

Sternheimer, Karen. *It's Not the Media: The Truth about Pop Culture's Influence on Children*. Boulder, Colo.: Westview, 2003.

Uchitelle, Louis. "We Pledge Allegiance to the Mall." *New York Times*, December 6, 2004, C12.

Weaver, David H., and G. Cleveland Wilhoit. *The American Journalist in the 1990s*. Mahwah, N.J.: Lawrence Erlbaum, 1996.

ENGAGING THE TEXT

1. Debate Kendall's assertion that "the media do not simply mirror society; rather, they help to shape it and to create cultural perceptions" (para. 3). Do you agree with Kendall's claim that the media distort our perceptions of social inequality? Do you think that watching TV inclines Americans to run up credit card debt?
2. Review Kendall's explanation of why middle- and working-class people sometimes buy items beyond their means, particularly items associated with wealthy celebrities. Do you agree that this behavior is best understood as "vicarious living" and "unnecessary consumerism"? In small groups, brainstorm lists of purchases you think exemplify hedonistic or unnecessary consumerism. How does hedonistic consumerism appear in a college setting?
3. Kendall says the media use "thematic framing" and "episodic framing" in portraying poor Americans. Define these terms in your own words and discuss whether the media typically portray the poor as "deviant" or "Other."
4. According to Kendall, how do media representations of the working class and the middle class differ? Do you see evidence of this difference in the shows she mentions or in others you are familiar with?
5. What does Kendall mean by "civic journalism" (para. 37)? Why is she pessimistic about the future of civic journalism in national news organizations? Do you see any evidence of such journalism in your local news outlets?

EXPLORING CONNECTIONS

6. Imagine what "Looking for Work" (p. 26) or "The Lesson" (p. 270) might look like if it were turned into a TV episode. Keeping Kendall's observations in mind, how do you think TV might frame these stories about social class?
7. Re-examine the images in the Visual Portfolio (p. 325). Discuss them in terms of how they "frame" issues. That is, consider how they provide "mental shortcuts" to help us understand class in particular ways.

EXTENDING THE CRITICAL CONTEXT

8. Watch an episode of *The Simple Life* to test Kendall's claims about that program; report your findings to the class.
9. Review Kendall's definitions of consensus framing, admiration framing, emulation framing, and price-tag framing. Then watch one of the TV shows she mentions in paragraph 8 or a similar current show and look for evidence of these framing devices. Discuss with classmates how prominent these frames seem to be in contemporary TV programs.

Stephen Cruz STUDS TERKEL

The speaker of the following oral history is Stephen Cruz, a man who at first glance seems to be living the American Dream of success and upward mobility. He is never content, however, and he comes to question his own values and the meaning of success in the world of corporate America. Studs Terkel (b. 1912) is the best-known practitioner of oral history in the United States. Over the course of a long career he has compiled several books by interviewing widely varying people—ordinary people for the most part—about important subjects like work, race, faith, and the Great Depression. The edited versions of these interviews are often surprisingly powerful crystallizations of American social history: Terkel's subjects give voice to the frustrations and hopes of whole generations of Americans. Terkel won a Pulitzer Prize in 1985 for "The Good War": An Oral History of World War II. His most recent book is *And They All Sang: Adventures of an Eclectic Disc Jockey* (2005). This selection first appeared in his *American Dreams: Lost and Found* (1980).

He is thirty-nine.

"The family came in stages from Mexico. Your grandparents usually came first, did a little work, found little roots, put together a few bucks, and brought the family in, one at a time. Those were the days when controls at the border didn't exist as they do now."

You just tried very hard to be whatever it is the system wanted of you. I was a good student and, as small as I was, a pretty good athlete. I was well liked, I thought. We were fairly affluent, but we lived down where all the trashy whites were. It was the only housing we could get. As kids, we never understood why. We did everything right. We didn't have those Mexican accents, we were never on welfare. Dad wouldn't be on welfare to save his soul. He woulda died first. He worked during the Depression. He carries that pride with him, even today.

Of the five children, I'm the only one who really got into the business world. We learned quickly that you have to look for opportunities and add things up very quickly. I was in liberal arts, but as soon as Sputnik¹ went up, well, golly, hell, we knew where the bucks were. I went right over to the registrar's office and signed up for engineering. I got my degree in '62. If you had a master's in business as well, they were just paying all kinds of bucks. So that's what I did. Sure enough, the market was super. I had fourteen job offers. I could have had a hundred if I wanted to look around.

¹*Sputnik*: Satellite launched by the Soviet Union in 1957; this launch signaled the beginning of the "space race" between the United States and the USSR.

I never once associated these offers with my being a minority. I was aware of the Civil Rights Act of 1964, but I was still self-confident enough to feel they wanted me because of my abilities. Looking back, the reason I got more offers than the other guys was because of the government edict. And I thought it was because I was so goddamned brilliant. (Laughs.) In 1962, I didn't get as many offers as those who were less qualified. You have a tendency to blame the job market. You just don't want to face the issue of discrimination.

I went to work with Procter & Gamble. After about two years, they told me I was one of the best supervisors they ever had and they were gonna promote me. Okay, I went into personnel. Again, I thought it was because I was such a brilliant guy. Now I started getting wise to the ways of the American Dream. My office was glass-enclosed, while all the other offices were enclosed so you couldn't see into them. I was the visible man.

They made sure I interviewed most of the people that came in. I just didn't really think there was anything wrong until we got a new plant manager, a southerner. I received instructions from him on how I should interview blacks. Just check and see if they smell, okay? That was the beginning of my training program. I started asking: Why weren't we hiring more minorities? I realized I was the only one in a management position.

I guess as a Mexican I was more acceptable because I wasn't really black. I was a good compromise. I was visibly good. I hired a black secretary, which was *verboten*. When I came back from my vacation, she was gone. My boss fired her while I was away. I asked why and never got a good reason.

Until then, I never questioned the American Dream. I was convinced if you worked hard, you could make it. I never considered myself different. That was the trouble. We had been discriminated against a lot, but I never associated it with society. I considered it an individual matter. Bad people, my mother used to say. In '68 I began to question.

I was doing fine. My very first year out of college, I was making twelve thousand dollars. I left Procter & Gamble because I really saw no opportunity. They were content to leave me visible, but my thoughts were not really solicited. I may have overreacted a bit, with the plant manager's attitude, but I felt there's no way a Mexican could get ahead here.

I went to work for Blue Cross. It's 1969. The Great Society² is in full swing. Those who never thought of being minorities before are being turned on. Consciousness raising is going on. Black programs are popping up in universities. Cultural identity and all that. But what about the one issue in this country: economics? There were very few management jobs for minorities, especially blacks.

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The stereotypes popped up again. If you're Oriental, you're real good in mathematics. If you're Mexican, you're a happy guy to have around, pleasant but emotional. Mexicans are either sleeping or laughing all the time. Life is just one big happy kind of event. *Mañana*. Good to have as part of the management team, as long as you weren't allowed to make decisions.

I was thinking there were two possibilities why minorities were not making it in business. One was deep, ingrained racism. But there was still the possibility that they were simply a bunch of bad managers who just couldn't cut it. You see, until now I believed everything I was taught about the dream: the American businessman is omnipotent and fair. If we could show these turkeys there's money to be made in hiring minorities, these businessmen — good managers, good decision makers — would respond. I naively thought American businessmen gave a damn about society, that given a choice they would do the right thing. I had that faith.

I was hungry for learning about decision-making criteria. I was still too far away from top management to see exactly how they were working. I needed to learn more. Hey, just learn more and you'll make it. That part of the dream hadn't left me yet. I was still clinging to the notion of work your ass off, learn more than anybody else, and you'll get in that sphere.

During my fifth year at Blue Cross, I discovered another flaw in the American Dream. Minorities are as bad to other minorities as whites are to minorities. The strongest weapon the white manager had is the old divide and conquer routine. My mistake was thinking we were all at the same level of consciousness.

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I had attempted to bring together some blacks with the other minorities. There weren't too many of them anyway. The Orientals never really got involved. The blacks misunderstood what I was presenting, perhaps I said it badly. They were on the cultural kick: a manager should be crucified for saying "Negro" instead of "black." I said as long as the Negro or the black gets the job, it doesn't mean a damn what he's called. We got into a huge hassle. Management, of course, merely smiled. The whole struggle fell flat on its face. It crumpled from divisiveness. So I learned another lesson. People have their own agenda. It doesn't matter what group you're with, there is a tendency to put the other guy down regardless.

The American Dream began to look so damn complicated. I began to think: Hell, if I wanted, I could just back away and reap the harvest myself. By this time, I'm up to twenty-five thousand dollars a year. It's beginning to look good, and a lot of people are beginning to look good. And they're saying: "Hey, the American Dream, you got it. Why don't you lay off?" I wasn't falling in line.

My bosses were telling me I had all the "ingredients" for top management. All that was required was to "get to know our business." This term comes up all the time. If I could just warn all minorities and women whenever you hear "get to know our business," they're really saying "fall in line." Stay within that fence, and glory can be yours. I left Blue Cross

²The Great Society: President Lyndon B. Johnson's term for the American society he hoped to establish through social reforms, including an antipoverty program.

disillusioned. They offered me a director's job at thirty thousand dollars before I quit.

All I had to do was behave myself. I had the "ingredients" of being a good Chicano, the equivalent of the good nigger. I was smart. I could articulate well. People didn't know by my speech patterns that I was of Mexican heritage. Some tell me I don't look Mexican, that I have a certain amount of Italian, Lebanese, or who knows. (Laughs.)

One could easily say: "Hey, what's your bitch?" The American Dream has treated you beautifully. So just knock it off and quit this crap you're spreading around." It was a real problem. Every time I turned around, America seemed to be treating me very well.

Hell, I even thought of dropping out, the hell with it. Maybe get a job in a factory. But what happened? Offers kept coming in. I just said to myself: God, isn't this silly? You might as well take the bucks and continue looking for the answer. So I did that. But each time I took the money, the conflict in me got more intense, not less.

Wow, I'm up to thirty-five thousand a year. This is a savings and loan business. I have faith in the executive director. He was the kind of guy I was looking for in top management: understanding, humane, also looking for the formula. Until he was up for consideration as executive v.p. of the entire organization. All of a sudden everything changed. It wasn't until I saw this guy flip-flop that I realized how powerful vested interests are. Suddenly he's saying: "Don't rock the boat. Keep a low profile. Get in line." Another disappointment.

Subsequently, I went to work for a consulting firm. I said to myself: Okay, I've got to get close to the executive mind. I need to know how they work. Wow, a consulting firm.

Consulting firms are saving a lot of American businessmen. They're doing it in ways that defy the whole notion of capitalism. They're not allowing these businesses to fail. Lockheed was successful in getting U.S. funding guarantees because of the efforts of consulting firms working on their behalf, helping them look better. In this kind of work, you don't find minorities. You've got to be a proven success in business before you get there.

The American Dream, I see now, is governed not by education, opportunity, and hard work, but by power and fear. The higher up in the organization you go, the more you have to lose. The dream is *not losing*. This is the notion pervading America today: don't lose.

When I left the consulting business, I was making fifty thousand dollars a year. My last performance appraisal was: you can go a long way in this business, you can be a partner, but you gotta know our business. It came up again. At this point, I was incapable of being disillusioned any more. How easy it is to be swallowed up by the same set of values that governs the top guy. I was becoming that way. I was becoming concerned about losing that guy. I was becoming that way. So I asked other minorities who had it made. I'd go up and ask 'em: "Look, do you owe anything to others?" The answer was:

"We owe nothing to anybody." They drew from the civil rights movement but felt no debt. They've quickly forgotten how it happened. It's like I was when I first got out of college. Hey, it's really me, I'm great. I'm great. I'm as angry with these guys as I am with the top guys.

Right now, it's confused. I've had fifteen years in the business world as "a success." Many Anglos would be envious of my progress. Fifty thousand dollars a year puts you in the one or two top percent of all Americans. Plus my wife making another thirty thousand. We had lots of money. When I gave it up, my cohorts looked at me not just as strange, but as something of a traitor. "You're screwing it up for all of us. You're part of our union, we're the elite, we should govern. What the hell are you doing?" So now I'm looked at suspiciously by my peer group as well.

I'm teaching at the University of Wisconsin at Platteville. It's nice. My colleagues tell me what's on their minds. I got a farm next-door to Platteville. With farm prices being what they are (laughs), it's a losing proposition. But with university work and what money we've saved, we're gonna be all right.

The American Dream is getting more elusive. The dream is being governed by a few people's notion of what the dream is. Sometimes I feel it's a small group of financiers that gets together once a year and decides all the world's issues.

It's getting so big. The small-business venture is not there any more. Business has become too big to influence. It can't be changed internally. A counterpower is needed.