist in the first place, instead just attempting to ignore the problem by explaining away the discrepancies (Curtis, 2011, p. 6). Rather, people should examine the male privilege located in hiring practices and promotions, like gender-biased evaluations and hostility towards pregnancy (Marschke et al., 2007, p. 3). New hires are only more likely to be women if there is already a high percentage of women faculty present on the campus, which creates a slippery slope at universities where women are not established (Marschke et al., 2007, p. 3). The differences between the amount of male and female faculty cannot be explained away, but can be equated in part to the male privilege behind hiring practices.

Why This Matters

The gender differences in higher education employment matter for many reasons, namely because of the difference in the number of female candidates and the number of females actually present in positions on campuses. Marschke et al. (2007), West and Curtis (2006), Steinpreis et al. (1999), and Curtis (2011) all mention this alarming disparity. If there was not an adequate number of female candidates to reach equality in employment, there would be no problem with the difference; however, since there are enough candidates to reach equity, the inequality is unjust and therefore of utmost importance. Without adequate numbers of females on the faculty of universities, female students do not have sufficient role models to look up to, furthering the inequality (Curtis, 2011, p. 1). These female students do not see women succeeding as professors on campuses, so they pursue alternate "pink collar" careers. Not only that, but the pay gap is also affected by the lack of females in higher positions, like full-time and senior faculty (West & Curtis, 2006, p. 12). As long as women hold lower positions, they will be paid less than men. In 2005-06, females on campuses earned 88% of what males earned, which was actually a drop from previous years (West & Curtis, 2006, p. 11).

The final reason this issue is worth caring about is that it will not fix itself, meaning that the inequity will be around indefinitely unless drastic measures are taken. Even with intervention, Curtis (2011) states that it could still take over fifty years to reach equity (p. 10). According to Marschke et al. (2007), if there were equal hires and equal rates of leaving between genders for the next 57 years, then academia would be comprised of equal numbers of males and females (p. 19). As equal hires and equal exits are not currently happening, it is unknown whether equity will ever be reached.

Even though more women are enrolling in and obtaining degrees from institutions of every level than are men, women remain underrepresented on college campuses as faculty. There are a multitude of reasons behind this disparity, like the "mommy track" and "pink collar" work as well as personality differences, hiring practices, and many others. Regardless of the specific reasons behind the phenomenon, it is clear that the issue cannot be fixed, at least in a timely manner, without serious intervention. This demonstration is just one of the many ways that women are still being discriminated against, although it is more subtle than the discrimination of the past. Equality is possible, though, with time and substantial effort.

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Bush Doctors or Biomedicine?

Tillman Hurst

Tillman Hurst

Tillman is a Chemistry major interested in pursuing a career in healthcare. This paper, "Bush Doctors or Biomedicine?" was written for his Exploration-term project with Dr. Jason Heaton.

He spent the 2015 Exploration-term volunteering at a small hospital in Arusha, Tanzania. This experience exposed him to much of the rich culture of East Africa and also made him aware of the striking discrepancies that exist between healthcare in western nations and those of Sub-Saharan Africa.

Now a junior beginning the medical school application process, Tillman's time in Tanzania has proven to be valuable in revealing his passion of ensuring that a country's healthcare system and all healthcare professionals are maximizing their positive impact on vulnerable patients.

"Sometimes we are just bush doctors around here," lamented Dr. Quaker, a physician with whom I worked for three weeks in Arusha, Tanzania in January 2015. An elderly widow no more than five feet tall, Dr. Quaker received her medical training in Romania and came to Tanzania to practice medicine after marrying a native man. Her statement of exasperation came after a frustrating consultation with a pediatric patient and mother that ended in her prescribing broad spectrum antibiotics for possible pneumonia, simply because she knew the mother would "shop around" until she received antibiotics of some sort. She wanted to ensure that the safest course of treatment was employed, even if it were less than ideal.

Over the course of my three weeks of volunteering at St. Elizabeth's, a district hospital in Arusha, Tanzania, I learned that the state of healthcare in Tanzania (and for that matter much of Africa) is in desperate need of systemic improvement. Not only are the healthcare facilities under-equipped and the staff under-trained, the mindset of Tanzanian citizens is that biomedicine is a last resort tactic that need only be accessed when all other forms of treatment (largely home remedies and traditional healing methods/witch doctors) are exhausted. Although the majority of the factors contributing to the inadequate and frankly deplorable state of healthcare can be tied to the terrible poverty that exists in Tanzania, I would like to focus briefly on four major causes of the undesirable healthcare practices: lack of adequate infrastructure, shortage of funds to provide doctors with reimbursement/shortage of respect for the medical profession, insufficient resources for hospitals, and the poor training that doctors and other healthcare professionals receive in comparison to the vast number of illnesses and problems with which they are forced to deal.

The poverty and lack of resources that exist in many African countries severely limit any government's ability to improve the infrastructure of a country, which negatively impacts many rural citizens and their chances of utilizing such infrastructure. One manifestation of this phenomenon is the difficulty many poor citizens have in simply accessing sophisticated healthcare. Many Tanzanians live in areas not even connected by modern roads, instead relying on narrow, bumpy, dirt roads with limited accessibility. In addition, these citizens have no viable form of transportation that could be used to reach healthcare facilities. Rural communities are reliant on either volunteer agencies, such as the one with which I was involved, making an effort to come and bring healthcare to them or traditional forms of healing, which are both ineffective and dangerous. Even in instances when a patient has some limited ability to gain access to biomedical facilities via some monumental inconvenience, he/she often does so as a last resort. I saw, on many occasions, the noticeable marks of traditional healers attempting to remove some spirit or demon from a child who, only after an unsuccessful trip to the village healer, was taken all the way to a hospital. Though shocking to me, the doctors and nurses saw these markings as unsurprising and came to expect them. It did not take long for me to realize that the huge inconvenience that many families and communities feel at gaining access to modern healthcare contributes largely to the inadequate and ineffective use of healthcare in Tanzania. Improving the infrastructure of a poverty stricken nation is a daunting task, yet it is a necessary one to revamping many aspects of the citizens' quality of life. Unfortunately, the access to healthcare is not the only major problem with medicine in Tanzania; the medical practices themselves need major reform.

While being a physician is a stressful and difficult position in almost

any country, there is still considerable honor and respect shown to doctors in most western nations. Doctors are highly esteemed as intellectuals and are reimbursed relatively well for their services. This high status and reimbursement undoubtedly negates many of the less desirable aspects of becoming and being a physician for young people choosing a career in western countries. Therefore, the brightest and most ambitious students are often those who fill positions as doctors. However, the difficulties that are inherent to being a physician are multiplied tenfold in poorer countries such as Tanzania. In addition, the services that physicians provide in Tanzania are very poorly reimbursed due to so many patients' complete inability to provide compensation, and the equipment to which physicians have access is severely limited. These factors all contribute to a de-motivation for students to become doctors and a decline in doctors' career satisfaction and fulfillment. This lack in motivation and fulfillment, which decreases job performance, lessens the public's trust in biomedicine, which further reduces the respect and career fulfillment that physicians feel. Thus, the cycle continues.

The insufficiency of resources that hospitals and small medical facilities possess also contributes to the dire state of medicine in poor East African countries. Many hospitals in Tanzania have a severe lack of both medical equipment and medicine, making effective treatment of patients difficult, if not impossible. First of all, the simple lack of clean facilities impairs most hospitals' ability to provide patients with a safe environment when they are ill. Patients are forced to share hospital rooms with up to fifteen other people, and when the hospitals are exceptionally busy, they may even be required to share beds. The hospitals then become a breeding ground for contagious diseases that frequently spread among all of the immuno-compromised patients. The beds themselves are about fifty years old with absolutely no electronic control, and are rarely even made with clean sheets (if made up at all) between patients. At St. Elizabeth's, under-trained nurses mop the floors of the hospital with dirty water each morning, further contributing to the uncleanliness. The labor ward and operating rooms actually have windows open during periods of extensive patients' exposure. Yes, the windows are open during surgeries and births!

Not only are the facilities lacking in cleanliness, the medicine that is available is limited and medical equipment used for diagnosis is either unavailable or rudimentary. For instance, one old x-ray machine and ultrasound are all that constitute radiology at St. Elizabeth's. Furthermore, the x-rays are of such low quality that physicians are still greatly impaired even when films are available. I was also surprised that the district hospital where I worked did not have access to a radiologist at all; I noticed that each physician or mid-level provider was required to rely exclusively on his/her own limited knowledge of radiology to make a diagnosis. The inability to complete many microbiological investigations, such as bacterial cultures, is another telling example of the impairment that physicians feel when formulating a treatment strategy. Giving antibiotics is nothing more than shooting in the dark. First, it is often difficult to know if a set of symptoms is even the result of a bacterial infection and second, even if the diagnosis is clearly bacterial, it is often nearly impossible to make an informed decision regarding which class of antibiotic to prescribe. I frequently observed patients spending multiple extra days in the hospital due to an unsuccessful first course of antibiotics requiring a second antibiotic attempt, which furthered their exposure to unclean conditions and other sick patients. In addition to difficulties in correctly prescribing medication, I was also aware at times that some necessary medicines were simply no longer available in smaller health facilities, forcing doctors to use less than ideal medications. Finally, many advanced pharmaceuticals that are used in western countries have not even been made available in East Africa. Therefore, even when physicians have a surplus of supplies, they are often drugs that have long become obsolete and may have been shown to be largely ineffective in more recent studies.

Perhaps the most concerning problem with medicine in Tanzania, however, is the overall lack of training that medical professionals receive. The schooling that doctors must complete in Tanzania is simply not adequate to prepare them to diagnose and treat the wide array of illnesses and ailments with which they are forced to deal. Because the education system in Tanzania is less sophisticated than in western countries, it fails to prepare medical professionals to the extent that we in western nations would expect. I was once asked to assist a successful surgeon in an adult circumcision, and I was not only appalled with the conditions of the operation, but also with the imprecision that the surgeon showed while performing the delicate procedure. During the reattachment of the two sections of skin, I felt that the surgeon's stitches were terribly imprecise, putting the patient in danger of having a vessel or nerve unintentionally severed. I also observed doctors far too often coming to hasty bacterial diagnoses without considering differentials. They are taught, it seems, to settle on a diagnosis that has the best chance of being treatable rather than pursuing other possible causes of a patient's symptoms, a practice with which I was not comfortable. Although medical schools are attempting to educate Tanzanian physicians thoroughly, the training they provide is insufficient for doctors to deal with the huge variety of ailments that persist there.

Although healthcare providers and government officials in Tanzania are sincerely attempting to solve the problem of inadequate healthcare in the country, they are severely handicapped by the poverty and government corruption that exists throughout East Africa. Improving the healthcare system would, even if policies were implemented immediately, take many years and millions of dollars to bring both the standard of care and the attitude toward biomedicine and its professionals to a satisfactory level. However, monumental

change is necessary, and it is necessary now. Small adjustments such as revising the curriculum in medical schools or stressing more sterile practices within healthcare facilities would provide a mechanism for slow, yet drastic improvement to the overall healthcare system. While these changes will inevitably spur conflict and implementing them may not be easy, they are the only way by which a poverty-stricken nation such as Tanzania can improve a healthcare system that is in dire need of reform. The citizens of Tanzania and other East African countries deserve to have access to healthcare, and measures must be taken to provide it for them.

Beyond Borders: Exploring Bolivia through Medical Volunteer Work and Cultural Immersion

Hannah Hudson

Hannah Hudson

Hannah is a junior Biology, Pre-Medicine major from Hoover, Alabama.

This past year, she contracted an independent-study Rise3 internship where she volunteered at a Salvation Army hospital in Bolivia for six weeks during E-term. Hannah was awarded the Dr. Neal Berte Koinonia Scholarship, which is given to one student whose project emphasizes service-learning. This paper, titled "Beyond Borders: Exploring Bolivia through Medical Volunteer Work and Cultural Immersion," is a reflection on her time spent in Bolivia.

In the future, Hannah hopes to continue to dedicate herself to her two passions: travel and service.

On December 20th, 2015, I embarked on the most impactful adventure of my life. For 38 days, I called Cochabamba, Bolivia, my home, my entire world. There, I volunteered at Harry William's Salvation Army Hospital observing the practice of medicine in an international setting. Embarking on this journey was harder than I could have ever imagined. In an instant, I found myself dropped into an entirely unfamiliar world, surrounded by new cultures and unknown people. I was pushed out of my comfort zone and forced to adjust to the unfamiliarity. I found that the deeper I dug into my new world, the easier it was to keep my head up. Not only did I develop a deeper understanding of the world around me and my desire to pursue international medicine, but I discovered within myself that I am stronger than I thought, braver than I once believed, and more determined than ever to take on the world.

Since the summer of 2010, I have been captivated by the idea of international service. During one week in June, I encountered this idea first-hand through a poverty simulation camp in rural Alabama. I was assigned to live, work, and, ultimately, survive as a resident of impoverished rural Bolivia. Along with my "family" (other teenage volunteers), I had to buy and sell food with Bolivianos (Bolivian currency), build a fire to cook rice and beans, and sleep in a traditional house built of mud and sticks. I was over 3,700 miles away from Bolivia, yet it felt as if I had been transported to the country itself. Although this experience lasted only 3 days, the impact would stay with me for a lifetime. From that day on, I vowed to "return" to the place that so deeply held my heart, Bolivia.

As I have learned far too well from this internship, opportunities never simply arise; they are made. They are crafted by hours of work, back-breaking dedication, and the unfailing desire to accomplish a goal. I built my opportunity from the ground up, working with an organization called ProjectsAbroad. The hard work that went into making this trip made it even more rewarding. Although I spent months planning for and thinking about my trip, nothing could have pre-pared me for what it would be like when I finally arrived.

The moment I stepped through the security checkpoint gates at Birmingham-Shuttlesworth International airport, I was alone. A sinking feeling drifted across me and made me question if this was the right decision. To leave my family, my friends, mere days before Christmas. Are you sure you still want to do this? You can always turn back. I muffled the doubtful voice in my head with music radiating from my earbuds. I took one last look at what I knew would be the last familiar thing I would see for six weeks. My mom. She stood there, so incredibly proud of me, yet crippled by the distance that would soon come between us. I waved good-bye, took a deep breath, and set off.

Over 24 hours passed before I walked off the plane to my new home. Outside of the gates, a man was holding a sign that read, "ProjectsAbroad." I walked over to introduce myself.

"Hello, you Hannah?" He murmured in broken English.

"Hi, yes, I am." I answered in an attempt to speak only simple words so I would be sure he could understand me.

"Hi, I'm Freddy."

I smiled back at him. My swollen, tired eyes scanned his face. Dark hair, yellowed smile, eyes so thin and wrinkled they were barely visible.

"How is your Spanish?" He asked as if begging for permission to be relived from speaking in English.

"Suficiente." I replied. My response locked me into speaking Spanish for the next six weeks.

Freddy and I took a taxi to the home of my host family. During the ride, I got the first glimpse of my new world. The city was immense. There were no skyscrapers and no buildings taller than 10 stories. However, Cochabamba seemed like it could engulf any city I had lived in before. Its vastness seemed limitless, incomprehensible to a stranger like me. Mountains towered high above us, surrounding the city on all sides. They appeared to be draped in green velvet that reflected the buttery sky. As we drove, only Spanish was spoken. I was so proud. I am actually having a conversation with a Bolivian man….in Bolivia. It took time for my head to adjust to that idea. If I could have only seen then how regularly I would use Spanish to get through the day, to survive, it might not have seemed like such a big deal. Yet, never had I felt so accomplished.

We arrived at an apartment complex that towered high above the surrounding buildings. This appeared to be a residential area of the city. Parks, trees, families. We took the elevator to the third floor and knocked on a wooden door. It swung open and a middle-aged man wearing a dark blue T-shirt and blue jeans jumped out. He grabbed my right hand and pulled my face close to his. I could feel his rough chin and moist sweat seep against my cheek as his thick lips buried a kiss into the side of my face. Even the simplest human interaction, a greeting, was something that made me feel every painstaking mile the separated me from my familiar world.

I learned his name was Carlos. His round belly protruded far past his belt line. I noticed drops of sweat sliding down his temple and into his jet black hair. Both his physical appearance and hospitality made him seem no more threatening than a teddy bear. He welcomed me inside and showed me my new home. My bedroom, the bathroom, the kitchen, and living room. He told me he lived with his wife, Rocio, and four year old son, Matias. Both were out of town for Rocio's job as the chief of police. A strange feeling of anticipation clung to me as I waited to meet the rest of my "family," the people I would share my life with for the next 38 days.

As the first few days passed, the excitement of my idealistic adventure faded away. I was left to face reality; and it hit me. Hard. I was in the middle of a foreign country. Alone. Without a single familiar face. Having to rely on a language that I was not fluent in. I had not yet made any friends, any connections; there was simply no opportunity to. It was not an option to work in the hospital or visit the ProjectsAbroad office due to Christmas holidays, where I could meet someone, anyone. Time dripped by. My days were spent taking a trip to the supermercado, alone. Watching TV, alone. Reading, alone. I was plagued with constant sickness, my food never wanting to stay settled. Multiple times I questioned my purpose of venturing to Bolivia and why I had so deeply felt the need to go. This was everything I had worked so hard for: to travel to a new country and experience the health care system. Yet, my work was failing me. This was not what I had asked for. I wanted friendships in the place of loneliness, work in the place of boredom, and a sense of purpose in the place of doubt.

In my moment of greatest discouragement, things slowly began to fall into place. The ProjectsAbroad office reopened and youth volunteers flocked in. It became the gathering place for friendships to build from all across the world. Together, we were inspired to travel through-out Bolivia and see every corner of its beauty. After a weekend of travel, I looked forward to the start of a new week. Mondays meant that I could work in the hospital. Every day, I was eager to see my new-found friends, all from a class of 30 medical interns going through residency rotations. They became my role models and teachers, using their knowledge to build mine. As the weeks went on, I began to feel as if I were one of them. We shared meals together, laughed together, and even slept together during my three overnight rotations. Over just a few weeks, I had built connections and gained experiences that would never leave me.

In the hospital, I saw everything from emergency sutures to maxillofacial reconstructive surgery and bandage changes to pediatric examinations. The most memorable experience was watching the delivery of a baby boy. Along with my intern friend Alan, I assisted in this baby's transition into his new world. I had never held something so small, so new. Perhaps this experience was impactful because I could so easily sympathize with him. We were both pulled from our comfortable familiarity and dropped into a cold, uninviting world. We were forced to take a deep breath and adapt. We were forced to be human. In the times where I wanted to give up the most, I realized humanity is not easy, it is not comfortable, but it is definitely worth living.

Sometimes, in the most unexpected and simple way, the most important lessons can be learned. During my third and final overnight shift, this truth became indefinitely clear.

The bold red numbers were glowing against the deep black background of the military-count clock hanging above the patient board in the hospital. They read "00:03." Internally, I celebrated that we had made it past "the hump" of midnight. Heavy bags hung under our eyes from the lack of sleep and excess of attention we needed to give proper care throughout the day. The graphite stethoscope that hung over my shoulders stood in stark contrast against my sky-blue scrubs and white hospital lab coat. Clearly American. The interns were dressed in scrubs of the deepest red, ironically, or more appropriately, the color of blood. On this night, we were assigned to work in the salas (rooms) to guard those who were recovering from surgery. The four of us wandered in and out of the 14 rooms that lined the long hallway. We monitored every patient like their life depended on it, because it did.

We entered sala number 6 to find a corpse-like woman fighting for each breath she took. Her gray braided

head was engulfed by the pillow she rested it on. Her moaning and debilitated voice caused her words to become indistinguishable. Above her pale face read "diabetica" on a small white board. One of the three medicos internos reached for the meter to test her blood glucose level. The prick of the needle revealed bright red blood that viscously seeped onto the edge of the meter.

"75," said one of the medical interns in a voice of panic at failing to properly watch over his patient. With just that one number spoken, the other two interns sprinted out of the room to gather the supplies needed to administer emergency insulin to the woman. They soon were followed by the other. Instantly, I was left alone with la paciente. Each breath she took became harder than the last. Her black eyes seemed to melt into the hollow of her skull.

"Ohhhh Doctora."

A sudden wave of inadequacy trailed behind her words. No one had ever called me that before. I was not a doctor, actually; I was very far from it. Although I had been volunteering in the hospital for nearly 5 weeks, I had no formal medical training, no medical school diploma, and no M.D. following my last name. That title was all I wanted to be called, yet I had nothing to prove for it. I towered over her hospital bed, but felt as insignificant as a speck of the dust that covered the floor.

Her moaning slowly developed into inaudible movements of her mouth. She smacked her lips seemingly in an attempt to summon words to the tip of her tongue. Slowly they came. One by one. The next just as indiscernible as the last.

Suddenly, it was if she mustered up all of her remaining force to make a final cry. The woman began speaking rapidly, yet faintly. Both her strong Bolivian accent and fragile voice made any attempt to understand her impossible. In that moment, I felt powerless and inadequate. There's nothing I can do to help her. I can't even understand what she's saying. I made every attempt to sympathize with her. I was catching words here and there, "hijo," "ventana," "insulina." Yet, I could not understand enough to make any semblance of a difference.

The more the woman talked, the more distressed she became. Her speech escalated from words to cries. Her eyes became swollen with tears that slowly ripped across her protruding cheek bones. The rising and falling of her chest mimicked that of a marathon runner after the completion of a race. She was creating more pain for herself than I could ever alleviate.

Her wandering eyes became fixed on mine. It was as if she were saying without words, "Help me. Please. Do anything." In that moment, I discovered a power than transcended all language barriers: the power of touch.

My hand locked into hers. I glided my fingers across her hand, feeling every rubbery, dis-tended vein and swollen knuckle.

"Tranquila, señora, tranquila," My remaining hand accompanied the other until her fingers were engulfed within mine. I stroked her hand as if to brush away the pain she was feeling.

"Ya, ya, ya, Doctora," she mustered through her irregular breaths. Her face began to slightly unravel from her labored crying.

"No se preocupe, señora. Todo está bien. Respire profundo." (Don't worry, ma'am. Everything is okay. Breathe deeply.) I had to be confident in what I was saying. Not in a way to trick the woman, but to make her, and me, feel at ease.

With pleasant surprise, my words seemed to work. Her eyes slowly dried and her chest contraction returned to normal. She breathed in deep and exhaled with pursed lips, exactly how I had told her to do. My words did work. This was proof that they actually had meaning.

After what felt like both an eternity and 3 minutes, the interns returned. An intern drew up the appropriate amount of glucose from a glass vile and injected it into her intravenous line. It was apparent that she felt immediate relief. Color had returned to her rich, weathered skin. Her cracked lips seeped open to reveal a decayed, yet joyful smile, full of gratitude to the interns, and me. The three interns walked into the hallway and once again left me alone with the woman. I reassured her that everything would be okay.

She turned to me and in her crooked smile said, "Gracias, Doctora."

In that moment, I was filled with the desire to be able to deliver care to the people I came in contact with. I no longer wanted to stand in the background and watch as a human suffered beneath me. I wanted to be the one to give relief to a person who so desperately needed it. My passion to serve in the international medical field became stronger and more tangible than it ever had before. Now, the opportunities to hold the hands of sick patients, to navigate my way through a foreign operating room, and to make a difference in the life of a human was right in front of me.

On the 38th day of my international internship, I packed my bags, boarded the plane, and returned home. The idea of home had never been more clear. I realized home is not a place, but a feeling. Home is the feeling of holding tight to the ones you love. The feeling that the struggle was worth every painful second. And the feeling that even 38 days later, love exists right where you left it. I returned home a stronger and braver person, someone that I never thought I could be. I was stretched as far as I possibly could in order to experience new things, travel new places, and see the world in a new perspective. One day, I hope I can impact the world like it impacted me: through every difficult situation, across every language barrier, and beyond every border.

Transformational Leadership: Illustrated by Martin Luther King, Jr.

Sam Campbell

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Transformational leadership is defined by James MacGregor Burns as "the ability of a leader to create a vision and move followers to act, keeping them motivated and invested in the larger goals while achieving smaller tasks at hand" (Burns 100). Transformational leaders are those who build relationships with their followers, instead of using followers for the sake of a business transaction or to merely reach a goal; the latter is more commonly referred to as a transactional leadership (Burns 101). Martin Luther King, Jr. is an example of a person that exhibited transformational leadership; King used transformational leadership to fight for equality and civil rights for all Americans as illustrated through his vision, universal message, and rhetorical speech.

One example of King's transformational leadership style is seen through his dream or vision. One scholar notes, "King was never a master strategist" (Grint 405). One might question where that vision rooted from if King was not an excellent strategist. Burns makes it clear that King's vision came from the passion he had for securing equal, civil rights for all Americans (Grint 405). King's goal was also to build relationships with his followers so they would believe in him as a leader, which would lead to them to eventually believing in his vision. Because of his transformational leadership, he was able to communicate his vision to his followers to the point they took those same beliefs and acted upon them (Grint 395). Burns also notes that a transformational leader is someone that not only creates a vision, but a transformational leader creates a vision that sustains and resonates long after that leader moves on or passes away. King is a testament of a transformational leader because he built relationships with his people, relationships that ultimately allowed his vision to transform the hearts and minds of generations long after his death in 1968 (Grint 401).

Another example of King's transformational leadership style is seen through unification. While King was not a master strategist, he understood the civil rights movement was not about defeating or battling those who were opposed to his beliefs or opposed to the civil rights movement in general. To King, leadership was about a relationship – even with the people who disliked him; the goal was to gain followers, not fight fire with fire (Grint 379). Further, King stated, "Now is the time to open the doors of opportunity to all of God's children" (Grint 395). This statement by itself demonstrates that his speech was inclusive. King was creating a universal message that targeted blacks and whites for a purpose (Grint 396). In King's speech, he made it clear that this purpose was for all Americans, who would benefit from unification through higher moral goals. Burns clears this up for the reader by noting, "transformational leadership becomes moral in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both" (Burns 101); King elevated all people (blacks and whites) in his speech in hopes that all people would become active and engaged in this movement (Grint 396).

A final example of King's transformational leadership is seen through the rhetoric he used in his speeches. Rhetoric is defined as persuasive speech (Grint 359). King used rhetoric throughout his entire speech, and he used a number of elements to persuade his audience. Elements he used were, but not limited to, emotional appeal, energy, passion, and language (Grint 365). He used these elements and more for an intentional purpose. The author notes, "Successful speeches are asymmetric dialogues: the

listeners tend not to listen in stony silence but to become involved in the speech; they clap, shout, nod, shake their heads, stand up, whistle, and many other things (Grint 362). Martin Luther King's 'Dream Speech' was successful because "the audience was dynamically interactive with King by answering his rhetorical questions" (Grint 362). A fundamental concept in transformational leadership is people do not buy what you do, they buy why you do it (Burns 101); For King, people saw a leader that fought for reasons far beyond civil rights for blacks. He fought for higher levels of motivation and morality for all groups in society (Grint 396). King set out to transform hearts and minds (which is what Burns defines as transformational leadership); there is no doubt about this concept. So, if he had excluded whites from that equation, the civil rights movement would not have been about raising motivation and morality. The movement would have been about hatred and animosity between whites and blacks.

King used his vision, universal speech, and persuasiveness to gain followers during an era where it was easier said than actually done. For centuries, blacks were not granted the same civil rights as whites, and King had to find a method of leadership that allowed him to advance the agenda of equality for all. People bought into this dream because they bought into the authentic relationships and image King created with his followers. He may have died because someone disagreed with him, but his dream did not die in vain. His transformational leadership kept his followers motivated and invested in his vision long after his death. King's successful transformational leadership sparked a flame that ignited an era of change in the hearts and minds of Americans, and that flame has stayed lit since 1968.

The Value of W.E.B. Du Bois as a Historian in Today's World: A Comparison of his Writings to the Advanced Placement United States History and International Baccalaureate United States History Curriculums

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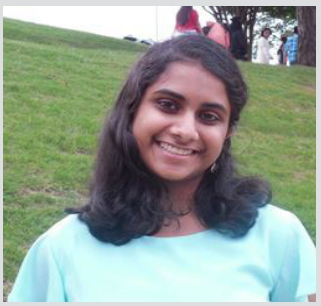

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"The ink with which history is written is the fluid of prejudice" ~ Mark Twain

First and foremost, Dr. W.E.B. Du Bois was a historian of the highest caliber who was dedicated to the preservation of accurate, complete historical fact. As such, his understanding of history is particularly important to understand to determine if present, conventional history can be deemed to be accurate. His writings about black contributions to history, particularly those that detail the influence blacks had over the course of World War I (WWI), are notable for their level of detail which speaks to Du Bois' fear that black contributions to the American effort in WWI would be erased. It is easy to believe this fear is irrational because of how long these lessons have been taught to students, making the assumption that such a long period of time would have allowed for the correction of these "facts." However, when analyzing present high school history curriculums, it seems as if Du Bois' fear is justified. Take, for instance, the Advanced Placement (AP) and International Baccalaureate (IB) programs, which are intended to provide high school students with an in-depth understanding of the subjects they study. Instead, these supposedly advanced programs only provide a surface understanding of WWI which is based on the tangle of treaties. If one should attempt to understand the current version of WWI history from Du Bois' perspective, it is easy to see he would be appalled with the state of these supposedly college equivalent programs as they are guilty of omitting much of WWI history, but he would not be surprised with the error-ridden way in which WWI history, particularly with respect to race relations, is portrayed in current textbooks.

One of the many deficiencies in the present AP and IB programs' WWI curriculums is that there is little to no mention of the contributions of black soldiers to the war effort. As previously noted, much the WWI history taught in schools focuses on the causes of the war as opposed to what happened during the course of the war ("AP United States History: Including the Curriculum Framework 2015," "IB History Review Guide/ The Causes, Course, and Effect of World War One 2015"). Admittedly, this focus does not give much room to focus on the contributions of black troops. In many AP textbooks, however, blacks of the 1920s are only mentioned when discussing the Great Migration ("Chapter 31 - The War to End War 1917-1918," Course-Notes.Org). The IB curriculum is only slightly better than its AP counterpart as it mentions the presence of black troops as part of the American effort but has little to no cataloging of the actions of the black troops ("IB History Review Guide/The Causes, Course, and Effect of World War One 2015"). Both curriculums show a marked deficiency in mentioning the role black troops played in the war effort.

By contrast, Du Bois catalogues every movement of these black infantry divisions in his piece, *An Essay Toward a History of the Black Man in the Great War*. He notes the 805th and 806th regiments constructed roads that were critical to ensure transportation of the weaponry to the front went smoothly as the black troops built "first 2000 meters of Clermont-Neuvilly road from Clermont road past Apremont…" (Du Bois, 712). In addition to the logistical support the black infantry regiments gave, there were also black fighting divisions such as the 92nd, 93rd, and the 369th, to name a

few. According to Du Bois' accounting, the 369th division showed incredible valor as the regiment was "under fire for 191 days—a record for any American unit. It received over 170 citations for the Croix de Guerre…and was the first unit of the Allied armies to reach the Rhine, November 18th, with the Second French Army" (Du Bois, 712). Du Bois' accounts serve to question the very accuracy of the textbook accounts of the war. When simply reading over his essay, it is clear the AP and IB curriculums are not providing the whole truth about the role of blacks in the American effort in WWI. Obviously, the AP and IB curriculums cannot include every detail Du Bois does as knowing which regiment built how much road does not give the students an understanding of WWI. Furthermore, the AP and IB curriculums also focus on the war effort on the home front, something Du Bois does not catalogue. However, neither curriculum gives more than a passing mention to the contributions of these troops who were critical parts of the Allied victory.

In addition to omitting the contributions of black troops, AP and IB curriculums also gloss over much of the treatment the black soldiers suffered at the hands of their commanding officers as Du Bois notes, "As war means tyranny, the company officer is largely at the mercy of his superior officers" (Du Bois, 705). During the war, the superior officers were racist and sought to ensure the segregation that was so prominent in America extended to the armed forces abroad. Du Bois also notes that a concentrated effort was made to ensure that blacks were only able to serve as laborers as whites did not want them to rise above their station (Du Bois, 708). Any infantry division which had black men serving in it was automatically singled out for censure, and the black soldiers were blamed for crimes that they did not commit. In fact, the black soldiers were only deemed to be part of the official record when they were framed and hanged for rape. By contrast, they were not part of the official record for the award ceremony for the Distinguished Service Cross (Du Bois, 708). Beyond the injustices black soldiers suffered at the hands of their own commanding officers, American commanding officers tried to ensure that the French abided by the racist system which existed in America by spreading propaganda about black soldiers (Du Bois, 710). White American soldiers also went above and beyond to support this racist propaganda by detailing all the crimes blacks were supposedly responsible for, saying "everyone of them [blacks] would rape a white woman if he was not held down by the whites" (Du Bois, 710). There is no mention of the racist treatment in either of the history curriculums, contributing to this view that the United States' army was this wave of fury that was intent on spreading democracy to all of Europe. In reality, however, the U.S. army was segregated and every attempt was made to discredit black soldiers so the same race prejudice which was ingrained in America would permeate through Europe, particularly France.

The primary problem with the way history curriculums treat black contributions and attitudes towards black soldiers during WWI is that they do not mention them. The AP and IB curriculums are not guilty of getting the facts wrong, they are guilty of completely omitting the facts of what blacks contributed to the American effort. In his piece, the *Propaganda of History*, Du Bois comes to the conclusion that American history is "simply lies agreed upon" so as to ensure America's guilty conscience is eased and her hypocrisy well camouflaged in good intentions (Du Bois, 213). Du Bois goes on to systematically prove what is wrong about how Reconstruction is depicted by pulling statements from history textbooks and proving them wrong (Du Bois, 201). However, this logical approach has no merit when assessing AP's and IB's understanding of black contributions to WWI because there are no incorrect statements to correct. There are simply no statements at all, making it seem as if AP and IB are trying to make the black soldier in WWI invisible. Essentially, Du Bois would be horrified at the fact that the AP and IB curriculums are not merely incorrect on the subject of black soldiers in WWI, they are silent on the subject, almost as if they will seek to continue the racist legacy of Americans in WWI and have their students believe these black soldiers did not have any sort of impact.

Another area in which the AP and IB curriculums are not wholly accurate is the portrayal of President Woodrow Wilson. Both of the curriculums acknowledge the fact Wilson was unable to successfully convince the American government to join the League of Nations. Other than that admission, however, both curriculums depict Wilson in a positive light. The IB curriculum only mentions Wilson in relation to his Fourteen Points ("IB History Review Guide/The Causes, Course, and Effect of World War One"). This detail implies the IB curriculum only views Wilson as a figure that was heavily involved in his desire for world peace and universal democracy and his desire was what primarily motivated him to involve the United States in WWI. The AP curriculum is slightly more forthcoming on Wilson, noting he reluctantly gave the vote to women and was not the complete progressive he is depicted to be. Yet, the AP curriculum still places an undue emphasis on Wilson's plan for international peace, noting he played a critical role in the drafting of the Treaty of Versailles and won the Nobel Peace Prize for his efforts (Quizlet, "APUSH *The American Pageant* Chapter 29 Vocab Flashcards"). Essentially, both curriculums focus on Wilson's progressive efforts, particularly his international ones, and basically demonstrate Wilson is to be lauded for his attempt, albeit unsuccessful, to create "a world safe for democracy."

However, both curriculums do not give a comprehensive picture of President Wilson. Du Bois, in his *Another Open Letter to Woodrow Wilson*, notes that under Wilson, the public service has become unduly segregated, with one black clerk being placed inside of a cage so his white counterparts would not have to unduly interact with him (Du Bois, 446). While Wilson may have not actually ordered the black clerk to be placed inside of

the cage, his inaction about the segregated civil service as a whole seems to suggest Wilson was not particularly interested in the rights of blacks in the U.S. Indeed, this disinterest may even be attributed to something more sinister when Du Bois notes that Wilson only nominated one black man to office and his nomination was an insult to the Negro people (Du Bois, 447). This detail indicates Wilson might have been attempting to discredit blacks and prove that they are unsuitable for white-collar jobs. In fact, Wilson was actually in favor of a segregated civil service as he stated this in an interview to William Monroe Trotter (Du Bois, "My Impressions of Woodrow Wilson"). In the same interview, Wilson also went on to state that "segregation is not a humiliation but a benefit, and ought to be so regarded by you gentlemen" when addressing Monroe Trotter's concerns about the segregated civil service (Barnett, "Expunging Woodrow Wilson from Official Places of Honor"). Du Bois' writings on Wilson are quite unflattering, something that is in sharp contrast to the picture that high school history curriculums paint.

High school history curriculums paint Wilson as this embodiment of American democratic ideals who sought to ensure that democracy was a world-wide phenomenon. Yet Du Bois' portrayal of Wilson is decidedly different as it shows Wilson to be a racist through his actions towards blacks in the civil service. Moving past Du Bois' personal assessments of Wilson, the accounting of Wilson's interview with Monroe Trotter also provides indisputable evidence that President Wilson firmly believed in segregation. This side of Wilson detracts from the democratic crusader image that is so prevalent throughout history textbooks. Du Bois would be appalled with this inaccurate image as it gives students the impression that President Wilson was a hero who intended to spread democracy to the oppressed peoples of the world when, in reality, he was an avid segregationist and, thus, only believed in these democratic ideals for whites.

While Du Bois would be extremely horrified at what is called accurate history by the AP and IB programs, much of his writing suggests that he would not be surprised by these inaccuracies which are presented in history textbooks. He states that "he [a student] would in all probability complete his education without any idea of the part which the black race has played in America," making note of the fact that racism has caused many of blacks' contributions to the country's history to be erased (Du Bois, 205). This realization continues into his writings on history in general as he notes "historical facts [about blacks] which are well-documented will not be found in common histories" (Du Bois, "Missing Pages in American History"). Du Bois was very aware of the fact that history is edited to show a certain perspective and that this editing would continue to influence generations of students. This lack of surprise, however, is not to be interpreted as his resignation to these inaccuracies. Instead, Du Bois was intent upon ensuring that he left an accurate record as evidenced by his many writings on the subject of WWI. In fact, according to scholar Jennifer Keene, much of Du Bois' WWI writings seem to be centered on portions of the war's history that would not be addressed by the conventional curriculums so that "the white world would take notice of the central role Africa and black soldiers played in the war" (Keene, "W.E.B. Du Bois and the Wounded World: Seeking Meaning in the First World War for African-Americans"). Indeed, Du Bois compiled much of his research material on WWI because he sought to write a book on blacks' role in WWI called *The Wounded World*. Summarily, Du Bois' writings on WWI demonstrate his awareness that much of history will be edited to show a positive view of America but this awareness did not cause him to become complacent with regard to the accuracy of his historical records.

Examining the AP and IB curriculums in contrast to Du Bois' writings is significant as it highlights massive gaps in the curriculums. The two most advanced high school level historical programs in the U.S. are not giving students a comprehensive understanding of WWI history from different perspectives. As the U.S.'s involvement in this war was a turning point in our country's history, the lack of accuracy undermines the programs' purpose. The AP United States History (APUSH) web page states that students should "Learn to weigh evidence and interpretations as you build your factual knowledge of U.S. history," but the students are not given access to other interpretations of President Wilson and problematic race relations during WWI are not even addressed through the course of either programs' curriculums ("AP United States History"). As such, there is no way for the students to form an accurate, fact-based understanding of U.S. history without even being exposed to other viewpoints.

Yet, there are still school boards that protest, such as the Jefferson County school board in Colorado, that the AP curriculum focuses on the more negative aspects of American history and that the curriculum needs to be changed to give students a pro-American outlook (Lane, "What the AP U.S. History Fight in Colorado Is Really About"). As such, recent changes to the APUSH curriculum have been made so the curriculum reflects a more positive view of America, something that further limits the students from gaining a critical understanding of American history (Massey, "New AP U.S. History Standards from College Board - CNN.com"). While the IB program's curriculum has not come under the same scrutiny as the AP program's curriculum has, it is important to note that Du Bois' belief that history would be used as a method of propaganda has become a self-fulfilling prophecy. While he avidly sought to prevent this from happening, his writings indicate that he understood that it would eventually happen. Du Bois' careful cataloging of blacks' role in WWI and President Wilson's racism shows that the AP and IB U.S. history curriculums are not wholly accurate when it comes to their portrayal of WWI history. Instead, students are not being taught accurate history, they are being taught

patriotic history, therefore prejudiced history, something which does not allow for a comprehensive, accurate, or truthful depiction of the subject.

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