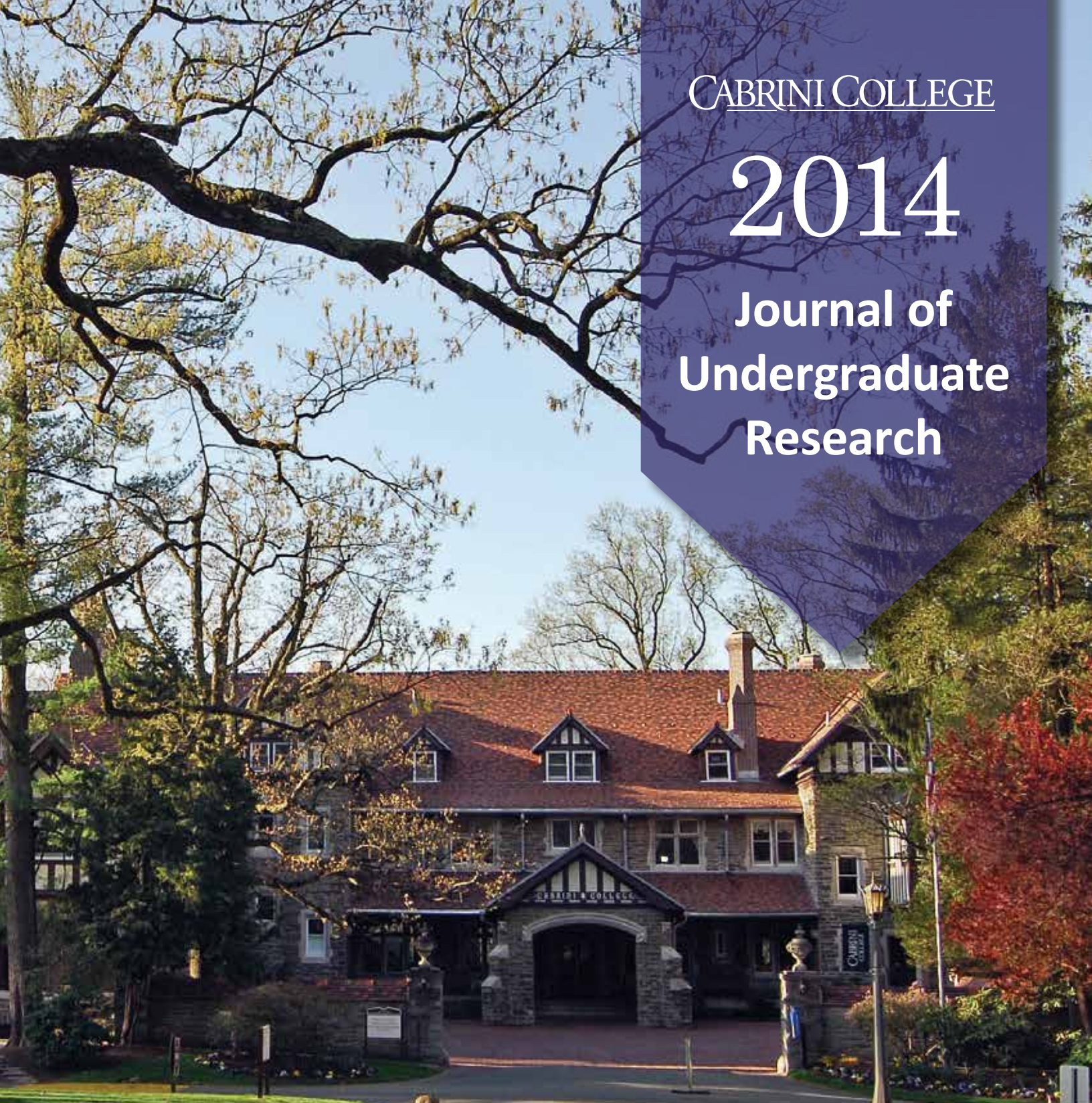


CABRINI COLLEGE

2014

Journal of
Undergraduate
Research





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Letter from the Interim Provost and Vice President of Academic Affairs

To the Cabrini College community,

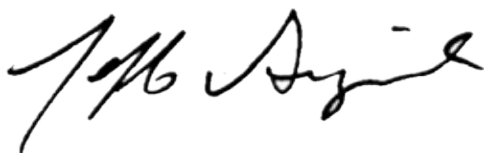
It is with great pride that I offer my enthusiastic congratulations to the editor, editorial review board, students, faculty, and staff who contributed to the production of the sixth annual Cabrini College *Journal of Undergraduate Research*. This year's journal upholds the tradition of Cabrini College students demonstrating their passion for discovery and their profound commitment to research and exemplary scholarship. The unique and collaborative efforts of students, faculty, and staff showcase the collective response to our signature appeal to "Do Something Extraordinary".

Undergraduate research nourishes the academic and leadership development of students which further enhances the College's mission to provide an *Education of the Heart*. Numerous studies corroborate the finding that through undergraduate research, students develop indispensable interdisciplinary skills in research design, data collection, comprehensive analysis, and professional communication. As a complement to classroom learning, undergraduate research inspires students to deeply explore questions, ideas, and assumptions by applying rigorous and scholarly investigative methods and critically analyzing findings to draw conclusions with potential real-world applications. The research experience enhances academic and leadership credentials to enable students to earn scholarships, awards, and acceptance into premier graduate programs while encouraging and preparing them to become trailblazers in their chosen field following graduation.

I am so proud of the mentorship that our Cabrini faculty provides to our students. I am thankful for the many ways in which our faculty emulate how professional scholars conduct and present research. This helps students build their self-confidence and cultivate intellectual independence fostering trust in their own abilities to share their conclusions and potentially affect change in the world.

The integration of academic excellence and leadership development evidenced by this *Journal of Undergraduate Research* affirms the extraordinary legacy of the Cabrini College culture. It is this culture that fosters collaboration in the pursuit of synthesizing interdisciplinary knowledge and innovation. I congratulate all those who contributed to this endeavor to share meaningful scholarship with the Cabrini College community.

Respectfully,

A handwritten signature in black ink, appearing to read "Jeff Gingerich". The signature is fluid and cursive, with a prominent initial "J" and a long, sweeping underline.

Jeff Gingerich, Ph.D.

Vice-Provost & Dean for Academic Affairs

Editorial Statement

The Cabrini College *Journal of Undergraduate Research* is an annual, reviewed publication dedicated to the discovery, promotion and publication of outstanding work done annually by Cabrini undergraduates. The *Journal's* Editorial Board reviews, selects and cultivates the best work for inclusion. Drawn from the Undergraduate Arts, Research & Scholarship Symposium—an annual event where students present and showcase their research to the College community—the Board seeks academically rigorous and distinctive efforts that demonstrate Cabrini students' evolution into public intellectuals with a firm grasp of the stakes and conventions of meaningful scholarship. Articles are selected for publication based on their scholarly and rhetorical quality. They are from all disciplines, and exemplify one or more of the following accomplishments:

- An original research project
- Unique contribution to the scholarship of the student's field
- A new interpretation of an intellectually important problem; phenomenon or text
- An interdisciplinary endeavor that suggests an innovative approach to an altogether new subject for scholarly inquiry.

The board also considers for publication any work of artistic merit that demonstrates academic seriousness and intellectual ambition.

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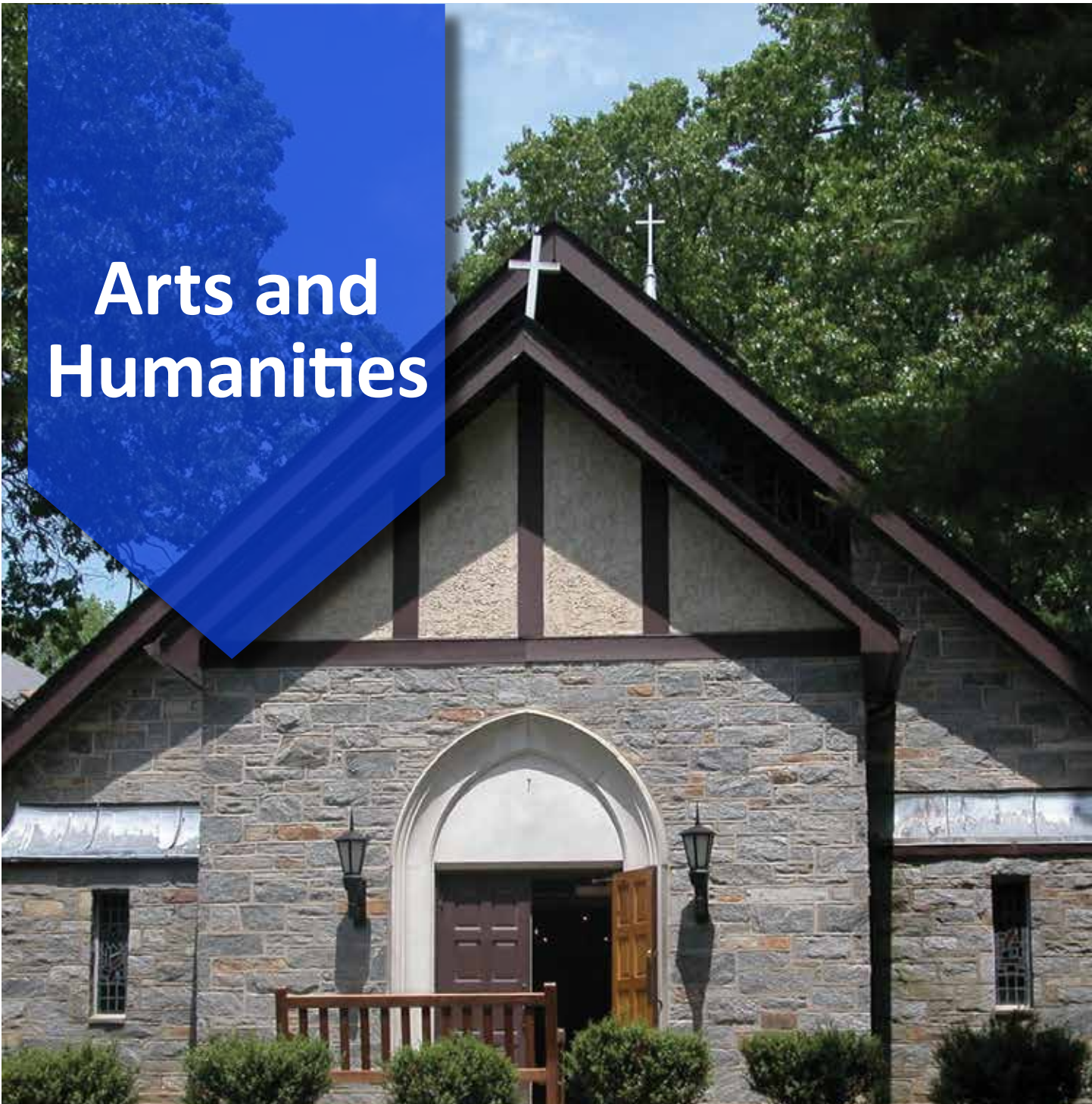
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Sor Juana: The Dangerous Game of Exercising Intellectual Freedom

Author: Carolina G. Drobenak

Faculty Mentor: Raquel A. Green, PhD

Abstract: This essay explores the difficulties encountered by Sor Juana Inés de la Cruz, a seventeenth century nun, who chose to challenge the religious hierarchy of her time. The essay discusses how Sor Juana becomes embroiled in a struggle for power and control within the hierarchy of the Mexican Catholic Church when she complied with a request of a trusted friend and bishop. As a writer, Sor Juana risked everything to exercise her freedom as an intellectual and a religious woman. She was the first woman in Spanish American letters to defend the feminine voice and to advocate for the right to preserve intellectual freedom without betraying one's conscience.

During the seventeenth century, Mexico was ruled by the Spanish Empire, which had in place a strict patriarchal society that completely subjugated women and suppressed their free expression. Women were restricted from contributing to scholarly activities that were traditionally reserved for men, for example, engaging in theological discourse. Sor Juana Inés de la Cruz was a self-taught, intellectual nun who was able to defy social limitations despite choosing a pious role. Under the watchful eye of the Catholic Church, Sor Juana will forever be remembered for two of her advanced, controversial writings *Carta Atenagórica*, in which she decides to engage in theological discourse, and *Respuesta a Sor Filotea*, in which she must defend her decision to write a theological critique. Through the analysis of Sor Juana's works and several literary journals, this author will clarify the motives behind Sor Juana's decisions as a writer and as a nun. Sor Juana's motivations were in part to satisfy her own ego, and to prove that she, and women everywhere, were capable of engaging in such philosophical exercises and

should have the right to express them freely. This essay will demonstrate that Sor Juana intended to prove to herself that she had the intellectual capability to participate in these activities. It will also show Sor Juana's innocence in thinking that she was immune from persecution. The challenge that Sor Juana faces ultimately exposes the hypocrisy of a male dominant society, and persuades the reader that God in fact had endowed her with abilities that the Church hierarchy did not want to celebrate.

In 1982, the Mexican writer Octavio Paz contributed his own account of Sor Juana's act of defiance. Paz put into context the surrounding activities in his historical analysis of Sor Juana's experience. At the request of a trusted friend and bishop, Sor Juana was asked to analyze a critically a sermon written by a Portuguese theologian whom her oppressive Mexican Archbishop admired greatly. Her analysis was to remain between the two friends, but the bishop exposed her work to the public by printing *Carta Atenagórica* under the name Sor Filotea, which publication turned powerful religious men against her (Paz 1-3). Her actions triggered terrible repercussions so that she had to defend her decision by writing *Respuesta a Sor Filotea*. She did not want to attack the Archbishop or the theologian personally; however, her act of writing alone was a combative gesture. Sor Juana merely wanted the chance to be a part of the discussion, just as the theologian had had the chance to voice his opinion. However, because she was a woman, her words were considered offensive. Sor Juana had the intelligence to theorize and engage in the process of analyzing sacred texts and philosophical topics, but this practice was culturally unacceptable; therefore, she was persecuted.

In writing her theological critique, Sor Juana tried to demonstrate she had the capacity to explain her point of view, but she ultimately made a mistake. Even reasonable men considered her actions objectionable and knew that, if they had engaged in such an exercise, they too would

have been chastised. As Lisa Powell explained in her paper, "Sor Juana's Critique of Theological Arrogance," Sor Juana believed that "theology [must] be treated with care," (17) for as Powell pointed out, Sor Juana believed "that even learned men were forbidden from reading the *Song of Songs* until they were thirty." (17). When making her case, Sor Juana was very eager to explain that she had never touched on the subject before because it was not her place. In quoting Perelmuter's perspective on this topic, Grossi explained, "En la literatura aurisecular, en los manuales de conducta y en los tratados de la época se encuentran argumentos que invalidan la participación de la mujer en el campo de la retórica, asociada al espacio público masculino" (316). Perelmuter elucidated that Sor Juana existed in a man's world and that there were rules of conduct for women that were spoken of publicly, privately, and biblically. Sor Juana was well aware of her position as a nun and as a woman in her society; however, as one reads her reply in *Respuesta a Filotea*, one learns that she was not as naive as she claimed to be (Perelmuter 167). Sor Juana was an exceptionally intelligent woman who expressed herself the best way she could without bringing unwanted attention to herself, and most of her writings consisted of almost juvenile works that entertained individuals rather than educate them. When Sor Juana was invited to craft *Carta Atenagórica*, she seized the opportunity; she was determined to exercise her abilities despite any rules of conduct. Sor Juana lived in a world that was not suited for her intellectual abilities as a woman.

At a very young age, Sor Juana knew that society was in contradiction with her burning desire to be cultured and educated. Women did not have the opportunity to gain as much knowledge as she did. In *La Respuesta*, Sor Juana explained that she had the opportunity to live with her grandfather, who supplied her with a broad library (Mendez-Faith 56). As a result, Sor Juana started writing extensively and, as a young adult, she began to be recognized

internationally for her plays and intellectual works. To not become distracted, or have to submit to a domestic role, Sor Juana elected to be a nun. She explained in her response that the life and role of a nun afforded her the time and flexibility to study and maintain a well-rounded level of understanding in all subjects (Mendez-Faith 57). Ever since was very young, Sor Juana had gone against the grain of society so that she could learn and think, making others aware that she did not have to follow the same rules intended for her as an adult, and in this particular situation she continued this trend.

Sor Juana lived a privileged existence as a nun whom many people admired and who lived under the protective umbrella of the viceroyalty. During her time, she was not above suspicion, as she claimed in *Respuesta a Sor Filotea*. Sor Juana claimed that she was someone who “does not know anything.” Lisa Powell explained, “With allies among the Spanish viceroyalty and a slave serving her in the convent, she was not ‘innocent’ of the complex power relations of her time” (12). Sor Juana was aware of her own talent and knew that there were individuals who assured her safety and protection. Sor Juana believed she was immune to the rules of conduct that were in place during her time. Sor Juana knew that there were grave consequences involved for commoners if they were to have made this same decision. In some regard, she felt that she would not be under the same scrutiny. Only after facing serious consequences for the ideas expressed in *Carta Atenagórica* did she begin to defend her position, while exposing the hypocrisy of living in a male dominant society.

Sor Juana could not fully grasp the social inequalities in place between men’s and women’s capabilities to express themselves. Sor Juana claimed that she was not aware that her analysis would be published and claimed that she was ignorant of her assertions, yet she asked why she could not participate in an activity in which learned men were able to participate.

Powell explained, “She asks why she has been so chastised for exercising her rational freedom in forming an opinion contrary to Vieira’s” (21). Sor Juana did not understand why her thoughts and ideas were so wrong to express when men had the right to express theirs. She was not concerned with the role she was supposed to fulfill; she was more concerned with being able to prove her own capabilities. The cultural limitations were not rational to Sor Juana because she was intelligent and more than capable of participating. She believed that all women were capable of engaging in any topic just as much as were men. She was trying to expose the cultural rules and the hypocrisy behind those conventions.

The rules did not make logical sense because God had created her and every human with reason and understanding. Sor Juana had to defend and play down her own intelligence to save her life, while at the same time she asked her audience to reconsider the norm and to accept that she too had the capability to read the word of God and interpret the sacred words. She even asked God to turn off her intelligence, as one critic recounted Sor Juana’s words: “Dios sabe, le decía, que le he pedido que apague la luz de entendimiento dejando solo lo que baste para guardar su Ley, pues lo demás sobra, según algunos, en una mujer” (Pascual 365). She explained that this is a talent she wished that she did not have, for she has begged God to turn it off. At the same time, she did not refrain from using her talent. She claimed that God gave her the will to form these ideas, and even when she was not allowed to learn or study, she could not cease from observing the world around her: “Dios crió, sirviéndome ellas de letras, y de libro toda esta máquina universal. Nada veía sin reflejo, nada oía sin consideración, aun en las cosas más menudas y materiales”(Mendez-Faith 57). Sor Juana explained that there was nothing that she saw that she could not reflect on. Even if she did not have the materials, such as books, she could not stop from studying the world because God created her with an intellect. As a woman and a

nun, she was socially raised to be submissive and deferential, but she felt that her innate capabilities put her above those unjust rules. Her decision was not free of guilt because she was not following the rules that had been intended for her; therefore, she ultimately had to pay the price.

Sor Juana endured a painful and sad existence at the end of her life and she clearly was not pleased with the outcome of her critique being made public; however, she accomplished the task of proving herself. In *Respuesta a Sor Filotea* we learn that Sor Juana was born with an insatiable hunger for knowledge and that she had spent her life self-educating and becoming well versed. Sor Juana lived in a world in which women did not become intellectual beings, let alone participate in theological discourse; however, Sor Juana was more intelligent than the majority of the men who were allowed that privilege. She desperately wanted to prove that she was more than capable of participating in such an advanced activity. Sor Juana justified her critique, by stating that God himself had created all people—men and women—to have free will and the mental capacity to have their own thought-out opinions. Her motivation was to prove to the superiors in her life that she was able to participate in any intellectual activity— and she accomplished this task. Sor Juana knew the risks involved with agreeing to write *Carta Atenagórica*, but she wanted the chance to expand her mind and to debate with the other intellectuals of her time. She was expressing herself in the only way she knew how, the way that God created her.

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“La búsqueda de la identidad en ‘Chac Mool’”

Author: Victoria Gabriel

Faculty Mentor: Raquel A. Green, Ph.D.

Abstract: The short story “Chac Mool” by well-known Latin American author Carlos Fuentes is a text of multiple layers. By applying a variety of literary techniques, Fuentes recreated the cultural tensions of Mexican society. These tensions find expression in the relationship of the story’s character and a stone statue of Chac Mool, a Mayan deity who sought to reclaim a human existence. In this analysis, the idea of mixed cultures is examined further to determine how this cultural coexistence affects one’s identity. Finally, the essay demonstrated how Fuentes examined creatively the cultural tensions between the indigenous and the Spanish cultures in Mexico to prove the ill effects of cultural dominance.

En las palabras del escritor mexicano Octavio Paz,

The *other* does not exist: this is rational faith, the incurable belief of human reason. Identity [equals] reality, as if, in the end, everything must necessarily and absolutely be *one and the same*. But the *other* refuses to disappear; it subsists, it persists; it is the hard bone on which reason breaks its teeth . . . (2)

Haciendo eco a esta postura, otros afirman que los mexicanos buscan constantemente reconciliar una batalla interna entre dos identidades. Estas dos identidades forman parte de su descendencia indígena y española. Y es a partir de la tensión de estas dos identidades que se configura el ser mexicano. En el cuento “Chac Mool,” Carlos Fuentes explora estas tensiones para mostrar cómo la solidez de la identidad del personaje se ve siempre vulnerable a los cambios que le impone su vida. La historia de la cultura de México tiene mucha importancia en la obra de Carlos Fuentes, especialmente en su famoso cuento “Chac Mool.” Además de tener importancia por ser un

artefacto histórico de México, el Chac Mool representa la cultura indígena de México y la base de cómo Fuentes interpreta el tema de la identidad para los mexicanos.

Primero, es necesario explicar las tensiones entre las dos identidades mexicanas. En su famosa obra *El laberinto de la soledad*, Paz describe al mexicano como alguien que se encierra en sí mismo con el fin de protegerse. Paz dice que la cara y la sonrisa de los mexicanos son máscaras, y todos se sienten distantes del mundo y de las otras personas, e incluso de sí mismos. La batalla entre esas dos identidades es causada por las tensiones entre la manera de ser española y la manera de ser indígena:

The Indian blends into the landscape until he is an indistinguishable part of the white wall against, which he leans at twilight, of the dark earth on which he stretches out to rest at midday, of the silence that surrounds him. He disguises his human singularity to such an extent that he finally annihilates it and turns into a stone, a tree, a wall, silence, and space. (Paz 43)

Hay mucha tensión causada por el intento de pretender asimilar las dos culturas en una existencia. Fuentes menciona esta idea en su relato “Chac Mool” y él en parte se está vinculando con Paz cuando el personaje del cuento escribe, “Me disfracé detrás de los expedientes. Desfilaron en mi memoria los años de las grandes ilusiones, de los pronósticos felices y, también todas las omisiones que impidieron su realización. . . . Los disfraces tan queridos, no fueron más que eso (Fuentes).” Con estas palabras en boca de su personaje Filiberto, Fuentes alude a la postura que los mexicanos llevan máscaras para ocultarse detrás de ellas y protegerse del mundo.

En este cuento, Fuentes hace alusión a la conquista española cuando decide usar el artefacto indígena del Chac Mool y cuando hace que el “dios del trueno” tenga acceso a la escritura del diario de Filiberto. La selección del artefacto de Chac Mool tiene mucho significado dentro del relato porque representa la pureza de la cultura indígena en México que muchos mexicanos tratan de mantener viva en las costumbres españolas. El cuento capta cómo el

presente y el pasado son una mezcla de la manera de ser mexicana. México es una tierra caracterizada por los contrastes, un lugar con un pasado cultural muy antiguo. Los descubrimientos arqueológicos del siglo veinte, como los que tuvieron lugar durante la excavación del metro, revelaron aún más entidades del pasado azteca. Hoy el mexicano, debido a su singular sangre mestiza, tiene en sus genes la unidad del pasado y el presente (Reeve 69-70).

Fuentes dice que su inspiración para “Chac Mool” vino de un artículo sobre una exhibición de arte mexicano en un viaje por Europa, y debido a las lluvias torrenciales que ocurrieron en esa ocasión al llegar el Chac Mool (Reeve 70). De acuerdo a Fuentes,

Los datos de la nota roja artística enfocaron mi atención en un hecho evidente para todos los mexicanos: hasta qué grado siguen vivas las formas cosmológicas de un México perdido para siempre y que, sin embargo, se resiste a morir y se manifiesta de tarde en tarde, a través de un misterio, una aparición, un reflejo. (Reeve 70)

El escritor quiere recordar el mundo mexicano de su pasado, el folklore de sus ancestros y los dioses que existen todavía en su mente y la memoria de la gente mexicana.

Además de expresar esta idea, gran parte del cuento “Chac Mool” elabora la perspectiva de Carlos Fuentes sobre la pérdida de la cultura indígena en México. Fuentes agrega otras referencias a los dioses y a la cultura indígena en su relato. Con el fin de hacer un análisis más profundo dentro del texto, es obvio que Fuentes tiene en cuenta muchos aspectos de la cultura mexicana. Él comenta sobre las divisiones de clase que existen en México. En la reunión de egresados, donde Filiberto comenta sobre los amigos que han tenido más éxito, las divisiones de clases sociales comienzan a hacerse muy evidentes. Fuentes está usando este aspecto del cuento para señalar esta realidad en México. Es una realidad triste que la gente indígena sufre más problemas económicos que la gente que no es indígena (Yoshioka 8). La gente indígena en México tiende a pertenecer a un grupo social pobre y a pesar de todo del reconocimiento de sus

derechos culturales indígenas, estas personas todavía tienen dificultades económicas (Yoshioka 9). Fuentes en ese caso es astuto respecto a su referencia de la cultura indígena en México.

Igualmente, otro ejemplo de esto es cuando Pepe, el personaje a partir de cuya lectura entramos en la trama del cuento, discute con Filiberto las creencias religiosas de México después de la infiltración de las creencias europeas.

Pero un Dios al que no le basta que se sacrifiquen por él, sino que incluso va a que le arranquen el corazón, ¡caramba, jaque mate a Huitzilopochtli! El cristianismo, en su sentido cálido, sangriento, de sacrificio y liturgia, se vuelve una prolongación natural y novedosa de la religión indígena. Los aspectos caridad, amor y la otra mejilla, en cambio, son rechazados. Y todo en México es eso: hay que matar a los hombres para poder creer en ellos. (Fuentes)

Fuentes critica los cambios causados por la inquisición española, y especialmente los cambios causados por las creencias religiosas de los españoles. Fuentes sugiere que el cristianismo se pudo mezclar bien con las creencias indígenas pero que el problema se debe a que las cualidades buenas de la religión indígena se han olvidado. Los españoles impusieron y forzaron sus creencias en los indígenas. Esta fuerza de la religión les obligó a los indígenas a suprimir y reprimir otras creencias que eran una parte importante de su concepción del mundo espiritual. Esas creencias suprimidas son muy significativas para las personas indígenas, porque para ellos es como suprimir una parte de su ser. Esto explica entonces porque hay muchos problemas de adaptación para estas personas. Fuentes está aludiendo a todo eso y está explicando por qué la transición de una forma de vida a otra es tan difícil para las indígenas.

En resumen, Fuentes ha confabulado en “Chac Mool” un mensaje dirigido a todos los lectores sobre la cultura indígena en México. En este cuento, el escritor explora las tensiones entre la cultura indígena y la cultura española y la batalla necesaria para resolver estas tensiones. El hecho que Fuentes explica de cómo las tensiones pueden llegar a aniquilar la integridad de

una persona sirve para ilustrar las poderosas consecuencias psicológicas que produce toda dominación cultural. En México, los indígenas siguen reprimiendo creencias que definen parte de su identidad y que son vitales para el desarrollo humano pleno.

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Social Sciences



Yoga and Mindfulness as a Therapeutic Technique for Treating Stress and Illnesses

Author: Erin Krasnowiecki

Faculty Mentor: Dr. Melissa Terlecki

Abstract

Although several treatments and therapies are available to those who suffer from psychological, chronic, and physical illnesses, the mind–body approach has been proven by other researchers to be an adjunctive or alternative therapy, offering patients an empowering way to heal the body from the inside out. The researcher’s study focused on the benefits of yoga and mindfulness practices on stress and related illnesses. To measure the benefits, the 30 participants who practice yoga and the 30 participants who do not practice yoga were compared. The survey assessed the participants’ levels of stress, depression, addictive behaviors and ability to cope with trauma and illness. The participants included Cabrini College students, local gym members, practitioners at a local yoga studio and a high-end, yoga clothing store.

The findings showed no significant effect of yoga practice on stress, addiction, depression, ability to cope with trauma and ability to cope with illness. However, a significant correlation was found between stress, addiction, depression, ability to cope with trauma and ability to cope with illness. Although no significant findings indicated that yoga exposure has greater positive effects on stress and related behaviors, further exploration of yoga and mindfulness practices as an alternative or adjunctive therapy should be considered to heal those who suffer from psychological illnesses.

For more than a thousand years, yoga and mindfulness meditation has been used to heal many illnesses. As Taylor (2003) noted, yoga is one of the most popular mind and body techniques in the world “with more than 15 million practitioners in the United States” (p. 89). Although several treatments and therapies are available to those who suffer from psychological, chronic, and physical illnesses, the mind–body approach has become an increasingly popular

intervention (Hamilton, Kitzman, & Gytte, 2006), offering patients an empowering way to heal the body from the inside out. The mindfulness practice comes in all different forms. Whether practicing *Shavasna*, a relaxing posture of stillness, *asanas*, the physical movement of postures, or *pranayama*, meditation through breath, the practice reinforces the individual to be aware in the present moment by focusing inward and accepting the body and mind as it is. The practice has benefited a wide range of people with mental illnesses and physical ailments. Through the practice of awareness, observation, acceptance, and tolerance, the mind can be restructured, and new skills can be developed in people with chronic illnesses, lifestyle diseases associated with stress, history of abuse, addiction, and eating disorders (Hamilton et al., 2006; Sharma, Sharma, & Sood, 2009; Kissen & Kissen-Kohn, 2009; Dale et al., 2009; Dittman & Freedman, 273).

Mindfulness meditation has increasingly been used in treating physical and psychological illnesses. Although well-developed medical treatments and effective therapies are available for treating such illnesses, few techniques are known for developing positive psychological skills. Mindfulness Based Stress Reduction (MSBR) is a technique used to treat many physical and psychological disorders. It has been proven an adjunctive therapy for chronic pain conditions (Kabat-Zinn, 1982; Kabat-Zinn, Lipworth, & Burney, 1985; Kabat-Zinn, Lipworth, Burney, & Stellars, 1986), binge eating disorders (Kristeller & Hallett, 1999), depression (Teasdale, Segal, & Williams, 1994; Teasdale et al., 2000) and anxiety disorders (Kabat-Zinn et al., 1992; Miller, Fletcher, & Kabat-Zinn, 1995). By combining cognitive behavioral therapy (CBT), a western tradition that emphasizes the transformation of existence by the transformation of thoughts (Baer, 2003; Levine, 2000) with MSBR, the mindfulness meditation technique has affected

cognitive operations, including attention regulation, metacognitive skills, and problematic schemas.

Hamilton et al. (2006) supported mindfulness as a link between CBT and positive psychology. Although the goal of CBT and mindfulness meditation is to eliminate suffering, mindfulness meditation does not emphasize the pathology behind thoughts or the goal of change. Rather, it is the practice of learning to live and accept the emotion rather than pushing it away. Therefore, the means and modality of CBT and mindfulness meditation are different.

By strengthening one's attention regulation, metacognitive skills and schemas related to thoughts, feelings, emotions, health and illness, mindfulness meditation can promote the fundamentals of positive psychology. Attention regulation is the primary process of meditation. The practice of keeping the mind in the now and focusing on daily goals despite the pain is necessary for chronically ill patients to maintain normal levels of functioning.

In Kabat-Zinn's (1982) study of depression and anxiety, patients were evaluated on pre- and postintervention changes of symptoms and overall index of mood. Exposure to mindfulness meditation enabled the patients to reduce thoughtless coping and to increase their ability to generate new, novel solutions to problem, thus, showing fewer symptoms and an increase in overall index of mood. In recent investigations, Seigal, Steinhauer, Thase, Stenger, and Carter (2002) suggested that the probable cause was that mindfulness meditation increases anterior brain function, which is important in rumination of thoughts, a symptom of depression. By strengthening one's attentional control, it might produce observable changes in anterior functioning.

Changes in one's metacognition have also yielded changes in depressed patients. Metacognition involves one's beliefs about the nature and meaning of thoughts. Teasdale et al.'s

(2002) metacognitive model of depression acknowledged depression as poor differentiation of emotion states, viewing them as reflection of reality and part of the self, rather than temporary states of unpleasant emotion.

The negative schemas that depressed people tend to create are said to trigger depressive episodes. By changing the schema through mindfulness meditation, patients have learned to observe external events without associating them with the self. By changing the negative schema, depressed patients can learn to appraise stressors more effectively, letting go of habitual and “thoughtless coping”(Kabat-Zinn, 1982).

The “non-striving” attitude behind accepting the contents of schemas differs in the means and modes of CBT and mindfulness meditation (Kabat-Zinn, 1990). The belief behind the western medical ethic of CBT is that the quality of life requires change. Rather than striving to change and challenge a thought by identifying with its pathology, mindfulness meditation can encourage a nonjudgmental approach to observe rather than challenge a thought.

Chronically ill patients have benefited from approaching their illness in a nonjudgmental and accepting way (Kabat-Zinn, 1982, 1990). Rather than fighting their physical disabilities, mindfulness meditation has allowed patients to change their schemas about their disability. They learn to live with the pain, accept the physical illness, and test their physical limits. The constant message of accepting has allowed chronically ill patients to live in a functional way.

The mindfulness meditation practice can change the magnitude of negative thoughts that activate negative schemas by developing attention regulation and strengthening one’s metacognitive skills. The decrease of depressive symptoms, chronic illness, and physical disability has proven mindfulness meditation as a missing link between cognitive behavioral therapy and positive psychology.

Although Hamilton et al. (2006) recognized the psychological associations behind chronic diseases and its effects on the mind, Sharma et al. (2009) acknowledged the physiology behind chronic stress and its effects on the mind *and* the body. Chronic stress can have extremely detrimental effects on the body, increasing the chances of developing a lifestyle-related disease. Some modern lifestyle diseases caused by stress include obesity, eating disorders, mood disorders, mental illness, and psychosomatic disorders. It has been suggested that, through mind–body techniques such as meditation, stress relaxation techniques, yoga, and dietary changes, lifestyle diseases can be reduced and eventually cured.

Sharma et al. (2009) devised a study to test the effectiveness of Shavasna on recovery time from stress-induced stimuli. Shavasna, known as the dead/corpse pose, is a yogic position that promotes relaxation, regulates breath, and tones the whole nervous system. Shavasna training can increase the parasympathetic tone, modulating sympathetic responses to stress more effectively.

Sharma et al. assessed the student’s recovery time from a cold pressor test (CPT) inducing stress. To test the effectiveness of Shavasna on stress, 60 students between Ages 18–25 received the CPT and were measured on their blood pressure, pulse rate, and respiratory rate. The results showed that the stress induced CPT produced rise in all three variables, but the rise was reduced after 10 minutes of Shavasna, and the most after 4 weeks of Shavasna training. By testing the effects of Shavasna on cardio-respiratory parameters, it showed how yoga could combat the physiological effects of stress.

Integral health and holistic medicine clinics have become responsible for reducing the rates of morbidity, disability and premature deaths of lifestyle diseases caused by chronic stress

(Sharma et al., 2009). Using the knowledge of stress's physiological impact on mind and body, physiologists have blended the modern science of body, breath, and mind with applied physiology to prevent and cure lifestyle diseases.

The mind–body technique has applied to abuse victims who are also in need of physiologically restructuring their stress response. A physiological basis exists for abuse victims to “tune” their autonomic nervous system in preparation for fight-or-flight behaviors. The automatic response to stress, even when stress might not exist, suggested that victims of abuse struggle to mobilize from a reactive state to a calm state. The calming effects of yoga through postures and breath were hypothesized as an effective strategy to normalize executive functioning and develop healthier coping skills.

By measuring women with a history of child or adult abuse on their mood, self-concept, coping style and endorsed yoga benefits through self-report, Dale et al. (2009) tested to determine whether yoga would be helpful to women who experienced abuse. Abuse survivors tend to suffer from mood disturbances and dissociation from the mind and body; therefore, the benefits of yoga, “one of the most commonly practiced mind–body approaches” (Taylor, 2003, p. 89), was hypothesized to better the impact of abuse on psychological functioning.

Although abuse history attributed to lower self-concept, dysfunctional coping skills, and disturbances in mood, women's yoga experience was the greatest contributor to their overall self-concept, dysfunctional coping skills, and endorsed yoga benefits. The findings supported yoga as a therapeutic technique and alternative to traditional psychotherapy for those who have experienced abuse.

The development of healthy coping skills and executive functioning that yoga has offered to women abuse victims has extended to those who suffer from addiction. Kissen and Kissen-Kohn (2009) suggested that the self-soothing skills developed in yoga meditation can alter one's consciousness and ego functioning that affect one's addictive behavior. Addicts tend to disown self-soothing capabilities and project them to the outer environment (Krystal, 1978). Yoga involves practicing with intention around the body, which usually lies at the center of self-destructive cycles. By connecting to the body through mindfulness meditation, yoga has been hypothesized to strengthen one's executive functions and self-soothing capabilities.

Repeating postures and stretches, while using the breath, has allowed mastery in sensory and motor functioning of the body. Repetition is important because it can create a comforting environment, while the experience can create warmth within the body. Many addicts long for warmth and usually go to a bottle, pills, sex, or food to find that sense of safety. A sense of control can come from creating one's own safety; something that addicts did not think existed (Kissen & Kissen-Kohn, 2009).

Yoga can provide an atmosphere without the self-destructive behaviors of addiction. With repeated attention to the now, one can focus on the body and empty the mind. Yoga can allow one to let go of painful feelings without covering them up. Self-soothing capabilities can become less dependent on external factors, and more dependent on the inner self (Kissen and Kissen-Kohn, 2009).

Letting go of addiction through yoga is a mindful process that involves scanning the body and focusing on the immediacy of now, without fleeing from the discomfort. The therapeutic

effect can reinforce a more respectful, caring way to treat the body, protecting the body against harmful behaviors and heightening one's trust within.

The therapeutic effect of yoga along with a spiritual counterpart has also been helpful in improving body dissatisfaction and disordered eating in women (Dittman & Freedman, 2009). Women experiencing body dissatisfaction tend to devalue their personal skills, characteristics, and strengths. The self-objectification can create a disconnect between mind and body, viewing the body as an object, and as something outside of oneself. The yogic philosophy of joining mind, body, and spirit can force the focus inward by listening to the body while creating greater awareness and acceptance of oneself.

Dittman and Freedman (2009) examined how postural yoga can influence women's attitudes towards their body satisfaction and disordered eating habits. The studies sample included 157 women who were practitioners of yoga and at least 18 years of age. They were questioned on variables such as body awareness (BA), body responsiveness (BR), body satisfaction (BS), intuitive eating (IE), spiritual readiness (SR), and reasons for practicing. The study predicted that reasons for practicing yoga would result in higher scores for the women's BA, BR, BS, IE, and SR. Dittman and Freedman hypothesized that women who practiced yoga for spiritual reasons had more influence on body image and disordered eating habits than those who practiced yoga for physical reasons. Dittman and Freedman were unable to discover whether the spiritual reasons contributed to greater BA, BR, IE, and BS, but they did determine that yoga and associated spirituality had a positive effect on the sample of women. The women showed improvement in all variables, with greater self-acceptance and appreciation of their bodies. These improvements supported yoga as an adjunctive therapy in the treatment of eating disorders.

Yoga as an adjunctive therapy has been effectively exercised in people with a wide range of physical and mental illnesses. The mind–body technique has allowed patients with chronic illnesses to change their attentional regulation, metacognitive skills, and negative schemas (Hamilton et al., 2006). The psychological awareness of chronically ill patients has extended to the physiological awareness of chronic stress and its associated lifestyle diseases. Physiologists have gained greater knowledge of the detrimental and fatal effects of stress on the body and the mind by which they have blended the breath, mind and body technique with applied physiology. By blending the mind–body technique with applied physiology, abuse victims have restructured their autonomic nervous system, benefiting their fight-or-flight response to stressors.

Yoga’s effect on healthier responses and reactions has also benefited addicts, who are encouraged to feel the pain, rather than cover it up. Feeling bodily sensations through awareness of the body and mind has led those with eating disorders to connect with their body, generating accepting and caring attitudes. The limitation of mindfulness meditation as an alternative or adjunctive therapy is the lack of an active control group. Even though the practice of yoga does not provide which mind body technique is particular to a general disorder, mindfulness practices have created more benefits than harm.

The researcher used systematic influence by taking existing research and testing what has not been found. Although researchers have been unable to identify which mind–body technique is particular to a general disorder, the researcher was interested in looking at stress and related illnesses at large. Stress and its related illnesses are real world problems so applied research was used to examine further how people could benefit from yoga and mindfulness practices. The research question was, “Does exposure to yoga and mindfulness practice improve levels of

stress, depression, addiction, ability to cope with trauma, and ability to cope with illness?”

Yoga and mindfulness meditation can be a therapeutic technique for treating stress and related illnesses. Therefore, the researcher hypothesized that, as exposure to yoga and mindfulness practices increase, levels of stress, depression, addiction, ability to cope with trauma, and illnesses would improve.

The independent variable was yoga practice and the dependent variable was the participant’s level of stress, depression, addiction, and ability to cope with trauma and illness. The researcher specifically measured the difference between yoga practitioners and non-yoga practitioners on the five dependent variables.

Methods

Participants

The target sample was male and female yoga practitioners and non-yoga practitioners of all different ages. The samples were collected from a private yoga studio, Verge Yoga, a local gym, Club La Maison, and a high-end, yoga clothing store, Lululemon, all of which were located in Wayne, PA. Cabrini College students from Radnor, PA, also participated in the study. The researcher enlisted 30 participants who practiced yoga and 30 participants who did not practice yoga.

A specific type of yoga was not targeted because the research on which the study was based emphasized moving the body through a series of postures, *asaynas*, with focus on the breath, *pranyama*, which all yoga classes offer.

The samples were gathered through nonprobability, quota sampling. Yoga exposure was the only specific case of interest. Haphazardly, the 30 participants who practiced yoga and 30

participants who did not practice yoga were gathered. The sample was purposive because the researcher targeted participants from specific locations that offered yoga.

The experimental group was default by nature because those who naturally practiced yoga were observed. The participants' exposure to yoga was not manipulated. To observe how yoga exposure would affect stress and related illnesses, the participants who did not practice yoga were used as a natural control group. A placebo group was not used.

Materials

A low-constraint design was used by conducting a survey of the participants. The survey enabled correlational research, allowing the researcher to observe the relationship, strength, and direction, between exposure to yoga and levels of stress, depression, addictive behaviors, and ability to cope with trauma and illness. Through differential research, group differences were also examined between yoga practitioners and non-yoga practitioners.

The research was also high-constraint and quasiexperimental. The design was ex-post-facto because it measured a naturally occurring event: engagement in yoga. The yoga practitioners served as the natural experimental group and the non-yoga practitioners served as the natural control group, given that the subjects' exposure to yoga was not manipulated.

The survey questions specifically measured stress, depression, addictive behaviors, and the ability to cope with trauma and illness. The intensity among yoga practitioners and non-yoga practitioners was measured by observing how yoga practice affected their behavior. A 5-point Likert scale was used to score the answers in the survey and the correlations were demonstrated in a table.

The study was conducted in March 2013. The researcher created the survey for practitioners of yoga and nonpractitioners of yoga. The participants were gathered from a local

yoga studio, Verge Yoga, a local gym, Club La Maison, a high-end, yoga clothing store, Lululemon, all located in Wayne PA. Participants were also gathered from Cabrini College students in Radnor, PA. The survey's demographics included gender, age, favorite activity, and frequency of yoga practice. Specific questions were used to measure stress, depression, addiction, and ability to cope with trauma and illnesses. The questions were gathered from Lovibond and Lovibond's (1996) Depression Anxiety Stress Scale; Christo et al. (2003) Shorter PROMIS Questionnaire; Felton, Revenson, and Hinrichsen's (1984) Illness-Related Coping Scale; and Bonanno, Pat-Horenczyk and Noll's (2011) Perceived Ability to Cope with Trauma Scale. A 5-point Likert scale was used to score the survey, from 5 (*more of*) to 1 (*less of*). Once the surveys were returned, they were divided into yoga practitioners and non-yoga practitioners. By using quota sampling, the researcher obtained 30 participants for each subgroup.

Some ethical concerns were the sensitivity of the questions. Attrition was also a potential confound because participants could opt out of completing the survey for reasons such as disclosure of personal information. In addition, if nonpractitioners discovered that they were being compared to yoga practitioners to observe how yoga decreases the lifestyle illnesses, they could have diffused treatment knowing that they were not assigned to the group that was exposed to the benefits of yoga.

Procedure

The first step in conducting the research was to ask a relative if the surveys could be distributed to the gym where she is employed. The gym, Club La Maison, is located in Wayne, PA. Once approval was received, the researcher distributed a handful of surveys to the front desk. The managers at Verge Yoga studio and Lululemon in Wayne, PA, agreed to gather their

fellow employees to complete the survey. Additionally, the yoga instructor at Cabrini College allowed me to distribute the survey to the student's in her Pilates class. Each manager was debriefed and told the nature of the study. They were aware that the research was assessing the benefits of mindful movement on stress and related behaviors.

The survey was completely optional. The researcher guided the survey at Cabrini College by distributing the surveys to students at the beginning of their Pilates class. Students filled out their surveys while the researcher remained in the room and returned them upon completion. The surveys were self-administered at Club La Maison, Lululemon, and Verge Yoga. The researcher contacted the managers and asked them if they and their employees would be willing to participate in the study. Once they were approved, surveys were distributed to each location and each manager agreed to notify the researcher once all of the surveys were completed, at which time, the researcher gathered the completed surveys from each manager. The surveys were distributed until 30 respondents who practiced yoga and 30 respondents who did not practice yoga had completed a survey.

Results

A multivariate ANOVA was conducted to determine significant differences between yoga practitioners and non-yoga practitioners on the following five dependent variables: addiction, depression, stress, ability to cope with illness and ability to cope with trauma. There were no significant differences between the two groups and addiction $F(1, 58)=.06, p=.80$, depression $F(1, 58)=1.24, p=.27$, stress $F(1, 58)=2.95, p=.09$, ability to cope with illness $F(1, 58)=1.10, p=.29$, and ability to cope with trauma $F(1, 58)=1.55, p=.22$. Thus, there were no

significant differences between yoga practitioners and non-yoga practitioners on reported levels of addiction, depression, stress, ability to cope with trauma and ability to cope with trauma.

Pearson's r was also computed to see if the five behavioral variables: addiction, depression, stress, ability to cope with illness and ability to cope with trauma, were significantly related. The results of the correlational analysis are presented in Table 1. The findings showed that the majority of variables were related. Addiction was significantly, positively correlated with depression ($r=.46, p<.001$) and stress ($r=.33, p=.01$). Addiction was also significantly, negatively correlated with trauma ($r=-.29, p=.02$) but was not significantly correlated with ability to cope with illness ($r=.24, p=.07$). Ability to cope with trauma was significantly, negatively correlated with stress ($r=-.46, p<.001$) but had no correlation with depression ($r=-.11, p=.41$) and ability to cope with illness ($r=-.15, p=.25$). Coping with illness was significantly, positively correlated with depression ($r=.26, p=.05$) but had no correlation with stress ($r=.20, p=.12$). Comparatively, stress was significantly, positively correlated with depression ($r=.52, p<.001$). Effect sizes ranged from moderate to large. Thus, there were many significant relationships amongst the stress related illnesses. More (or less) stress yielded more (or less) addiction and depression. Independent of stress, more (or less) depression yielded more (or less) addiction. Surprisingly, better ability to cope with illness yielded more depression and better ability to cope with trauma yielded more addiction and stress.

Discussion

As outlined previously, yoga practitioners and non-yoga practitioners were compared to observe if yoga exposure has greater positive effects on stress, depression, addictive behaviors,

and ability to cope with trauma and illness. The results did not support that yoga practice has greater positive effects on the above variables, thus, rejecting previous research that yoga serves as an adjunctive–alternative therapy for treating stress and related illnesses. However, when stress, depression, addictive behaviors, and ability to cope with trauma and illness were correlated, significant relationships between the variables were apparent.

Mindfulness practices have increasingly been used in treating physical and psychological illnesses. Previous researchers have acknowledged the lack of well-developed medical treatments for treating such illnesses. The researcher's study was based on previous research conducted by Hamilton et al. (2006) to observe whether yoga practice results in lower levels of depression and increased ability to cope with illness. Kitzman, and Guyotte recognized the psychological associates behind chronic diseases and its effects on the mind. They believed that mindfulness practices could promote the fundamentals of positive psychology by serving as a missing link between Cognitive Behavioral Therapy (CBT), a form of therapy that strives to change and challenge unhealthy thoughts, and positive psychology. Kitzman, and Guyotte demonstrated that mindfulness practices could change the magnitude of negative thoughts that activate negative schemas in depressed, chronically ill and physically disabled patients by developing attention regulation and strengthening ones metacognitive skills. However, the findings in the researcher's study did not support the hypothesis that yoga practitioners had lower levels of depression and increased ability to cope with illness than non-yoga practitioners.

The researcher also observed whether yoga practice decreases stress. Sharma et al. (2009) focused on the physiology behind temporary chronic stress and its effects on the mind and body. By exposing their participants to a temporary stressor, they found that exposure to yogic meditation poses increased recovery time from the stressor. The findings of the study supported

yoga practice as a training technique that promotes relaxation, regulates breath, and tones the whole nervous system. In Sharma et al.'s study, no significant differences between yoga practitioners and non-yoga practitioners stress levels were found, thus, rejecting the researcher's findings.

Dale et al. (2009) also found that yoga practice served as an alternative–adjunctive therapy for reducing the impact of abuse on psychological functioning. Using Dale et al.'s findings, the researcher compared the yoga practitioners' and the non-yoga practitioners' ability to cope with trauma to discover whether yoga practice would result in better coping skills. Dale et al. acknowledged that victims of trauma struggle to mobilize from a reactive state to a calm state. The findings showed that yoga postures and breath resulted in better self-concept and coping skills, thus, supporting yoga as a therapeutic technique for those who have experienced trauma. However, the researcher found no significant differences between yoga practitioners' coping skills and non-yoga practitioners coping skills.

Finally, the researcher used the previous findings by Kissen and Kissen-Kohn (2009) who found that exposure to yoga could alter one's consciousness and ego functioning to affect addictive behavior. Kissen and Kissen-Kohn acknowledged the importance of repetition and the link to mastering sensory and motor functioning of the body. They found that through repeated exposure, yoga served as an alternative–adjunctive therapy that reduced addiction by reinforcing a more respectful, caring way to treat the body, protecting the body against harmful behaviors and heightening one's trust within. However, the researcher's findings did not coincide with the Kissen and Kissen-Kohn's findings. Addictive behavior was not different for yoga practitioners and non-yoga practitioners.

The researcher attempted to confirm previous findings by comparing the participants who practice yoga and the participants who do not practice yoga. Although no difference was found between the two groups, significant relationships were found between stress, addiction, depression, and the ability to cope with trauma and illness.

Addiction was significantly, positively correlated with depression and stress, and was significantly, negatively correlated with trauma. Comparatively, addiction had no significant correlation with ability to cope with illness. Coping with illness was significantly, positively correlated with depression, but it had no correlation with stress. However, stress was significantly, positively correlated with depression.

Depression had no correlation with ability to cope with trauma. Ability to cope with trauma also had no correlation with ability to cope with illness. Comparatively, the study found that trauma was significantly, negatively correlated with depression. The study's findings ranged from moderate to large effect sizes. Thus, the majority of stress-related illnesses were significantly correlated. More (or less) stress yielded more (or less) addiction and depression. Independent of stress, more (or less) depression yielded more (or less) addiction. Surprisingly, better ability to cope with illness yielded more depression and better ability to cope with trauma yielded more addiction and stress.

From the findings that stress, addiction, depression, and the ability to cope with trauma and illness were significantly related and based on previous research of yoga as an adjunctive therapy for all of the above variables, encourages further exploration of yoga and its relation to stress and related illnesses.

The limitations of this study include a small, homogenous sample size, social desirability, use of sensitive material, and history. The sample size included 30 participants who practiced

yoga and 30 participants who did not practice yoga. There were no age limits and the participants were predominantly female. Yoga practitioners were from a local, well-known yoga studio and clothing store and non-yoga practitioners were from Cabrini College, all locations homogenous in nature. The majority of participants were 20–25 years old, Caucasian, and from middle- to high-income towns close in parameter, Radnor and Wayne, PA. Only eight of the participants were 30 years and older, all of whom practiced yoga. The sample size could be larger and more diverse in the future. Perhaps, findings would be more significant if the sample size were to include participants 25 years and older because they would have a greater history of previous or present stress and related illnesses.

Other limitations of the current study included demand characteristics and social desirability. Many of the participants knew the nature and researcher behind the study by which they had to answer sensitive material. The participants might have answered in a way that was favorable and corresponded to what the researcher was looking for. In the future, anonymity might benefit the study, creating greater results that support past research.

Although the researcher found no significant effects between yoga exposure and stress, depression, addiction, and the ability to cope with trauma and illness, this does not mean that yoga and mindfulness practices do not benefit those who suffer from stress and related illnesses. Through revision and a more diverse population with a history of stress and related illnesses, yoga as an adjunctive–alternative therapy can be further explored. It is important to extend the research because the prevalence of many people who suffer from psychological, chronic, and physical illness is a worldwide issue that many treatments and therapies are unable to treat. With the inclusion of yoga and mindfulness practice as an alternative, adjunctive and effective therapy

for treating stress, addiction, depression, and ability to cope with trauma and illness, the mind–body approach can reduce the prevalence of lifestyle diseases and increase the treatments available to those who suffer in the future.

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Table 1

Correlations Among Stress and Related Illnesses

	Addiction	Depression	Stress	Ability to cope with illness
Depression				
<i>r</i>	.46			
<i>p</i>	.00**			
Stress				
<i>r</i>	.34	.51		
<i>p</i>	.01**	.00*		
Ability to cope with illness				
<i>r</i>	.24	.26	.20	
<i>p</i>	.07	.05*	.12	
Ability to cope with trauma				
<i>r</i>	-.29	-.11	-.46	-.15
<i>p</i>	.02*	.41	.00**	.25

p*<.05*p*<.01

Cabrini College and Poverty-Focused Development Assistance: Advocating for Life Saving Programs in the United States' Federal Budget

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Abstract

Poverty-focused development assistance (PFDA) is a minimal yet crucial part of the federal budget of the United States. Less than 1% of the federal budget, PFDA is the piece of the international assistance portion of the budget that is reserved for helping developing nations. Cabrini College and its mission to make its students global citizens have provided an atmosphere in which classes such as *ECG 300: Working for Global Justice in Guatemala* can help students understand the various ways they can assist poor people around the world. Through first-hand experience, the students are able to support their argument for helping the poor, particularly in the developing world, with personal stories of what they experienced while abroad. Seeing long-term development assistance and integral human development in action, and providing opportunity for the disenfranchised to succeed, offer a crucial experience for students so that they can influence legislators toward supporting PFDA accounts. Cabrini is creating academic and immersive opportunities for its students so that they can change the inequity in the world.

Cabrini College is a rare institution that truly strives to prepare its students to become involved in the world. It promotes this through its “Justice Matters” curriculum, which provides the students with the opportunity to study social justice issues in both academic and personally engaging settings. The curriculum is driven by a core of classes called Engagements of the Common Good (ECGs) which are envisioned to provide a structured interaction between the students and their local and global communities, so that they can learn the productive and inefficient functions of societies all over the world. *ECG 300: Working for Global Justice in Guatemala* is an ideal example of these classes and is carried out as a direct result of Cabrini’s commitment to social justice. To the outsider, this class might look like

simply an opportunity to take a trip to Guatemala. However, the students in this class are called to a greater cause, for they are challenged to bring back their experiences of the injustices being committed throughout the impoverished parts of the world and inform the United States government what must be done to support the people who are in desperate need of help.

As part of this ECG 300 class that Cabrini College supports, my classmates and I traveled to Guatemala for 8 days as an alternative spring break trip in 2013. We learned a tremendous amount about how the people live and try to survive in the most impoverished corners of the world. In addition to learning about Guatemala while we lived there, we also learned about the role that the United States plays in helping these parts of the world through the foreign assistance portion of the budget, particularly the poverty-focused development assistance (PFDA) accounts.

The federal budget of the United States consists of approximately \$3.8 trillion. Of that amount, 1% accounts for foreign assistance. Roughly 50% of this portion (or 0.5% of the entire federal budget) is for PFDA. This means that, of the \$3.8 trillion this country has to spend in a year (using the FY 2013 budget), less than \$20 billion is allotted to provide assistance to the entire impoverished international community (Chantrill, 2013). Dividing that amount among the 100-plus countries that the United States assists, and factoring in the cuts proposed by Congress, this \$20 billion begins to slowly disappear and become spread out more and more. With these cuts, every country in the world that receives assistance from the United States will feel the effects.

The United States Conference of Catholic Bishops (USCCB, 2012) defined PFDA and its purpose: “[PFDA] amounts to \$19.1 billion . . . just over one-half percent (.6%) of federal spending. These poverty-focused programs serve the poorest communities in the developing world. They support a wide range of life-saving and dignity-protecting activities” (p. 1, paragraph 1). As a class, we studied the PFDA portion of the federal budget and discovered how it has helped thousands of people around the globe; but we also learned that this small part of the budget is still at risk of being cut by Congress. The federal budget is not an easy account to balance and, too often, the programs that suffer the cuts are those that benefit the members of society most in need. The poverty-focused accounts are slowly chipped away

to reduce the deficit or increase national protection through military spending, for example. Seeing poverty and destitution first-hand gave us in the ECG 300 class the knowledge and experience to understand how the foreign aid budget works and how it is instrumental in helping the poorest of the poor get on the ladder of development.

Guatemala is a destitute country that is still pulling itself out the ashes of the civil war that raged throughout the 1980s into the early 1990s. The government is still working on becoming stable; therefore, it cannot provide federal assistance to its citizens, something that we as citizens of the United States have come to expect from our government. This means that the majority of the assistance to the poorest parts of Guatemala is coming from other countries, such as the United States. As soon as Congress cuts into the very small piece of the budget that it has allotted for PFDA, the Guatemalan community cannot support the teachers who teach their children, the farmers cannot develop sustainable agricultural practices, the health clinic cannot fight preventable diseases that are spreading through the area. Whether we in the United States like it or not, our dollars are of great importance to many people and the truth is that cuts cost lives.

Contemporary rhetoric suggests that poverty cannot be ended; therefore, to try to end it is futile; however, the World Bank has proven with certainty that this is not true. According to the World Bank, only \$1.08 per person per day is necessary to meet basic needs. Approximately 1.1 billion people are not achieving this sum, but are missing the mark by 33 cents, or \$113 per year. Using these figures together to calculate the total amount unachieved by the poor, \$124 billion dollars per year is all that is needed to gain all the poor people in the whole world the access to basic needs (Sachs, 2005). This amount is not even 5% of the entire federal budget of the United States. This comparison illustrates how the wealth of the world is unevenly distributed. In fact, it is this uneven distribution that makes it difficult for the poor to succeed. Clark and Alford (2010) stated, “The income gap can also be a gap between life and death, hope and homelessness, dignity and degradation, inclusion and exclusion” (p. __). Much could be done to begin to bring the poorest of the poor out of poverty if a move were to re-evaluate who controls the wealth and work to redistribute it.

However, if the United States and the rest of the developed world merely pulled together their funds and handed out the wealth to bring the poorest of the poor out of poverty, these funds would only last a year at a time. What to happen at the end of that year? Have policies changed so that individuals and families have more access to assistance? Was development addressed to make these people self-sustaining? Without addressing these questions and making the necessary adjustments, at the end of that year, the impoverished people of the world would be right back where they were the year before. Thus, we must find the most effective approach to direct poverty-focused development assistance programs, and this approach is long-term development assistance.

Long-term development assistance can be explained by contrasting its goals with those of assistance programs that respond to emergencies. Emergency assistance, such as responding to natural disasters, is meant to bring relief in a short period of time to address the immediate concerns of a community; in contrast, long-term development assistance focuses on programs that are designed to impact immediate issues in a more lasting capacity through global humanitarian assistance (e.g., rehabilitation of farmland, education, efficient living). Both methods of assistance are important and necessary to bring the developing world out of poverty. However, long-term development assistance focuses on making a community self-sufficient while working towards the people's ability to participate fully in the global economy.

Long-term development assistance is the most efficient means of closing the wealth gap that has caused a rift in the global society. Its success depends on investment now, rather than later. By limiting the assistance and government support to a community before it is stable enough to support itself, especially in times of distress, development will never occur. As poverty continues to expand throughout the world, the wealth gap continues to grow, creating more tension among the disenfranchised poor and creating conflicts that can affect the entire world through the environment, economy and political systems (Clark & Alford, 2010). Clark and Alford (2010) cited Pope Benedict XVI's words that underlie this idea: "The elimination of world hunger has also, in the global era, become a requirement for safeguarding the peace and stability of the planet" (p. 14). Putting off assistance to those most in need will perpetuate the

hold of hunger, conflict, sickness, and poverty of the most impoverished communities. Therefore, the developed societies must realize what their responsibility is towards the developing nations and how they can exercise it to assist the poorest of the poor in this world.

As the director of the mission in San Lucas Toliman, Guatemala, Fr. Greg Schaffer, a priest of the Diocese of New Ulm, Minnesota, understood that long-term development assistance is the best way to approach development; he also understood that the most effective method to achieve this development is through integral human development (IHD). IHD is a concept derived from Catholic social teaching:

Human development cannot be reduced or separated into component parts. Rather, personal wellbeing can only be achieved in the context of just and peaceful relationships and a thriving environment. It is the sustained growth that everyone has the right to enjoy. IHD promotes the good of every person and the whole person; it is cultural, economic, political, social and spiritual. (Catholic Relief Services, 2011).

Fr. Greg's focus on IHD supported his vision: to discover what the people needed to achieve their personal goals. He understood that these people had extremely high potential and that, if they were given the opportunity to use their skills and put forth the effort, they could achieve anything; they only needed someone to realize their potential and to help them work toward its achievement. Fr. Greg told the story of how the mission started helping the people of San Lucas Toliman obtain land. When the mission started helping with this, the people were able to cultivate their own crops and make their food from their own homegrown items. Fr. Greg related one of the comments from a member of the mission, "Thanks for your food. It's good. But don't give us your food. Help us buy land so we can produce our own food" (Cabrini Guatemala, 2012). One must interact with every human being, even the poorest of the poor, on a human level that acknowledges their equal importance and potential to succeed, no matter one's situation in life. Fr. Greg explained that solidarity is "not walking in front of someone and pulling them along, and you are not walking behind them pushing them, but you are walking alongside them, walking the same path that they are taking" (Volunteer at San Lucas Toliman Mission, personal communication, March 3, 2013). A focus on solidarity will allow for the most effective approaches in development along with full appreciation and practice of IHD.

Many factors need to work together in order to make long-term development assistance (motivated by IHD) a reality in the poorest of the poor countries. One such factor is education. PFDA has allowed many people in these countries to gain a better education. Between 1970 and 2009, the enrollment of girls in elementary school increased two-fold from 43% to 97% in sub-Saharan Africa (Catholics Confront Global Poverty, 2012). Also, in the last 10 years, 50 million children went to school for the first time in Africa (Catholics Confront Global Poverty, 2012). To put that number in perspective, that represents roughly 17 million more people than live in all of the United States. Imagine if the United States had only been given access to education in the past 10 years. The situation would be drastically different, and damagingly so.

While in San Lucas Toliman, the students of the ECG 300 class visited La Nueva Providencia, a small village on the outskirts of the town. La Nueva Providencia was a visibly destitute village because there were no paved roads, most of the houses were merely sheets of metal leaning against each other, and the school building was two buildings with only a few rooms in each that housed all of the students up to 7th grade. Furthermore, only three teachers were available for all of the children. American society has progressed so far beyond this type of classroom atmosphere that it is nearly impossible to imagine learning in this environment. One might look at this situation and think that it is completely lost and that these children have no future, but consider what happened when I pulled out a notebook and pen.

Sitting on the ground next to a little girl named Thelma, I wanted to see if I was pronouncing her name right so I pulled out my notebook and pen and asked if she could write it. She could not (she was barely 5 years old) so I wrote it for her. She could not read her name either, but as soon as the other children saw what I was doing, they swarmed. First, Victor wanted to show that he could write; Maria was next; Lorenzo came back a few times until he finally got it right; Francisco did not know how to write, so I put the pen in his hand and helped write out the letters. What an amazing moment! All of these children, none of whom was older than 10 years, wanted to show their ability through writing--something they clearly valued. Education is something we in the United States highly value, and I believe it is easy

to see that even the most impoverished communities in the world also value it for their children. They deserve this access to education, and we in the developed world have the capacity to help them achieve it.

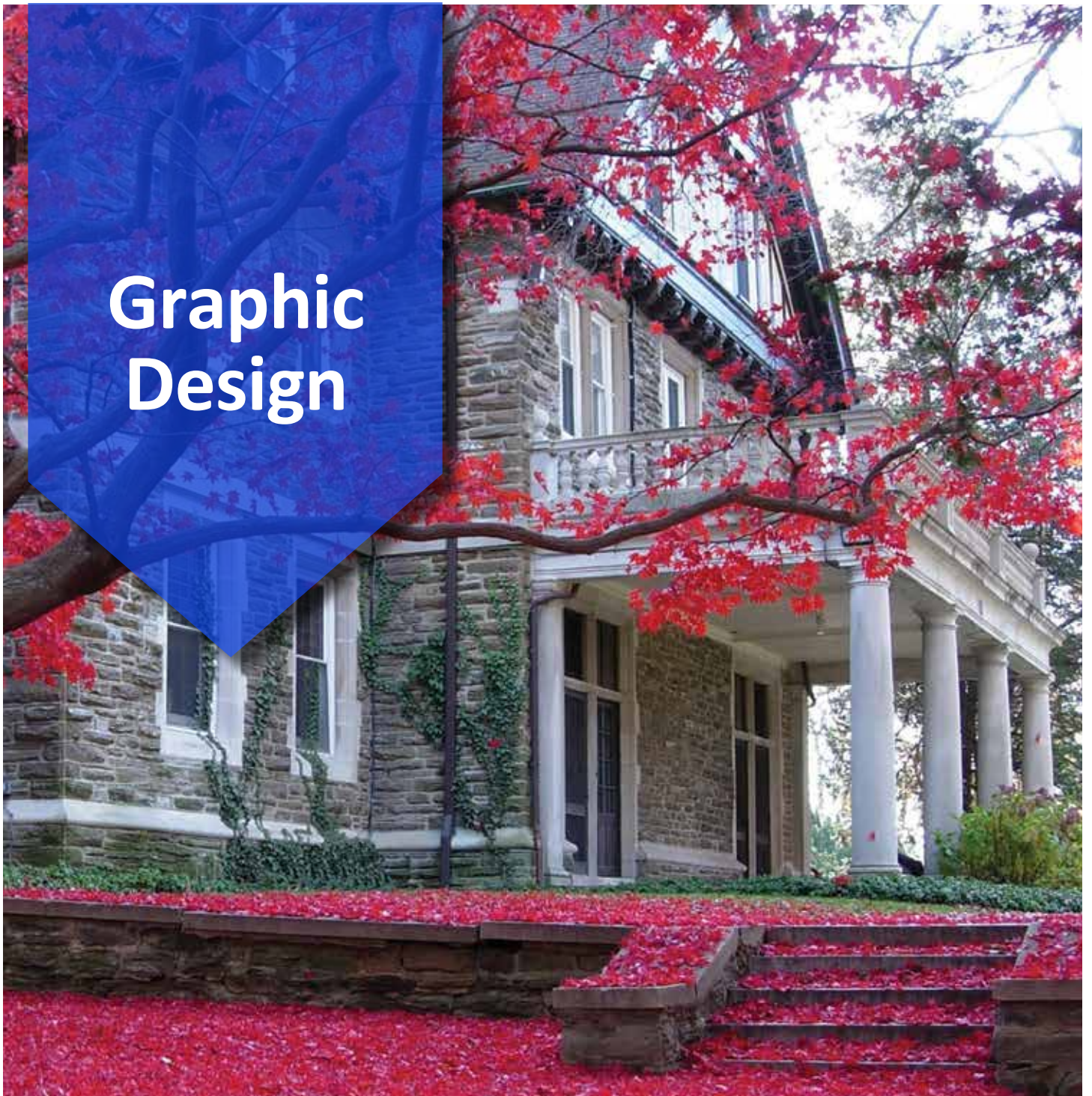
San Lucas Toliman is a perfect example of how all of these factors have been woven together to provide opportunity for countless people in the community. Through the assistance provided by PFDA implemented at a level of IHD to ensure long-term development assistance, San Lucas Toliman has begun to improve itself by slowly beginning to climb out of the poverty hole in which it has been struggling for many years. They have completed several projects that the people of Guatemala have been imagined, initiated, and realized. For example, they constructed and now operate a coffee bean plantation for which they have slowly gained access to better technology and been able to create a higher output, providing more jobs and producing more products to contribute to San Lucas Toliman's economy. Also, the mission there is now run by a native-born Guatemalan, Chona, whose best interests are for the community; and as the mission has grown over the years, they have illustrated how they can help those poorest in the community by providing food and shelter when necessary, and furthermore by selling those people's wares to visitors to the mission. This creates revenue while also promoting the idea of helping those who are less fortunate than themselves.

We can hope that the poorest of the poor will someday be able to pull themselves out of poverty and improve their lives all on their own; however, until that day, these people need help, and as humans it is our duty to assist them in any way we can. If we were living in utter poverty, would we not want someone to realize our potential and help us achieve it? That is the simple ask of the poor people of the world; our obligation needs to be creating a world where, no matter one's situation, people are viewed with integrity and respect and treated with the same dignity in every corner of the world. PFDA, although miniscule in the grand scheme of the federal budget of the United States, is doing amazing things while saving lives every day. The government has the power to make a true impact on so many lives that could be lost to hunger and other poverty related issues. As citizens of the United States, and through our roles as members of the Cabrini College community, it is our duty to keep our legislators accountable and assure them that we find PFDA a crucial part of the budget that needs to be protected. America's citizens must put their voices together and call for support of PFDA through long-term development assistance and IHD if we want to make the end of poverty a reality.

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JUST POP

EXPLORE YOUR ARTISTS'



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Doing It Her Way

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POP ARTISTS OF 2012

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16 YEARS & COUNTING

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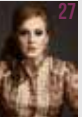
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Pink

DOING IT HER WAY

High school is tough. And if you were to ask Pink her opinion on the subject she'd tell you the same. Before she became famous, and when she was still called Alicia Moore, the young superstar faced more than her fair share of high school drama.

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In her interview with *Just Pop*, Pink admits she was misperceived as a troublemaker at school. The evidence, she says, is in the way she looks. "I was labeled as trouble as I look like, 'tough' is how you would describe me. You would think, 'well, here it is!'"

Unfortunately, Pink believes to believe what the teachers expected and the vicious cycle began. "It's like the label they give you, you give into it anyway. They mean you had to go and be bad," Pink says and continues, "Did I believe it? Of the and yes, but I feel I just conformated to the label they gave me. I think a lot of kids just get frustrated and act way the teachers expect them to."

It's no surprise that eventually Pink developed a problem with authority. "When they would say, 'It had to be a certain way' I would ask, 'why?' That's how. Because if always has, 'no I'll try to prove them wrong!'"

However, Pink says she never really minded being the outcast. "The first with 'I'm Gonna Be' never changed just to fit in."

Predictably, Pink dropped out of school and soon she began to sing in nightclubs. She says any chance she could get and was eventually discovered by a talent scout while singing in a club in Philadelphia.

However, she did still draw into the type of music we are used to hearing her perform. One of her favorite songs is *Lady Marmalade* from a Non-Brand. This was a

lot of time covering her curves in the local clubs and even worked wearing the heavy heels and corset boots associated with *Vivian*. As an aspiring artist, Pink was open to all types of music and was even a singer in a park band for a short time.

Her musical interests vary from *Big Daddys* to *Madonna* to *Danny Danmigo* and she had her first kiss, if she could open up for anyone it would be with *David Byrne* from *Rainforest*.

Pink was sixteen when she signed with *LaFace Records*, and as we know, she was launched into stardom with several hit songs and an MTV show *Planet Her* named *Hi, I'm Pink*. "She writes most of her songs herself," comes with a little help from her friends, including *Linda Perry*.

Despite what seems obvious, Pink did not get her name from her hair color. She actually dyed her hair to match her name. As a young girl she was easily embarrassed which caused her to turn bright pink. Later, the rock and roll became permanent after the release of *Missundeadside* and the colorful character of *Hi, I'm Pink*. Currently, our young superstar is sporting a *bleach blonde* hairdo, which apparently is her natural color.

With her rise to fame and all that comes with it, her relationship with her family has remained the same. She told *Just Pop* in a *Just Pop* chat that nothing has changed with her family. "I'm

very close with my dad," she said of her father, a Vietnam vet who is also one of her idols in the "his real and his like it is and his inspiration, he doesn't change. He does not expect anything from me and he would not change for just if he could. "To change that would change who I am," she said in her *Just Pop* interview.

She believes having faced so many difficulties as a young girl is a good thing. "To experience the good you have to have seen the bad. Plus it makes you appreciate being more," she says.

"I think we all feel misunderehood, and our main goal is to be appreciated for all that we are most of the time we dont even understand ourselves"

Pink also believes that tough times make you stronger. "I taught me to be a fighter, which you need to be if you want to get into the music industry," she says and recalls, "My recent label wanted me to record my album a certain way and I wanted to go another way. Just don't want to conform to anyone else - I think I did the right thing."

For a long time Pink has felt she has been misunderstood. She says the "She" was her inspiration for her album *Missunderehood*. And she says, "I think we all feel misunderehood, and our main goal is to be appreciated for all that we are most of the time we dont even understand ourselves."

Pink encourages us to be ourselves and not to worry about being labeled. "Just say," she says. "There's a lot of people that won't matter what label they give you, the best thing you can do is drive them wrong."

FACTS ABOUT PINK
Pink was born in Oldtown, Pennsylvania, U.S.
She went to Moore College of art and design, where a fire she dropped out.
She worked at a lot of fast-food restaurants.
She dated a *100 horror* movie.
On 15th September 2009 Pink performed "Sober" while doing a surprise act on the *MTV Video Music Awards*.
Pink's father is Catholic and her mother is Jewish.
Pink won 8 awards in the *MTV* nominations between 2005-2009.
Pink's first boyfriend proposed to her on April 1st, then she could make it out to be an April Fools if she said no, she said no.
She received a *Living for President Obama* but it was never released.

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