



UNA VOCE

2012

2012 Una Voce Editors



Front from left: Gil Grissom, Farrance Quins, Reggie Jennings, Angel Jones, Mekao Tramil.
Back from left: Jamie Neisinger, Nicole Nave, Mekao Tramil, Mary Fox, The Dang.
Not pictured: Rhiannon Johns

Una Voce is Tacoma Community College's annual student-writing publication. All essays are made anonymous upon submission for judging. Student editors evaluate each submission, having no knowledge of the author's identity. Thanks for the many exceptional works submitted to the Una Voce student-editor panel for 2012.

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Una Voce

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Student Editors

Gil Grissom, Reggie Jennings, Rhiannon Johns,
Angel Jones, The Dang, Nicole Nave, Jamie Neisinger,
Farrance Quins, Mekao Tramil

Faculty Advisor

Mary Fox

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Introduction

In 2001, two TCC writing teachers embarked on a project to publish the beautiful essays being written by Tacoma Community College students. They named the new magazine *Una Voce*, a Latin term meaning “with one voice.” But, in those 12 years, the voices we hear, and, especially, the channels through which we hear them, have changed dramatically. It’s no exaggeration to say that we are living in a different world.

In the spring of 2001, the 9/11 terrorist attacks were still a couple of months away. Facebook? Wouldn’t happen for three more years. And now, here we are: Our country is at war. We have an African-American president. We don’t buy many books, but many of us read novels on our cell phones. Can you imagine what we’ll be doing 12 years from now? I can’t.

Still, around the world and here on campus, people continue to write thoughtfully, often eloquently, about ideas and events about which they care deeply. In fact, it seems clear that we are writing more now than ever before, and we have a dizzying array of physical and digital tools at our disposal, constant access to these tools, and a never-ending parade of free on-line resources that encourage us to communicate with each other.

And, still, Tacoma Community College students continue to stun us with their writing. This spring, nearly 125 students submitted their best work to *Una Voce*, and they wrote honestly, sometimes brutally, about the world around them. Afghanistan and Iraq led students to explore war-related experiences: how it felt being a young Iraqi man translating for the American Army, what it meant to earn the Combat Infantry Badge as an infantryman in Iraq, the chaos involved in searching for, finding, and detonating a roadside bomb in Baghdad, the human damage that results when we blindly accept governmental and military jargon, the confusion of a child when her father comes home from war, changed.

So now, I’d like to speak to our students: We were honored to read your essays. We wish we could have published them all, but money limited us to only about 80 pages, 25 of your pieces. We thank all of you who were brave enough to submit. It takes courage to put your writing into the public sphere, especially if you care deeply about what you have written. So even if your essay wasn’t chosen this year, please keep writing. The quality of this year’s submissions convinced us that we have to find new ways to get more of this writing to the public. Stay tuned.

Back to business. Our sincere thanks go out to the people who helped to make *Una Voce* happen this year: Dr. Scott Earle, instructor and co-founder of the magazine; Sakura Moses of TCC Marketing, Communication and Outreach; Ann Williams, student and photographer extraordinaire, Dean Davis, design student and layout guru, and the TCC student government for funding and support.

As we look forward to what the next year brings, we encourage all TCC students to submit their best writing to *Una Voce*. Questions may be directed to Dr. Scott Earle, searle@tacomacc.edu or Mary Fox, mfox@tacomacc.edu.

All right, it’s finally time to read. We hope you slow down and savor your time with the many voices that follow. We are proud to be able to offer students and readers a place to connect. Who knows? Next year, we may offer an *Una Voce* app!

Mary Fox
Faculty Advisor

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Bashar O. Abdulraheem, from Baghdad, Iraq, plans to study chemical engineering at the University of Washington.

When he starts writing, he finds himself bombarded by new ideas and new ways of rephrasing paragraphs. He cannot write an essay in two or three sessions: he completes it in one session, so he won't forget important concepts and lose the flow of ideas.

He advises students to "pick up a pen and start writing. Write what you think. Write what you have done and what you are going to do. Write anything you want people to know and don't fear the consequences. There is only one thing you have to fear and that is fear itself."

Guns and Gaps

Bashar O. Abdulraheem English 95

I am Bashar Abdulraheem, an Iraqi citizen and a student at Tacoma Community College. I was an ambitious high school graduate that loved to be unique in everything I did. I didn't like to live life the way my friends desired, because their life path was predictable. They were going to graduate from high school and attend one of the colleges or universities in Baghdad, then graduate, get married and live all their life in Iraq. But being unique after graduating from high school was not a simple process because I had to think about a way to leave my country and live in Europe or the United States. That way was to work as a translator for the American forces in Iraq in order to get a visa to gain a permanent residency status in the United States. I faced numerous gaps working as a translator for the American Armed Forces in Iraq and those were religious, cultural, and linguistic, and many others which I had to deal with on daily basis.

One of the most important gaps I faced was a religious gap. For example, my job demanded literal translation of every discussion or conversation between Iraqis and Americans. I wanted to ask the Imam (the leader of prayers in a mosque), who is supposed to have a well-rounded knowledge about Islam and Sharia (the Islamic law), about my job to recognize whether it is *halaal* (allowed) or *haram* (forbidden). He answered quickly and clearly before giving me the chance to explain the desire for working in such field of work. He said, "It is *haram* and you are helping the invaders to kill your Muslim brothers and God will never forgive such sin and you will go to hell and stay there forever!" The way he said those words made me feel like I killed Jesus (peace be upon him). The Imam's words shocked me, but I remember that, one day, my grandmother told me that God judges people on what they intend to do and not on what they do. To illustrate, if I worked with the American Armed Forces in the intention to help them kill Muslims I would get severely punished by God, but if I worked with the Armed Forces in the intention of helping to bridge the gap between Americans and my Muslim brothers in order to help Muslims from getting arrested or getting killed by mistake, and to help myself to leave my country in order to have better education and a better life, I would be greatly rewarded by God in this life and the next life.

The second gap was cultural, for example the way people treat each other in Arabic countries. If an individual does not like a certain person the individual would not be forward and say, "I don't like you." Instead Arabs try to avoid this way of communication and the reason for that is to be respectful. But what Arabs do is to imply that they dislike the other person in kind words and non-violent language, and the other person's responsibility is to understand and

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respect the other individual. While the American style is totally forward, I am not saying it is specifically wrong. There are advantages and disadvantages to it when dealing with Arabs. An advantage is that it is going to prevent problems that might happen due to the dislike of one person to another. A disadvantage is that it hurts people emotionally. We are humans. We have emotions and feelings. We are vulnerable and we get hurt emotionally but we pretend that we did not get hurt in order not to show weakness.

A third gap was the food Muslims eat. I am a Muslim which means that I can eat any vegetables, fruits and anything that is made from plants. But there are restrictions on the meat Muslims eat. Muslims cannot eat pork. Eating pork is strongly haram (forbidden), and who eats it will be considered as an infidel (a person that does not believe in the oneness of God) and infidels will burn in hell for eternity. And Muslims cannot eat any meat that is not halal (not allowed) whether it was beef or lamb. The way to make it halal is to say "in the name of God" before slaughtering the cow or the sheep and give time for the blood to drain.

The fourth gap was emotional. I felt I was an outcast. Iraqis thought I was a traitor. They analyzed it that way because I was wearing the American combat uniform with full armor and a M4A1 carbine assault rifle in my hand and wearing the American flag on my left shoulder. Iraqis did not know the reason behind wearing the American flag. They judged me without hesitation. The reason was to protect interpreters from being detected by snipers. Because if snipers see a member with a different uniform or sign they would detect and shoot that individual down. Translators wore the American flag not because they hate Iraqis and love Americans but because it is a way to protect their life and the mission. Americans did not trust me at all. They thought that I was a spy. It made sense to them because my father was a general in the Iraqi army, I was too young to learn to speak English fluently and fast and my family heritage is Samarie (which descends from Salad Din province which most Iraqi leaders came from). So it was an obvious suspicion and I had to go through a long and hard investigation process that took a month.

Those were the gaps that I had to fill with patience, honesty, integrity, and hard work. I learned a lot and I hope that Americans would start to be more familiar with Islam and Muslim culture to bridge the gaps between our worlds.



A Tacoma native, Andre' Jimenez does not yet know what he will major in, so he is pursuing a general education degree.

The hardest part of writing for Andre' is organizing his thoughts "in a way that will attract a reader's attention. It's difficult to include all the information and research without boring the audience."

To other writers, he says, "The more writing you do, the more you will enjoy it. Trust me. I speak from experience!"

Was Jefferson's Argument Valid Concerning the Constitutionality of the National Bank?

Andre' Jimenez History 147

On the balcony of the Federal Hall in New York City, George Washington became the first president of the United States of America in 1789.

As the leader of this new federal government, Washington had several responsibilities. One of his main responsibilities was to appoint his cabinet, positions that were designed to be an advisory board for the president. He appointed Thomas Jefferson as his Secretary of State, Henry Knox as his Secretary of War and Alexander Hamilton as his Secretary of the Treasury. This new federal government was in debt mostly due to the fact that the Confederated Congress, the governing body before the unified federal government, had founded the American Revolution and had accumulated a substantial national war debt. Since the federal government assumed the debt of the Confederated Congress and the individual states' war debts, Hamilton knew that he had to make some drastic changes to the United States' financial system. Many bold changes came with Hamilton's financial program. One of the most controversial changes was Hamilton's request asking Congress to charter the Bank of the United States in December of 1790. This bank would be "jointly owned by private stockholders and the national government" (Henretta, Edwards and Self 204-207). Hamilton's reasoning for creating a national bank was simple: "the bank would provide stability to the specie-starved American economy by making loans to merchants, handling government funds and issuing bills of credit" (Henretta, Edwards and Self 204-207). Congress agreed with Hamilton regarding the necessity of a government institution of this kind and granted him a twenty-year charter in 1792. The legislation was then sent to the president for his approval. Washington, desiring to make an educated approval or disapproval, asked his three cabinet members for their opinions. This is where the controversy over the constitutionality of the national bank began. Jefferson, who was an Anti-Federalist and a strict constructionist, believed that Hamilton and Congress were over-stepping the boundaries that the Constitution laid out for the governing of America. But Hamilton, who was a firm Federalist, believed that with the beginning of the new Federal Government a broad interpretation of the national charter was the best view. So who was correct? Should America adhere to a strict constructionist interpretation of the U.S.

Constitution or should it be more open-minded and adapt a broader interpretation of the law? Washington denied Jefferson's claim and approved the national bank. But after all these years the validity of Jefferson's argument is still being debated.

Yes

As stated above Jefferson was a strong Anti-Federalist that carried a strict constructionist view with him as he assumed the position of Secretary of State. As one of the main authors of the Constitution of the United States, Jefferson had an extensive knowledge of the powers given to the government under the national charter. So when Washington asked for Jefferson's opinion he immediately began checking to see if the national bank was constitutional. After reviewing the Constitution Jefferson strongly told Washington that the incorporation of a bank was unconstitutional and should be disapproved. Jefferson was surrounded by staunch Federalists so he knew that he had to buffet the Federalist ideals and make sure they were adhering to the U.S. Constitution. Jefferson performed this task on many occasions but never as passionately as he did with the possible institution of a national bank.

The first reason Jefferson opposed the national bank with such determination was his belief that the Federal Government was overstepping its power given to them by the Constitution. The Tenth Amendment to the Constitution states, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people" (The Constitution of the United States Amendment 10). This was the basis for Jefferson's argument. The U.S. Constitution does not specifically state the incorporation of a new government entity; therefore it is not a power given to the government and is unconstitutional. Jefferson believed that overstepping this boundary was to take possession of the power delegated by the U.S. charter.

The second reason Jefferson was against the national bank was that whatever conveniences the bank offered, it did not constitute the necessity for a bank. Under Article I, Section 8 of the Constitution, it gives the government the power "To make all Laws which shall be necessary and proper for carrying into Execution the foregoing Powers, and all the Powers vested by this Constitution in the Government of the United States, or in any Department or Officers thereof" (The Constitution of the United States Article 1, Section 8). This part of the Constitution gives the government the power to make laws that would be necessary to the governing of the United States. The problem was that Jefferson and his supporter couldn't deem the national bank a necessary institution thus making it unconstitutional. Jefferson acknowledged that the bank would give "great facility in the collection of taxes" (Ford). But he stood firm on his pledge that the convenience of the national bank did not constitute a necessity.

Although it may have seemed that Jefferson was merely trying to be difficult, he truly had a desire to uphold the Constitution, a document which he felt was the only way that America would stay afloat. As the only Anti-Federalist in the White House he felt the distinct responsibility to make sure that Washington's and the other Federalists legislation matched up to the Constitution. Jefferson believed that overstepping the bounds constructed by the authors of the Constitution would lead to the destruction of the new Federal Government. I believe Jefferson's argument concerning the constitutionality of a national bank was valid because George Washington and Alexander Hamilton (along with thirty-seven other representatives) signed the Constitution making the document law binding. This also meant that they believed in the Constitution, the powers it gave to the new government, and the restrictions it placed on government run corporations and institutions.

No

As stated above, Washington appointed Alexander Hamilton, "an ambitious self-made man of great intelligence" (Henretta, Edwards and Self 204-207). When Hamilton came into the office of Secretary of the Treasury it was a responsibility he did not take lightly. He introduces three main reports to Congress. The first was his redemption and assumption of the public credit. This plan included the redemption of the Confederation securities which at face value totaled around \$55 million. He did this to foster nationalism

in his country. Many were skeptical of the new federal government but if the American people were given money by the new government this gave them hope that the new government would work. But this created a permanent national debt which, of course, was very controversial. One way Hamilton proposed to generate money to pay off the debt was to impose an excise tax, including a duty on whiskey distilled in the United States. This excise tax was projected to generate one million dollars in revenue for the United States. Since \$1 million was not going to pay off the national debt the Secretary proposed higher tariffs on foreign imports. These tariffs generated \$4 million-\$5 million to five million dollars in revenue. But the national debt, the taxes and tariffs imposed created the need for a central banking system for the United States. So in December of 1790, Hamilton issued a report to Congress asking for them to charter the Bank of the United States. Hamilton thought that “the bank would provide stability to the specie-starved American economy by making loans to merchants, handling government funds, and issuing bills of credit” (Henretta, Edwards and Self 204-207). He argued that having a central bank would be more convenient for all involved instead of dealing at a state level. But his view was challenged by Jefferson and other Anti-Federalists.

The main reason that Hamilton proposed a national bank was that the U.S. government was already doing everything that a bank would do except it was fragmented and split up between the states. Under Article I, Section 8 of the Constitution, the government issues three financial responsibilities to members of Congress.

1. The Congress shall have Power To lay and collect Taxes, Duties, Imposts and Excises, to pay the Debts and provide for the common Defense and general Welfare of the United States; but all Duties, Imposts and Excises shall be uniform throughout the United States;
2. To borrow money on the credit of the United States.
3. To regulate commerce with foreign Nations, and among the several States, and with the Indian Tribes. (U.S. Const. art. 1 § 8.)

Hamilton contended that the government was already carrying out these tasks so a national bank would make the execution of these tasks more efficient. Instead of having them split up into state run banks, the federal government should be the central place for all financial matters concerning the nation. The federal government was formed because state run government agencies were not working. Jefferson originally wanted state run governments and would have kept the national government as small as possible but obviously this didn't work for America. Seeing how disastrous having the government split up by states was, Hamilton wanted to avoid another catastrophe by creating a central banking system that all the states had access to but could be watched by government, and thus make America more efficient.

Another one of Hamilton's reasons for instituting a national bank was the convenience that this corporation would bring. He stated that having “banks who bills would have a currency all over the States would be more convenient than one whose currency is limited to a single state” (Ford). In the Constitution it states that Congress has the power “to make all Laws which shall be necessary and proper for carrying into execution the enumerated powers.” (U.S. Const. art. 1 § 8.) Under the constitution the Congress has the power (as stated above) “1. ...to lay and collect taxes... 2. To borrow money on the credit of the United States and 3. To regulate commerce...” (Ford). Hamilton felt that since these were enumerated powers, given to Congress under the Constitution, whatever was necessary to increase the efficiency of these powers was within the limits of the Constitution.

Analysis

The main reason Hamilton and Jefferson differed concerning matters of constitutionality is that they had different views of the Constitution. Jefferson, who was an Anti-Federalist, had a stricter view of the Constitution. I believe that the reason he chose to view the Constitution so strictly was he was afraid that this new federal government, under Federalist majority, would get out of control and gain too much power. He believed that governments that lacked checks and balances were prone to tyranny. He was beginning to question if this new federal government had become too powerful. He had seen the effects of tyrannical

governments and parliamentary systems such as Britain. I believe that his intentions were good but misguided and lacked wisdom. But I can see the strength of both sides of the debate.

Jefferson certainly had knowledge of the Constitution. He believed that the new and thriving country should adhere to the Constitution no matter the cost. But Hamilton was more worried about the efficiency of the new government rather than strictly adhering to the Constitution. Hamilton was concerned that unbridled individualism throughout the states would lead to the demise of the American economy. He also thought that the government should grow and stretch to meet the needs of the new federal government. But among the strengths, I also saw a few flaws in each argument.

Hamilton's main weakness was that the bank was not as necessary to the running of the United States as he made it sound. The government was carrying out all the enumerated powers without a central bank but the national bank was simply instituted for its efficiency and convenience. I tended to agree that Jefferson was correct in his argument against Hamilton until I did a little bit of research on the subject of the Louisiana Purchase. In short, it was the purchase of land from France in 1803 for the price of \$15 million (about \$500 million today). But the Constitution said nothing about acquiring new lands for the United States. Jefferson then began to reconsider his strict constructionist views. So he adapted a loose interpretation and used the Constitution's treaty making powers to secure the deal with France and attain the territory. This hypocrisy caused me to side with Hamilton and his loose interpretation of the Constitution.

In conclusion, I believe that Jefferson was trying to buffet the federalists in power by opposing Hamilton's proposal for a national bank. I think that his hypocrisy concerning the Louisiana Purchase showed that he didn't mind stretching the Constitution to meet the nation's needs. I don't believe that Hamilton was overstepping his bounds as Secretary of the Treasury. I think that the institution of the national bank has helped the American economy in more ways than one. In turn, I think that Jefferson's argument concerning the constitutionality of the national bank was invalid.

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Canada Faroll Marie Barber is from Tacoma and considers herself “an anthropologist at heart.” Her interests include human resources or social work, but she plans to return to school, when her children are grown, to study archaeology.

She finds it hard to write when she’s given a specific method to follow. “I tend to write in one long session, letting the thoughts flow from me, then return and edit.”

She advises students to “write what you love. It seems corny and cliché, but it works. If you hate your topic, your readers will see that, and they’ll hate the writing.”

The Importance of Understanding

Canada Faroll Marie Barber Anthropology 206

We often say in America that we fear the unknown, and hate what we fear -- it’s human nature. Logically speaking then, if a thing ceases to be unknown, it will likewise cease to be hated. It is in this way that cultural anthropology serves people best. By giving definitions to the unfamiliar, explanations to the bizarre, we can more easily see that other cultures aren’t as unknown as we first thought. However, getting a definition takes time. You need to research, do field work, and compile your data. This process is called an ethnology. Ethnologies give detailed information regarding a specific culture. When we view multiple ethnologies side-by-side, we have ethnography.

Through ethnography, we can look at a very broad picture across all human cultures. We can see the patterns, the consistencies, and the differences. This is the part of cultural anthropology the general public sees regularly, often without even knowing it. Headlines about studies saying that this group is more likely to do a certain thing than that group is ethnology. This also highlights “blank spots” for other anthropologists because in our minds we immediately think “but what about that group over there?”

To accurately achieve a good ethnology, however, cultural anthropologists must take a holistic approach to culture. Think of culture as the human body. You may be interested in the lungs, but they can’t work without blood being pumped to them. Without looking at your body as a whole, you cannot understand any one part of it properly. Without having a fully holistic view of a culture, it’s difficult to make comparisons. Culture is not a series of isolated practices. Without understanding the connections between marriage practices, economics, and voting rights, for example, how can you study something like women’s suffrage in in polygamous agricultural societies?

I choose that example not only for its humor, but also for the knee-jerk reactions people tend to have to both “women’s suffrage” and “polygamy”. Most Americans would agree that a woman’s right to vote is a good thing, a mark of a nicely-progressive, equality-based society. However, the idea of marriage involving multiple spouses would make many people balk. This immediate aversion is ethnocentrism, the belief that your culture’s way of doing things is the “right” or “natural” way. This is a very common thing to experience, and every anthropologist has a moment or two where they have to put their ethnocentrism in check, so to speak. However, problems arise when an anthropologist is unable to say, “I may not

agree with this on a personal level, but I do need to understand that this is what they consider 'right' so that I may understand why". This is why there is a need for cultural relativism - the act of judging a culture on its own merits rather than through the ideas (and ideals) of your own. Without it, we'd never study another culture, because we'd quit once the "eww" factor began.

Without these concepts, without these core values of cultural anthropology, every culture would be relatively unknown to one another. Without people being willing to set aside their opinions, get over their personal culture shock, we couldn't begin to understand one another. We couldn't break the unknown-fear-hate cycle of human nature. In fact, we could never know if it was human nature, or simply a cultural product.



Mary Frances Proctor, a native of North Little Rock, Arkansas, hopes to be a psychologist.

Like other students, she finds it difficult to narrow her focus when working with a topic. "It has also been a challenge to break down what may appear as a simple concept into a specific, detailed academic explanation. Conceptual thoughts that appear obvious to the writer have to be described clearly for the reader."

Her advice for student writers is to take advantage of all the campus resources and "get as much feedback on your writing as possible."

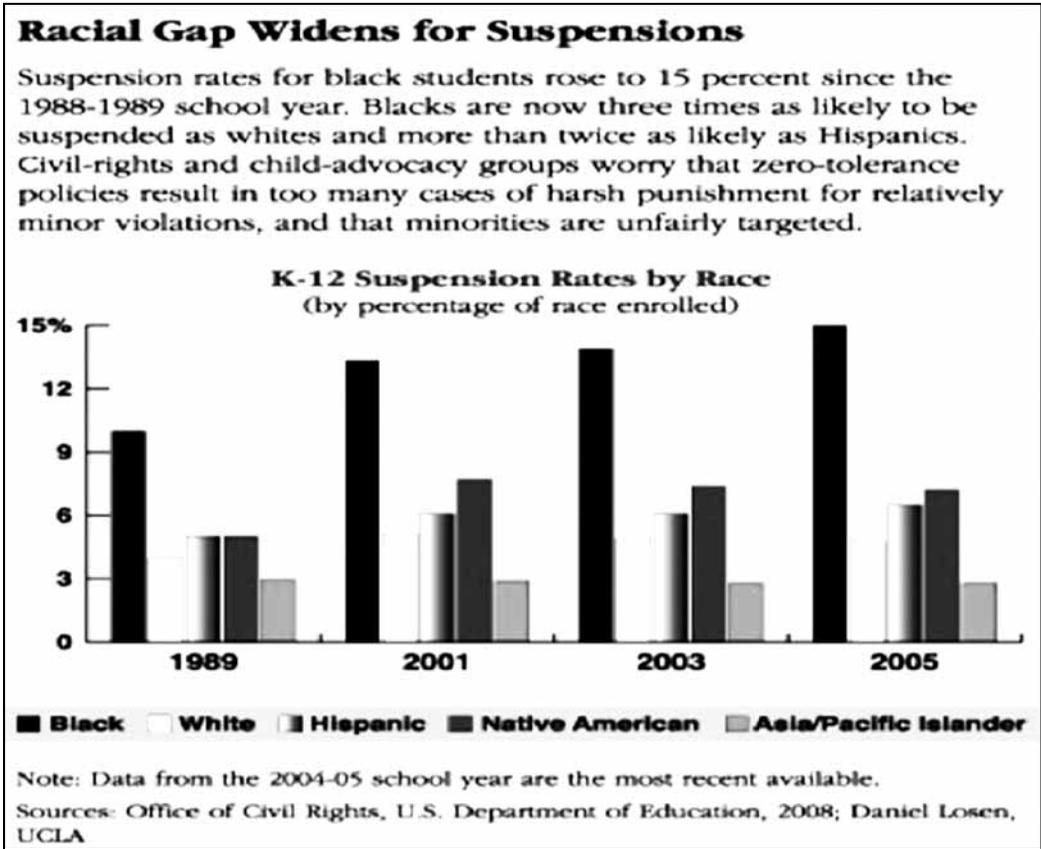
The American Dream is Being Undermined

Mary Frances Proctor English 102

According to Southern Poverty Law Center, in November 2011, while attending an American middle school, a 15-year-old boy was seen horsing around with a classmate. A teacher mistakenly assumed they were fighting and he was taken to the principal's office. The confused eighth-grader was upset and yelled at school officials. A police officer stepped in and roughly pushed the boy's arm behind his back, there was a loud pop and the boy felt pain immediately. He was then arrested and taken to the juvenile detention center. Later, doctors found that his arm was broken. Fearing further retaliation, the black eighth-grade boy never returned to school (Southern Poverty Law Center). It is indeed upsetting to think, that what started as one mistake by an authority figure, followed by, one mistake by a boy, would cycle out of control and change the future of that boy. But it is unreasonable to think anyone wants a young boy to have a broken arm. Unfortunately, this is just one of many similar stories of racial profiling across our country that happens daily and the results undermine the dreams of American minorities of all ages.

Minorities across America, of all ages and genders, are being unreasonably stereotyped based off of perceived understandings about a particular group or culture. This pattern of thinking, devalues minorities, creates uncalled for problems, does harm to our society and is uncivilized. We must not assume someone's character, abilities, and level of threat, a person may be, based off of their skin color or because they live and talk differently than we do. And frankly, we can do better. Albert Einstein said, "The problems that exist in this world cannot be solved by the level of thinking that created them." Whether a person is unaware or unconscious that they participate in racial profiling, racial profiling is prevalent in America, is illegal and ineffective, serves no true purpose and is morally wrong.

In America we value our constitutional civil liberties and racial profiling violates these rights and is ineffective in narrowing down suspects of wrong doing. Consider the Fourth Amendment of the United States of America's Constitution which reads, "No state may deny to any person within its jurisdiction equal protection of the laws," and, "the right of the people to be secure in their persons, houses, papers and effects against unreasonable search and seizures, shall not be violated" (United States Government Printing Office). It is hard to protect and serve people, under their constitutional rights, if these very people are being unfairly singled out for wrong doing based on the color of their skin or assumed understanding or a misunderstanding of a cultural lifestyle. From the Baldy Center for



Law and Social Policy, Mosher, Pickerill and Pratt analyzed Washington State Troopers racially coded traffic stop data, collected during 3 months of 2002. They concluded that “racial minorities are disproportionately subjected to searches in traffic stops conducted” and “civil libertarians would be inclined to immediately declare that inappropriate racial profiling is occurring in Washington” (Mosher, Pickerill and Pratt). Certainly this proves that racial profiling is a problem but it also is illegal and violates minorities’ Fourth Amendment rights. This same study revealed, that while minorities were singled out more than whites, whites had a higher hit rate for contraband during searches than minorities (Mosher, Pickerill and Pratt). Therefore, racial profiling is not just ineffective but unfair, unjust and unconstitutional. Consequently, authority figures must hold themselves to a high standard of ethics, awareness of why they are making their decisions and assumptions on the people they accuse, thereby, should declare not to use racial profiling in their methods of detecting suspects. The great philosopher and scientist Pascal once said, “Justice and power must be brought together so that whatever is just maybe powerful and whatever is powerful may be just” (Weinberg). Authority figures must not abuse their power but hold themselves to an ethical level of higher responsibility and protect the constitutional rights of all Americans.

Although, racial profiling is everywhere in America it serves no real purpose. It is based on false assumptions and creates a climate of resentment and distrust where it is most prevalent. Thomas Billitteri asserted that “zero-tolerance” approaches have led to an increase in racial disparities in discipline towards minority students, especially Blacks and Hispanics as depicted in the chart below. Surely these stats would raise a major concern with most people and is not the outcome we want from our education system.

Professor Skiba of Indiana University states, “While poverty and family problems can contribute to student misconduct, he says, research shows that minorities are disciplined more [in schools] than whites even after accounting for [possible poverty and family problem] factors” (qtd. in Brilliger). This would indicate that racial profiling is a problem and is out of control in our schools. The fact that black and Latino students get in trouble for less serious reasons than whites without meeting social and psychological indicators, such as, poverty and family problems, is another indication there is a problem with how school staff are relating to kids of color. Isela Gutierrez, a juvenile-justice expert at Texas Criminal Justice Coalition, says, “White teachers feel more threatened by boys of color. They are viewed as disruptive. What might be their more assertive way of asking a question is viewed as popping off at the mouth” (qtd. in Brilliger). While a teacher may not intentionally single out a kid of color as disruptive, a deeper understanding of cultural communication styles would help in teacher/student relationships. The lack of understanding and accepting diversity of cultures and races are creating false assumptions, criminalizes people and leads to unfair treatment and punishment of minorities (Greenblatt). This, in turn, is creating a climate of distrust and resentments toward authority figures. Racial profiling promotes fear of authorities and it isolates and discourages minorities in their daily lives, thus, serving no purpose. Some kids will not return to school and their dreams of their future start to fall apart. Everybody deserves and equal education and these kids should not be “punished out of school altogether” (Brilliger). Stifling kids’ dreams, through misunderstanding of differences, cannot be the outcome we want for our American kids.

Without question, racial profiling is morally wrong. Whether intentional or not, to criminalize someone because of their race or culture based off an perception within us that has been left unchallenged goes against basic human morals and what it means to be American. The Declaration of Independence states, “We hold these truths to be self-evident: that all men are created equal. That they are endowed by their creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness” (American Civil Liberties Union). This is a vision for our country that is a basic moral compass for us to model our interactions with others. There are many groups in our country standing up for what is morally right. Characters Unite is a nationwide initiative of social tolerance that says, “Life is richer and we are stronger when we see beyond stereotypes and appreciate each other for charters that we are.” Everyone deserves to be treated with decent human dignity and respect no matter what race they are or what culture that person is from. It is morally right to treat others the way we would want to be treated.

In these economic times we are all going through we must stand united together and help one another. Racial profiling divides us and limits everyone’s growth and understanding of the world we live and thrive in. It is illegal by those who use it as a method to punish others. It causes distrust, devalues human beings, divides us all and develops enemies. We must create communities of trust, that value and empower all human beings and develop positive relationships of respect for one another and between communities and authority figures serving them. There is no need, purpose, or room for racial profiling in America. It is time to unite and promote tolerance, celebrate diversity, and support each other in our pursuits of the American Dream. Join me, by going to the Characters Unite website and take the pledge to stand against racial profiling and attend the rally to celebrate diversity at Tacoma Community College on May 15, 2012 in the common area on campus. As Abraham Lincoln said, “A house divided against itself cannot stand.” But together we are strong and we can stop prejudice, intolerance, and foster a greater understanding!

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The hardest part of writing for Shannon Bylin is getting started. "Once I have it started, I can whip out a paper in no time, as long as I have an outline to follow." A Gig Harbor resident, Shannon is pursuing a nursing degree.

She advises writers to make an outline: "Then go down the list in order and write for each topic or subtopic so the paper flows the way it should without sounding blocked or stuttered."

From Animals to Humans: The Benefits of Animal to Human Xenotransplantation

Shannon Bylin English 102

On October 14, 1984, a little girl named Stephanie Fae was born to Teresa Beauclair two weeks premature in Barstow, California. Hours later, Baby Fae was rushed to Loma Linda University Medical Center (LLU) suffering from hypoplastic left heart syndrome which, at the time, was virtually incurable ("Baby Fae"). Hypoplastic left heart syndrome occurs when parts of the left side of the heart (mitral valve, left ventricle, aortic valve, and aorta) do not develop completely ("Hypoplastic..."). Baby Fae's mother was given three options: She could leave Stephanie at Loma Linda and let her die; she could take her to Barstow Hospital and let her die; or she could take her home to die. Beauclair took her baby girl home, to care for and love her as Stephanie began the process of dying. But a fourth option then presented itself, an experimental procedure at LLU that could, if not save Stephanie's life, attempt to extend it. At the time that Stephanie would have died, doctors from LLU performed a xenotransplant, replacing her dying heart with the heart of a baboon. By replacing Baby Fae's heart with a new one, it allowed her to live twenty days longer than she would have, and gave her mother 480 more hours with her baby girl.

The transplantation of Baby Fae's heart with that of a baboon's was not a regular procedure – it is called a xenotransplant or xenotransplantation. The term xenotransplantation is one that is fairly unknown by the general public. The definition of a xenotransplant by the *Merriam-Webster* medical dictionary is as follows: the transplantation of an organ, tissue, or cells between two different species (ex. as a human and a domestic swine). The subject of xenotransplants does not have a link to every personal life, many of us have healthy bodies that we take for granted, but for the many people on the national organ waitlist it could provide a solution. Several people suffer from organ failure and wait for years on the waitlist for the chance to obtain a donor organ, though there are never enough. The possibility of xenotransplants from animals to humans will help curb the rising number of organ-failure patients and the need for donors.

By using xenotransplantation doctors can give patients a better chance at living and surviving an organ transplant. The practice of xenotransplantation in hospitals will end suffering and save the lives of patients on the national organ waitlist and those affected by the Human immunodeficiency virus/Acquired immunodeficiency

syndrome (HIV/AIDS). Xenotransplantation is beneficial to humans by producing a greater number of transplantable organs through genetic engineering, the use of animals in the medical field and offering treatment for HIV/AIDS patients, it should therefore be recognized and more widely accepted by the American Medical Association (AMA) and the Department of Health and Human Services (HHS).

The knowledge of xenotransplantation has been around since the 1900s when doctors tried to replace human organs with animal organs such as pigs, goats, lambs, or monkeys. All of the xenotransplants failed, and further attempts were abandoned until doctors and scientists discovered why. In 1944, a biologist named Peter Medawar, revealed that transplanted organs or tissues evoke an immune response from the receiving patient. The immune response protects the human body from viruses, diseases and other foreign objects the body encounters. This includes unidentified organs and tissues from a donor. When negative immune responses occur after an organ transplant, the body attacks the new organ and the patient may be left back in square one again, waiting for another organ.

If human to human transplants are our only option, waitlist patients may never actually get to erase their name from the ever growing list.

As the search for serviceable organs in the medical field grows ever larger and the number of patients needing a functional organ increases, the hunt for other options is being intensely researched. The book *Xeno: The Promise of Transplanting Animal Organs into Humans*, published in 2000 and written by David Cooper and Robert Lanza, puts the organ shortage epidemic into an understandable read for non-medical for audiences:

“In the United States, over 63,000 patients await an organ of one type or another, and a new name is added to the waiting list every 18 minutes. And yet only about 17,000 organs (from approximately 6,000 brain-dead donors) will become available this year. A further 3,700 organs (such as a kidney or part of a liver) will be obtained from living donors, bringing the total number of organ transplants to over 20,000” (Cooper, David K. C.; Lanza, Robert P.).

The statistics that Cooper and Lanza mention is staggering, but the number of waitlist patients is even higher today. The HHS states that 113,031 people this year (2012) are waiting for an organ and every day eighteen people die while hoping for a new one. The need for human organs is an ever growing number. Many people may bring up the concept of “tissue engineering” or “regenerative medicine”, or better understood as the growing of new organs, such as ears, bladders, bone and cartilage. The science behind regenerative medicine is not yet fully established and has not yet developed into building complicated organs on an industrial level. It may not be possible to increase the number of human organs available for waitlist patients at the moment, but there are other obtainable options.

One reachable option, which is far more of a reality than a dream, is xenotransplantation. Genetically modified organs through xenotransplants are an important stepping stone to furthering the idea and reality of regenerative medicine. Now, xenotransplants are still a bit ‘sticky’ to perform as everyday medical procedures, but by using genetically modified embryos and the ‘left overs’ or ‘throw-aways’ of animals, doctors can help organ waitlist patients, the black market organ trade, and HIV-1 patients.

First, the genetic engineering of animal embryos with human Deoxyribonucleic acid (DNA) will make animal donors more compatible with the human immune system. The genetic engineering of an embryo or DNA is not an old theory; it is relatively new to the science and understanding of genetics. Genetic engineering first became apparent in the early 1970s, but since the mid 1990s researchers have been investigating whether genetically modifying donor animal organs may prevent immune system rejections in humans. By making animal organs, tissues or cells attuned with the human immune system, it will decrease the use and need for immunosuppressant drugs and treatments, which can have harsh side effects. Immunosuppressant drugs and treatments suppress a patient’s immune system, making them more susceptible to opportunistic infections and transplant-related malignancies. Which would you rather have, cancer or organ failure?

Secondly, genetic engineering can change and attune an animal organ to a human's, but it can only do so much. In the first experimental procedures non-human primates (monkeys, chimpanzees, and baboons) were used as the xenotransplant donors, but research shows that pigs are the most suitable donors for xenotransplants from animals to humans. The use of non-human primates for xenotransplants has, as Marlon F. Levy suggests been discarded. Levy writes "...the xenotransplant community seems to have abandoned hopes of using nonhuman primates as xenograft donors primarily because of infectious risks to human patients and their contacts. Some monkey viruses—for example, herpes 8—are deadly to humans in a matter of days." (Levy, Marlon F.). A counter argument to the idea of using animal to human xenografts would be that some people feel the killing of animals for human benefit is wrong. Or that pig and animal organs are too different for the human body, that it is wrong to kill an animal for the life of a human, and that it could potentially create infectious diseases that transfer from animals to humans (possibly creating an epidemic). But researchers, like the team of scientists led by Randall Prather of the University of Missouri in Columbia, have realized that a pig's 'inner workings' are quite similar to a human's. Not only are swine less likely to spread diseases to humans, but there are also pathogen-free breeds, they reproduce quickly and have large litters, and are already used in our everyday lives through food. Pig Farms (the term for a breeding facility for such pigs) could potentially breed and raise sterile pigs in a controlled environment that is both free of specific pathogens and a known bacterial load.

Pigs are a staple in American life. They are the bacon a couple eats for breakfast, the ham and cheese sandwich a person had for lunch, and are a must in the scalloped potatoes for dinner. Not only are pig organs in the foods that Americans eat, the 'left overs' (organs, skin, bone) are in pet food, soap, fuel (meat and bone meal is burned like coal), pharmaceuticals and cosmetics. Why use organs in cosmetics or soap if they could potentially save lives? Why, if it is ethical and moral to use pigs to feed American adults and children, do we not make use of these 'left overs' to save lives?

Not only may xenografts help waitlist patients, it may also help an incurable disease, HIV/AIDS. An article by the University of Waikato, in New Zealand states, "In 1963, Dr. Thomas Starzl transplanted kidneys from baboons into six human recipients in Denver, US. The patients survived between 19–98 days." ("History of Xenotransplantation). Most patients, after receiving transplants died within weeks, but one patient who was suffering of liver failure survived for nine months. These days the transfer of baboon organs to humans is only done in experimental surgeries because of the human body's immune system. With further research of genetic engineering though, this could be a possibility.

Though animal organs are not being xenografted to human patients, except in investigational procedures, baboon bone marrow is. Baboon bone marrow cells (BBMC) are believed to be resistant to the human immunodeficiency virus (HIV), a few xenografts from baboons to humans affected with HIV/AIDS has been done. As the article, from the National Center for Biotechnology Information, Baboon bone-marrow xenotransplant in a patient with advanced HIV disease: case report and 8-year follow-up states:

A 38-year-old male with advanced AIDS, who had failed to respond to triple-drug antiretroviral therapy, underwent baboon bone marrow transplant in 1995. The patient tolerated the procedure without complication...HIV-1 viral load declined 1.5 log and remained low until 11 months. The patient improved clinically, and no adverse events occurred. The patient is alive 8 years after the procedure. (Michaels MG).

Though the outcome of the bone marrow transplant experiment neither denied nor proved the helpfulness of baboon bone marrow to HIV-1, it is an amazing probability for what is now an incurable disease.

Along with dwindling transplant needs and the possibility of genetically modified DNA or embryos and a cure to HIV/AIDS, xenografts could help prevent other black market problems. David Rothman, a professor of social medicine, agrees with with the idea of animal to human xenografts. Rothman articulates in the article *Xenotransplantation: huge benefits, hard choices*, "Animal grafts may prevent other abuses. For example, China and Taiwan use organs from executed prisoners; in India, it is commonplace to let

people sell their organs” (Tanne). In the essay *The Organ Dealer*, which was published by the Discover and written by Yudhijut Bhattacharjee, explains just how deep the trafficking of illegal organs in India has gone. Bhattacharjee uses many emotional stories from both the money-shorted donors and the desperate patients awaiting organs. He writes, “...organs were harvested from poor Indian workers, many of whom had been tricked or forced into selling the organ for as little as \$300 dollars” (Bhattacharjee). By continuing research of genetically engineered animal embryos for the potential use in animal to human xenografts, scientists and doctors could not only save hundreds of waitlist patient’s lives, but also help end the underground illegal trafficking of unclean and cheap organs that many poverty-stricken donors are forced to surrender.

Overall, xenotransplantation may not be the solution to the growing need of waitlist organs, but it is the answer for now. By using xenotransplantation as a stepping stone to a better, more acceptable solution such as regenerative medicine, it could be a promising answer to saving thousands of lives. Though xenotransplants may weaken a person’s immune system, it is the road to improved genetic engineering of animal and human embryos. With genetically modified animal and human embryos and stem cells the possibility of regenerative medicine or growing human organs and tissues for specific patients is that much closer. Without xenotransplants, patients will suffer for years while waiting for an available organ, and possibly die while hoping for a new one. And as Baby Fae’s mother knows all too well, time is really all we have.

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Jax David Jackowski, originally of Farmington, New Mexico, plans to pursue a business degree at the University of Washington.

A writing struggle for him is the use of grammar and punctuation. “For example, I might use ‘accept’ rather than ‘except’ and vice versa.”

His advice to students: “Always get a pair of fresh eyes on your work. We all have our strengths and weaknesses. Therefore, the more opinions you can get on a paper and the more revisions you can do before the final product, the better your writing will usually be.”

Communication by Violence: Roles Social Media Play in Riots

Zax David Jackowski English 101

While the world economy is still sinking –with no foreseeable end– we start to see a track record of deprived populations in cities from London to Vancouver who are desperately unhappy with their current living conditions. A majority of these populations have finally come to the point where they are willing to stand together in order to fight against their governments for a better life. The wind beneath the sail in many of these uprisings has been the use of social media to gain more supporters as well as to organize certain locations where police presence is weaker. In light of the growing popularity of these anarchies, we must ask ourselves these questions:

1. *What caused the riots in these other cities?*
2. *Could we have similar riots in Tacoma?*
3. *What role will social media play in the future, along with how it affects areas of social and/or political protest?*

When analyzing the recent riots in England and Canada and the role that social media has played, we can distinguish that it is likely for riots to take place in Tacoma, but more than likely the police and elected officials would prevent it from ever reaching the point of a riot.

What caused the riots in these other cities?

While we can see from the news that there are more and more riots festering in cities around the globe for a multitude of different reasons, we focus our attention on two cities that are on seemingly different extremes of the spectrum. London and Vancouver have both experienced major riots in their recent histories but due to two alternate causes.

In August, the world’s eyes became transfixed on the streets of London. According to *The Sad Truth*, an article written by Martin Fletcher (2011), chaos broke out after a fatal police shooting involving a 29 year-old black man, Mark Duggan. Initially a small group compiled of family members and friends of Duggan protested the killing outside of a local police station. As emotions ran high, adjoined with the mix of alcohol in the protestor’s blood streams, it quickly turned to violence. The police struggled to contain the mob and as the word got out –through the use of social medias– even more people joined the uprising by burning cars out of anger towards the government and looting stores for their own personal gains. After

realizing how unprepared the authorities were to handle the situation in Tottenham –the area of London the riots derived from– it contagiously spread to other low-income areas throughout the country (p. 1). At first glance, it would be a safe assumption that the man killed was an important person to the community to cause such unrest over his death. However, when we dive into England’s economically murky waters we are able to find out just a couple months prior that there had been a large group of minorities protesting through Scotland Yard, gaining little to no attention from the media. It is obvious that their efforts to voice their views fell on the deaf ears of the government and media up until the point these poor people demanded to be heard through their actions. These lower class people were fed up with multiple issues including the lack of social services, poor living conditions, along with a depressing job market; the general public was already a bomb waiting to explode until the fatal shooting incident lit the fuse. This coincides with what Fletcher, an NBC News correspondent, states, “The truth is that discontent has been simmering among Britain’s urban poor for years, and few have paid attention” (2011, p. 1). Referring to the killing of Mark Duggan, Martin Fletcher later goes on to say, “That was the spark. The bonfire had been prepared by years of neglect, fueled by the anger of young men with no stake in the system, angry at everybody and quick to exploit fury at the killing of a local man, even if he did allegedly fire at the police first” (2011, p. 1). Through the picture Fletcher paints us with fine detail, it is hard not to sympathize with the poverty stricken English people.

Not in every occurrence do riots erupt into the magnitude of destruction, or maintain their longevity, over such political issues as they did in Great Britain. For example, the Vancouver riots were started over the loss of a cup and only lasted through the night.

The Stanley Cup, to be more specific, is what prompted the unruly hockey fans to take their anger to the streets after their team lost 4-0 to the Boston Bruins in June. This is definitely not Vancouver’s first date with hockey disaster either; some may recall the 1994 game where the Canucks lost the Stanley Cup in like manner resulting in destruction of properties throughout the city at the hands of fans too. Enthusiasts by the thousands went to the sporting event this year hoping to watch a great game with a victorious finish by their beloved Canucks followed by an all-out celebration. Nonetheless, Vancouver city officials believe there was a group of men –made up of mostly younger males– that in spite of wanting their team to bring home a win, had prepared ahead of time to transform the streets into turmoil if in fact they had lost. Shortly after the Canucks lost the game, drunken derelicts introduced fire to parked cars along with plunging rocks amongst shop windows and looting what they could. The police responded with pepper spray and tear gas to subdue the belligerent crowd; resolving the conflict by the morning hours (“Riots,” 2011, p. 1).

Judging from history, it is relatively safe to say Vancouver patron’s possess a fierce passion over the sport of hockey. If city officials did not already understand this fact, the most recent demonstration should make for an alarming wake-up call. They could also look forward to mimicking behavior in the future if officials don’t “search and destroy” the underlying concern in conjunction with putting into place some kind of preventative measures. Perhaps a good place to begin would be researching the demographics of the crowd leading the riots and why those people have nothing better to do with their time. Either way, if the juvenile delinquent behavior shown over the loss of a trophy persists, a growingly poor reputation will precede the city.

Could we have similar riots in Tacoma?

Tacoma has a very diverse population of people from just about every walk of life, a wide range in social classes, religious beliefs, and levels of education. Sarah Campbell, the author of *London Riots Relative to Tacoma*, makes a valid point when saying, “In the recent months riots in London have plagued the world news feed. It has many people including myself asking when—if ever—could this happen to my home town” (2011, p. 1)? We have recently seen social services being cut, high unemployment rates, reduction in public transportation (making it harder for low income people to seek and maintain work) as well as multiple cases of police brutality towards minorities, just to name a few. Campbell adds, “The city is full of minorities

searching for opportunity, and sometimes good intentions can be lost when faced with that struggle” (2011, p. 1). All of these factors make it hard for people not to protest.

Protests occur in Tacoma often for reasons varying from teacher union strikes to certain city plans of urban developments with little public approval. However, there is not much plausibility any of these protests would ever evolve into the violence necessary to develop a riot. We can credit this due to the fact our public officials are elected by the people—though they forget that more often than not—which in most cases these elected officials try to save face by giving into the demands of the people to resolve a problem before it festers into rebellion. As for the wide-spread looting that we saw in the London riots, they wouldn’t have a leg to stand on here. The vast majority of law enforcement in London do not carry weapons besides a collapsible baton and pepper spray. Only special “Armed Units” carry guns. In addition, very few civilians in London own any guns for the sake of extensive licensing laws that give specific guidelines on how a firearm must be stored and is permitted solely for the purpose of hunting. Our police force has an arsenal of technologically advanced weapons; everything from infrared cameras on their air support helicopters to non-lethal grenade launchers. That by itself is a significant deterrent, although we can’t forget our civil right to protect ourselves from bodily harm and our property from damage using deadly force if deemed reasonable and necessary.

What role will social media play in the future, along with how it affects area of social and/or political protest?

To be able to accurately forecast the future role of social media we must first look into the past to see how far we have already come. Social medias such as Facebook, Twitter, and YouTube, to list a few, are just another vehicle used to drive down the road of the information age. Our need as a society to constantly “be in the know” has forced us to make continuous progressions in our lines of communication over the years. What was once a trained pigeon carrying a written message over long distances, or a tin cup with a string attaching it to another tin cup to carry a voice a short distance, has now become a few key strokes and a click of the mouse.

Through social media we now have the capabilities of staying up to speed with our friends and family’s lives as if we had our very own sports announcer giving us a play-by-play. Less than two decades ago people would carry around ‘bricks’ for cell phones, now we have smart phones that have a designated button on them just for uploading things to Facebook instantly. Facebook allows status updates so that anyone can see what that person is doing at any given time, who they are with, and where they are located. Advancements in technology such as this allow individuals—who would normally have been voiceless—rally together with other like-minded individuals, therefore creating a force to be reckoned with as seen in the Cleveland flash mobs. A great example of this comes when FoxNews.com references The Plain Dealer, “Cleveland rapper Machine Gun Kelly was charged with disorderly conduct in Strongsville, Ohio, Saturday night after he attended a shopping center flash mob he had organized via social media” (2011, p. 1), in their news report detailing the use of social media as it pertains to the Cleveland flash mobs.

As communication companies build their social networking infrastructures bigger to compete with each other, more power shifts from “big brother” back to the people where it belongs. We, of course, can only speculate as to where the advancements in social medias will lead us in the future after visualizing how much we have already accomplished in such a little time; the one thing we can bank on, however, will be the continuing role it plays throughout the globe when it comes to social and/or political protest.

Taking into account what provoked the riots to occur in other cities we realize Tacoma has some similar social issues. Clearly, Tacoma is no exception to the potential of a riot especially one snowballed by social medias. But when we neutralize the possible causes by an active police force with the skills to prevent protest from expanding for the worse, armed citizens ready to protect what they have earned, and no real reason with enough strength to bring Tacoma’s diverse population together, it will likely remain a mere possibility.



“The hardest thing about writing is remaining focused,” says Jonathan Goodwin, a native of Birmingham, England, whom moved to New York City in 1993. “Sometimes I can see a subject from several different angles, and it is difficult to decide what is the best, or right, direction to take. I usually end up relying on instinct to find the right path.”

With a goal to start his own business, he encourages writers to be knowledgeable and enthusiastic about their subjects. “Enthusiasm helps to draw the reader into your world and engages them on a more meaningful level.”

We Owned the Night

Jonathan Goodwin English 95

It was just after midnight. Woken out of a troubled, sweat soaked sleep to go and save the world again. Save Baghdad from the simmering cauldron of brutal sectarian fury and violent insurgent activity that gripped the city in the long, hot summer of 2006. As the L.T. briefed us in the dusty parking lot, priming us for the operation, we stood around smoking, focusing our thoughts in the hot night air. The Iraqi Police had a vague report, from an unconfirmed source, of a road side bomb, an IED, somewhere near the Abu Hanifa mosque. Now we had to go and find it. His words slowly sinking in, we made our way to our trucks, ready to confront the night.

I quickly briefed my crew, Buck my driver, and Marv my gunner, as the four truck, twelve man convoy rolled towards the gate. Before we crossed the imaginary ready line into the dark and eerily silent streets of Baghdad, we locked and loaded our weapons, preparing for the worst. The satisfying metallic slap as the round slammed forward into the breach of my weapon resounded inside the truck. My stomach tightened, and the sweat from the heat and the tension drenched my body. We were ready to roll the dice again, the inevitable creeping ever closer.

We hit the gloom of the dusty, deserted streets, cautiously creeping towards the mosque. I scanned the darkened alley ways and side-streets in the greenish glow of the night vision goggles. Intently searching the shadows for signs of danger. I lit another cigarette, drawing the smoke in deeply to try to relieve the tension. The mosque was only about five minutes from our lonely outpost, but we had to vary the route to avoid setting a pattern. Setting a pattern would be a deadly mistake. A deadly mistake we could not afford to make under the ever watchful eyes of the enemy.

Bracketed by bullet pocked and destroyed buildings on either side of the blighted landscape, we continued our patrol through this netherworld of fear. Idyllic palm trees stood mocking us with their desert island dreams, among the piles of smoldering trash. The stench of raw sewage and death hung in the air. We scoured the streets. Trawled the shadows. Scrutinized every trash pile and pothole for the tell-tale signs of a bomb, every alley way for signs of ambush.

Emerging from the tenebrous, narrow streets, the Abu Hanifa mosque rose out of the darkness. Its minarets strung with brightly colored fairy lights, like a curious christmas tree. Their incandescent light casting an eerie glow on our trucks as we pulled into the desolate square. Buck cursed the L.T. for this harebrained suicide mission. Why didn't the I.P. go find this freakin' bomb? It wasn't our problem. I agreed, but before I could say anything, Buck suddenly

stopped the truck, pointing to a lighter shade of asphalt about six feet in front of us that had a distinctly unnatural look about it. I told Buck to pull forward and to the left of it, so we were parallel with the strange patch. I shone my flashlight through the window, illuminating what appeared to be a black plastic trash bag poking slightly out of the small pothole.

I quickly grabbed the hand-mike and called the L.T. on the radio, telling him what was going on, giving him a grid and a brief description. After a few minutes he came back on the net and told us to pull back to the last intersection, and maintain security until the bomb disposal team, EOD, arrived. As we moved up to the intersection, I noticed a lone street light spotlighting us in our new position. I tapped Marv's leg and told him to pull out the shotgun, load it with a bean bag non-lethal round, and shoot the light out. He hit it first time, and with a dull plop the light went out. We were once again enveloped in the safety of the darkness.

It was now around 2 a.m., and EOD wasn't known for showing up quickly, so we settled in for the long wait, hoping we weren't being set up for an ambush. Buck cranked up his favorite country and western tune, which I hated, but I didn't say anything. He had saved our lives. Instead I grabbed a cold drink from the cooler, and lit another cigarette, squinting through the toughened glass window, into the darkness, probing the shadows for signs of trouble.

After an hour of anxious waiting, EOD finally arrived, and deployed their little robot to see what all the fuss was about. We watched, fascinated as the metallic, tracked being probed the bomb with its long robotic arm, rooting around in the hole like a curious dog looking for a bone. Ten minutes later it retreated back to its base with EOD. The net crackled to life again, and the L.T. let us know that there was a bomb composed of about 30 pounds of home-made explosive in the hole, activated by a pressure switch.

Several minutes later, EOD made the decision to blow it in place, and as they gave us the five-minute warning we anxiously awaited the detonation. Four minutes to go... Thirty seconds to go... BOOM! A bright white flash and mushroom cloud of smoke rose into the air, the shock wave hitting the truck displacing the dust around us. Then the L.T.'s disembodied voice filled the net again, telling us to get our trucks back into a patrol formation, and head back to base.

As we carefully navigated our way back to the safety of Apache, I slowly reflected on the night. Just another mission in the long, hot summer of 2006. We'd done our duty, saved our small chunk of the world from the madness for one night. The constant dance, the nightly gamble to avoid the reapers grasp had been won. We had roamed his streets and remained invisible to his ice cold grasp, his cold intent.

We owned the night.



Isaac Bock will transfer to Pacific Lutheran University in the fall to study cultural anthropology with an interest in the Middle East, global studies, and world conflict and terrorism. A Tacoma native, he finds it difficult to “keep my writing my own, not letting the topic kill my creativeness or style, while keeping it professional.”

His advice to writers: “Listen to your instructors. Ms. Dennis, Mr. Hijiya and Mr. Jole were key to developing my writing. Most of all, no matter what the topic is, keep your writing your own and find passion in it.”

The Combat Infantry Badge: A Grunt’s Perspective

Isaac Bock English 101

Over the years I have collected many things: firearms, cars, video game systems, and other expensive items. In my thirty years of life, six years stand out the most when I collected stuff that had an even deeper meaning for me than any of the other worldly goods in my life. Each and every accomplishment in my short military career in the United States Army Infantry was earned through hard work and perseverance. Looking at my DD214 “The record of my military service” now on the wall in my apartment shows what kind of soldier I was. I earned my Air Assault Badge for learning how to rappel out of helicopters. I even earned six Army Achievement Medals for some type of mundane tasks that some jackass with brass was impressed with, and somehow I even really kissed ass and earned an Army Achievement Medal. In fact I was on my way and “fast tracking” my way up the ranks with one stripe after another when I got lucky and was picked out for a nice cushy job painting military vehicles for six months. It was “nice” to have a job like that when I was fast tracking my way up for coveted promotion slots. It was also nice to learn that the Army also has back stabbers like any other corporation out there. That is a story for another time and place.

It was nice to learn that when my “cushy” job painting military vehicles with carcinogenic paint in a leaky rubber suit in the 120 degree Texas heat was over, so was my career. I got back to my unit when I learned that the promotion slot that I was aiming for had been taken by my rival. Also I ended up with asthma from painting. This was also the time 2-5Cav in the First Cavalry Division came down with orders for Operation Iraqi Freedom II. I was not going to let some punk-ass doctor tell me I could not go fight with my unit and fellow brothers in arms. I just had to have the chance to earn my Combat Infantry Badge, otherwise known as my CIB. Every grunt worth his salt thinks he wants one more than anything in the world and looks up to the guys who have really earned theirs. Though they never understand why the old vet shakes his head when asked questions about how he earned his CIB. No, I am not writing about how much of a badass I am for earning mine and that is why it is a meaningful object. Nor am I writing about how much I dislike the Army; in fact I am very proud of my service. Instead I am writing about how to truly understand my CIB, and to also understand how humbling it is for me and others to truly earn one and regret it. Many soldiers and civilians think they understand why the CIB is meaningful without truly understanding why, let me tell you why.

To understand the meaning behind the CIB I have to explain why it is important to an infantryman. In the Army there are two types of soldiers: Grunts “military slang for Infantry” or Infantry, and everyone else. Everyone else including tank operators and other combat skill areas other than Special Forces are called POGS or People Other Than Grunts. Being in the infantry is a very dog eat dog world. If you are not an alpha type male you will not last very long in the infantry. The United States Army, being a volunteer army, most people who pick the Infantry knows what kind of world they are getting into. They want to prove something to someone, or have something to prove to themselves.

That being said, only three badges have a deep meaning to an infantryman. They are the Expert Infantry Badge, Combat Infantry Badge, and The Ranger Tab. Every infantryman, me included at one time, wants a CIB as proof of having met the ultimate test. Or more or less the “bragging rights” that goes along with it. The funny thing is the true combat vets do not brag about the horrors that come with truly earning that piece of tin. Yet young infantry soldiers look up to the older infantrymen who wear theirs like some kind of demi-gods. This was very true before the wars in Iraq and Afghanistan broke out. It was not hard to see war movies and think about how cool it would be to go to combat and be a “badass” with a CIB. How far from the truth that really was, yet there is still a lot of meaning behind earning the CIB to be proud of at the same time.

When I and my unit deployed to Iraq in 2004 earning a CIB for us was something we did not think would happen. After all it was a peace keeping mission we were headed towards. Hell, we did not even have all of our Bradley Fighting Vehicles with us when we landed in country. However, how wrong we would be about how our deployment would turn out four days after being in country. I was about to regret my longing for my CIB. The cost became clear as soon as the first 120mm mortar hit Camp War Eagle, and the call came out about a platoon pinned down by enemy fire in Sadar City Baghdad.

As my battalion loaded up in whatever vehicles we could find the only thought going through my head was, “Wow I am about to earn my CIB.” Repeating this helped to keep the fears from becoming crippling. When I looked around at my other squad mates, I could tell they were doing the same type of thinking. Some of my squad mates were screaming “Hell yes, time to get some,” to keep up that air of machismo. I earned my CIB during that mission and the weeklong gun battle that followed on top of an Iraqi police station. I do not remember hearing anymore machismo comments after that week. Even though the battalion commander did come around and tell us we should be proud because we just earned our CIB. Martha Raddatz “a white house journalist for NBC” wrote a book about April 4, 2004 called *The Long Road Home* and what my unit went through. I still have not been able to pick it up and read it to this day.

I earned my CIB again in August of 2004 in Baghdad, Iraq. It had already been over eighty straight days of sustained combat operations for myself and the soldiers of 2-5 Cav. By this time many POGS were complaining about not having a special badge like the infantry and medics got for going to combat. They too wanted a special badge all their own. I would sit and talk about it with my fellow infantry brothers. However, by that time we really could care less about some dumbass tank driver getting some stupid badge. Earlier that month my CIB had led me to earn my first Purple Heart. An improvised explosive device went off next to my up armored hummer while my platoon and I were on patrol. I earned the scars on my arm and the metal that is in it to this day. My CIB had humbled me out that I was numb to the whole thing. See, by this time my CIB was becoming much more to me then something to be proud of. It had become a symbol of my brothers in arms that were laid to rest. Even only half way through a deployment I was losing count of the wounded and killed. My CIB became that unfortunate kid that wanted to throw a circular saw blade at a squad mate. That little Iraqi kid who was taught hate will forever be 7 or 8; I do not even remember how old he was when I pulled the trigger. My CIB helped me earn my Army Accommodation for Valor that month. I earned my ringing ears and PTSD from that fire fight from hell in some back alley in Sadar City Baghdad. I still look up at the top of buildings to this day when walking looking for the ambush that will never come. My CIB earned me my Traumatic Brain Injury when I woke up in a 120mm mortar crater, shell shocked and dazed, with screams coming from the others who were not as lucky as me.

I earned my CIB when my roommate got shot in the neck while on patrol. To this day I still see him being pulled out of the hummer with someone's finger plugging holes so he would not bleed out. Later, after coming back to the states I saw him paralyzed with his new born son crawling all over him. In December of 2004 I earned my CIB when my best friend was blown up by an IED. I still remember pulling his body out of the hummer and sweeping his brain matter into his helmet so no part of him was left behind. Longing for that CIB also treated me to seeing my friend's wife two months after being home with a new boyfriend who was trying to play "dad" to Jose's four kids after Jose's was killed longing for his CIB. Did I earn my CIB in January when I shot some poor guy running a checkpoint because someone said to him that if you drive fast the Americans will not stop you? Yes I know, how was I to know that he was not some terrorist trying to kill American GI's, yet I still live with looking in his brown eyes knowing that I was the last thing he saw in his final moments on earth.

I am proud of my service to my country. I am proud that I got to serve with some of the finest soldiers on earth. I regret wanting something so bad without knowing the true cost of a simple object. Yes I earned my CIB, and though proud of it in some ways I am also ashamed of my desire for it. My CIB is now a symbol of my post traumatic stress, insomnia, and traumatic brain injury. It is a symbol for all the friends I lost and people I killed. I look at it and see each of their faces. It is the most humbling thing I own to this day. I earned it right along with the shrapnel in my arm and shoulder. My CIB is my most prized possession because it is a symbol of the horrors of war. I look at it sitting on my wall and know the true cost of earning it. I guess if I was still in the Army some young Infantryman would look up to me and I would just shake my head as he gazes at my Combat Infantry Badge. Though just an object made of light weight tin it is the heaviest thing in the world to me.



A native of Shepetivka, Ukraine, Kristina Lychik finds writing “a pleasure, but something that I struggle with is getting all the ideas out of my head onto paper. I tend to overcomplicate a lot of my essays and end up re-writing a couple of times before ending up with a finished product.” She is interested in social work and plans to transfer to a four-year school.

“Make any essay that you write into something that is interesting to you,” she advises. “Take even your most hated subject and make it fun for yourself. That is how I get through even the most dull of topics.”

Behind Media Perceptions: Who Psychopaths Really Are

Kristina Lychik English 102

Psychopath. When most people read that term, their mind will most likely bring up horrific stories of Ted Bundy who raped and murdered more than 28 women. Most people will directly link psychopaths to serial killers. Why would people almost immediately identify psychopaths as bloodthirsty criminals? Why would they associate the heinous crimes of criminals with psychopathy? Yes, there are many criminals that are psychopaths but not many of psychopaths are criminals. Could the reason to why people in today’s society view psychopaths as “monsters” be because of media’s influences? It is just as renowned professor of psychology Dr. David Lykken says, “As used by the media, ‘psychopath’ conveys an impression of danger and implacable evil. This is mistaken” (Lykken). The crime fighting television shows which blatantly use the word “psychopath” to label the worst of criminals is one of the main contributing factors to the belief that all psychopaths are inherently evil.

Not all psychopaths are going to butcher someone. Before making a wrongful judgment, people should learn the real definition of psychopathy. Robert Hare is a professor of psychology at the University of British Columbia where he has taught and conducted research for nearly four decades. He spent most of his life researching psychopathy and here is a definition that he gave: “A social predator who charms, manipulates and ruthlessly plows their way through life...completely lacking in feelings for others, they selfishly take what they want and do as they please, violating social norms and expectations without the slightest sense of guilt or regret” (Hare). This does make the psychopath seem like a person that no one would want to be around with but psychopathy has been known to be a personality disorder (Cleckley 11). This means that people who are psychopathic suffer in their own ways. Such as how it may be difficult for them to hold meaningful and long lasting relationships with other people.

Despite how many television shows do accept the fact that psychopathy is a personality disorder; they still provide their own “facts.” In the popular crime-fighting television series, *Criminal Minds*, psychopath is a term that is used freely. Every serial killer that the team finds is a psychopath. In an episode of this show, there is a conversation with a super serial killer, Frank, who killed over a hundred people in the worst way possible. The words that one of the BAU (Behavioral Analysis Unit) team members says to this serial killer are: “You know exactly what you are: a psychopathic sexual sadist. You get off on the brutal torture of others” (*Criminal Minds*).

These are the type of statements that are freely spoken in the show and this is the reason to why people think that psychopaths are going to brutally torture them. Most people that asked what a psychopath is will most likely refer to definitions and “facts” that they heard from their favorite television shows and movies: “We have all heard these phrases before. ‘Violent psychopath’ (21,700). ‘Psychopathic serial killer’ (14,700). ‘Psychopathic murderer’ (12,500). ‘Deranged psychopath’ (1,050). The number of Google hits following them in parentheses attests to their currency in popular culture” (Arkowitz and Lilienfeld). Those words that the writers used are the most commonly used ones that people will use to describe psychopaths.

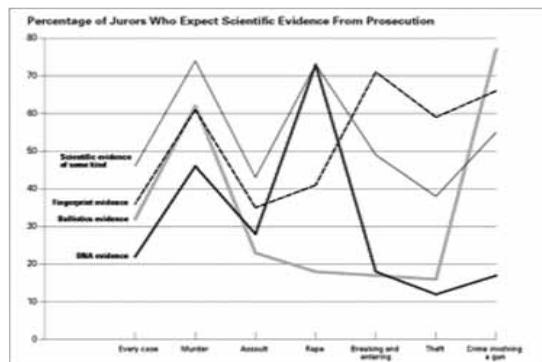
There are many crime fighting shows and movies which feature psychopaths. Some movies are *Silence of the Lambs*, *American Psycho*, and *The Shining*. But of course, all the psychopaths in these films are fear instilling. Many people would argue that the unfair portrayal of psychopaths is not intended by the writers. That the over use of the word “psychopath” is not purposefully used to make psychopathic people fearful to many. This may be the case in some television shows but it does not in any way stop people from connecting all psychopaths to being evil. Because the word is used so often in the media to describe murderous criminals, this is the way society will view most if not all psychopaths that they come across. If only the writers could take in consideration of how a psychopath would feel watching their shows which depict the disorder as violent and mirthless. To even minimize the use of the word “psychopath” would improve the way people view real life psychopaths.

There are millions of people who enjoy watching crime fighting shows. That large amount of people is getting exposed to the ideas and facts that these shows reveal. There are those people that will say that there is no way that television affects them in any way. They might be wrong. The case of the CSI Effect shows just how people might get affected by television shows that they watch. The Honorable Donald E. Shelton who is a felony judge shares a definition of what this effect is:

Many attorneys, judges, and journalists have claimed that watching television programs like CSI has caused jurors to wrongfully acquit guilty defendants when no scientific evidence has been presented. The mass media quickly picked up on these complaints. This so-called effect was promptly dubbed the “CSI effect,” laying much of the blame on the popular television series and its progeny. (Shelton)

CSI is only one of popular justice shows. Despite how it may be harmlessly televised to its viewers for their entertainment, it still impacts them. The CSI Effect is only one example of how people can get affected by the media. This is similar to the how psychopaths get portrayed so negatively to the society. It has to do with people taking in what their favorite shows tell them and then accepting it in their minds. Before they know it, anytime someone mentions psychopaths, they will most likely think of Frank vilely smiling while holding a bloody knife.

So who are psychopaths? Many people think of sociopaths. But there is a difference between the two. Since psychology is not definite and there are many theories out there, there still are many uncompleted answers to this. Hare says that “the term sociopathy may be preferred by sociologists that see the causes as due to social factors. The term psychopathy may be preferred by psychologists who see the causes as due to a combination of psychological, genetic, and environmental factors” (Hare). This is only one of many definitions and differences offered. Lykken gives another difference/definition:



This chart shows the inflation of jurors who need scientific evidence from prosecution. CSI Effect is what caused the spike in the need for evidence. After watching CSI, jurors expected some sort of evidence especially for murder.

...proposes psychopathy and sociopathy as two distinct kinds of antisocial personality disorder. He believes psychopaths are born with temperamental differences such as impulsivity, cortical under arousal, and fearlessness that lead them to risk-seeking behavior and an inability to internalize social norms. On the other hand, he claims sociopaths have relatively normal temperaments; their personality disorder being more an effect of negative sociological factors like parental neglect, delinquent peers, poverty, and extremely low or extremely high intelligence. (Lykken)

There are still many questions around why or how sociopaths and psychopaths become the way they are. Despite all the harsh negativity surrounding them both, they are still human beings.

From that harsh negativity that the media brings about psychopaths come the myths. The first one is that all psychopaths are violent. This is definitely not true. "Not all psychopaths are murderers-and not all murderers are psychopaths. In fact, studies suggest that nearly one per cent of the general population fits the clinical definition of psychopath. But very few are criminals, let alone killers" (Friscolanti). This quote by writer Michael Friscolanti tells people the truth about most psychopaths. The myth is debunked quickly by many researches and facts about psychopaths. Another myth is that all psychopaths are psychotic. People who are psychopathic are rational thinkers (Arkowitz and Lilienfeld). Yet another myth is that psychopathy is untreatable: "Although psychopaths are often unmotivated to seek treatment, research by psychologist Jennifer Skeem of the University of California, Irvine, and her colleagues suggests that psychopaths may benefit as much as non-psychopaths from psychological treatment. Even if the core personality traits of psychopaths are exceedingly difficult to change, their criminal behaviors may prove more amenable to treatment" (Arkowitz and Lilienfeld). That means that people who suffer from the personality disorder can indeed find and get help as long as they are willing.

People who truly believe that all psychopaths are like the ones that are shown through the media might even close their eyes to who psychopaths really are. They can be a neighbor, the businessman walking down the street, or a successful lawyer. Most psychopaths are not locked up in prison for decapitating people. These are the psychopaths that most people do not even know exist. They are called "successful psychopaths." A definition is given by writer Melissa Burkley, "A successful psychopath is someone who fits the criteria of a psychopath, but is largely successful in their exploitations and so is able to avoid getting caught. Such people may be lawyers, professors, or politicians, and given the recent headlines, likely have a permanent address on Wall Street" (Burkley). Since people of this society are blinded by the portrayal of the psychopaths through media, they do not realize the successful ones wandering the streets. It is in fact surprising to many people that there are such psychopaths out there. There were not that many studies conducted upon these psychopaths since everyone is interested into the psychopathic criminals. Yet these are still people that suffer from the disorder, their quality of life may not be as great as the next person.



This is a picture of a "successful psychopath," Gordon Gekko from *Wall Street* 1987. Despite how he was a psychopath, he is not running rampant and killing people. Most people will not realize that there are psychopaths like him.

There are places in which psychopathic people can get help. There are hospices in which they can get the best care for their needs. This is a disorder that is truly very difficult to treat. A professor of psychology, Jessica H Lee, states just how hard it could be, “Different methods of treatment have been tried with those diagnosed with the condition [psychopathy], but the lack of controlled follow-up research in this area has made it difficult to evaluate their effectiveness” (Lee 1). The brain, from which psychopathy happens, is something that will always be mysterious. Maybe one day, there will be a treatment to help people with psychopathy; a treatment that will actually work and help these people live normal lives like everyone else. Even if psychopaths are not going through treatment, they should still be treated just as anyone else is. Even if the percentage of psychopathic people is small, they are still out there. They are still living their everyday lives like anyone else.

Psychopaths are people who need to be given a chance just like any person. People should not feel like they should fear for their lives if they come across a psychopath. There are the scary psychopathic people that did terrible crimes but there are also “normal” people that do just as much harm. Psychopaths do not have to take the brunt of all the fear that is instilled to people through media. Since many people are fascinated with serial killers and brutal deaths, it intrigues them to think that all psychopaths are capable of doing the same to them. This may not seem like a big issue to many people but it should matter. The portrayals of certain people through television shows and movies should not define anyone. Media should not have such a big impact on peoples’ thoughts. People should be able to be more open minded about issues that are around them. Television shows should share more facts and stop showing certain types of people unfairly to their many viewers. The next time someone comes across a psychopath, they might get nervous but they should not forget that this too, is a human being that hurts just like any other human being. It is vital to remember that not every psychopath is another Ted Bundy or Jeffrey Dahmer. When a psychopath is mentioned, people should not be looking for a person with a crazy, murderous look in their eyes; instead they should realize that they could very well be sitting next to one on the bus or train.

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“Beginning with a steady stream of consciousness, I transfer all my thoughts directly to text,” says Katheryn Inklebarger Edwards, a Diagnostic Ultrasound Sonography student from Gig Harbor. “I don’t allow myself to stop for spelling or grammar constructs. I just type it all out as fast as possible. Then I break it down into categories, copying and pasting themes onto separate documents with their respective color-coded headings. I then print out all of my themed documents and spread them all over the floor. From this vantage point, I can get a good visual of where I need to build and strengthen my paper.”

Optimism: A Vehicle for Happiness or Impending Doom?

A Literature Review for *Optimism*

Katheryn Inklebarger Edwards Psychology 101

There is already great awareness that optimism can help us through difficult times against tremendous odds. Nevertheless, the misunderstood role of pessimism can prepare us for greater measures of success, resulting in and less of an emotional fall out when things don’t work out as desired. Pessimists see far, allowing them time to process negative outcomes before they transpire. This means they are effectively avoiding the devastation and shock of the disasters that optimists typically overlook.

This review is focused on the topic of optimism in positive psychology, and more specifically optimism verses pessimism, as outlined in the article “Optimism” by Annie Murphy Paul. In this article, Murphy Paul endeavors to bring light to a more malleable mindset in the origin of one’s motivation, as opposed to the fixed attitude that suggests optimism is the answer to all questions of motivation and happiness. There is not just one way to approach life, as Murphy Paul effectively demonstrates. Her article presents us with the idea that while optimism still wins the prize for MVP, pessimism can be greatly invaluable in its own right.

When reading the article “Optimism” by Murphy Paul, your early impression is that of pleasant surprise at finding the author’s voice so winning. First she engages the reader with her allegory on being bothered by outsiders when she doesn’t particularly feel like smiling. Of course, she includes a background for the optimism culture we have turned to, and makes sure to follow that up with current evolving opinions from the very pioneers of the movement. She draws a well-rounded picture of the uses for both optimism and pessimism, never neglecting to guide her audience through the process of recalling associations. There are many expert voices from the field of psychology that were quoted in her work, to reinforce her thesis. She arrives at solid conclusions that are completely relevant to anyone who may pick up her piece.

Initially, I chose this article due to my seemingly inherent propensity for assessing cons of a given situation as major factors in the planning process. I thought to myself, “I know, I know, I need to have a more positive motivation. If I learn more about optimism and how it is applied, I can emulate the process until its second nature in all that I do!” I never expected to stumble upon the emergence of

a new approach to this paradigm; one that I was apparently already operating out of. A phenomenon called “defensive pessimism. This mechanism, Edwards Chang says, “shows that there are times when pessimism and negative thinking are actually features of positive psychology, since they lead to better performance and personal growth,” (qtd. in Optimism). Murphy Paul’s article was speaking to me, and confirmed many of my instinctual persuasions.

I thought “How could this be? Are the experts actually saying that pessimism is a legitimate force for good in our pursuit of success?” This is very interesting, since many of us have been completely immersed in our problem solving process, racking over the red flags, potential pitfalls and such, when someone involved blithely comments, “You just need to be more positive!” I would venture to say that this comment can be a potential irritant, when your problem solving process is interrupted by this sunny outlook. Yet there is still this un-mitigating pressure to let go of your forecasts for stormy weather, and project sunshine and cloudless skies. It is my opinion that there is a time and place for both optimism and pessimism.

If someone were to ask the question: What’s the best attitude to have in life? How might you respond? What would be the first thoughts to enter your mind? Well if you are American, you may just answer with the most commonly held belief in this country - “An optimistic attitude is best!” You would be responding, straight out of your subconscious belief network. Why? Because, as Americans we are under a more concentrated pressure to put on optimism as the most acceptable attire. We are regularly told it will lead to our success and wellbeing in life; that others will enjoy our company more if we have a happy demeanor. As B. Cade Massey of Yale School of Management points out, “It’s gotten to the point where people really feel pressure to think and talk in an optimistic way” (qtd. in Optimism). On the never-ending path to finding success and fulfillment, adherents to the ideology of the “American dream” are especially likely to engage optimism as their main ally. However, optimism is not the most effective approach for every situation: “Successful people often employ pessimism in a strategic way to motivate and prepare themselves for the future, recent research indicates” (Murphy Paul).

In her article, Murphy Paul emphasizes how for a long time now, optimism has been widely propagated as the key to happiness, health and success. In fact, when Martin Seligman became the president of the American Psychological Association, in 1998, he focused his term on the subject of positive psychology (Murphy Paul). His book *Authentic Happiness* is considered the authoritative voice on the subject. Although having an optimistic outlook is definitely seen as constructive, it can also feel like an obligation to those of us who would naturally look deeper. So much so, that as Murphy Paul points out, “It feels like we’ve all been ordered to “think positive” by an army of experts in any number of fields.”

Today, particularly in America, fixation on optimism is still alive and well. Furthermore it is undeniably a proven promoter of physical and emotional health. Its applications are also especially relevant with regard to the current state of poor economic health we are experiencing, as well as the downturn in employment. Optimism can really give applicants a boost in the hiring process; an optimistic attitude can be a buffer to the rejection and hard interviews of this tough job market. The reason this works is because the optimists in the applicant pools have an attitude that centers on the belief that they will eventually get the right job. They are less likely to throw in the towel when a pessimist just might. David Armor notes, “Positive assumptions about the future may allow us to tolerate stressful situation that would otherwise be unbearable” (qtd. in Optimism). Optimism is certainly useful in difficult situations and in the face of insurmountable odds. Consider the rise of the entrepreneur; it is essential that they believe they will make it and not to give credence to the gloomy statistics of the majority of startups’ demise.

The main concern these days is the extreme bent towards optimism as a foolproof universal solution; this is a dangerous and unsound slant. Even Seligman concedes: “The idea that optimism is always good is a caricature. It misses realism, it misses appropriateness, it misses the importance of negative emotion” (qtd. in Optimism). So the “father of happiness” is saying that we must understand the significance of pessimism!

According to Murphy Paul, this opinion is shared by many in the field of psychology: “Psychologists are even daring to challenge the preeminence of optimism as our most sought after state of mind (Murphy Paul).” Moreover, psychologist Aaron Sacket of the University of St. Thomas says, “In America, optimism has become almost like a cult. The faith we place in positive thinking is not merely naïve but fails to capture the complexities of human motivation” (qtd. in Optimism).

In contrast, the negative feelings associated with pessimism upon mere mention, closes off a much needed tool in one’s proverbial box of resources. Murphy Paul quotes Michigan psychologist Chang as saying, “In this country, pessimism comes with a deep stigma” (qtd. in Optimism). Pessimism may come with a stigma, but it is seemingly very necessary to produce more solid results. Murphy Paul says recent research indicates that “successful people often employ pessimism in a strategic way to motivate and prepare themselves for the future (Murphy Paul). Ironically, the rejection of pessimists is one of the very things that pessimism can lend resiliency towards. Due to the way a pessimist surveys the field of the future and stakes out all the possible fails, they then proceed to plan actions to prevent those failures from manifesting. However, if those failures do come to pass the pessimist is already more mentally and emotionally prepared because their predictions gave them time to deliberate and process. Thus, they do not suffer the shock of unexpected loss, and if they navigate their landscape successfully unscathed they get to enjoy what is commonly regarded as a pleasant surprise. Lowering our expectations about an outcome protects us from debilitating let downs. Many, who may be rejected for this mode of operation, find it to be an important perspective and resource for success.

Lawrence Sanna, professor of psychology at the University of Michigan, poses, “The interesting thing about people who engage in defensive pessimism is that they tend to be quite dynamic and successful ... they use the technique to motivate themselves to do the very best job they can” (qtd. in Optimism).

For the sake of argument, one might ask: “why not just strike a balance and hit somewhere in between optimism and pessimism, maybe realism is the way to go? That may seem like a great compromise, after all the extreme of pessimism is embodied in depression, and the extreme of optimism is pure denial. Neither of these options is desirable. Still, as Murphy Paul writes, “Both optimism and pessimism, can act as powerful motivators ... if you realistically considered how much risk you were taking on with a new project or acknowledged how much work it would demand, you might never make the attempt.” She postures that these two opposites “are not distortions or flaws in our vision (at least not always), but in fact are enhanced perspectives that give us something more than mere realism can provide.” Objectivity does not bring the emotional fuel that many times we need to catapult us to amazing results. On the other hand optimism brings sunshine to a stormy situation, and pessimism lends shade when things get too hot to handle: “The key to using optimism and pessimism strategically is to match the mind-set to the situation” (Murphy Paul).

In conclusion, the resounding opinion of psychology experts is that optimism and pessimism are best used contextually. Instead of always resorting to optimism as a rule, its best to assess the given situation and choose which attitude to adopt based on how it promotes the ideal outcome. However, unless the collective societal rejection of pessimism dissipates, people will struggle to utilize this powerful tool openly. Some advice for the intrepid pessimist: if you choose to utilize a pessimistic approach in the moment, you might want to just keep it to yourself until the desired outcome is achieved, or until more awareness of its virtues is spread.

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“While writing has always been something which came easy to me, I still struggle with deadlines,” says A. James Shuckhart, an environmental science student from University Place. “I have found that I cannot work well over a large timeline and prefer the pressure of last-minute stress to get my thoughts focused. This usually results in quality work. However, I tend to not leave enough time for a good proofreading, which can result in a few typos missed by the spellchecker.”

The Unstoppable Force and the Immovable Object: Decimation of the Pacific Northwest Indians in Three Parts

A. James Shuckhart *History 214*

Stories of the United States and their first interactions with Native Americans are known to many, and the tragedies that unfolded are universally looked on with guilt and despair by those alive today. In his book *The Last Indian War: The Nez Perce Story*, author Elliot West gives a grueling detail of Pacific Northwest Indian culture, and the events leading up to their final reservation destinations where they still reside today. Recounting the history of Native Americans and the European born settlers that conquered their lands leads one to a conclusion of a terrible enemy, wrought with malicious intent to demolish and imprison what they thought of as savage beasts unfit to live on the same land as the white-men. Through careful observation of the events that followed Europe’s penetration of the New World, other conclusions can be drawn. It was not simply a matter of the white man wishing to destroy and conquer everything in front of it, but rather an inevitability of history that the Native American societies would suffer and collapse when confronted by the other races of the world.

Disease played such a pivotal role in the decline of Native American culture that it is often considered the main reason for their downfall. Many believe that diseases were spread by European settlers intentionally through smallpox infected blankets; however, as West points out, there is “not one credible case in the nation’s history of whites intentionally passing smallpox to Indians” (57). Indeed disease did destroy most of the native populations not through intentional means, but simply through the way that the diseases work. Biological science did not really exist when pandemics spread across the North American continents, and very few who were not involved in medicine even had concerns about spreading disease, as it was simply a part of life. Most of the initial pathogenic attacks occurred before the North American Indians even saw white men. Pestilence spread up from South America through the horse trade, carried along by animals and their riders (15). The geographic isolation of the Americas had protected the native populations for more than 10,000 years, and allowed them to evolve totally without the pain and suffering disease had plagued on European societies. Lack of exposure to the diseases allowed their bodies to develop without any resistance, and left them more and more vulnerable the longer they stayed isolated. “Old World peoples earned a resistance to them. A malady

like measles became more a nuisance than a killer” (53). It was in fact the diseases of Africa that protected its borders from European invasion until medical advancements gave white conquerors some level of protection (54). Many disagree about the exact losses, but at least fifty percent of the native populations died off due to just the first wave of exposure to new world afflictions. These diseases evolved over thousands of years, and were totally indiscriminate in who they attacked. Only through exposure would any resistance ever be built up, and exposure was inevitable.

Trade between European and settlers of the newly formed United States was a most obvious course of actions for the Natives, as the new technologies and objects they had were of incredible value both in their practical use, and the spiritual power they held to Native religion. Nez Perce Indians were some of the best horsemen of all the natives, and indeed showed exquisite ingenuity and cunning by practicing selective breeding. Practical tools such as the horse and the gun have obvious uses, and there is no mystery as to why they were coveted. West explains that Native American religions were incredibly totemic: physical objects owned by an individual linked them to the spiritual world. All religions seek to bridge the gap between physical and metaphysical; however for the Nez Perce, “the vital connection across that plane was the *wey-yakin*, a person’s guardian spirit” (36). Connections to their guardian spirit, embodied typically by an animal, were enhanced through song and dance and spirit quests, but also through more tangible means. It was an indication of their attachment to the spirit realm if they had accumulated trophies through a successful hunt, or from a good trade. Offerings of the white man were incredible, consisting of exotic metals and foods and tobacco, which if acquired could amplify their relationship to their guardian spirit. Seeing all of the objects held by white traders gave the impression to the natives that they had connections to the spirit realm far beyond those which they had honed through their own methods, which lead them to absorb rituals used in Christian practice. Pursuit of the Christian power had the unfortunate side effect of encouraging missionaries to travel west, bringing settlers in their wake (37). Increasingly the European traders on the West Coast and the Americans to the east demanded furs from sea-otter and beaver native to the Pacific Northwest. It was the desire for the trade-goods of the newcomers that lead to hunting sea-otter to near extinction; when there were no more otter to hunt, natives stole from each other. Trade was, and continues to be, the main motivator for societal and personal growth world wide, but few would be willing to compromise their fundamental belief structure for want of a new blanket. For the Indians, accumulation of wealth became a cultural imperative that not only homogenized their faith with white culture, but also lead them to hurt the natural world so central to their previous ideals.

Hordes of American settlers with unquenchable thirst for land and economic freedom moved west with the promise of fertile land and gold in the mid 19th century without any regard. Encroachment into the west was initially just from the fur trade and explorers, but a bill offered by Senator Lewis Linn in 1841 set in motion the donation of land in new territories to any man who wished to work it (47). By this time the Native populations were dwindled compared to their former comparable ranks, and as each small village, or band, was hit with disease or lost the ability to procure food they merged into fewer and fewer communities. It was at this time that the governor of the Oregon territory, Isaac Ingalls Stevens, decided to move the ranks of Native Americans onto reservations to make room for all of the new settlers. Concern with his own gain and voter popularity gave Stevens all the reason he needed to gather up every native nation to sign treaties forcing them off their land and onto much smaller plots in less fertile areas. The volume of new settlers entering the region was so massive however, that the populations could hardly be controlled even by the authorities. Putting the Native Americans onto reservations can hardly be viewed as a noble act, yet with the onslaught of new settlement on the way the only alternative would have been the scattering of the remaining populations, ending at best with amalgamation into the new white-America. Within two weeks of the treaties being signed an article appeared in an Oregon newspaper declaring that the former native territories were opened for settlement (erroneously), and a huge rush of settlers looking to claim the land swarmed the Cascade mountain range (70). Frustration lead to conflict, and within less than ten years the discovery of gold in 1860 on reservation land lead to further intrusion and armed battles. According to treaties the

unauthorized movement on reservation land was illegal, and a government agent named Andrew J. Cain attempted to control it by force. Military units posted on the boarder of the Native territories attempted to stop the prospectors, but “the stampede that followed was far too great for the small garrisons to stop” (79). Massively expanding populations and a thirst for economic power moved over the West in unstoppable waves even the government could not contain, and in the weakened state of the Indian community there was no chance for survival in any but the most reserved of forms.

To say that arrogance and racism of the European-born United States played no role in the collapse of Native American culture would be wholly ignorant and flawed in all respects. The scope of this paper is not to relieve historical responsibility, but to take notice of the fact that the events of the past are irreversible, and would have happened no matter what nation eventually came to explore the New World. Disease, incompatibility between technology and religion, and the staggering volume of population that mangled the Native American nations were the product of inevitability. These trends in fact continue today as expansion seems to be something biologically programmed into the human race, to the point where the suffering of others is ignored as long as those in power get what they desire. Ultimately the goal of progressive historical analysis is to learn from the past, and use those ideas to shape a better history for each successive generation. Assigning the blame of what happened to the Native Americans to one race is simply a convenient way to let the rest of humanity off the hook. If it ever comes time to leave planet Earth and colonize the Universe as a united people, will the same human arrogance and entitlement contaminate other races and ruin countless more cultures? Ideally the events that shaped today’s most powerful nation can be looked upon with awe in the face of tragedy, and every member of the human race can be humbled by the overwhelming power it can wield for the good of many, or the suffering of nations.

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“My best advice is to stick with what you know,” says Tacoma native Shannon Kaiser. “Inside each of us is a passion, a bliss, that we know intimately. Like a best friend, this insightful muse lends credibility to your voice, earnestness to your words and color to your stories.” Shannon is in the Networking and Convergence Technology program at TCC and hopes to pursue a bachelor’s degree in computer science.

Departure of the Bluebirds

Shannon Kaiser English 101

He is my best friend. I trust, am protected, and have been guided through him. He bears the cumbersome burden of all the loyalty an eight year old can muster. His wild brown hair cut by his mother’s very own hand rustles in the wind. The faded sweatshirt bought from the second hand store poorly fits his thin body, and you can tell by his shivers that it doesn’t do much to protect him from the wind on this cold morning. And today, he is going away. I will miss you, Mike, my brother.

We are standing on the sidewalk outside of two school buses that are filling up slowly with other kids around his age. They are all carrying suitcases and sleeping bags, silently loading their burdens onto the bus. The wet leaves from the maples cling to the cement, making the path to the stairs slippery, as proven by the number of skinned knees that ran into the first tread.

My father and mother are huddled with their back to the wind, smoking deeply on their Marlboro Reds, whispering amongst themselves. I have no one to stand with; not wanted to be near my parents and unable to join my brother in line for the bus, I stand in defiant solitary trying to make sense of it all. I know why we are here, but I don’t understand why it has to happen. Why are they making Mike go away? Who will lay in bed with me, whispering long into the night until our mother comes in to tell us to be quiet? Or wake me in the morning with over-energetic jostles? Who is going to walk to school with me, teasing me all along the way, keeping me safe from danger? Who am I going to meet at the front office to be my escort through the neighborhood back to our home?

We had done something bad. Very bad. And we had been caught. It wasn’t the first time we had done something bad, and before we had been caught. But this time it was somehow worse. Much worse. And we were told that we weren’t going to like the consequences.

Fifteen swats had been issued to my bare butt cheeks by my father, punishment for our misdeed. He took us to the garage and used the “Happy Stick” to spank us. It was a three foot long board made of smooth white wood that my father had spent a week whittling down into a paddle. He had lovingly manipulated the wood, showing his progress nightly to us at the dinner table. The handle was cut perfectly to fit his hand, and the front face, which he was especially proud of, was adorned with small Xs and Os with a big Mr. Yuck style smiley face in the center.

I cried during the punishment. It was expected for you to cry when you were getting your ‘whippin’, otherwise you would get even more. Theatrics were a must, with begging and pleading to be squeezed out along with teary eyes. Keep the count in your head, Mike always told me, so that I would know when to start crying. And don’t look him in the face. That just makes him mad. I think that sometimes Mike looked him in the face just to prove that he wouldn’t be broken.

A big hug grasps me. My brother’s body is next to mine as he bear hugs me and tells me goodbye. He kisses me and tells me that he loves me and that he will miss me. I am confused because I don’t know where he is going. All that I know is it is some kind of “boot camp” and it is his punishment for the bad things that we have done.

Mike walks up the stairs, struggling with his bags. Remembering that I am standing outside, he leans back to wave, throwing his arms over the head of the next kid trying to get on. His face isn’t sad like mine; it is empty, as if the wonder of the world was removed from his vision and his eyes are adapting to a new world devoid of color. His eyes search my face as he forces the slightest of smiles on his face to comfort me.

He finally gives up on the farewell and walks towards the back to his seat. It is on the curb side of the bus, and I can see his face pressed up against the glass. He isn’t looking at me, but at something on the ground just beneath his window. My heart saddens because I want him to think only of me. I don’t want to be alone.

The bus engines fire, their loose rumbles impacting my body. The oily smoke of the diesel engines chokes my throat, making my eyes water more than they already were. The whoosh of the air brakes releasing break me from my day dream, startling me enough to watch the buses pull away from the curb. The yellow bluebirds start rolling down the avenue, taking my brother away from me, leaving me alone for the first time.

Today I learned that we face the consequences of our action alone, with no one to hold our hands, no one to guide us through the pain and suffering. In solitude, we face whatever befalls us from our misdeeds. Never before in my recollection can I remember a time where I had to face the morning without my brother. Now, at least for a while, I will be alone. And being alone for the first time was my true punishment.



Chance Stanley, a Tacoma resident via Parker, Arizona, would like to pursue a doctorate in philosophy, English and, maybe, religious studies. He says, "When I write a paper, it is hard to stop writing, especially when I'm in the writing zone." His advice to students: "Thoroughly research one's topic in order to write an effective essay. By thoroughly researching the assigned topic, writing the paper should be interesting for both the writer and the reader."

Gandhi's Philosophy of Non-Violence

Chance Stanley Philosophy 190

Throughout the late nineteenth century to the present, there have been numerous non-violent groups and actions. For example, there were the Quaker abolitionists during the shameful period of slavery in the United States, Amish communities in Pennsylvania and Ohio, and the 1960's Hippie Counterculture Peace Movement in the United States. Among the various non-violent ideologies formed before the twentieth century, none melded religious beliefs, political views, and philosophical thought better than Mahatma K. Gandhi's doctrine of Satyagraha (Truth-Force) and Ahimsa (Non-injury to any living thing). With his non-violent doctrine, Gandhi managed to overthrow the British, at the time, one of the most powerful Colonial empires the world has ever known. Gandhi's doctrine of non-violence, spirituality, and philosophical teachings were and can be more powerful than the use of guns, bayonets, batons, and the unjustifiable killing of peaceful protesters. Gandhi has shown how his Eastern religious philosophical ethics and his study of different Western philosophical views and religions shaped his normative non-violent values of *Ahimsa*, *Satyagraha*, and how Gandhi's highly organized religious and political non-violent philosophy is still relevant today.

Who was Gandhi?

One cannot know Gandhi's non-violent philosophical values without knowing his family background. Mohandas Karamchand Gandhi was born October 2, 1869 in the Western Indian city of Porbandar to Putlibai and Kaba Gandhi (alias) of the Bania caste. The Bania Caste is the merchant caste or the more familiar term Vaisya caste. Kaba's father Uttamchand Gandhi broke from tradition and served the various states in India. Kaba and his older brother served as Prime Ministers in Porbandar. Kaba had misfortune when it came to marriage. Kaba's three previous wives died prematurely, but not before his first and second wives, each bore him two daughters. Putlibai the fourth and last wife bore one daughter and three sons, of which Mohandas was the youngest. By Gandhi's own accounts, his father Kaba was a moral upstanding man, who was honest, fearless, devoted, and giving but could be quick-tempered. Kaba was an associate of the Rajasthanik Court which was a conflict resolution organization designed to resolve disagreements among chiefs and associate clansmen. Kaba also served as prime minister in Rajkot and Vankaner. He was collecting retirement in the Rajkot State when he passed away, leaving hardly any assets to his remaining family having eschewed the amassing of riches during his lifetime.

Gandhi was very fond of his mother, Putlibai. Putlibai was sincerely religious and to Gandhi's recollection did not fail to miss the *Chaturmas*. *Chaturmas* is a vow of fasting and partial fasting when the monsoon season arrives to avoid the injury or killing of insects, (*Abimsa*) usually found in Jainism and Buddhist religions. Putlibai observed the *Chandrayana* vow, in which the amount of daily food is augmented or reduced depending on the wax or wane of the moon. Gandhi's memory of his mother is one of great love and respect. He regards her as a saintly figure because of her strict Jainism religious beliefs and devotion.

Gandhi's family had a strong influence on whom he was as a person and who he would become later on in his life. The family values Gandhi observed and learned from his family would also shape his non-violent philosophy. He learned from his father that the accumulation and attachment to possessions were not important. Disputes could be discussed in a rational manner and two opposing sides could come to a reasonable solution to their dispute. His mother taught him devotion to one's vows and strength of the mind over the bodies innate desires. Both parents passed on truth and love, central themes to his non-violent philosophy. Gandhi seemed to receive the best of both worlds from his parents, a political and religious view of the world he would reflect on later in his life that would shape his philosophical views on non-violence.

What is Ahimsa?

Ahimsa is the Jainism and Buddhism principle of the non-injury or intentional killing of any living being. Ahimsa is just one important aspect of Gandhi's philosophy of non-violence. Without Gandhi's mother's Jainism influence, part of Gandhi's philosophy of non-violence would not have fully developed. Ahimsa is a central tenet of both Jainism and Buddhism. Gandhi's view on ahimsa goes beyond simply following the principal ideal of non-injury to any living being, there is also Satya (Truth) behind ahimsa. According to Gandhi Satya is at the very core of ahimsa. Gandhi writes about Satya and Ahimsa:

I make no distinction, from the point of view of *ahimsa*, between combatants and non-combatants. He who volunteers to serve a band of dacoits, by working as their carrier, or their watchman while they are about their business, or their nurse when they are wounded, is as much guilty of dacoity as the dacoits themselves. In the same way those who confine themselves to attending to the wounded in battle cannot be absolved from the guilt of war ... I have submitted my argument as clearly as possible to those who believe in *ahimsa* and who are making serious efforts to practice it in every walk of life. A devotee of Truth may not do anything in deference to convention. He must always hold himself open to correction, and whenever he discovers himself to be wrong he must confess it at all cost and atone for it.

As one can read from Gandhi's autobiography, Satya and ahimsa are bound together in a symbiotic relationship. Ahimsa loses all meaning without Satya and if there is no Satya, there will be only himsa the antithesis of ahimsa. Gandhi clearly spoke on the antithesis of ahimsa, which is himsa. He thought deeply on the matter and when thinking about the practical application of ahimsa and Satyagraha in South Africa, he systematically defines ahimsa from thesis to antithesis in his autobiography. Gandhi writes:

Abimsa is a comprehensive principle. We are helpless mortals caught in the conflagration of *ahimsa*. The saying that life lives on life has a deep meaning in it. Man cannot for a moment live without consciously or unconsciously committing outward *himsa*. The very fact of his living—eating, drinking and moving about—necessarily involves some *himsa*, destruction of life, be it ever so minute. Votary of *ahimsa* therefore remains true to his faith if the spring of all his actions is compassion, if he shuns to the best of his ability the destruction of the tiniest creature, tries to save it, and thus incessantly strives to be free from the deadly coil of *himsa*. Then he will be constantly growing in-self restraint and compassion, but he can never become entirely free from outward *himsa*.

Gandhi is an idealist; he is prescribing a remedy for himsa. Gandhi's non-violent philosophy seems to be normative. He explains how a person could stay on the path of ahimsa despite involuntary/voluntary acts of himsa. He prescribes the remedy of continuously being aware of outer himsa but at the same time being compassionate to all sentient beings, which will assist one in limiting one's self from committing intentional/unintended acts of himsa, all the while constantly increasing self-control and empathy despite never breaking the cycle of external himsa. If one follows Gandhi's advice on Ahimsa, the inner thought about all living beings should make a positive change.

What is Satyagraha?

Satyagraha is Gandhi's doctrine of Truth/Love force or in English, simply non-violence. The word Satyagraha has no English word equivalent. Satyagraha formed during Gandhi's time in South Africa. Satyagraha was used to affect political change on both small and large scales, from Gandhi and his all-Indian ambulance corps non-cooperation with a commanding officer during the 1889 Boer War in South Africa to finally seeing the British out of India on August 15, 1947. Gandhi use of Satyagraha to affect political change was not for the faint of heart. Gandhi's doctrine of Satyagraha coalesced into a solid political non-violent philosophy during the struggle for India's self-government. Satyagraha as a doctrine has principles.

Gandhi highlights his policy of obedience for Satyagrahi:

1. Harbour no anger but suffer the anger of the opponent.
Refuse to return the the assault of the opponent.
2. Do not submit to any order given in anger, even though severe punishment is threatened for disobeying.
3. Refrain from insults or swearing.
4. Protect opponents from insult or attack, even at the risk of life.
5. Do not resist arrest nor the attachment of property, unless holding property as a trustee.
6. Refuse to surrender any property held in trust at the risk of life.
7. If taken prisoner, behave in an exemplary manner.
8. As a member of a satyagraha unit, obey the orders of the satyagraha leaders, and resign from the unit in the event of serious disagreement.

As one can read, being a Satyagrahi was not an easy accomplishment; it takes strong commitment to the guiding principle of Ahimsa and a strong belief in Satyagraha or Truth/Love Force. Following both tenets to their full potential, the Satyagrahi's forever changed India's history and gave hope around the world to other oppressed people. Most importantly, Gandhi's philosophy of Satyagraha is still relevant today in the struggles of subjugated citizens. Without Satyagraha, the 1960's Civil Rights Movement might not have come to fruition, the 2011 Egyptian peaceful transition from a dictatorship to an Islamic style democracy. There are also deadly consequences when engaged in Satyagraha as the world saw in China during the Tiananmen Square anti-government protests of 1989, Chinese protesters were killed, wounded, or imprisoned by the Chinese military. The Chinese protesters used Satyagraha but were not successful in changing their communist government to a democratic government structure.

What is Gandhi's philosophy of non-violence?

Gandhi's philosophy of non-violence consists of non-cooperation, civil resistance, Satya, Ahimsa, Satyagraha, self-discipline, fearlessness in the face of great bodily harm or death, to affect the political landscape, without these qualities non-violence will not work. When India finally gained freedom from British rule on August 15, 1947, Gandhi's philosophy of non-violence had proved a very powerful weapon against an oppressive government and was considered an established political philosophy. Since Gandhi's assassination on January 30, 1948 by fellow Hindu, Nathuram Godse at Birla House in Delhi, the study of Gandhi's non-violent philosophy has grown considerably. Volumes have been written about all aspects of

Satyagraha, Ahimsa, and many of Gandhi's writings have been translated into English for the benefit of the multitudes. As to furthering Satyagraha in the mid-twentieth century for the turbulent political times, there is a basic outline for one to follow when one is engaged in a non-violent political struggle.

According to Joan V. Bondurant's 1958 book, *Conquest of Violence: The Gandhian Philosophy of Conflict*, she summarizes the order one might follow in opposition to an oppressive government using Gandhi's Satyagraha as a model. Bondurant writes:

1. Negotiation and arbitration
2. Preparation of the group for direct action
3. Agitation
4. Issuing of an ultimatum
5. Economic boycott and forms of strike
6. Non-cooperation
7. Civil disobedience
8. Usurping of the functions of government
9. Parallel government

Bondurant has used Gandhi's Satyagraha as a model for the Western speaking world to understand and co-opt Satyagraha into one's own non-violent philosophy. Forward thinking people would embrace Gandhi's non-violent ideas, make slight modifications to his beliefs of non-violence, and make their own versions of Satyagraha.

Gandhi's implementation of Satyagraha in South Africa

Gandhi used Satyagraha and Ahimsa in South Africa to better the citizens of India. An example of Gandhi's use of both Satyagraha and Ahimsa was prominently displayed in Richard Attenborough's 1983 Academy Award winning film, *GANDHI*. In the film, Gandhi is fighting the British Colonial Government in South Africa. In chapter 3 at the 11:15 mark, Gandhi makes a statement against the requirement for all Indians to carry passes. The passes make the Indian citizens second-class people of the British Empire. When Gandhi slowly starts his speech then his fellow congress member takes over his speech, after finishing Gandhi's speech, Gandhi starts to burn his pass. The police stare in amazement at the civil disobedience, quickly recover, and proceed to arrest Gandhi's associate for burning his pass. Then Gandhi proceeds to burn more passes and the police officer hits Gandhi with a baton. Undeterred, Gandhi picks up another pass and puts the pass into the fire urn. The police officer hits Gandhi in the arm and then in the head, knocking him out. The things I observed in the movie were the doctrine of Ahimsa and Satyagraha. When the police officer struck Gandhi, he did not show any ill will toward the officer. Gandhi did not curse at the officer or when he has the opportunity, prosecute the officer for assault. Gandhi was following the doctrine of Ahimsa. Which many people may think it might be a strange concept, but by not prosecuting the officer for assault, Gandhi was doing no harm to the officer.

Gandhi's use of Satyagraha is shown extremely well in the film. In chapter 3 at 25:54, Gandhi gives a disturbing speech to his fellow citizens. Gandhi spells out the tenets of Ahimsa and Satyagraha. Gandhi says, "Whatever they do to us ... we will attack no one ... kill no one ... But we will not give our fingerprints, not one of us. We will not strike a blow. But we will receive them. And through our pain...we will make them see their injustice. And it will hurt as all fighting hurts" Gandhi goes on to work the crowd into a frenzy. The next scene is when the philosophy of non-violence is displayed in the movie. Gandhi has boycotted the mines in South Africa. The mine owners are trying to break the strike by any means at their disposal. The mine owner hires the police to assault the non-violent strikers. The police on horseback charge the strikers, to their surprise the strikers fall to the ground, and the horses stop charging. The resolve of Gandhi and the striker's non-violent campaign forces the British Colonial Government to make drastic choices. The British arrest Gandhi and the strikers. The power of Satyagraha is still not making an impression on the British, who

seem only to respect power and physical strength, and are not aware of the new force that is slowly aligning against their great empire. For all the British contributions to philosophy, how could the British not see the formation of a new philosophical movement? I can answer this seemingly unanswered question. From my point of view, it has to do with arrogance and superiority complex. I use my education to help my tribe further their goals for the benefit of the entire tribe. I am the defender of the tribe or better said the warrior. I do not use the traditional weapons of my ancestors, I use the knowledge I gained from my people's former enemy. I have now turned the tables on my former oppressor. I just followed Gandhi's example. Gandhi used the education he received in England, applied his native knowledge and after experiencing racism, economic disparity, and the denial of self-governance. He took the lessons taught to him by his parents, respected friends, and the education he received to form his doctrine of Satyagraha, a non-violent philosophy incorporating ahimsa.

Martin Luther King, Jr. and his form of *Ahimsa* and *Satyagraha*

Martin Luther King Jr. (MLK) took aspects of Gandhi's non-violent philosophy and incorporated into his own non-violent movement. MLK borrowed Gandhi's belief that an individual should strive to improve their moral character "as part of the moral task that surrounds the struggle for justice." How does this affect the non-violent adherent? Purity of character promotes strength of mind, helps one keep their wits about them when faced by an opponent, will stand their ground instead of becoming a coward. Becoming a coward during a Satyagraha is not acceptable. Gandhi and MLK both were very adamant about cowardice and non-violence. MLK believed as Gandhi did that the only thing worse than violence was cowardice. In a non-violent philosophy, there is no room for cowardice. Cowardice shows the oppressors that the oppressed are weak and ineffectual. The ability to take the blows of one's opponent shows strength. The opponent after witnessing his misdeeds will either stop oppressing the downtrodden on their own or stop because of public pressure. Gandhi's philosophies of non-violence, Ahimsa, Satyagraha has spread beyond India and into the Western world and help improve the status of oppressed people, who might still be under the yoke of tyranny.

To summarize, Gandhi was a visionary as far thinking individuals seem to be. His values are still relevant today. Gandhi has guided some of history's greatest non-violent activists, who espouse Ahimsa, non-injury to any living being, Satyagraha, the political non-violent movement to organize oppressed people and hold on to their humanity against a government that is brutally oppressing them. Giving the tools for non-violent action, no matter how big or small the grievance or how young, old, or handicapped; just as long as one can realize Truth, that God is Truth and the realization of Truth is Ahimsa.

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She encourages students to use the Writing and Tutoring Center: “The staff is our ally in the writing process. Do not be afraid to have original thoughts and ideas – in other words, be creative and write your truth.”

The Nurse’s Role in Utilizing Biofield Therapies of Therapeutic Touch, Healing Touch and Reiki In Patient Care

M. Johanna Hansen Nursing 221

The National Center for Complementary and Alternative Medicine (NCCAM) defines biofield therapies as a subcategory of the domain of energy therapies which includes therapeutic touch, healing touch, and Reiki. For a variety of reasons many nurses remain unaware, unexposed, or unfamiliar to the potential benefits of biofield therapies. Review of articles revealed some current barriers to current lack of knowledge and understanding of biofield therapies including: terminology, word and labeling choices for how biofield energy work is viewed, interpreted, and used, descriptions of biofields, difficulty in identifying an adequate research methodology to study biofield therapies, and lack of inclusion in nursing school curriculum. In 2005 the North American Nursing Diagnosis Association (NANDA) recognized the importance of energy biofield of the individual by approving the nursing diagnosis of Disturbed Energy Field: disruption in the flow of energy surrounding a person’s being that results in disharmony of the body, mind, and/or spirit. Through education and exposure nurses have a unique opportunity to embrace biofield therapies and interject them and use them in combination with current medical traditions to improve patient outcomes in a holistic, cost neutral, low risk, highly portable and non-invasive intervention.

The primary goal of the nurse’s role, according to the Tacoma Community College Associate Degree in Nursing Student Handbook, 2009-2010, is to provide effective, safe and comforting care while assisting and supporting patients to move towards the wellness end of the wellness-illness continuum (p.12). Wellness can be described as the active process of becoming aware of and making choices to create a healthier lifestyle, in all of life’s dimensions. The interrelated and interconnected dimensions of wellness include: mental, emotional, environmental, spiritual, energetic, psychological, and physical. Each of these dimensions must be nurtured and tended to by the Individual in order to achieve overall wellness. Complementary and alternative medicine (CAM) modalities such as therapeutic touch, healing touch, and Reiki assist patients to move toward wellness by influencing the energetic aspects of the body via light or no touch by a trained practitioner. Researchers Engebretson and Wardell (2008) indicate that patients have increasingly sought out various CAM modalities (p.244) which may be used either

concurrently or independently of allopathic medicine. Biofield therapies, or energy based therapies, of therapeutic touch, healing touch, and Reiki are all considered CAM modalities. Some unique features of biofield therapies include, but are not limited to the following: holistically patient based, low-risk, cost neutral, highly portable, and non-invasive, literally available at a nurse's fingertips. The utilization of biofield therapies have been developed, implemented, and researched as effective nursing interventions (Pierce, 2007, p.253). However, for a variety of reasons, many nurses remain unaware, unexposed, and unfamiliar to the potential benefits of utilizing biofield therapies in their nursing practice.

The National Center for Complementary and Alternative Medicine (NCCAM), which was formed in 1998 by the National Institute of Health (NIH), classifies biofield therapies as a subcategory of energy therapies (Engebretson & Wardell, 2007, p.243; Pierce, 2007, p. 253; Wardell, Rintala and Tan, 2008, p. 187). The history, background, and diverse origins of energy therapies inherently create terminology and lexicon issues and concerns. Word and labeling choices form a precedence for how biofield energy work is viewed, interpreted, and used in ways "that neither exclude or marginalizes the contributions of integrative therapies and aligns with other health sciences" (Koithan/Mittleman, 2010, p. 83). Dr. Arcari, in an interview with Michele Mittleman states, "Language is extremely important, and seminal concepts flow from the words we choose" (2011, p. 76, 84).

The descriptions of biofield therapies and energy work do not necessarily fall neatly into categories with clean, tidy, and crisp boundaries like other divisions of medicine have; thus, defining biofield therapies, with precision and exactness has been a primary challenge. Several theories have been presented on how biofields work. Jackson, Kelly, McNeil, Meyer, Eaton, & Schlegel (2008, p.114) present an energy field theory by nursing theorist Martha Rogers, who asserted that "humans are surrounded by energy fields that extend from the skin surface". Furthermore, the theory states that the energy field is symmetrical and balanced in a healthy person (Jackson, Kelly, McNeil, Meyer, Eaton, & Schlegel, 2008, p.114). NCCAM has defined energy therapy as one that focuses on the energy fields within the body. While electromagnetic fields, by definition, focus on fields outside of the body (Bossi, 2008, p. 489). Wardell, Rintala & Tan (2008, p. 188) describe one historical definition of energy fields which comes from ancient Sanskrit. These writings describe in detail the seven energy centers of the body called chakras. Chakras are dynamic, spinning vortexes located over the different hormonal centers of the body and linked to different organs and states of consciousness. These vortexes or centers are transmitters, transformers, [and transducers] of energy. They are not static in nature but are dynamic and reflect changes in the energy field of the individual. These same authors propose another energy theory on the belief which acknowledges the chakra center and the magnetic field of the electrical system of the body. The electrical energies of the body are evidenced by recorded electrocardiograms and electroencephalograms. Electrocardiograms detect energy emitted from the heart or fourth chakra; while electroencephalograms detect energy emitted from the brain or the sixth and seventh chakras. (Bossi, 2008, p. 489; Wardell, Rintala & Tan 2008, p. 188). The goal of biofield energy work is "to restore harmony, energy, and balance within the human energy system" (Eschiti, 2007, p. 10). In other words, assisting and supporting clients to move towards wellness via their energetic dimension. The attempt to achieve this goal is through perception and influence of the individual's chakras and energy field by trained practitioners.

Within the context of nursing, two biofield therapies have been developed which are based on and incorporate the use of chakras and energy fields. In the 1970's Dolores Krieger, PhD, RN developed therapeutic touch (TT) as "a formal procedure for assessment and treatment of the human biofield and facilitates the [self] healing process". Healing touch (HT), which provides a range of biofield healing interventions, was developed by Janet Mentgen, BSN, RN in the 1980's (Pierce, 2007, p. 253; Jackson et. al, 2008, p.114-115). In 2005, in recognition of the significance of biofield energy therapies as a valid, viable, and effective nursing intervention the North American Nursing Diagnosis Association (NANDA) approved the nursing diagnosis of: "disturbed energy field: disruption in the flow of energy surrounding a person's being that results in disharmony of the body, mind, and/or spirit" (Engebretson & Wardell, 2007, p.245; Natale, 2010, p.171). In the 12th edition of the *Nurse's Pocket Guide: Diagnoses, Prioritized Interventions*

and *Rationales*, the disturbed energy field diagnosis can be found on page 320 (Doenges, Moorhouse, and Murr, 2010). As nurses become increasingly aware of the research and utilization biofield therapies as a safe, effective, and non-invasive nursing intervention which supports and enhances the patient's innate self-healing process for improved patient outcomes, nurses can confidently pursue personal certification or make referrals to a qualified practitioner.

Also found in the *Nurse's Pocket Guide* (Doenges, Moorhouse & Murr, 2010, p. 495) is the nursing diagnosis deficit knowledge [learning need], (specify). The definition of this diagnosis is: absence or deficiency of cognitive information related to a specific topic. This diagnosis may apply to nurses desiring not to incorporate biofield therapies into their nursing practice or referral data base. Perhaps this is due to lack of exposure, knowledge, or comprehension of the benefits of biofield therapies. Currently, these treatment modalities are not included in most instructor led curricula. However, to promote exposure, knowledge and understanding of CAM modalities instructors often provide lists for student led presentations and/or reading. These treatments ought to be included on lists for nursing students to have the opportunity to gain exposure and insight to the benefits of biofield therapies early in their nursing career. In fact, Kreitzer (Mittleman, 2010, p. 74) states

“The American Association of Critical-Care Nurses documents sets standards for baccalaureate education (Essentials of Baccalaureate Education for Professional Nursing Practice) includes a statement that baccalaureate graduates should have a beginning understanding of complementary and alternative modalities and their role in health care.”

This may be challenging to accomplish, given the sheer volume of material which absolutely must be covered in a nursing program. However, a careful look at curriculum, scope of practice, and how we are preparing our nurse leaders, according to Krietzler, is exactly what is needed to have an innovative and integrative model of care for the future (Mittleman, 2010, p. 78). Nursing school curriculum is influenced by state boards of nursing (SBON). Donnelly (Mittleman, 2010) informs us that state boards of nursing set policies and positions to protect the public and the use of CAM modalities by nurses. A strong indicator that SBON are frontrunners in acknowledging consumer demand for CAM is the fact that “in 2001, 47% of the 53 US Boards of Nursing had policies in place permitting nurses to practice a range of complimentary therapies. Regulation follows patterns of practice (p.74)”.

Another hindrance biofield therapies have encountered has been in the area of research. Koithan, in an interview with Mittleman (2010), proposes the hesitancy among nurse researchers to acknowledge an interest in integrative or biofield therapies has been a difficulty in identifying adequate methodology to study biofield therapies (p.75). The data collected from the research conducted in biofield therapies are derived from human beings. This means working with the patient's psychosocial issues, subjective feedback of stress, anxiety, fear, pain, and overall quality of life. Human beings, and the multiple dimensions therein, are subjective and must be considered when doing research of this nature (Jackson et al, 2008, p.119).

Standardization of the research is not practical nor realistic because of the human factor in both the recipient and practitioner, thus traditional reductionist scientific methods do not work well (Engebretson & Wardell, 2007, p.255; Jackson et al, p.119). Of the various types of research designs available to date, best suited to biofield research is a mixed methodology of qualitative and quantitative perspectives (Engebretson & Wardell, 2007, p.245; Bossi, 2008, p.493). Furthermore, Bossi (2008) suggests an interdisciplinary approach is needed for nurses to advance in the art and science of nursing (p.493). Engebretson & Wardell (2007, p. 254) suggest a possible research approach called complexity science. “One of the concepts of complexity science is that humans and organizations are complex adaptive systems and not reducible to linear approaches. This notion of the human as a self-organizing complex adaptive system is emerging as a new paradigm for clinical practice in the health care field.” This shifts the thinking of a human in a mechanical

way to considering a human as a dynamic, multidimensional source of information. It also supports the premise of Florence Nightingale who “viewed spirit and body as inseparable and health as nondualistic” (Natale, 2010, p.174)

More than \$30 billion a year out of pocket dollars are spent on integrative therapies. Consumers are driving the utilization of CAM modalities. The use of CAM therapies are “an expression of the need to control and make choices about one’s health” (Arcari/Mittleman, 2010, p.76). Patient pocketbooks are indicating that it is not the patients who need convincing of the benefits of CAM and biofield therapies, it is the nurse and medical community. The current dynamic healthcare environment is a ripe opportunity for nurses and nursing students to respond to consumer/patient needs for control and choices about one’s health care. As nurses become aware of, exposed to, and familiar with the potential benefits of biofield therapies they can potentially utilize them or refer patients to qualified practitioners. Through exposure and education the nursing community has an opportunity to embrace and implement biofield therapies to improve patient outcomes through a holistic, cost neutral, low risk, highly portable, and non-invasive intervention.

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In writing this essay, Zelia Jihyun Song, of South Korea, faced the challenge of tackling a difficult assignment as a student whose first language is not English: “The most difficult thing is using idiomatic expressions, as I am an international student.”

She advises students to write more than one draft of a paper, “Writing is a result of your endeavor of editing and your thoughts, logic, words, of course idiomatic expressions, and other people’s opinions.”

The Hidden Side of Mother of Mencius’s Decisions: Young Koreans Studying Abroad

Jihyun Zelia Song English 101

There is the story of Mencius’s mom who moved their home three times for her son. Mencius is a famous Chinese saint in South Korea. This is a well known Korean story. The main point of the story is that the environment is a very important factor in human growth. Accordingly, depending on the environment will determine if someone can become a success or not. As an illustration, after Mencius’ father passed away, Mencius and his mom lived near a cemetery, so Mencius always watched funerals and mimicked the wailing of the shaman. Then Mencius’ mom realized the environment was important for her son, and she moved near a market. Similarly, Mencius copied the sellers, so Mencius’ mom moved again near a school. After that, Mencius imitated other students; his mom was satisfied with that environment for Mencius. Hence, finally Saint Mencius is now known as a great philosopher and writer with many disciples. Many people only emphasis that his achievements were made possible because of his educational environment.

However, there is a hidden part of the story. It is that, at the first place, the cemetery, when Mencius’ mom realized the environment was important for her son, she did not follow the popular or main phenomena. At that time, near a cemetery lived shamans, who had one of the most successful jobs; they were also businessmen. Nevertheless, why did she want him to become a classical scholar, which was the worst job at that time? The reason is she considered her son’s preference, personality, and ability—not a societal view of success. In general, parents aim to create a good environment for their children. Thus, when Korean parents and their young children want to move to good environments for their education, they should consider their children’s preferences, personality, and abilities first from an objective and rational point of view. It is detrimental on the whole for young Korean students to study abroad in the United States unless they and/or their parents have their own specific goals and decisions that allow them to endure the disadvantages of studying abroad.

Studying abroad is a considerable decision because there are many important disadvantages. Students who are studying abroad in the United States are still young, so they can get more mentally stressed about being in a different place without parents. Also, they have to make much mental effort because of English not being their native language. Consequently, they might not be able to establish

and develop their language ability in either language. Furthermore, they can suffer more mental distress about identity. Establishing identity is important in Korea, but due to the diversity of American culture, establishing identity might be even harder. Last, their future is not guaranteed.

As stated above, young Koreans studying abroad may have more mental stress while abroad. For instance, on their website the Fulbright U.S. Education Center published in 2008 “Almost Half of Korean Parents Want to Send Children Overseas for Study,” an article which discusses a survey by the National Statistical Office in the Korea Times that demonstrates that some students study abroad too early and are unsupervised, so young Korean students suffer culture shock and depression (“Almost Half”). Therefore, Korean parents and their children have to know what young Korean students are really facing. Furthermore, Ly Phuong in “The Early Study Abroad Trend (Cover story),” states, “A lot of people are sending out their kids with great hope, without careful consideration” (Phuong). This discovery has significant applications to young people studying abroad as well as adults studying abroad. Even though I am an adult, I have had homesickness, depression, and culture shock, and those are not easy problems to deal with at all.

A second disadvantage is that young Koreans need to make a better effort to study English and may not possess enough ability in either language. Specifically, “A Study of the Life and Culture of Young Korean Students Studying in the United States,” by Doo Hyoo Lee, discusses that the number of young Korean students studying abroad in English-speaking countries has increased. It also describes the lives of young Korean students studying in the United States. In the article, unstructured interviews were conducted with young Korean students studying in the Northwestern states of the United States. Even though young Korean students like the American educational environment, they do have an ingrained Korean education style and culture because of their parents’ requirement (Lee). Therefore, young Korean students in the United States cannot learn English effectively in this environment. Their Korean language abilities need to be developed more because they left Korea without finishing their Korean language courses, so they will have to put more effort to learn both languages. If not enough effort is put forth, their ability to communicate in Korean stops growing, and the ability to communicate in English just starts, so both languages suffer.

Moreover, young Korean students studying abroad can suffer more mental distress due to identity problems. In “Between Two Languages and Two Worlds: Identity of Korean Early Study-Abroad Undergraduates in the U.S.,” by Mun Woo Lee, the author asserts that for young Korean students, studying abroad should be understood not only in terms of learning English as a second language, but also in terms of culture crisis. Young Koreans studying abroad struggle with their identities; they are born in South Korea but are growing up in the United States (Lee). At first glance, I agreed because, of course, there were culture shock and differences. However, because of the pleasure of living in America, I ignored the culture shock and differences. Then while I have been living in America, I have sometimes experienced the culture shock, cultural differences, and racial discrimination, and how those influence identity. In fact, young Korean students want to enjoy American culture and society, but because of differences and discrimination they are getting far away from mainstream American society. Consequently, young Korean students make their own diaspora Korean society or Asian society within the United States. Automatically, they are missing out on their main goal or purpose of studying abroad: to achieve the American dream and attain international success.

Lastly, in spite of the expensive cost of studying abroad, nobody can guarantee that the results of studying abroad will assure young Korean students’ future. Especially, in America it is not too much to say that visa status almost decides the students’ lives, so some young Korean students are adopted by their relatives; maybe it is the only choice for American dreamers. According to 2009 data from Korean Educational Development Institution, every year an average of 25,000 students decide to study abroad and about 15,000 students choose to go to the United States (Eun et al.). These statistics shed new light on a serious social problem in South Korea that thousands of students came over in America, but not all of them have reached success. This will only change through a revolution in Korean education and changing young Koreans students’ and their parents’ perceptions of studying abroad.

On the other hand, some Korean parents and their children focus only on the benefits of studying abroad in the United States because of the parents' and children's assurances of having an American dream of a certain culture and life, and the preference of international success. The benefits are that students will get a better educational environment, get used to speaking English, have a broader view of life, and live a more a balanced life. These are common benefits and are generally recognized. Korean parents believe American universities provide a better education than locally in Korea. This means that young Koreans could more easily find and study the subject they want to focus on in the United States. As stated in an article by Ly Phuong, "The Early Study Abroad Trend," the Korean education system does not give much choice to students. The typical Korean middle school class has less than forty students, and the education system has become more competitive so that the number of young students studying abroad has increased between 2003 and 2004 (Phuong) and continues to increase today. Next, young Koreans are commonly exposed to an English speaking environment. Furthermore, due to diversity of culture and people, young Koreans can get a broader view of life. Finally, instead of just chasing high grades, they can have a more balanced life including various curriculums and extracurricular activities.

However, I wonder if these advantages can be attained in Korea for someone who wants to study abroad in America. For example, there are new educational styles and better schools in Korea today. From several years ago, Korean public education has improved in many aspects: fewer students in a class, curriculums, and especially English classes with native speakers (McNeill A1). Besides, there are many different kinds of private schools to learn different subjects: math and science, arts, languages, agriculture, tour, and so on. Because of these kinds of schools, young Korean students can have a better education and environments in Korea also instead of chasing high grades. As a result, if some students want to study more different ways, they have more choices. In term of language, in America, everybody is supposed to speak English, but according to previous research when Korean students meet Korean friends they speak Korean mostly (Lee, D. H.). In addition, today in Korea there are many people who speak English fluently without studying abroad. Last, do Koreans even need to learn English anymore? Recently, some Americans have started to study abroad to China to learn Chinese because of business and economic paradigm (Lin-Liu A34) and also German and Japanese. Furthermore, Korean parents want their students to have a broader view of life and live a more a balanced life by studying abroad in America. If young Korean students want to get a broader view of life and live a more a balanced life, they can get it by reading books, traveling different countries, and counseling their lives. There are many different ways to get a broader view of life and live a more balanced life instead of only living in America. Therefore, these benefits of studying abroad in the United States can be found in South Korea without suffering, wasting, and losing their purposes of international success and dreams of American culture and life.

Sometimes, following the belief or assumption of others is useful for achieving goals, if those beliefs or assumptions are accurate. Particularity, Koreans have some beliefs or assumptions about America, so they or their children want to study abroad in the United States and have success. However, if they are not successful, young students are mentally suffering, wasting money, and failing the goals. When mentioning Mencius' story we learn to make goals according to a person's preference, personality, and ability, not only their environments. From my experience studying abroad at a young age is not viable option for success. Listen to your own voice about your own goals even if it is hard and make your own decisions like Mencius' mother, although it may not guarantee success.

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When Nicole Daugherty begins to write, she doesn't pay too much attention to details: "Just get your ideas out. Also, be sure to take breaks between working on writing so you can look at it with a fresh mind." A Running Start high school student from Gig Harbor, Nicole sees herself, eventually, as an emergency room physician. She says finishing a paper can be difficult because "when I'm trying to edit my writing, I start to read what I want to read, not what is actually there."

In Support of Legalizing Physician-Assisted Suicide

Nicole Daugherty English 102

Imagine being in the fourth stage of pancreatic cancer – one of the most painful terminal cancers known to man. Your cancer has spread through various regions of your body, your tumor has grown, and it is too late to remove your pancreas. Traditional cancer treatments no longer have any effect on you and the only thing left to do is try experimental drugs that have neither been refined nor widely tested. Your doctors have informed you that you have but mere months to live. You know that they are not joking. You have seen the news and you watched as this devilish disease sucked the life from high profile people such as Patrick Swayze and Steve Jobs within months of their diagnosis. Do you want to live the next few months—your last few months—in misery, slowly fading away, wishing for death on a daily basis? Or do you wish to die with dignity and on your own accord? Would you at least like to have options in how your life ends? The legalization of physician-assisted suicide—when a physician actively aids a terminally ill patient in ending their own life—would give you and every other terminally ill United States citizen the freedom to choose whether or not to end the pain and horror of living in the agonizing last stages of a terminal disease—and ending it with dignity and independence.

Physician-assisted suicide, also known as euthanasia, blurs the very controversial lines between suicide and murder and consequently spurs mass debate. While the opponents of euthanasia have great intentions, those intentions are unconstitutional and deprive citizens of personal freedom. Physician-assisted suicide should be legalized in all 50 United States of America because it is a right protected in the United States Constitution, it is a matter of personal choice, it would save terminally ill patients from horrific suffering that would only result in their death anyway, and because not legalizing it on the base that it is a sin is once again defying another one of America's founding values: the separation of church and state.

Before addressing the specifics of this issue, it is important to clearly differentiate between a few subjects with which euthanasia is often confused: cessation of medical treatment, suicide, and murder. Cessation of medical treatment is when a patient no longer receives medical care to treat whatever condition they have. This decision may be made through a living will, by next of kin, or by personal choice given the patient is in an appropriate state of mind. Regardless of how the decision is made, when it is decided to stop treating a patient, the physician simply ceases providing care to the patient, other than treatment to make them more comfortable. The physician

does not actively kill the patient as they do in physician-assisted suicide. Suicide is when an individual kills themselves with no outside assistance. Murder is technically defined as when one person kills another without the proper legal reasons and permission. However, in modern western culture, murder has a very negative connotation and is usually associated with killings in which the victim did not want to die.

Some opponents of physician-assisted suicide argue that United States Constitution forbids any individual, including that of the state, from taking another person's life. These opponents have the best of intentions in trying to retain the integrity of the constitution and it easy to see where they made their error in reasoning. After all, Section One of Amendment XIV states, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property..." Not reading any further after the preceding sentence, we can easily assume that the constitution forbids anyone to take the life of another human being. Understandably, this is how many people have come to the conclusion that the constitution in fact forbids physician-assisted suicide. In fact, even the Supreme Court believes that there is no right to die within the constitution.

However, if we look closer at what our founding fathers have laid before us, we notice that Section 1 of Amendment XIV, in truth, protects euthanasia as a fundamental right of United States citizens. The amendment states, "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws." This means that the constitution actually allows people to be killed as long as the death is approved through "due process of law." Therefore, as long as someone requesting physician-assisted suicide has a fair trial, then it is legal as implied in the constitution. This is the same concept that allows for capital punishment to be legal. It is hypocritical to support capital punishment – killing someone against their will – is legal, yet oppose physician-assisted suicide – killing someone upon their request – is illegal.

The same opponents who argue that euthanasia is wrong simply for the sake of upholding the integrity of the constitution often also argue that euthanasia is wrong in that it contradicts our inalienable right to life. In other words, while they may not grasp the full meaning of what they're saying, many argue that you can never waive your own right to life. An opponent himself, Archbishop Henry Mansell wrote, "The founders of our country articulated this principle in the Declaration of Independence, when they indicated that all are created equal and endowed by their Creator with certain inalienable rights, among them being the rights to life, liberty, and the pursuit of happiness" (Mansell, 2011). Mansell believes that choosing to die is wrong simply because we have a right to live. He is assuming that a right to life is something forced upon everyone and that they have no right to relinquish it.

However, claiming that euthanasia is wrong because it denies our right to life makes no sense because a right is not something that is forced upon anyone. Rather, a right is something in which you are entitled to, available to exercise if you so wish. A right is not something of mandatory use. For example, every American has the right to free speech. However, if someone chooses not to speak their opinion, they will not get punished for it; they are simply choosing to waive their right to free speech upon their own free will. If a government official, for example, imprisoned someone for stating their harmless opinion and therefore taking away that person's right to free speech, it is in that case wrong to take a right away. Therefore, the right to life is available for each individual to choose whether or not it applies to them. Of course, we must be mindful that this right to die does not automatically guarantee us death. In fact, the right to die is more a right to fight to die. In other words, if you wish to die via physician-assisted suicide, the constitution implies that you must first win a fair trial. On another note, it is important to understand that the right to life does protect your life from others taking it against your will – unless you have a fair trial and are punished with the death penalty.

Another argument that opponents of euthanasia use is that those who support euthanasia find elderly, dying, or suffering people of no value. Nurse, journalist, broadcaster, and novelist Claire Rayner demonstrated this opinion in her article, *You say murder, I say euthanasia*. Rayner (2000) wrote that some people believe "a society which legalizes the killing of sick people, even if it is supposed to be limited to

those who actively request it, sends a dangerous message...the lives of those who are sick, in pain, limited in their ability to operate in a self-sufficient manner, are worthless.” These opponents assume that supporters of euthanasia advocate euthanasia as a means to get rid of people they deem “worthless”, in this case the sick or elderly. While there is a chance that a few, if any, euthanasia-supporting extremists do in fact wish to kill off the sick and elderly because they consider them worthless, that is by no means a significant, rational, or healthy opinion.

Contrasting the opinion that euthanasia’s purpose may be to exterminate the people of no or little value to society, most people who support euthanasia do so for two reasons – one being legal and the other moral. The legal reason is as mentioned early, that euthanasia is protected in the constitution. The moral reason is that people should be able to decide what they do with their lives and that when one is suffering from immense pain and is going to die soon anyway, they should be allowed to choose to die painlessly and on their own accord. Supporters of euthanasia are not the evil enemies of the sick and elderly as some would like you to think. In truth, supporters of euthanasia are fighting compassionately for the sick and elderly to have more rights, not to kill them off because they’re worthless.

Additionally, strong and healthy people are not the only people fighting for euthanasia rights. Proving that the fight for physician-assisted suicide rights is not some farce that the healthy are using to exterminate whom people they deem undesirable or unworthy, Diane Pretty argues for her own right to die. Pretty, was suffering from a terminal and agonizing disease and wished to have her husband aid her in ending her life before her disease progressed any further and she could no longer move, breathe, or swallow (as cited in Chetwynd, 2004). She took her case to the European Court of Human Rights to argue that the right to life which the constitution granted her entitled her to choose how to live her life, even if that means choosing to end it. The court refused to protect her husband from criminal charges. Pretty interpreted the right to life as the right to do whatever she wants to do with her life, even if that means ending it. Pretty is a great case in point that the sick and elderly support euthanasia as well the healthy members of society.

Other opponents claim that physician-assisted suicide is murder. They claim that the right to life implies complete and total protection of human life, no matter what. They don’t see someone choosing to end their own life as an acceptable reason to legalize euthanasia. However, murder is defined as the premeditated killing of another human being. Following this string of logic, euthanasia is in fact murder, but so are war killings and deaths from capital punishment. While there are many Americans who oppose both the death penalty and euthanasia, most Americans, even if they do not support war, do not condemn soldiers for killing others in battle. Opponents of euthanasia cannot effectively develop a valid argument against euthanasia without also opposing killing enemies in war. This argument would not go over well with the prideful spirit of America, whose citizens take pride their country’s military strength. The question we must ask ourselves to fully realize the implications of opposing euthanasia is as follows. How does it make sense to advocate the death penalty where the victim is dying against their will, but not advocate physician-assisted suicide where the victim dies upon their own wishes?

Many people are on the fence about where they stand in regards to physician-assisted suicide. One of the elements of the argument that causes many people to oppose euthanasia is that suicide – or death of any kind for that matter – affects more than just the person dying. Death affects family, friends, coworkers, etc. In addressing this problem, there should be a certain number of people, such as next of kin, family, friends, etc., that would be required to approve the physician-assisted suicide before it is carried out.

On that same note, many also worry about how euthanasia will be regulated. Were euthanasia legalized, would only the terminally ill be granted the option of euthanasia? Or would people who were healthy but no longer wished to live be granted that right, also? While it is impossible to stop people from committing suicide on their own, if there was a process for euthanasia perhaps it should be required to have criteria in which multiple doctors should agree on before anyone is euthanized.

Returning to the argument that the constitution protects euthanasia, it is important to emphasize how this reasoning really does shed light on both sides of the issue. For the supporters, it legalizes euthanasia and

therefore contents them. For the opponents of euthanasia, it provides some very loose guidelines in regard to who is eligible to receive a physician-assisted suicide. This is important because many opponents are against physician-assisted suicide because they worry that once euthanasia is legalized for the terminally ill, over time it will be liberalized to apply to anyone, even people who are just depressed or had a bad day at work. The constitution only grants euthanasia provided that the patient has a fair trial. Therefore, so long as a terminally ill patient has a fair trial – and they win that trial, the euthanasia would be legal. As mentioned early, this is very similar to how the death penalty works: a person commits a crime, they have a trial, and that trial decides whether they are sentenced to death or not.

Another solution, albeit more liberal, to deciding who is eligible to receive euthanasia is to not limit terminally ill patients as the only ones who can take a case to court for approval of euthanasia. Anyone could come to the courts requesting a physician-assisted suicide, but only certain cases would be approved based on strict criteria. In the event that someone is unconscious, treatment should proceed according their living will and testament.

Euthanasia is a massively controversial issue. Some claim euthanasia is murder; others mercy. Regardless of the differing opinions, it is important to allow citizens their rights as protected in the constitution. The constitution satisfies both sides of the issue in that it grants Americans their right to euthanasia, but clarifies that it is more of a privilege than a right, just as every other right has its restrictions. Citizens should go through a trial that includes multiple doctors, their family, and their friends to be granted the right to euthanasia. As stated in the Economist (1997), “This choice [euthanasia], like the choice itself, is a special thing: a decision that must belong to the individuals and their consciences.” Of course, this right shouldn’t be abused; only the suffering, terminally ill are entitled to it.

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A Pasadena, California, native, Kevin J. Green is studying biology at TCC and hopes to go to medical school.

A challenge for him as a writer is coming up with topics: "Once I can narrow it down to what I want to write about, then I just need the time to focus on writing."

His advice to fellow students: "Write about what you know. It's always easiest to research and build on something that you already know a little about."

Water and Tears

Kevin J. Green English 101

A woman lies beside a communal pool on a hot, mid-summer day when outcries from other patrons suddenly surround her. Footsteps thud from behind her. A man rushes past, diving into the pool. He emerges seconds later carrying a small, coughing child in his arms. The child, a boy barely over two years in age, fearless as only a child can be, ventured too close and had accidentally fallen into the pool. That boy was me. The man who had pulled me from the pool, saving my life, was my grandfather. My grandfather was a man of few and often stern words, whose actions spoke volumes of his true, generous, self-sacrificing nature. Having already raised his own child, my mother, he and my grandmother moved from their home in sunny California to Washington to help raise my three siblings because of the relocation of our mother's job. After my parents divorced, he was the only male role-model in my life and became like a father figure to us all. When he passed away four years ago, I never had the chance to say goodbye: No one should have to go through life with the burden of that regret.

As I grew up, my grandfather was always there for me. He had always been a very hard, solitary man by nature. However, living with four grandchildren caused him to become a lot softer, it seemed. Almost every night he would enjoy his routine of playing solitaire at the dining room table. I would crawl up onto the chair beside his, watching the rhythmic flipping of the cards, the odd arrangement spread across the table, the effortless placing of them as if he could decipher this cryptograph without even trying. I was mesmerized by the rifling of the cards as he shuffled; the fwap, fwap, fwap as he sharply pulled each card from the pile he held; and the flashing of colors merging into patterns. As my presence next to him steadily grew, to the point of being there almost every night, he began to show me how to play. I quickly reduced the cipher to no more than a mere game. What had once baffled me could now be dominated in a matter of minutes. He taught me more games as I grew older: poker, black jack, gin. One night, I sat down next to him while he finished his game of solitaire. He turned, reaching to the desk behind him, and pulled something out, a brand new pack of cards. I watched as he pulled the red line around the deck, splitting the plastic in two. He crumpled the plastic and set it aside, reached for the deck he had been playing with and placed it in front of me. With a small grin, he began to play solitaire with the new deck leaving me with the other. It was not my birthday, it was not Christmas, and yet I had just received one of the greatest gifts of all.

As I grew older, I started going to the junior high school that was down the road from where we lived. Every morning my mother would drop my sister and me off; we would attend class and then walk home. Washington's weather, never quite being sure of itself, would not always allow us to walk home. Those rainy, snowy, and somewhat ambiguous days led my grandfather, with his benevolent heart, to drive us home. At the time, I was so ungrateful that I never once thanked him. On top of that, I often chose to blow him off and walk home in the rain so that I could spend more time with my friends. My selfishness festered within me as I grew older. I believed the relationship I once had with my grandfather had diminished to the point that he no longer even cared for me. How wrong I was.

In my senior year of high school I, as most young people do, fell in love. The woman I fell for had already made up her mind to go to the school of her dreams, North Dakota State University. I, having not made up my mind as to what I was going to do with my life, made the worse decision of my life: I decided to follow her to North Dakota. As the time neared for me to leave, my grandfather and I were left alone one day in the kitchen. A man that I had never seen show any real, powerful emotions, stood there, lip quivering more than a new-born trying to stand, as he told me goodbye and to be safe and to be careful. With a last, quiet "good luck," he quickly disappeared downstairs as fast as a hare disappears down its hole. So powerful the short conversation had been, I felt I had been punched in the stomach. I stood there, shaken to the core. Resolve wavering, I departed for my room where I immediately crumbled into my pillow. Two weeks later I moved.

I knew he was ill before I left: congestive heart failure. Having already had an attack, he spent several days in the hospital being watched like a child on a jungle gym. After he was released, he had to be tethered to an oxygen tank at all times. He refused. Every time anyone would turn around, he would pull the tubes out of his nose giving him a small, white, plastic mustache. Several months passed like this. Eventually his heart became stronger, and he was no longer forced to use the oxygen, but a new problem arose: his mind was beginning to fail. He once asked me how to shave. Having used an electric razor for so long, when it failed, he could no longer remember how to shave with a hand held razor. On the first attempt, he had forgotten my warning not to use too much gel. Not knowing that the gel foamed up, he filled his hands and the foam began to envelop them, consequently pouring over into the sink as it increased ten-fold. His health improved more and more in the time before I left.

On a warm sunny day, just two months after I had moved, my friends and I were standing in a field enjoying the sun. A cloud, blown in on a cool breeze, covered the sun, providing a perfect, momentary shade. My phone rang. It was my sister's voice on the line. My grandfather had collapsed, not breathing. The world pulled away, voices of friends faded, and a wave of darkness and dread enshrouded me. The words resounded in my head; the silence pounded; the pause seemed to last for days. It had happened just moments earlier. He would not make it through the night. As the gravity of what I had just heard sank in, a light rain began to fall. That night, alone for the first time, I took my shower before bed. Overcome by emotion, I wept. The life-giving water poured over me, my tears flowed down my chin; both amassed in the basin and swirled down the drain, permanently, inescapably conjoined.

Two days after the call, I was home. A shuffling ghost, my grandmother embraced me. So tiny and frail was her frame that I engulfed her with my own, yet today, she would have to be stronger than all of us. As she held me tightly, she recounted to me just how much my grandfather had missed me. It was then time for the remembrance. We filed, one by one, through the large, oak doors of the church. Inside, bouquets of flowers sparsely decorated the church. Long, stained-glass windows, just wide enough to make you think that you could squeeze through them, lined the walls from floor to ceiling. We took our seats on the hard, wood pews. The greatly ornamented wooden box sat upon a podium. On the side of the box, just beneath the lid, carved into the wood, were two crescent moons, resembling eyelids that were gently closed. On either side protruded a large golden handle, like ears eager to hear the stories and confessions of those here to see it. We sacrificed our stories to it, cried our tears for it, paid our homage to it, but the box lay there, deaf to us. As we celebrated a life, I realized a life should not be celebrated only after a death. Moreover, it must never be allowed to fall away without having heard everything that needs to be said.

Everyone has family: mothers, fathers, sisters, brothers. Some family may not be related by blood or by law but by bonds formed through their dedication and friendship when the times were at their best and their worst. After they pass on, whether they will live on in heaven or if they just cease to be, they will no longer feel the pangs and heartache of words unspoken. However, those that are left behind will. Every day, I hope that my grandpa is somehow watching over me and can hear me now when I say I love him.



James Duggins is from the Puget Sound. He says it's difficult to contain himself as a writer. "I have a tendency to ramble on in an effort to document every detail in my mind that pertains to the subject at hand." He advises students who are struggling to "believe in your subject matter and master the outline. Outlines are my best friend, keeping me focused and organized during the entire writing process."

Unit 3, Final MARC Assignment

James Duggins Math 90

My personal challenges in attending Math90/MARC90 this summer have run deep, putting my time management and study habits to the ultimate test. My most challenging opportunities generally stemmed from adapting to the rapid pace of the material. I have always been able to comfortably comprehend and retain anything I put my mind to, but after two weeks, I was already intimidated. Considering the unstable nature of my child-ridden household, I quickly figured out I needed to take advantage of every minute of my day to stay organized. My conventional study habits no longer stood up to the onslaught of algebra and forced me to seek out other methods. At first I was stubborn, thinking it would all just click if I did enough of the work, but retaining the material to confidently move on to the next series of chapters is key. If a student has anxiety or control issues like me, they don't want to be left behind in any way.

As uncomfortable as this class could be, it taught me a lot about how I learn. Understanding the mechanics of what's being asked is what works for me. If I try to focus on the whole engine at once I get overwhelmed, but if I can understand every individual component it will naturally come together as a whole. Being realistic about my learning style, being genuinely interested in the process and managing my time are necessary for my overall success in Math90/MARC90. Using flashcards with complex operations and equations to prep pages that blend the straightforward style of the text book with the instructor's direction helped immensely. I anchored these tools with communal learning among my peers by meeting classmates before class and/or in the MARC center after. The tutoring center is also a great option when classmates are not available.

I've discovered this level of math is having unexpected results on how my brain works. Like many other students, I have been known to utter the preverbal words, "When will I use this stuff in the real world?" I'm figuring out it's not just about the number-crunching exercises but the results of growing brain matter. I'm not just thinking about numbers as much as just thinking better, thinking in layers, thinking like an educated individual. This quarter was a great introduction to what a more strenuous curriculum looks like, and the study tools I have acquired as a result will maintain as permanent links in the chain of my educational career.



With an interest in human services and education, Ivana Sanchez would love to “change the world’s viewpoints, with an emphasis on youth – bringing meditation and yoga into schools to better understand ourselves mentally, emotionally, and physically. All in good time.” She encourages student writers to use an outline: “I feel as if I write better when I know what I want to convey in each paragraph and sentence.”

Free

Ivana Sanchez English 85

Because my parents were gang members, drug addicts and alcoholics, I have always known that I did not want to come close to the route they took. On March 6th, 2005, however, I realized there was much more than just saying that. This day my brother fell into mindlessness and lost control. He let drugs control him, overdosed, and died. I always questioned why my parents picked drugs over their children and I never really attempted to put myself in their shoes since that’s what I didn’t aspire to. Growing up I always seemed to have a sense of self pity for myself and my sad life, but during those years I started to recognize their mentality and unawareness, their imprisonments in their own minds. Shortly after my brother’s death, I started to become familiar with my own emotions and motivation started to steer my life in the direction I desired.

At twenty years young, I feel blessed to have encountered the obstacles that have come my way; they have only made me who I am today. Although, I know there are many more obstacles to come, I am conscious that I’ll be ready for what comes my way without me being afraid. I recognize that living alone is a gift and that the setbacks life comes with are merely experiences to learn from. I find truth and become truly free when I am aware of what my place in the universe.

Years ago my consciousness evolved when I experienced a gratifying epiphany. One sunny morning, alongside a very busy street on my rooftop, I was awakened by the myriad amount of life in the world. As I was on my rooftop relaxing, I reflected on all the different cars that passed by as well as all the different people and their families; then I thought of the people in San Diego, after that, the people in California, and so on leading to the entire human race on the planet. Suddenly, I became overwhelmed by humanity and life in general. I remember thinking to myself, wow, there are so many people in this world! Why do we have so many worries on what other people think of us? Why are we afraid of change? Why do we take life so seriously? While in deep thought of “this mad world” (4) I came up with a quote of my own, Life is happening around you all day every day. Love it, appreciate it, recognize it. Even if my family isn’t the perfect family I always dreamed of having, I knew we were special in our own way. I contemplated the trueness of my being and began to understand that the very being of I am, is truth.

Believing that life is learning, months ago, when I considered moving to Washington, I didn't seem to think twice of relocating. Despite the fact that it is 12,225 miles not that far up north, I became attentive that every part of this change would only bring a new experience to me. I kept in mind that leaving home, living on my own and going to school would only bring me growth. Though I would miss my family and friends, leaving home would not only build me to be a better person, but perhaps them as well. The thought of having my own place and new priorities brought a sense of relief inside me. The growth I saw yet to come would eventually lead me to finding more truths about myself and ultimately leading to a new enhanced autonomy.

By learning the difficult way or the easier way, I become aware that it is okay to make mistakes. If I fail, I can at the least say I tried and that alone speaks for itself. When Krishnamutri expresses, "It is only when you are constantly inquiring, constantly observing, constantly learning that you find truth, God, or love; and you cannot inquire, observe, learn, you cannot be deeply aware, if you are afraid"(5) my move to Washington comes to mind. I understood that I couldn't be afraid and that itself led me to where I am today, a tranquil realm of mindfulness, where I have the power to seek the truth that surrounds me and my reality.

The two best things that living fully alert brings to me is recognizing my self-worth and being able to hold the steering wheel to my life. On a daily basis I perceive the life in me and everything around me. I breathe in all of everything's energy, allowing it to become one with me. I am fully conscious that I am one with the world. I see myself as equally important to the tree outside my windshield or the dream catcher hanging down my roof as well as the water bottle sitting on my table. No one or nothing is less or more than I am. I convert to a free soul, as we all can be when we're aware. I take my thoughts in mind, moreover, I become conscious of the negative thoughts that take control of my mind and I simply block them away. I become conscious that everything will be okay. I'm free.

Awareness becomes a lifestyle and guides me to learn more about myself and all other living things. As life takes place at any place in every form, I become liberated, limitless with no restrictions to what is real. I develop to be fully aware, with complete control of my energy, truly free.



Like many writers, Amanda Field struggles with spelling and grammar: "These are things I did not learn in elementary school."

The Gig Harbor resident, who hopes to be a nurse one day, advises writers: "Don't hold back. Put everything into your writing. The next best piece of advice is to write drafts."

Morphine

Amanda Field English 95

I was trying to escape, escape from my own head I suppose, I wanted out. I spent the last seven years trying. If you asked me why, nothing was my fault. Surely all my actions were attributed to my parents' divorce, the lack of attention from my mother, my abusive step dad. The only time I felt sane, whole, content, and in control was when I was completely out of control. I lived for chewing up little blue pills, white oblong pills, purple pills, round white pills, some sweet tasting, some so bitter you want to gag. Nothing compares, the sweet smell that takes over your nose slowly, it's indescribable. It's as though I can feel the drugs flow through my veins, a soft fuzzy comfort as all feeling releases through my body, numb. If I'm lucky I'll be fighting the sleep, fighting the drug slipping in and out of consciousness. I am Amanda and I am bipolar, crazy, a drug addict.

It was a cold day in October of 2010, almost a year ago now. I stepped out of the car my stomach in knots. I don't want to do this again, and I want to run away where the only thoughts I had. Standing outside Prosperity House, as welcoming as it looked, I knew about the locks on the doors. I knew I was walking into something most people could not or would not finish -- I knew what to expect. My only connection with the outside world would be the newspaper, one ten minute phone call a week, and letters. This will be another thirty days to fix me; apparently it didn't work two years ago, though I went voluntarily then. This time thirty days of court ordered inpatient drug rehab. As I walked up to the door and rang the doorbell my only wish was that somehow thirty days would fly by with a blink of the eye and somewhere between now and then something could magically fix my life -- that everyone else ruined.

The women stare you down like a vulture circling its prey. "Is she high?" "What's her drug of choice?" "Is she going to steal my stuff?" I know what they are thinking, most likely what the whispers were about, the same thing I was two years ago watching a new girl walk through the doors. I said goodbye to my dad and step mom, gave my son a hug and kiss. This was not the place I want to say goodbye to my one-year-old son. I sat on the couch, dark maroon in color, not very comfortable, same kind you would in a doctor's office waiting room. There were two other couches and two chairs all the same arranged in a circle around our "living room." The smell in the air was the same cleaner smell I remember from working at the nursing home, chemically but clean. It was warm; I was overly hot though, sweating, the walls felt like they were closing in. I stared out the window watching the cars drive by as they mocked me freely passing by. I'm given sheets, a blanket, towel, and washcloth then led to my room, my jail for the next thirty days.

Rehab was like a game to me. It was obvious what they wanted to hear. When you try to hide where your money is going and lie about being high you get good at making things up on spot. Not that I did that anymore much after high school, I didn't care -- that's how I landed in this place the first time, only going then so my parents wouldn't take my car away. The days were rolling by slowly, same thing different day: smoke break, breakfast, class, smoke break, class, lunch, walk, smoke break, a few hours of free time, dinner, smoke break, meeting, smoke break, bed. The days started to blur together and slow down around the two week mark, I was getting restless and irritated, I had run out of chew two days prior. I was doing laundry; it was late just before our nightly 12 step meeting. The dryer broke; all my clothes with the exception of what I was wearing were soaked. The staff kindly said I could use the industrial dryer, the dryer which had ruined three other women's clothes since I had been there. That was all it took, I lost it at that point. It wasn't my fault I was there, it was my mom's fault, my step dad, the bipolar. Being an addict was hereditary, I could do it all on my own, I didn't need to stay. How on earth could they expect me to risk ruining my clothes or even leave them wet overnight? I was yelling at anybody and everybody like a maniac, crying -- I was losing it over a dryer. I seriously contemplated leaving, over a dryer, because I didn't get what I wanted when I wanted it. These people needed to know, I was the only person who mattered. I went to bed and cried myself to sleep. I walked into the laundry room in the morning to my clothes folded and still warm sitting on top of the dryer.

I shuffled through the office doorway that morning and took a seat on the folding metal chair, closing the door behind me. The room was uncomfortably small, hot enough that I instantly started sweating. There were bookshelves lined with books and videos all with various references to self-help and addiction in the titles. Pictures of two different children were on the wall along with a few homemade pictures of unrecognizable objects scribbled with care in crayon. In front of me a desk cluttered with papers post its and various knick knacks sprawled out as decoration. My counselor was talking but I was barely listening but answering questions when asked. She had begun to write on the white board showing me how all my actions and feelings relate to one core belief I have in myself. It caught my attention. I started to listen to what she was saying, then it happened: She said something that changed my life. She told me I can't hide behind my bipolar and addiction, that they are part of me but not who I am. My parents did the best they could with what they had even if the best sucked, just as the best I could do led me to the chair I was sitting in. My dad took my son away from me because he was only doing what he believed was best even if it wasn't. My past was just that my past. I needed to stop playing the victim. I didn't have to forget anything but forgive if possible, move forward because if I didn't change my whole attitude while using the tools they were trying to teach me, I was doing nothing but merely continuing a cycle of addiction. I was doing the exact same thing to my son, recreating everything that hurt me and that I had blamed for years for ruining everything.

"Amanda Field." Those are the only words I recall hearing although I know there was a good two or three minutes spent talking about me and my accomplishments. I was terrified, my short extended family and son's father were there watching as I was handed my certificate. I recited my affirmation, that will stick with me forever "I am an intelligent, beautiful, valuable mother who is worthy of success, that can let go of fear and anger, and will succeed in my recovery."



Leah Severin says that a writer “cannot please everyone. When someone criticizes your writing (and someone will), you may feel upset, angry, sad, or whatever ... Scream in a pillow, punch a wall, or tweet about it on Twitter ... then move on. It is what it is.”

A Port Orchard native, Leah plans to eventually earn a master’s degree in an as yet undetermined area.

Daddy’s Little Girl

Leah Severin English 101

My new red dress shoes made a loud clacking noise with each step I took. I found it amusing and would choreograph my walk with different rhythms I created in my head. My mom and sister didn’t seem to notice my newfound talent. They were too focused on the task at hand, finding the Pierce County Family Court located in the Pierce County Superior Court building. My mom’s large coffee-colored eyes scanned the directory board. The board was enormous next to the 5’0” petite woman.

We were about to face off with my dad in a custody battle that would change my life forever. My older sister Brixey and I had lived with my dad since I was five and my sister was seven. Living with him was hard and it became even harder when he married an eighteen-year-old named Tara. She wasn’t very pretty. She had straight brown hair and empty brown eyes. There was nothing special about her; she was our step-mom who was only four years older than Brixey and six years older than me.

Brixey and I decided to take a stand after enduring what we felt were unhealthy living conditions. We ran away to Mom’s house and I made a phone call that I would never forget. I called my dad to tell him that Brixey and I were not coming home.

“Yes you are young lady. Get your sister on the phone!” His voice was shaky. It shakes when he’s really mad.

“She doesn’t want to talk to you. I’m sorry dad, but..”

“Now you listen to me little girl, I am picking you and your sister up...”

“NO DAD! We don’t want to live with you!” I was screaming and sobbing at this point. I hated being referred to as “little girl,” “We want to live with mom! You drink too much, call us names, and that idiot wife of yours goes through our rooms and listens to our phone conversations! WE HATE LIVING WITH YOU!!” My heart was pounding so hard that I was sure he could hear it through the phone.

“Are you sure you want to do this? I will bury your mother in court, and you can tell that bitch that if she thinks she can beat me then she’s in for the fight of her life! When the two of you come home things are going to change, little girl... because you and your sister are coming home one way or another. YOU BETTER BELIEVE IT!”

The morning of our court date, I stood in front of the full-length mirror in my room and admired my new red dress shoes. The judge would be nuts not to rule in our favor, I'm adorable! I was sure the judge was going to give my mom custody of my sister and me. All Brixey and I had to do was tell her what living with my dad was like, that he had us hand him a new beer when the old one was empty... while driving us home from school. I would tell her that he made fun of my eleven-year-old figure by giving me band-aids instead of a training bra. I could go on forever but my lawyer had me write it all in a deposition that he gave to the judge a couple days before.

We found our assigned courtroom and entered, hand-in-hand. We filed into the front row next to our lawyer. I could feel my dad's glare burning a hole in my head.

The judge entered a short time after us. She was an older woman with silver hair and a stern face. She turned to the man next to her who was dressed as a security guard, "Please escort the two children to the lobby where they will wait until we are finished here."

WHAT? I couldn't believe it!

The man escorted us to a bench where Brixey and I waited. We sat in silence, motionless for two hours until the courtroom doors opened, grabbing our attention.

The first people to exit the room were Dad and Tara. They both had a serious look about them.

Next we saw Mom. Her puffy red eyes and remorseful expression spoke volumes.

My heart stopped, my stomach was in knots. I started shaking my head and saying over-and-over, "No, no, no." I fell to my knees and my sister kneeled next to me. We cried on the floor of the Superior Court Building until security guards started to pick us up and lead us to our patiently waiting father.

The justice system failed us. I still don't know what was said in that courtroom after we left. Brixey and I never asked. All I know is my father was right; things were different after that.

On the drive home my feet began to hurt. I threw my new red shoes out the window.



“Make sure when you write, spill everything out. Don’t leave one last little drop in yourself because that drop may be the most important drop in the bottle,” advises Amalissa Tallman, a Tacoma native who is interested in diagnostic medical sonography and hopes one day to work with children or veterans. “The hardest thing about writing is to not edit myself while creating. It seems the thoughts flow better and are more workable if I just let things ‘fall’ out.”

Mouth-Watering Wonderment

Amalissa Tallman English 95

If you ever wanted to cook up some delicious, mouth-watering wonderment, then Roberts’ Tacos are exactly what you need. This is a recipe that comes from the Tennessee roots on my father’s side of the family and is a tradition that has been carried down for more than five generations. We bring the whole family together several times a year to fill our bellies with savory and enchanting culinary exquisiteness. They all gladly assist in preparing for the feast, although lying on the couch and watching football seems to be the most popular option. To cook this masterpiece, it is imperative that you give equal attention to both the preparation and the cooking, because too much, or not enough, of one thing or another, could be disastrous.

When preparing to make Roberts’ Tacos, there are several items you need to round up. Because of the potential confusion that can happen very easily, start by making a list of everything needed, grouping the elements together. Begin by gathering the kitchen-ware: one large pan, one large casserole dish (with lid), one set of metal tongs, one metal spatula, one fork, one spoon, three large plates, four medium bowls, foil or saran wrap, and enough paper towels to cover the bottom of the casserole dish three times. Next, gather the essentials. Depending on the amount of people you are feeding, (for the sake of the recipe, let’s say 10) collect: one medium container of Crisco, five pounds of lean hamburger, four dozen corn tortilla shells (medium), one head of Iceberg lettuce, one pound of Tillamook cheddar cheese (medium), three beefsteak tomatoes, one white onion, garlic salt, and one or two bottles of temperature-preferred taco sauce. Remember, being systematic is the key to fluidity when making these tacos, so try to arrange everything in an orderly fashion after it has been collected.

Now, you are ready to start the next, and possibly the most important, step in the preparation: assembling the taco. Unwrap all of the taco shells and stack them onto one of the empty plates, remove the lid from the garlic salt, and remove the plastic packaging from the hamburger, but leave the hamburger in its’ original tray. Place a single tortilla onto one of the empty plates you gathered earlier. Using the fork, flatten a large portion of hamburger over half of the taco shell until the meat is about a quarter of an inch thick. (You will be folding the shell over later when it gets heated, so make sure there is a straight line across the middle of the taco.) Next, generously sprinkle the garlic salt across the flattened hamburger, then, placing the fork under the shell, move it over onto the other empty plate. You will continue this process until all of the hamburger is used, stacking each taco on top of each other (when stacking, rotate each taco so the hamburger on the shell is on the opposite side of the

previous taco). To keep the tacos from drying out, cover the stack with foil or saran wrap, and put it aside. After all of the hamburger is used, throw the remainder carton into the trash, along with any other garbage laying around, clearing off counter space, so you can begin cooking.

As soon as you are ready, prepare to start the third part of this progression: perfecting your browning and crisping technique. Begin by using the spoon to place several dollops of Crisco into your large pan and heat it on medium until the Crisco is melted. You do not want to heat the pan on high because it can cause the oil to burn and will, in turn, burn the tacos. Once the oil is melted, use the tongs to gently lower the taco shell into the pan, hamburger-side in first, allowing the oil to cover two-thirds of the shell. In a about a minute, the shell will become pliable, allowing you to fold the taco shell onto itself. Taking your spatula, press down on the top of the shell for about thirty seconds, holding it in place while the shell starts getting crispy. Depending on the size of your pan, you can place two or three more tacos into the oil using this process. While the first batch of tacos continue to cook in the pan, prepare the casserole dish by flattening the paper towels you gathered earlier into the bottom of the dish. Now, it's time to assess the tacos. When they have started to turn a light brown color and become crisp, use both the tongs and the spatula to gently flip the tacos over, cooking them for another minute. Once you have done this, use the tongs to grab a taco by its' folded side and lift out of the oil. Let the oil from the shell drain back into the pan for a few seconds, then transfer the shell over to the casserole dish, placing it open-side down. This allows the rest of the excess oil from the taco to drain onto the paper towels. After all of the tacos from the pan are in the casserole dish, place the lid onto dish to keep the tacos warm and fresh. Once you have placed another batch of taco shells into the oil, utilize your time by shredding all of the cheese and place it into one of the bowls you collected earlier. Also, chop up the lettuce, dice the tomatoes and onion, but only during intervals, and cover with foil or saran wrap.

After all of the tacos are cooked, the produce is cut, and the cheese is shredded, it's time to ring the dinner bell. Make sure you have enough plates for everyone and more than enough napkins because this deliciousness can be messy. When everyone is deep in taco heaven, it's time get yourself a plate, stuff your tacos to your liking, relax, and enjoy while you listen to the crunching approvals of those around you. A job well done!



Alex Lewis, a product of Chugiak, Alaska, hopes to eventually earn a doctorate in psychology and work with combat veterans.

He says that it's challenging to "sort through the hundreds of words and thoughts floating through my brain and choose the right ones to articulate the message I am trying to get across ... If I work on a piece long enough, my thoughts will begin to connect. Proofread, proofread, proofread!"

How Much Collateral Damage?

Alex Lewis English 102

"Collateral – Damage" ... this phrase contains multiple characterizations. When reflecting on it, one may consider damage to home, property, vehicle, or other personal belongings; however, I will be examining its use as a policy by the United States Armed Forces in justifying or excusing the killing of non-combatants during coordinated attacks on specific targets. Oftentimes, what may be deemed as collateral damage by one may be seen as blatant negligence by another.

In accordance with top military policy makers of ROE (Rules of Engagement) doctrine, The USAF Target Intelligence Guide defines collateral damage as: "The unintentional damage or incidental damage affecting facilities, equipment, or personnel, occurring as a result of military actions directed against targeted enemy forces. (USAF)" When defined this way, the words "unintentional" and "enemy forces" may belie the implications of such attacks, and when we are to believe that through the killing of high value target individuals (i.e. Osama Bin Laden, Musab al-Zarqawi), our country will be a safer place, the attacks may appear justified. Such attacks have come to be viewed as standard, or necessary, their repercussions therefore seen as "incidental," or unavoidable. From the very bottom of the command chain, to the lowest ranking private, it is up to that individual to determine who is a threat, essentially, to assume the responsibilities of the judge, jury and executioner, oftentimes within a matter of seconds. So what is the cost of eliminating these threats, and is the cost acceptable according to "our" laws and regulations concerning such matters? Exposing the term's ambiguity, how can we rectify the misuse, misinterpretation, and manipulation of this widely accepted, yet rarely understood phrase. In regard to current U.S. combat operations in Afghanistan (or anywhere else), this term must carry distinct meaning, as well as demarcating boundaries of acceptability all the way up and down the chain of command. Confusion from grey areas should not be excusable.

The calculation of civilian casualties since the beginning of the Iraq and Afghanistan conflicts has always been questionable. Given estimates often contain extremely wide variations and unexplainable deficits. Regarding a battle which took place outside Ramadi, Iraq, on June 30 of 2007, Ann Scott Tyson of *The Washington Post*, writes, "In the end, the battle of Donkey Island left 11 U.S. troops wounded and two dead, while an estimated 32 insurgents were killed. The heavy fighting between the Americans and the al-Qaeda-affiliated insurgents had deep repercussions across Ramadi" (5). As a former

member of the 1/77 Armored Scout Platoon who fought in this battle, as well as being responsible for clearing the field of bodies afterwards, I can say with 100% certainty that there were more than 32 bodies, and this number does not include the civilians. While I know that Ms. Tyson is merely relaying information that was passed down to her, I would like to know who issued these final numbers. Reports by high ranking officials will frequently sound something like, "Somewhere between 50-150 people were killed." Somewhere between 50-150? Perhaps it was 550? The message our leaders convey with responses like these is, "Who knows, and who honestly cares?" How are we supposed to gauge the limits of tolerable collateral damage when we can't even produce accurate casualty figures?

To emphasize the absurdity of current operating procedure in Afghanistan, unit commanders are required to distribute "condolence" payments to the relatives of those accidentally killed by targeted attacks. It's only fair right? While this policy may appear to possess some level of coherency and compassion, it in fact obscures the boundaries of morality and provides additional room for error. The prevailing assumption being, "Well, as long as we continue compensating for these killings they will be accepted by our country and tolerated by others." I find this line of reasoning to be self-serving and illegitimate. The Government Accountability Office states that "the Defense Department spent more than \$30 million in Iraq and Afghanistan in condolence and compensation for grief payments in 2003-06." *The Army Times*' John Ryan reports, "According to the Washington Post, 'based on documents contained through the Army Corps of Engineers, the U.S. paid out \$190,278 on condolences in Uwayrij, Iraq' alone" (1). This was in exchange for how many lives I wonder? Does anyone know? What amount of money is enough? Who is distributing this money? Under such circumstances, the rules of engagement may be tweaked or enhanced to best suite the motives of individual commanders, inciting increased instances, as well as more widespread acceptance of the "collateral damage" mantra. So, how much collateral damage are we willing to inflict in order to eliminate threats or eradicate terrorism?

With no real contention regarding the dictionary definition of collateral damage, I believe we must seriously evaluate the context in which it is used by our military and media, as well as the degree to which it is tolerated. When I say tolerated, I mean tolerated by our entire country. The decision makers of this country must be held accountable for their actions and should not be permitted to camouflage themselves or take cover behind ambiguous terminology, cryptic military-speak, or so-called "objective priorities."

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“If I were to give anyone advice on writing, it would be re-draft as many times as you can,” says Vashon Island native Mary Withers, who hopes to be a broadcast journalist. “The more rough drafts you make, then the more you’ll have to work with. Simple things, such as reading your paper aloud to make sure the words are flowing or using spellcheck, can make a huge difference in the overall quality of the paper.”

LGBT Ability to Adopt and Foster Children

Mary Withers English 102

The United States of America is arguably the greatest country in the world because we are a country founded on the idea of equality, fairness, and freedom of belief. The greatest country in the world, because we are a country that fights for human rights, equal treatment, and the idea that we can achieve anything with hard work. Our country has fought to end slavery, end segregation, and to end the notion of “second class” citizens. However, despite our efforts to decrease the hate towards different genders, religions, and different nationalities, we have done little to decrease our hate toward people with a different sexual orientation. In order to have a true justice system, to truly have equality, and to truly live in the freest nation in the world, we must provide everyone with the same rights and options. Until then, we are not living up to the high standard that we have set for ourselves.

Zach Walhs is a mid-western college student. He scored in the 98th percentile on the ACT, he is an Eagle Scout, and he owns and operates his own business. He grew up going to church every Sunday. Zach is the “typical” all-American boy. He is the sort of person that most Americans would be proud to have on their team. Zach contributes much of his success to his parents. He grew up with two parents who encouraged his dreams, two people who taught him morals, and two people who provided constant praise and encouragement. Two parents who also happen to be two females. Zach is not homosexual, he is not a troublemaker with deep internal issues, and he is not weak-minded in the least. Zach is proof that in a stable, loving, and accepting environment a child can flourish, regardless of the gender of the parents. Opponents of gays and lesbians being able to adopt often argue that their parenting would be detrimental to a child. Zach is anything but damaged. He instead has strong sense of morals, integrity, and justice (Walhs).

As gay and lesbian couples across America attempt to knit their square of family values onto the quilt of American culture, they are constantly faced with allegations that they do not deserve the same basic rights awarded to straight individuals because homosexuality is abnormal, and not to be encouraged. Let us ask the opponents of LGBT equality what is to be encouraged? Do parents want to teach their kids it is okay to hate someone based on their sexual orientation? In one town in Iowa, children are influenced to believe just that; a belief which has led to a devastating eight suicides in the past two years (Erdely). The Iowan Anoka-Hennepin School District has had an 18-year long policy of neutrality when concerning issues

related to homosexuality. Not only was the topic barred from classroom discussion, but is also applied to chiding students for bullying. Many students in this district report being verbally harassed in front of teachers and staff, who did nothing to stop the tormentor. “LGBTQ students don’t feel safe at school. . . .they’re made to feel ashamed of who they are. They’re bullied. And there’s no one to stand up for them, because teachers are afraid of being fired,” says Anoka Middle School for the Arts teacher Jefferson Fietek (qtd. in Erdely). For example, if a student was called an “ugly, fat, fag”, then the bully would be reprimanded for the “ugly, fat” comment, but the extremely offensive term “fag” would be overlooked altogether. Because of this glaring oversight, students who appear to have gay tendencies are widely criticized and humiliated, with no repercussions. Suicide rates among gay and lesbian kids are frighteningly high, with attempt rates four times that of their straight counterparts; studies show that one-third of all gay youth have attempted suicide at some point (versus 13 percent of hetero kids), and that internalized homophobia contributes to suicide risk (Erdely). So by condemning the LBGt community to a life of loneliness by banning them from marriage or the option of raising children, what message are we sending to our own children? The message is clear; by not standing up for these individuals we are showing the world that we do not value human rights, and that the lives of homosexuals are not as important as those of their heterosexual counterparts. Our country was founded on the idea of equality for all. This second class treatment is not equality, and it is not the American way.

With adoption in the United States being an extremely extraneous and on-going process, more and more couples are looking to other countries with less gruesome adoption policies from which to adopt. This means that in addition to American jobs, productions, and factories, we are now also importing our children from somewhere “easier.” It is horrifying to think that, in addition to the hundreds of thousands who have become unemployed, the thousands who have become homeless, we are now also putting thousands of our American children in the same predicament by making it so difficult to for them to be adopted and fostered in the U.S. According to the North American Adoption League, there was an estimated 120,000 children in foster care in the year 2009, with only 50,000 that ended up in permanent homes (Stone). With so many children being passed from foster home to foster home, it is easy for many of them to fall through the cracks. An outstanding amount of foster care youth run away from foster homes and become homeless, thus in turn adding to our economic deficit. This is particularly true of homosexual youth who, after outing themselves to their families, are often kicked out of their homes. With no place else to go, most of these 10-16 year olds end up in foster care systems, where many report being bullied or mistreated by the staff, and end up running away as a result. Now faced with homelessness, millions of them turn to what is known as “survival sex” in order to get food and money (LasQuintanat, Rosenthal, and Krehely). Becoming young prostitutes, these kids typically never recover and are never able regain their position in society. By disallowing LBGt parents from adopting, we are also severally lowering the chance that any of these kids will ever be adopted, as most straight couples shy away from adopting a child with a different sexual orientation. It is not just a matter of who is adopting, but it also impacts who gets adopted. Not to mention that a national ban on gay and lesbian adoption would cost between \$87-\$130 million dollars, and costs to individual states would cost between \$100,000 to \$130 million dollars (Chibbaro). In our present economy, these are numbers we cannot afford.

Groups advocating for gay and lesbian rights to adopt include American Academy of Pediatrics, Child Welfare League of America (CwLA), as well as various advocacy groups. There has been extensive research throughout the past 30 years to determine what effect, if any, is had on those individuals raised by two same-sex parents. In a recent report made by the American Psychological Association it was observed that “not a single study has found children of gay or lesbian parents to be disadvantaged in any significant respect relative to children of heterosexual parents,” and concluded that “home environments provided by gay and lesbian parents are as likely as those provided by heterosexual parents to support and enable a child’s psychosocial growth” (American Psychological Association). The primary differences noticed by children raised by homosexual parents versus heterosexual parents is that children raised by same-sex parents tend to aspire for jobs not commonly associated with their gender. Specifically, most females raised by lesbian or gay

parents tend to go into science and math fields. In a recent speech, First Lady Michelle Obama said, “If we’re going to out-innovate and out-educate the rest of the world, we’ve got to open doors for everyone...and that means clearing hurdles for women and girls as they navigate careers in science, technology, engineering and math.” A woman in science is not a negative, but rather an advantage. If that is the primary outcome of being raised by homosexual parents, then perhaps we should look to them for parenting advice rather than calling them inadequate and detrimental.

In order to get our country back on track of progress, in order to have a stronger society working together, and in order to get freedom for all we need to stop this injustice. If we all come together as Americans, we can lower the number of children in foster homes, lower the number of runaways and suicidal teens, and lower the deficit in the economy. I urge everyone who agrees with equality, who believes in integrity, and who wants to live in a country free of second-class citizens to write our congress person and let them know that we support same-sex adoption, because we support America.

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Jaeyeon Choi (Jay), from South Korea, hopes to be a writer. He studied English at TCC before returning to Korea earlier this year. Because English is not his first language, translation is difficult for him: “Since many of my expressions might have been awkward and strange for English speakers, I had to refer to as many sample sentences as I could and visit the Writing Center whenever I wrote some. It’s true that I had to put way more time and energy than normal America students to write one essay. I could enjoy the long process since I loved it.”

Kiss the Rain

Jaeyeon Choi English 95

It was late at night. He liked listening to music with headphones in the dark, turning on only the yellowish light on the desk. A serene sound of piano with some string instruments hung in his ears. He closed his eyes a while and then opened them.

In front of his desk, two sayings were written on the wall. “Cui bono?” which means, for what purpose, or for whose benefit? Though this usually explains usefulness which decides value or intention, it had another meaning for him: What are these all for? This question was able to stop him all the time, whatever he was doing. Since youth, he had dreamt of dying: completely but not really, if that was possible. There is no alternative in human existence. Nobody could answer. That made him feel suffocated. But he knew he had to live here and now anyway.

“Esse quam videri.” To be rather than to seem. It was written next to the other saying. He wanted to be a tomato red inside and outside, not an apple with only the outside red. So he wanted to let his behavior speak rather than his tongue. Considering our life is the result of the way we live and with how much consistency: that is, it is measured in density, which is a mass per size, he wanted to put more depth into his life rather than just looking good on the outside. Anyway, it didn’t look “Cui bono” and “Esse quam videri” would be friends with each other in spite of all kinds of his endeavor.

He rose from his chair. When he opened a drawer to organize receipts, he found a cellular phone from his homeland that he had left there some time ago. He hooked the phone up to a charger and turned it on. On the phone screen, a picture of his second nephew, seven or eight months younger than now, greeted him with an infant smile. Then, he looked into the text messages; all still remained. The letters neither faded nor blurred despite the long time, just like they were received yesterday, and today they brought vivid longing. He looked down with knitted brows at the hundreds of the names in his contacts one by one, even the names he couldn’t recollect. Not being able to erase anything even a little meaningful to him: that was his habit from the past life. He turned the phone off and put it back in the drawer, simply saying, “How could I erase people? I just can’t.”

Listening to the recording from his English class, he turned it off as soon as he heard his voice had entered in. Instead, he opened the textbook. Doing homework, he suddenly felt sick of English. Though he had a lot of things to write, he stopped jotting down words on the notebook. He was just displeased that he had to translate what he thought into English in his head. He couldn’t accept that his poor English forced him to use just simple expressions

and not to preserve the beauty of the words he thought in his mother tongue. However, he didn't want to bear anything but a ripened creation. That's why he aborted so many immature writings.

Actually, he had wanted to be a writer; that was his onetime dream. He used to say if only there were a pen and paper, with them he could be satisfied. In fact, he was somewhat talented and wrote well, and writing was his enjoyable torture. Sometimes, he had seen some literary gems in certain dramas and movies; but the fact was he thought of those lines before they were used! And he didn't know how come other writers were able to purloin them without his permission. If he still wasn't going to give up his dream, it seemed he should be hurried, or no more words would remain, all the good words would be taken; possibly someone else would assert their copyright. But now he didn't know whether he really could fulfill his wish.

He stretched. Leaving aside other things, he turned on the laptop and played the game Star Craft, a realtime strategy game where you gather resources, make units, and battle with each other. He never played with real people online like most players do; instead, he played against the computer, which has artificial intelligence. Hence, he neither hurt anybody nor was hurt by anybody. When he played, he battled against the maximum seven computer teams; he wanted to crush them all. Using some cheat codes, he set up all the conditions perfectly and meaninglessly won every time. Today, using the codes again, he made only nuclear bombs and attacked seven enemies with them. He looked at the explosions of the nuclear bombs with dreamy eyes. Exiting the game, he imagined a world where cheat codes really existed only for him.

A year ago today, he was in the military. He was an officer in charge of a personnel department at the headquarters of the artillery regiment. He managed four officers who were in charge of the same job for each battalion. Every day he went to his office by 7:00 A.M., and left in the late evening, wishing he had more time at bachelor officers' quarters so that he could spend the allowed time well. He was waiting for the day he would be discharged from the service and start again, making up his mind not to waste any more time after that day. It seemed he could do everything. Just a year ago.

Now he is a student. He came to the US seven months ago and is taking classes at a community college. He goes to school by 9:30 A.M., and leaves school whenever he wants after his classes, wanting more time for leisure; surfing the web, reading books, or watching movies. He thought all things that are allowed are an extravagance to those who don't have the wisdom to handle them: no matter whether it was money, position, fame, power, or whatever. And he knew that he was thinking about himself. He was already an extravagant man, who didn't deserve all the things he now had -- even though he really didn't have that much.

In some inner respects, however, he is the same as when he was in the military. He still doesn't know what he should, can, and will do. Most of his friends have jobs, but he is still studying, mortgaging his uncertain future. Many of them were already married, but he hasn't even had a girlfriend yet. The friends have their own dreams and are proceeding toward them, but he looks like he is drifting aimlessly. What a pathetic guy. He often couldn't help but laugh bitterly at himself. From time to time, he thought, "If I were ten years younger, I could live really zealously." Then, he thought he heard the sound of a sneer from somebody ten years older who looked like him. On the other hand, sometimes he thought, "What if I was a millionaire? Then I could enthusiastically do whatever I wanted without money-worries." But he thought he saw somebody, who also looked like him, still doing nothing but just killing time in spite of having money to burn.

Turning the light off, he lay down on the bed. He stayed awake and sighed. He recalled one piece of Hermann Hesse's novel *Demian* that he had memorized, "The bird struggles out of the egg. The egg is the world. Whoever wants to be born, must destroy a world. The bird flies to God. That God's name is Abraxas." As a matter of fact, it wasn't important to him who or what Abraxas was. But he really was willing to destroy his existing world, once he knew it was everything, if he could be born into a new one. At the moment, he remembered something he used to perform before falling asleep in his childhood when he was disappointed with himself. That was his own ritual he invented. He sometimes fired blanks on his right temple with his BB

pistol. By so doing, he considered himself dead and made himself a promise to start again. He decided to try this ritual again for the first time in a long time. He crooked his finger. Towards dawn, the rain started and didn't stop.

Morning again. Nothing special. He took a bike and headed for school with earphones playing music. As usual, the sky was showing its leaden face. Halfway to school, cars stood still, creating a long line due to a narrow road from ongoing construction. At that time, while touching his iPod, his hands missed handles and he slammed on the breaks. He stopped just in front of a signpost on which was written China Lake Nature Park. Was there a park here? Even though he passed this way every day, he didn't know. He stayed for a while. The sound of leaves rustling in the wind reached his ears.

All of a sudden, he was struck by a distant memory when he visited China. He remembered the story that a missionary told him. It was about a special bamboo. Later, he found that its name was moso. This bamboo, which grows in eastern China, doesn't show even a shoot during the first four years after it is planted. But in its fifth year, it finally sprouts, and in just six weeks it grows more than 90 feet. The important thing is that for the past four years, when everyone might think the bamboo has already died, instead, it has been continuously and formidably putting roots down. That is why it can grow that fast: It was preparing for the day it would reach the sky. He thought the bamboo might not have known its roots were flourishing since the bamboo itself couldn't see what was going on underneath.

At one point, the traffic light turned green. He started to pedal again. The construction section had ended, and the cars sped up again. Pedaling alongside the road, he noticed a drop of rain. Raining en route was not rare here. He zipped up his waterproof jacket, looking up to the heavy sky. He didn't hate the rain. Besides, he knew the sun still—no, always—shines brightly above the clouds. "I saw it." he tried to remember the clear blue sky that he saw out of the window in the airplane when he first came here.

A breeze blew down and the rain kissed his lips. He took the earphones off and fell to listening to the whispering of the raindrops.

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