



UNA VOCE

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Una Voce

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Letter from the editors

Complete understanding could only be achieved by...memory transfusion—a miracle still beyond the reach of science.

—Virginia Woolf, *Three Guineas*

Why read Una Voce?

By opening up this magazine, you are doing something revolutionary.

We live in a time of deep cultural and political divisions. Political pundits on television shouting at each other until it results in physical violence has become entertainment. Its hard not to identify with one side or the other, and join in the shouting. There is a lot of encouragement to “open the discussion” about charged topics that hit home for us. But let’s stop and think for a moment what a discussion is. It is not just talking and expressing ourselves. It involves listening carefully. It should be at least half listening and half talking. Now more than ever, we need to listen to each other, tune into each other, and make everyone feel heard. So much of the discord we see around us might be averted if everyone felt heard.

We can never fully understand another person’s perspective. This can only be accomplished, as Virginia Woolf remarks, by “memory transfusion.” But until we can get a memory transfusion, we must do the next best thing: listen to sincere voices and give them our attention.

This is something that, as editors for this year’s edition of Una Voce, we have had to develop as we read the student submissions. We read things we passionately agreed with, and we read things that enlightened us about topics we had either previously been uninformed about or even perhaps disagreed with. In the end, the process of deciding what to include because of limitations of space was nearly heartbreaking. Every student who took the courageous step of submitting their paper has a place in Una Voce, and if space was no issue, we would have included them all.

So this is why you should read Una Voce. This is why you picked it up in the first place: you want to listen to other voices. You want to be informed about what your fellow students are thinking and writing about. Too few people—especially people in leadership positions—are doing just that, and when you depart from your comfort zone and make the commitment to listen, you are becoming one of a wave of informed and compassionate people who will change the way problems are solved and disputes are settled.

And this is both revolutionary and necessary.

Complete understanding could only be achieved by...memory transfusion—a miracle still beyond the reach of science.

—Virginia Woolf, *Three Guineas*

Why read Una Voce?

Voices from 2017

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**Writer: Donovan
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Collective Social Consciousness and Confirmation Bias

Donovan Boyle: I am a 23-year-old grown man (though my inner child wants to debate that last part) who loves superheroes more than anything and wants to write superhero comics for a living. Many regard superheroes as childish nonsense. Nothing more than silly kid's stuff. I see them differently. Superheroes are a means of presenting ideas that nurture the good in humankind. I believe above all else in propagating ideas of kindness and compassion towards each other.

In July of 2016, two internet celebrities by the names of Trevor Martin and Tom Castle were accused of lying to their audiences when evidence came to light that the unregulated gambling website they were promoting was owned and operated by the two men, meaning that they had complete control of the outcomes of all the gambling on their website, with no oversight to ensure that they acted correctly and treated each exchange on the site fairly. While many of their fans left the two behind, frustrated at being lied to, many others still support them to this day, using the fact that they were able to avoid charges as evidence of the two celebrities' innocence, all the while ignoring the fact that they got out of the charges because of a technicality, as the gambling on their site was for items in a video game that they did not have any connection to but could be traded for real world money. This is a clear example of confirmation bias, as the fans who still support the two celebrities ignore factual information in order to suit their world view. The habit that fans show is an incredibly dangerous threat to our society, as it makes it very hard for major issues to be addressed in anything close to an efficient manner.

Think of all the people who voted in the last election who ignored the flaws of the candidate they supported while demonizing their opposition for their flaws. Confirmation bias makes it hard for people who have made it into a habit to see the position of their opponents, and this is only exacerbated if their opponents also practice confirmation bias, as neither side is willing to discuss their positions reasonably. In recent years, confirmation bias has gradually been made more common by the vast amounts of unfiltered information on the internet. In his 2014 article for the website *The Guardian* on this subject, Professor Tomas Chamorro-Premuzic states, "Given that it is impossible to attend to even a fraction of the information that is available on the web, most individuals prioritise information that is congruent with their current values, simply ignoring any discrepant information" (Chamorro-Premuzic, 2014). Simply put, because the internet requires the individual to filter information themselves, it becomes natural for people to filter out information they disagree with.

Confirmation bias skews what evolutionary biologist Richard Dawkins called "Meme Theory" in his 1976 book "The Selfish Gene." Meme Theory is essentially the idea that human thoughts and ideas have their own form of natural selection. The strongest ideas overshadow the weaker. For example, in the Cold War, it could be said that the idea of capitalism beat out the idea of communism. However, confirmation bias, made rampant by the internet, leaves no room for this natural selection. In the words of Japanese philosopher, writer, and director Hideo Kojima, from a video game he wrote and directed about this subject, "Metal Gear Solid 2: Sons of Liberty," "A small percentage of the whole was selected and processed, then passed on, not unlike genes, really. That's what history is. But in the current digitized age, trivial information is accumulating every second. Never fading, always accessible. Preserved in all its triteness" (Kojima, 2001). Kojima then goes further and refers to the internet as a "sea of garbage [humans] produce" (Kojima, 2001) that must be waded through in order to retrieve valuable truths, rather than skewed, biased rhetoric.

Because confirmation bias has become so common since the creation of the internet and social media, it has led to an era where reporting information skewed by bias in order to draw attention is all too common. Thanks to the repeal of the Fairness Doctrine in 1987, news sources aren't legally required to report the whole truth, encouraging them to develop clear political leanings in order to cater to those with clear confirmation bias toward those leanings. For instance, several major news organizations including BBC News, Fox News, and CNN have a tendency to interview only those experts who support their claims that video games cause school shootings, despite the vast majority of peer reviewed work on the subject showing no correlation between video games and aggression whatsoever. This is done to appeal to the beliefs of those who get their information from these sources and believe video games are dangerous, most of these people coming from generations that existed before the advent of video games. This is potentially dangerous as it means fewer people will be focused on discovering the real reasons behind school shootings, instead believing such abhorrent acts are inspired by video games.

This is made even worse when recent studies have shown that a major cause of school shootings is sensationalist news reports about previous school shootings. Dr. Park Deitz, America's leading forensic psychiatrist, has tried time and again to warn CNN not to report on school shootings using sensationalist headlines, but has never been able to convince them to stop. He is often quoted as saying; "Because every time we have intense saturation coverage of a mass murder, we expect to see one or two more within a week." (Deitz, 2009). Because confirmation bias encourages the media to report in such a way that it draws the attention of their specific audience, they potentially cause far more harm than good.

Because of the accelerated rate that confirmation bias is spreading, and the fact that this issue is a deeply psychological one, it may seem a somewhat overwhelming task to counter confirmation bias. In the end, each person must break their confirmation bias themselves, but that does not mean that others cannot help. Towards the end of the story in "Metal Gear Solid 2: Sons of Liberty," Hideo Kojima says through his game's protagonist that "life isn't just about passing on your genes. There's so much more we can leave behind than just our DNA. Through speech, music, literature and movies. What we've seen, heard, felt. Anger, joy, and sorrow. These are the things I'll pass on" (Kojima, 2001). Kojima is saying that in order to counter confirmation bias, we must all find something we believe in, research it to its fullest, the good and the bad, then tell others of it, through our music, art, movies, and word of mouth. We all have to talk to each other, calmly, and without resorting to name calling and insults. In the end, our different confirmation bias can consume us, and become the entirety of our identity, and it is up to the individual to define ourselves with ideas that we truly believe in and understand to their fullest, while still respecting the views of others.

Confirmation bias is a dangerous habit that often times prevents us from seeing the truth of our situation, and there are very few issues it cannot effect. It causes us to ignore dissenting opinions and give negative labels to those who espouse them, such as racist, homophobic, sexist, or feminazi, boiling down their argument to a title we give our opponents so we can ignore them and not have to think about what they have to say. It is up to those who see confirmation bias to encourage self-awareness in others, while still respecting their intelligence.

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**Writer: Echo V.
Brooks**

***A Discussion of
New Research on
LSD***

Echo Brooks: Echo is a neurodivergent, queer, intersectional feminist. This paper combines her interest in the physiology of the brain with the lack of neuroscience background needed to understand any of the research on it. She plans to do further research into the properties of LSD over the summer. Echo has previously written bios for a number of theater productions, but none of them contained the word “neuro.”

Modern scientists possess the ability to peer deep into the chemical workings of a living brain, but we still struggle to correlate these microscopic events to macroscopic behaviors. Psychoactive drugs, such as lysergic acid diethylamide (LSD), offer researchers a chance to temporarily, and reversibly, study an altered brain state in healthy subjects. Given that I lack the neuroscience background to fully explore how LSD physically affects the brain, I am eager to learn about the subjective effects that it has on behavior and experience. This paper looks at two contemporary investigations into LSD. The first is “LSD-Assisted Psychotherapy for Anxiety Associated With a Life-Threatening Disease: A Qualitative Study of Acute and Sustained Subjective Effects” by Gasser, Kirchner, and Passie (2015), while the second is “LSD Enhances Suggestibility in Healthy Volunteers” by Carhart-Harris, Kaelen, Whalley, Bolstridge, Feilding, and Nutt (2015). These two papers are particularly interesting to me because they examine the macroscopic effects of LSD on the human brain, and both found a variety of cognitive and behavioral changes induced by LSD.

In 2014 the *Journal of Nervous & Mental Disease* published a study titled “Safety and Efficacy of Lysergic Acid Diethylamide-Assisted Psychotherapy for Anxiety Associated With Life-threatening Diseases” (Gasser, Holstein, Michel, Doblin, Yazar-Klosinski, Passie, & Brenneisen, 2014). The first paper discussed here is “an amendment to [that] initial study” (Gasser, et al., 2015, p. 58), undertaken to explore whether the LSD-assisted therapy provided long-term benefits. Participants from the initial study were re-contacted after one year. At that time the Spielberger State and Trait Anxiety Inventory (STAI), a standardized test for measures of anxiety, was given to participants a second time, and they were interviewed by the doctors. Gasser et al. (2015) measured a statistically significant reduction in anxiety in both the original study and in this follow-up, showing that the LSD-assisted therapy had significantly reduced participants’ anxiety, and it had not recurred over the course of the year. The interview portion was designed to evaluate the subjective effects of the LSD-assisted psychotherapy. Much of the paper is devoted to anonymised quotes from the participants discussing their experiences while on LSD, as well as how those experiences have shaped their lives since the study ended. Finally, Gasser et al. (2015) presented a general discussion of the psychological and neurobiological effects of LSD, as well as some theorized “methods of action” (p. 64) for the drug.

In the decades before it was restricted, LSD was investigated for a wide range of potential uses. A number of studies from this ‘boomtown’ era of LSD research focused on the drug’s ability to increase suggestibility. In the second paper that I considered, Carhart-Harris et al. (2015) “sought to test the hypothesised suggestibility-enhancing effects of LSD in a modern placebo-controlled study” (p. 786). In order to test this, the researchers used the Creative Imagination Scale (CIS), which “assesses suggestibility via 10 experimenter-read suggestions for altered subjective experience ... an experimenter reads each suggestion to a participant who is asked to close their eyes and ‘think along’ with the instructions” (Carhart-Harris et al., 2015, p. 788). After all the suggestions were read, the participants were asked to rate each of the scenarios for how vividly and realistically they were experienced. Carhart-Harris et al. (2015) found that subjects who had received LSD scored “significantly higher” (p. 789) on the CIS than those who had received the placebo. A second test, designed to measure “enhancement of mental imagery” (Carhart-Harris et al. 2015, p. 791), did not produce a significant result. The authors suggested that therapeutic methods which make use of enhanced suggestibility “may supplement ... the less prescriptive psychoanalytically oriented approach that encourages a patient to allow his/her inner experience to unfold ‘naturally’ or spontaneously” (Carhart-Harris et al., 2015, p. 790).

The Gasser et al. (2015) study is of particular interest to me because it specifically looks at using LSD to treat anxiety and depression. LSD acts as an agonist on certain serotonin receptors, activating those neurons much as serotonin does. Using selective serotonin reuptake inhibitor (SSRI) medications to increase serotonin levels in the brain is a current treatment for depression and anxiety. Therefore, analyzing the behavioral changes induced by LSD could teach us more about the specific function of these receptors in the brain as a whole, and provide insight into a wide range of mental illnesses. In contrast, the Carhart-Harris et al. (2015) study intentionally excluded participants who had a “personal history of diagnosed psychiatric illness” (p. 787), in an attempt to study LSD action on a “healthy” brain. Despite that, it is relevant to me because I am curious about how external conditions, often called ‘set and setting,’ can affect the LSD experience. ‘Set’ refers to a subject’s “prior expectations” (Carhart-Harris et al., 2015, p. 790), as well as to their overall personality and specific mental state before taking the drug. Carhart-Harris et al. (2015) found a connection between participant’s personality traits and their reactions while on LSD.

Participants in the Gasser et al. study discussed the feelings that arose during their LSD-assisted therapy sessions, as well as how those sessions had impacted each participant over the intervening year. For example, 66% of participants reported they had “facilitated access to emotions” (Gasser et al., 2015, p. 62) during the LSD-assisted therapy sessions, and half of those patients, 33% of total, also mentioned “increased access to emotions” (Gasser et al., 2015, p. 62) as a lasting benefit they had experienced. It is worth noting that not all of these emotions were pleasant, many of the participants wrestled with negative emotions initially, only to find a positive emotional experience later in the process (Gasser et al., 2015, p. 63). Indeed the act of facing these unpleasant emotions may have had a constructive effect, as in the follow-up “patients reported a core experience resulting in a sustainable state of feeling much more safe and secure” (Gasser et al., 2015, p. 63). Anxiety and depression often includes the tendency to become stuck in a cycle of negative thoughts and feelings, known as rumination. It is important to realize that LSD helped these patients to experience those emotions intensely, and then to move beyond them.

Given this, it is worth exploring how the Gasser et al. (2015) model could be expanded, or incorporated into current therapeutic models. Specifically, would the observed effects hold in a population that suffers from anxiety or depression unrelated to a life-threatening illness? In this study patients had a total of eight sessions with the therapists, including the LSD sessions (Gasser et al., 2015, p. 58).

However, many people work with the same therapist for months or even years, could more effective results be observed by incorporating LSD into a well-established therapeutic relationship? By the same token, it would be illuminating to know specifics about the type of therapy used in the non-drug sessions. We know that during the LSD experiences subjects were told to focus their awareness and mindful attention inward to follow their personal process of perception, emotion, and cognition. ... Approximately two thirds of each LSD-assisted experimental session was focused inward with music played to deepen self-awareness and facilitate emotional processing, and one third contained brief conversations, (Gasser et al., 2014, p. 516) but further details on the particular psychotherapy models used were not available. Trends in psychotherapy have changed significantly since similar research was being done in the 1960s and 70s. Are there certain types of therapeutic approaches that would be best suited to the addition of psychedelics? This question also arises in Carhart-Harris et al.’s paper (2015), where the authors speculated that “given the growing support for cognitive and behaviourally oriented psychotherapies, it may be interesting to isolate [suggestibility] as a variable in future trials to specifically investigate the influence of LSD on therapeutically motivated conditioning and deconditioning techniques” (p. 790).

One surprising result that Carhart-Harris et al. (2015) found was a positive correlation between participants who scored higher on the personality trait of “conscientiousness,” and an “increase in suggestibility observed under LSD” (p. 790). A high level of conscientiousness indicates an individual who is more purposeful and self-motivated. The trait of conscientiousness can be further subdivided into “(1) sense of mastery, (2) order, (3) dutifulness, (4) achievement striving, (5) self-discipline and (6) deliberation” (Carhart-Harris et al., 2015, p. 791). Unfortunately, only the shorter version of the NEO personality inventory, which does not make these distinctions, was used in this experiment. Carhart-Harris et al. (2015) mentioned that it would be worthwhile to follow-up on which, if any, of these “sub-scales” (p. 791) correlate most strongly with the increased suggestibility observed. Correspondingly, another study could look at whether conscientious people are less distractible, or more focused than others while on LSD. Increased subject focus could strengthen their ability to follow the directions of researchers, while decreased distractibility could allow participants to immerse themselves further into the suggested scenarios.

Additionally, Carhart-Harris et al. (2015) mentioned the “difficulty of maintaining the blind in studies with LSD” (p. 792), meaning that subjects may have been able to figure out whether they were given the placebo or the active drug. For this type of study, which looks at how LSD changes someone’s subjective experience, it would be appealing to test sub-perceptual doses of the psychedelic against against a full dose of LSD and a placebo. A sub-perceptual dose, also known as a microdoses, is physiologically active in the brain, but does not produce a psychedelic experience. For one thing it would be fascinating to see if the microdose had a measurable effect on cognition. Equally importantly, this would make it more difficult for participants to determine which condition they were in, and the experiment could be run as a more rigorous double-blind study. As an illustration, the Gasser et al. (2015) study was run this way, with patients in the control condition receiving an “active placebo” (p. 58) of 20 micrograms (μg) of LSD, compared to the 200 μg received by the “full-dose group” (p. 58).

Assessing these two studies led me to consider the wide variety of possible research questions that can be asked about LSD. First we have a study which explored the long term effects of LSD-assisted therapy sessions on mental and emotional health, and second, one that observed a short term cognitive change that occurred during the LSD experience. Tremendous advances have been made in the way we study psychology over the past 50 years. In particular, specific tests and scales have been developed that allow researchers to precisely quantify self-reported, subjective experiences. These two experiments are part of a surge in the study of psychedelic drugs using modern scientific methods. The studies that follow over the next ten years could very well change our understanding of the human brain forever.

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**Writer: Brandon
M. Carlson -
Clarke**

Residential Racial Segregation Among Metropolitan Areas

Brandon Carlson-Clarke: I am from Edina, Minnesota. My inspiration for “Residential Racial Segregation Among Metropolitan Areas” stems from my experiences being exposed to both underserved and affluent neighborhoods, witnessing the impacts on the people who reside in them. I am majoring in neurobiology and will attend medical school to become a sports medicine physician. I hope to leave my mark on the world as a prosperous, optimistic, and eager soul willing to fight for what is right and lead the way for many others to blossom.

Residential segregation refers to the spatial separation of two or more social groups within a specified geographic area, such as a municipality, a county, or a metropolitan area (Timberlake & Ignatov, 2014). If we analyze metropolitan territories, we find distinctive sorts of neighborhoods. Some of them contain elegant homes with prosperous populations, while others contain unelaborate or run-down homes. One of the most vital courses in which neighborhoods vary is in their racial composition, specifically examining the causes and outcomes of residential segregation in U.S. metropolitan regions, with an accentuation on segregation amongst African American and white households. Racial residential segregation is a prominent problem throughout the United States that poses detrimental, lifelong hindrances to those residing in these impoverished regions. These obstacles perpetuate the offspring to repeat the dysfunctional lifestyle modeled by their parents (low socioeconomic and academic achievement) as a result of their disadvantageous environment.

We commonly find white families leaving racially blended neighborhoods in an attempt to relocate to “desirable” white communities. Instead of being in neighborhoods comprised of an even mix of Whites and African Americans, Whites rapidly leave neighborhoods after the African American population reaches a certain threshold (“tipping point”) (Boustan, 2009). White families seem to keep away from integrated neighborhoods as well as racially blended school districts or regions. Historically, Whites utilized racially prohibitive agreements and brutality to reject African Americans from white areas and maintain segregation. Although racism isn’t as prominent as it was throughout history, it still latently exists and will for many generations to come. Because African Americans, on average, have fewer socioeconomic resources and ultimately lower incomes than Whites, they cannot move into white neighborhoods in significant numbers. This cause demonstrates African American-white segregation based on income, with poor households, which happen to be predominantly African American, living in different neighborhoods than affluent households, which happen to be disproportionately white. As you might expect, many studies argue that African Americans continue to endure inconspicuous discrimination by realtors, landlords, and financial institutions. Consequently, this places them at a disadvantage and ultimately inhibits them from living in desirable communities at an affordable cost.

Causes of Racial Residential Segregation

Understanding the causes of residential segregation is especially critical if segregation has negative social and financial outcomes, either for the inhabitants of minority enclaves or the society overall. In principle, primary explanations for the continuing persistence of African American-white residential segregation include residents’ preferences for neighborhood racial composition (African American self-segregation and White’s low tolerance of African Americans within predominantly white communities), housing market discrimination, and differences in socioeconomic status.

African Americans may prefer to live in African American neighborhoods, either because they administer common preferences for municipal amenities or simply because they enjoy the company of other African Americans and feel more welcome and comfortable in predominantly African American communities. When ranking neighborhoods, African American respondents are most likely to select the integrated neighborhood (50 percent black and 50 percent white) as their first choice. When asked open-ended questions about why they would avoid white neighborhoods, many African Americans cite fear of white hostility and concerns about being ignored, harassed, or patronized by their neighbors, rather than a preference for living near other African American households (Krysan, Farley, Ihlanfeldt, & Scafidi, 2002). Fear, exclusion, and a sense of unwelcomeness African Americans receive from white communities facilitate self-segregation by coercing African Americans to reside in communities where they feel most comfortable and welcomed, which often are African American and ethnic communities.

On the contrary, residential segregation can emerge from white tendencies to refrain from African American neighborhoods. When questions are posed about specific neighborhood racial compositions, it becomes clear that white tolerance for racial mixing is quite limited:

According to Krysan and Farley (2002), 16 percent of Whites responding to a Detroit survey said they would feel uncomfortable in a neighborhood where only 7 percent of the residents were Black; 13 percent would be unwilling to enter such an area.

When the Black percentage reaches 20 percent, one-third of all Whites say they would be unwilling to enter, 30 percent would feel uncomfortable, and 15 percent would seek to leave. A neighborhood about 30 percent Black exceeds the limits of racial tolerance for most Whites; 59 percent would be unwilling to move in, 44 percent would feel uncomfortable, and 29 percent would try to leave. Beyond a 50:50 balance, a neighborhood becomes unacceptable to all except a small minority of Whites; 73 percent said they would not wish to move into such a neighborhood, 53 percent would try to leave, and 65 percent would feel uncomfortable.

The dissonance between Whites' acknowledgment of open housing on a fundamental level and their unwillingness to live among African Americans brings forth a prominent factor of the continuing patterns in African American-white isolation.

Residential segregation can also be administered by the inadequate treatment among African Americans throughout housing and mortgage markets. Racial discrimination was institutionalized during the 1920's and well established in private practice by the 1940's (Massey & Denton, 1993). Evidence shows that discriminatory behavior was widespread among realtors at least until 1968 when the Fair Housing Act was passed (Helper, 1969; Saltman, 1979). Thereafter, direct refusals to rent or sell to African Americans became seldom, provided that discernible discrimination could lead to prosecution under the law. However, now African American home seekers face a more indirect course of exclusion along with a hidden set of barriers so Whites can maintain racial purity throughout their communities. African Americans who inquire about an advertised unit may be told that it has recently been sold or leased; they may be shown only select units and told no others are available; they may only be presented units in African American or racially mixed areas and lead away from white neighborhoods; they may be quoted a higher rent or selling price than Whites; they may be told that the selling agents are too busy and to come back later; their phone number may be taken but a return call never made; they may be shown units but offered no assistance in arranging financing; or they simply may be treated brusquely and discourteously in hopes that they will leave. (Massey, 1992). Although individual acts of discrimination are modest and inconspicuous, they have a prevailing cumulative effect in decreasing the probability of African American entry into white neighborhoods.

Throughout examining socioeconomic status, observing the association between social class and the residential patterns of metropolitan areas is pertinent when weighing out the factors of residential segregation. The relationship between affordability and residential location is intuitively evident; Whites have higher average incomes than African Americans and therefore, are more likely to be able to buy and rent property in more affluent neighborhoods. In the postindustrial economy that emanated after 1973, labor unions wilted, the middle class divided, income inequality increased, and poverty spread. This new stratification between people was accomplished by a growing spatial separation between them. The stagnation of income proved to be remarkably widespread, and inequality rose not only for minorities- African Americans, Hispanics, and Asians- but also for non-Hispanic Whites (Danziger & Gottschalk, 1995; Levy, 1995; Morris, 1994). The continuation of racial segregation consequently leads to the spatial centralization of poverty which was particularly distressing for the African American community. Abnormal amounts of income inequality combined with high levels of racial or ethnic segregation resulted in geographically centered poverty to be localized in small, densely settled, racially compatible areas. As racial segregation increases; decreasing incomes, increasing inequality, increasing class segregation, and increasing immigration are more strongly translated into geographic isolation of the poor (Massey, 1992). Therefore, these structural trends produce high and increasing concentrations of poverty for highly segregated groups, but low and falling concentrations of poverty among non segregated groups.

Impoverished neighborhoods and ghettos throughout the U.S. became regions predominantly composed of African Americans and other people of color. Because there are more impoverished African Americans than Whites throughout the U.S., we tend to see African Americans remain in neighborhoods of low economic status because they don't have the financial means to relocate to more affluent neighborhoods. Thus, neighborhoods typically stay segregated, and the White race continues to thrive in a prosperous setting while a majority of African Americans along with other people of color try to make ends meet with the resources provided.

Effects of Racial Residential Segregation

Socioeconomic inequality is eternalized by mechanisms operating at the neighborhood level. Not only do neighborhood effects vary in their nature and intensity at different stages in the life cycle, but they are also often conditioned by gender, mediated by family action, and possibly correlative in how they conjoin with individual factors to project social outcomes. Despite these ramifications, however, research professes three generalizations:

- First, neighborhoods seem to influence individual development most powerfully in early childhood and late adolescence.
- Second, the spatial concentration of affluence appears to be more important in determining the cognitive development and academic achievement than the concentration of poverty.
- Third, the concentration of male joblessness affects social behavior more than cognitive development, particularly among African Americans (Massey, 1992).

One of the most crucial impediments transmitted through extended exposure to the ghetto is educational failure. Datcher (1982) estimates that moving a poor African American male from his typical neighborhood (66 percent African American with an average annual income of \$8,500) to a typical White neighborhood (86 percent White with a mean income of \$11,500) would raise his educational attainment by nearly a year. Datcher also found that growing up in a poor African American area lowered male earnings by at least 27 percent. Crane (1991) shows that the dropout probability for African American teenage males increases dramatically as the percentage of low-status workers in the neighborhood increases. Residence in a poor neighborhood also decreases the odds of success in the labor market. Exposure to circumstances emblematic of the ghetto also dramatically increases the odds of pregnancy and childbirth among teenage girls. According to the estimates by Crane (1991), the probability of a teenage birth increases dramatically as the percentage of low-status workers in the neighborhood increases. In a dynamic longitudinal analysis that followed young African American men and women from ages 15 to 30, Massey and Shibuya (1995) found that young men who live in neighborhoods of concentrated male joblessness are more likely to be jobless themselves, and that African American women in such neighborhoods were significantly less likely to get married. Massey and Shibuya (1995) also linked concentrated disadvantage to higher probabilities of criminality. The quantitative evidence hence recommends that any case that concentrates poverty in racially detached neighborhoods will simultaneously increase the chances of socioeconomic failure within the segregated group. Individuals who grow up and live in environments of concentrated poverty and social segregation have heightened chances to become teenage parents, drop out of school, obtain low educations, acquire reduced adult incomes, and be included in crime, either as the perpetrator or victim.

causation—for instance, by enhancing public transportation to decrease the detachment of African Americans neighborhoods.

Solutions to Residential Segregation

Potential procedure resolutions to residential segregation can be classified as either place-based approaches, individual-based strategies, or circuitous explications (Boustan, 2010). Place-based arrangements concentrate on neighborhoods, either enhancing minority neighborhoods with a specific end goal to allure more White inhabitants or requiring white rural areas to add housing alternatives moderate to lower-income African Americans. Individual-based policies alternatively help African American homeowners or renters directly, through either more cogent implementation of fair housing laws, housing vouchers, or enhanced access to mortgage finance. Indirect approaches focus on the indications of residential segregation instead of the underlying causation—for instance, by enhancing public transportation to decrease the detachment of African Americans neighborhoods.

Reflection

I chose the topic residential racial segregation among metropolitan areas for a few reasons. First, I feel that it is a prevalent and prominent problem throughout the U.S. that is frequently disregarded and omitted from society; and secondly, because I wanted to learn more about the underlying causes of racial residential segregation and the effects it poses on African American adolescents. I was raised in an affluent white community, and from personal experience, I can certainly vouch for the enhanced educational opportunity I received from being in a wealthy, prosperous environment. However, because of my upbringing in this setting, throughout analyzing research I realized how oblivious I was to racial residential isolation and how detrimental it was among communities of color. I found the impacts on adolescents being raised in impoverished, disadvantaged settings most interesting. It was a complete shock, and I didn't realize how severe the consequences were for those living in impoverished regions. Learning about this topic has made me more aware of residential racial segregation and has also provided me with great guidance as to where I may want to raise my children in the future (considering the detrimental and long-term effects of children raised in impoverished areas). As an African American man, throughout conducting research on this topic has brought upon an urge in me to fight for more integrated communities throughout the U.S. to enhance the lifestyle and create more opportunities for those residing in impoverished ghettos.

Conclusion

Racial residential segregation is a predominant problem throughout the U.S. and has been for several years. Although racial residential segregation has decreased throughout decades, we still see a common trend that Whites prefer to live in predominantly white communities, while African Americans prefer to live in communities evenly composed of different races (including White). However, in reality, African Americans tend to reside in impoverished communities among other African Americans and people of color. The causation of racial isolation among regions includes residents' preferences for neighborhood racial composition, housing market discrimination, and differences in socioeconomic status. The impact of racial residential isolation is detrimental to adolescents within impoverished ghettos. The effects include academic hindrance, heightened chance of school dropout, teenage pregnancy, heightened probability of becoming unemployed or attaining lower socioeconomic status throughout adulthood, and a heightened chance of being involved in crime. Due to these various outcomes associated with being raised in an impoverished ghetto explains why we tend to see African Americans (who live in segregated metropolitan areas) typically possess lower academic achievement and lower incomes than Whites who live in prosperous, affluent neighborhoods. For the United States to significantly diminish racial residential segregation, we must enhance minority neighborhoods, rendering them more appealing to white home seekers, or require white (rich) communities to add housing alternatives reasonable to lower-income homeowners/ renters. Additionally, we could enforce stronger enforcement of fair housing laws, offers of housing vouchers, or improved access to mortgage finance. Lastly, we could focus on the side effects of private isolation, as opposed to the main drivers.

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A Soldier's Hat

Ciely Daly

Creased and lined, the canvas showing white through the original olive now drabber than ever, the old hat hangs peacefully from my fingers. Around the crown it creases, ruffled inward, deflated without a head to caress. The hard edge of the brim has softened, and the stitches fray outward like a fuzzy halo. The band, designed to fit snug against the wearer's forehead, is darker than the rest, stained with sweat. It creates a connection, triggering thoughts of the emotions that must have filled its first wearer, decades before I was born, as he saw the silent, torn fields and wounded buildings of a continent only weeks before ringing with shots and cries. And as he went ever inward, through the mud of France and over the peaks of the Alps, into Austria, to the warehouses stuffed to bursting with paintings and heirlooms torn from owners whose hands are still, never to touch them again. What a wonder it is that an object so mundane as a hat, one of thousands of herringbone-twill caps issued to the American soldiers of World War II, can hold so much power. What terrible, beautiful, pitiful things it must have seen! Its presence on my head fills me with wonder, thankfulness and inspiration. How amazing it is to hold and touch and wear something so old and special. Truly it is priceless.

The places that hat has been, the momentous events it and its brothers and cousins were a part of are nothing short of wondrous. My great-grandfather was young when it came to him, young like all the boys of the 1940s who crossed the ocean and became men. The fighting was near-done, Germany only months from surrender by the time he reached Europe, but the sheer desolation must have been frightening. Quite likely he saw the Normandy beachhead, sunken ships blasted and wrecked, hulking in the low tide. London, shattered and obscured by smoke but still proud, so proud against the German blitz. And on his head perhaps he was wearing that hat. My hat. It was there when he was in Austria, that I do know, and as he began the demoralizing task of searching for the owners of the confiscated possessions piled high in Nazi warehouses. Perhaps it watched as he sorted items of tragic comedy, like a box full of glass eyes that would never be needed again. It must have been near when his wife, living with him on post, bore him the girl who would become my grandmother. I could spend days just imagining it all.

The things I would hear, if that hat could talk. No doubt many of them would fill me with deep sadness, but beneath the pain pulses heroism that filled that awful war, and when I see the hat I am filled with thankfulness. It is abused and faded and torn, but not broken, always unbroken, like loyalty and courage. The plain green color might as well be red, white and blue for the patriotism it holds in its inanimate creases. A thing does not need to be alive to speak. Every line and wrinkle holds stories of worlds no one should ever have to know, but that were lived, by the millions, so that the rest of the world could go on living life as it ought to be. Terror and desolation beyond words or the imagination waited in the beaches and fields of France, sown with mines, not grain, and yet a generation marched valiantly forward to greet the horrors ahead. My great-grandfather may not have been among those first green-clad waves, but he was there when he was called, ready and willing to do his best to help pick up the pieces of the lives Hitler had broken. I have no doubt that he knew the things his comrades had suffered, and that he saw with his own eyes the scarred, lifeless ground left by the bombs. Surely he was thankful for the ones before him, clearing a safe trail and a peaceful road at deadly cost so that others could tread the path of life without fear. These are the emotions that fill my mind and swell my heart, deep and perilous and brimming with gratitude, as I run my fingers over the rugged canvas of the hat. It is the same as the others would have worn, I think. The ones who didn't come back.

If American boys, hardly older than I am now, could lay down their lives in a foreign land, then I can and must be capable of conquering the challenges of everyday life. It is during trials that the hat becomes a helmet, shielding my head from the insidious worms of laziness and self-doubt that can kill success as swiftly and surely as any bullet. If an eighteen year old can spend months crawling through mud and paralyzing fear, than I can overcome the paltry obstacles of my own privileged existence. What is an exam or competition or family squabble when contrasted with sleepless, unrelenting hours spent staring death in the face? Not nothing, perhaps, but something small and bearable. When I pull the battered cap over my ears, tucking the flaps down snugly against the cold, I am filled with a new strength and courage to face my own fears and trials with a bold heart and a smile. I am empowered to view the people around me like comrades in arms, and be willing to lend a hand and carry them when they need it. I am prepared to face difficulties without ever buckling under the pressure, to pull one foot out of the muddy doubts that try to hold me in place and put it down in front of the other, and then do it again, and again. Lastly, I am prepared to face defeat with the hope that even if I cannot accomplish everything, my striving may have paved the way for another and given them the opportunity to continue forward.

A hat is not a rare object, but mine is. My great-grandfather wore it while posted far away in Austria. It is the same that soldiers across the war — in France, in Italy, in the Pacific — would have worn, shielding them from the elements as they fought to shield the world from something much worse. It is only a hat. And yet it is not. Beneath the fabric is the pounding, throbbing heart of a generation that gave everything they had to save the world. Among the stitches is woven a tapestry of a thousand sacrifices, tragedies, and triumphs. When it sits on a shelf, the hat appears to be empty, but it is full to bursting, and when I place it on my head I am flooded with emotion that tugs me away on a current of power. Awe fills me at the unbelievable reality that belongs to the soldier, and I am overcome with gratitude for the men and women who give so much to this nation. Their sacrifices have given me the world I live in, and empowered me to face life head-on, with resilience and tenacity. Perhaps the fabric of my hat cannot speak with words, but as long as the fraying threads hold one to another, deep, powerful memories survive.

Ciely Daly: Some of my personal heroes are St. Joan of Arc, Desmond Doss, Wonder Woman, and JRR Tolkien. As a writer I admire Tolkien's ability to use a fantastical setting to carry emotional truths as deep and weighty as real historical events. Writing is a great privilege, and authors should always be telling the truth. Whether that truth is literal or not is for them to decide. If I could have dinner with anyone, it would be Davy Crockett. I want an insider perspective on the battle of the Alamo, but they all died so . . .

***Writer: Keoni
Dilay***

***Criminal Profiling:
Perceptions and
Reality***

Many people have seen or heard about criminal profiling through television and social media. However, few people have encountered criminal profiling in the real world. This brings up a question. Does criminal profiling truly assist law enforcement or is it just a dramatized idea on television? There is, in fact, credible information about criminal profiling that can answer this question and describe in detail the many ways criminal profiling helps law enforcement do their job. Criminal profiling is actually a complex idea that has many layers. To truly understand the importance of criminal profiling, one must know what criminal profiling is, how criminal profiling is used, and how criminal profiling assists law enforcement.

There is not one simple definition of criminal profiling. This is because criminal profiling is a growing idea that changes every day. The process of criminal profiling uses behavioral evidence that is left at a crime scene. This evidence is used to make inferences about the offender. These inferences could include personality characteristics and psychopathology (Torres 53). Many of the inferences made by the profilers could be very helpful later on in the investigation of the crime. Many people think that criminal profiling is a method for the police to identify the exact identity of a criminal. However, this is only somewhat true. Obviously, the ultimate goal of the police is to identify the criminal in the end, but criminal profiling is just a tool to help investigators narrow down the variety of suspects and assess the likelihood of a suspect to commit a crime (Warikoo 173). Investigators use the psychological characteristics of perpetrators of crimes to help police target investigations and prioritize suspects (Criminal Profiling 270). There are different methods when it comes to criminal profiling. These methods are based on two assumptions. The first is the consistency assumption. This is based on whether an offender will display similar behavior throughout their crimes. The second is the homology assumption. The homology assumption states that similar offense styles have to be associated with similar offender background traits. Overall, criminal profiling is a technique to analyze the scene of a crime and construe behavioral characteristics of the individual committing the crime (Warikoo 174, 177).

Criminal profiling is used in different ways. The first method is what would come to mind for most people with little or no knowledge about criminal profiling. Criminal profiling is used to predict a serial criminal's next crime. When trying to predict an offender's next move a profiler may use the media to attempt to communicate with the offender. Offenders who are on crime sprees usually develop pathological states that can lead to assault or murder (Criminal Profiling 273). This is how most people see criminal profiling on television or in the media. However, there are, in fact, other ways that criminal profiling is used that most people may not be unaware of. Criminal profiling has been used to identify anonymous letter writers and people who make written or spoken threats. The vocabulary that is used in the message can yield signature words that are unique to the offender. Using these strategies, police may be able to establish that several letters were written by the same offender. The police can also learn about the background and psychology of the individual who wrote the letter (Douglas 408). There are other more rare but interesting ways that criminal profiling is used. Criminal profiling has been used to attempt to determine a leader's intentions and for psychological assessments of dictators such as Adolph Hitler and Saddam Hussein (Criminal Profiling 273). As one can see, criminal profiling is used for a wide variety of reasons.

Criminal profiling is helpful to law enforcement. One useful tool for investigators is criminal geographic profiling. Criminal geographic profiling allows researchers to evaluate a series of crime locations and infer the most likely location of a serial offender. Criminal geographic profiling systems are able to produce useful location profiles of an offender's anchor points because the behavior of a serial criminal is highly structured (Mburu 115). The location of a criminal is always critical information for law enforcement to know. Criminal profiling is even useful to the police after a suspect has been identified or arrested. At this time, criminal profiling may be used to provide a social and psychological assessment of the suspect. Criminal profiling may also be helpful in providing a psychological evaluation of a suspect's belongings. Many people would not even think that a criminal's belongings are important. However, if a profiler knows the right way to look at the criminal's belongings, those items could hold valuable information. Criminal profiling can even suggest strategies for interviewing the suspect (Criminal Profiling 272). This can be helpful because if a profiler interviews a suspect in the correct manner for that specific suspect, they may be able to get more important information out of the suspect.

Criminal profiling is helpful to law enforcement. One useful tool for investigators is criminal geographic profiling. Criminal geographic profiling allows researchers to evaluate a series of crime locations and infer the most likely location of a serial offender. Criminal geographic profiling systems are able to produce useful location profiles of an offender's anchor points because the behavior of a serial criminal is highly structured (Mburu 115). The location of a criminal is always critical information for law enforcement to know. Criminal profiling is even useful to the police after a suspect has been identified or arrested. At this time, criminal profiling may be used to provide a social and psychological assessment of the suspect. Criminal profiling may also be helpful in providing a psychological evaluation of a suspect's belongings. Many people would not even think that a criminal's belongings are important. However, if a profiler knows the right way to look at the criminal's belongings, those items could hold valuable information. Criminal profiling can even suggest strategies for interviewing the suspect (Criminal Profiling 272). This can be helpful because if a profiler interviews a suspect in the correct manner for that specific suspect, they may be able to get more important information out of the suspect.

Although many people are not aware of the very important role that criminal profiling plays, all people are affected by it. This is why more people should be educated enough to truly understand the importance of criminal profiling, what criminal profiling is, how it is used, and how criminal profiling assists law enforcement. Without criminal profiling there would be more crime in our country because law enforcement would not be able to get their job done as successfully and they would not be able to use the information they have to locate criminals as quickly as they do. Whether it is just on television or social media, people should know how important and real criminal profiling is. Criminal profiling can save the life of a loved one or even your own, and the smallest bit of information can always help.

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Love that brought Life Reality

Sarah Fassett

I got hit by a car...
The day I knew I loved you.
It hurt so bad
As I drifted away...
All I could think about is
What I didn't know how to say.
You see,
I was dead before I met you,
A measly ghost
A figment of your imagination;
But somewhere along the way
A 5 second look
Gave me a breath of air
That I didn't know how to bare.
It hit so hard that I forgot
Just what it took
To put the life back into someone
Who lost herself somewhere.
I feel my fingers and I feel my toes
Because at one point
holding your hands helped all the lows.
I held onto my hands one last time,
Thinking of you when my spirit rose.
Then I stopped feeling and just
Became.
Everything I was.
All my thoughts for anyone to see. I'm sorry.

I'm sorry I just didn't know how to be.
Maybe with courage I'd be loving and somewhat carefree.
I was worried and way too scared.
Thinking your judgement is what I could not bare.
But I was just a fool and didn't ever know.
Now I am in heaven watching you now,
Hoping the present version of myself changes somehow.
To love. To bare. To be aware and mainly just care.
You were it all.
The reincarnating breath of fresh air.

Sarah Fassett: I am constantly inspired by nature, social constructs, innovation and truth behind madness. If I could have dinner with anyone in history, it would be Ralph Waldo Emerson so we could discuss the beauty and importance of self-reliance. I believe honesty heals the soul, which I try to capture within all my poems. I am transferring to study the world of marketing; however, I aspire to be a writer. This poem was written when I was struggling with the loss of my dad and dealing with medical hardship. I was depressed and fell in love with my best friend, turns out she loved me too, saving me from myself.

**Writer: Jackson
Greene**

Why Is Space Exploration Important for Humanity?

Jackson Greene: I've been able to enjoy my entire life in the Puget Sound area and graduated from Gig Harbor High School in the Spring of 2017. I will plan to pursue a career in business law or politics and will attend Western Washington University. As someone who has written throughout their entire life, oftentimes I find myself bored by it. Nonetheless, the power of writing is what inspires me. No one else can put words on a paper in the same way I can, and no one can write in the way that you do. As far-fetched as it seems, the things you write can change the world.

Throughout human history, one of the most common and engaging missions has been exploration and discovery of new frontiers. Whether it be our ancestors taking the first journey into unknown lands thousands of years ago, or Christopher Columbus crossing the Atlantic, the human spirit has always been guided into new boundaries. When Neil Armstrong took his first steps on the moon, millions of people across the world watched in awe. It took a brave crew of men in a world that was willing to explode into the future. This event, in turn, changed how we think about ourselves and the universe. Over the past few decades the world has progressed greatly scientifically; however the future dangers of living on earth become increasingly apparent. Now, we can believe again that the next frontier may not be that far over the horizon. The race for space exploration is heating up as some scientists predict we could see a human on Mars in less than 15 years, and another three earth-like planets have just been discovered outside of our solar system (Dunbar, 2017). Missions into space could empower humanity and allow us to answer our questions about the universe. It is necessary for humans around the world to increase support for space exploration in order to alter and unify human society and culture for the better, and to survive as a species.

Space travel has created monumental moments in human history despite it being a fairly recent endeavor. In order to understand why it is important for humans to continue to support space travel in the modern day, it is necessary to know its past. Work for the first rocket engines began in the early 20th century simultaneously in Russia, Germany, and the United States. At first, rockets were used as weapons by the Germans in World War II. These rockets could travel up to 200 miles in distance at a speed of more than 3,500 miles per hour, and it wasn't before long that the world was realizing the absolute power of rockets ("A Brief History of Space Exploration," n.d.). Although the use of rockets as weapons at first is rather disheartening, by late 1957 Russia had used rockets for other means, by sending the first ever satellite into space: Sputnik 1. Only four years later, Russia also sent the first human into space, who was successful in being the first person to ever orbit Earth. Russia's success in space created some competition around the world, most notably in the United States. Consequently, this began the Space Race. As the Cold War between Russia and the United States heated up, a growing competitiveness began to emerge in the field of space and rockets. Space exploration soon became a unifying landmark in society, "Landing a man on the moon and returning him safely to Earth within a decade" was a national goal set by President John F. Kennedy in 1961 ("A Brief History of Space Exploration," n.d.). As we know, this goal was met. On July 20, 1969, Neil Armstrong became the first man on the moon. This event marked a monumental point in history not only for the United States, but for the entire world. It gave children everywhere dreams of flying among the planets and the stars in hopes that maybe, they could be the next Neil Armstrong. This event stimulated the ambition of an entire country and altered the way we view ourselves and our universe. We were no longer a species tied down to one planet, the doors for space exploration were opened.

Nonetheless, it appeared the moon did not have much to offer and over the next couple decades, aerospace shifted direction away from manned exploration and was geared toward helping us back on Earth. Although focus had shifted, the development of satellites progressed as they began to be used for a wide variety of operations such as astronomy, atmospheric, communication, and navigation. It is estimated that there are roughly 1,071 operational satellites in space, and many of these have collected information that can lead us to the next destination outside of our planet (Cain, 2017). With the fairly recent innovations in aerospace and vast amounts of possibility on the horizon, many scientists have started pointing their aim at planets and moons within our own solar system, such as Mars or Enceladus, a moon of Saturn, along with destinations beyond, such as the newly discovered TRAPPIST-1d (Shostak, 2012). Momentum is starting to build yet again for another manned mission with the hopes that we could colonize another planet. This mission is something that could inspire many generations to come and change how we view humanity forever.

The exploration and colonization of another planet or moon will alter human culture and society forever, and for the better. As the possibility of colonizing near planets grows ever more realistic, this exploration is merely at our fingertips.

We have no idea what is to be found, but new sources of energy, information to help us better our understanding of the universe, and extraterrestrial life are just a few examples of what could be discovered with inter-planetary exploration (“Why Should We Colonize Other Planets?,” n.d.). Ultimately, any of these discoveries could change and inform life on Earth greatly. New sources of power could lead to better energy efficiency or solve pollution altogether. New information about our universe can help us broaden our understanding of where we came from and change the way we think about ourselves and our universe. The discovery of extraterrestrial life would finally confirm that we are not alone in the universe. All of these outcomes are purely speculation but even if only one of those discoveries is fulfilled, the impact could be astounding, and overwhelming to even consider. At any rate, the only way that we will ever have the slightest chance of seeing to these possibilities is if we take that first step into the unknown. Even without a significant discovery after exploration, simply putting a man on another planet will build morale and allow for political, social, and moral ties to grow greater amongst nations for a common goal. The reaction to the moon landing was proof that humans appreciated the vision and importance of space travel and its effect on society, “An estimated 600 million people—one-fifth of the world’s population—witnessed it on live television and radio. It was difficult not to feel the enormity of the event, and some observers viewed it as a turning point in the course of civilization” (Chaikin, n.d.). Unlike the Space Race of the late 1900’s, colonization of another planet could hopefully be a collectivized effort, in order to achieve scientific and political cooperation with efficiency. With the capabilities of television and internet vastly improved since the 1960’s it would not be unfair to suggest that a manned landing on an entire other planet would capture the attention and support of billions of people. This mission would have the power to unify, inform, and fulfill the desires of humanity, even more than the Apollo missions did.

As important as fulfilling the human desire to explore or the discovery of new technologies or information is, there may be a more urgent reason to expand human life beyond Earth. Earth and the life that inhabits its surface are currently entrapped by the dangers of climate change, overpopulation, and war; therefore it is becoming necessary for life to expand beyond this planet for human survival. During a lecture in 2013, cosmologist Stephen Hawking stated that he did not think humans would survive another 1,000 years “without escaping beyond our fragile planet” (Chang, 2013). 1,000 years does not exactly appear urgent, but that number does not account for possibility of massive war or disease. At nearly the same time that rockets were invented, so were nuclear weapons; which ultimately have the power to knock entire civilizations to the ground. In truth, allowing our species to expand will give us an opportunity to come to terms with our differences. Colonizing other planets may mature us beyond war and violence or simply give too much physical distance between enemies to even fight. Overpopulation is another one of the serious dangers that humans face in the near future. In just 100 years, the human population has skyrocketed from 1.5 billion people to 6 billion people in 2000, and appears to be growing exponentially (Ortiz-Ospina, Roser, n.d.). Due to this, natural resources have seen widespread depletion, “Most of the freshwater resources are either unreachable or too polluted, leaving less than 1% of the world’s freshwater, or about 0.003% of all water on Earth, readily accessible for direct human use. According to the Global Outlook for Water Resources to the Year 2025, it is estimated that by 2025, more than half of the world population will be facing water-based vulnerability” (“Effects of Human Overpopulation,” 2013). Fossil fuels, coral reefs, and forests are also depleting at an alarming rate, causing scientists to conclude that each person on Earth now requires a third more land to supply his or her needs than the planet can supply (“Effects of Human Overpopulation,” 2013). It has become apparent that our consumption of natural resources is beginning to catch up to us, with not much time left. As the population continues to grow, civilization will continue to reach a point in which the world simply can’t provide everyone with the resources necessary to survive. Many places around the world are already experiencing mass droughts, which could become a more common occurrence as fresh water depletes. In order for the human race to survive, it will have to look beyond the confines of the Earth’s atmosphere for not only natural resources, but also living space.

Humanity has reached a point in time in which the barriers of exploring space are just within reach. As governments begin to realize the importance of expanding to other-worldly ventures and private companies chase the same goal, seeing a human on another planet becomes more and more realistic. Nothing can stop humanity but itself. As a cooperative movement we must increase our support for the exploration and colonization of space in order to pursue the desires of exploration and growth, and to search for the mysteries of the universe, expanding the human species beyond Earth.

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Katherine

Tatyana “Jinxx” Jones

People say many things in the midst of grief and almost all of them succeed in making matters worse. I don't believe people know how to react. Raw and bleeding you stand there like a gunshot wound, and what are they all to say other than “I'm so sorry.” We all are. We're all so very sorry. My mother was born Katherine Dawn Brock but I may be wrong. My mother had many last names by the time I was old enough to bother to learn them all, and due to her birth certificate being sold at a young age, I suppose I may never know for sure. I imagine she was delivered from my grandmother, wailing at the top of her lungs before the doctor had so much as a chance to slap her on the bottom. Full head of red hair and glass slipper eyes, it's a shame there weren't colored cameras back then.

I often find myself speaking of my mother in poetry. I like to think it's less about me being pretentious and more about the fact that she was poetry—beautiful, complicated, tragic. I fear I will spend my entire life trying to know my mother only to find myself more empty. But like poetry, the most beautiful part about trying to understand my mother, was knowing that you never truly would.

I would never go as far as to say my mother was perfect, oh no. A regular gypsy girl, she was always fleeting—here one minute and gone the next, so often I wish she'd just stay. Being the baby girl of an addict is quite singular, a guaranteed lifetime ticket to feeling inadequate. In the years my mother was sober, I felt an infinite amount of love that had so often been smothered by her array of addictions. I watched my mother bloom into a woman capable of overcoming addiction, trauma, and mental illness.

People often referred to my mother as “big red,” ruby red locks, larger than life. For someone so unbreakable my mother was quite fragile. At the tender age of 29 my mother was subject to the violent post traumatic outbreaks of a soldier, a lover, a monster. Slammed against a metal door, the disks of my mother's back popped like buttons being ripped open in rapid succession, ensuring a future of multiple back surgeries, rapid weight gain and an opiate addiction that paired well with my mother's roaring Irish blood. I wish I could remember the days she could sit up for longer than an hour.

I had imagined a tranquil Saturday riddled with note cards for upcoming presentations and poorly written poems scribbled on corners of weekly readings. Fantasies like those were often cut short in my house. I was awoken by my stepfather at eight in the morning and abruptly coaxed into watching my mother for the afternoon. My duties were simple, helping my mother walk to the makeshift toilet that sat four feet away from her California king size bed, ensuring no messes were made, helping her back to bed and then bringing a pail of water to the bedside for her to wash her hands. The tasks felt tedious and barbaric. Three to four times an hour I watched my mother grip my hand and hobble across beer-stained carpet to a makeshift toilet made of nothing more than a bowl and tinfoil attached to a chair.

It sounds awful, and it was. My mother had completely lost her ability to walk, the ligaments in her knees had long evaporated, leaving her bones to erode, chipping away and turning the contents of her knee to snowflakes. Some nights she'd lay in bed sobbing. Between her back and knee, my mother was constantly made to be the unwanted guest in her own agony. Pair a crippling disability with government assistance and you'd be surprised how little can be done when mommy can't make it to the bathroom anymore. We had zero finances and zero options. I finally knew why my mother always cried about being "stuck," we were all stuck, we were all clueless.

The day dragged on and I passively complained about not having enough time to work on my assignments. Occasionally, I would glance at my mother and notice the pale blue of her lips, once ruby red, they began to chap and fade into the hue of her flesh. I made her drink cups of water, holding the glass to her lips and wondering when things got so bad. Within an hour she was asleep, color back in her cheeks and a foot kicked out from underneath the comforter, I remember how red her hair was, how still the air was—I remember going to my room and writing a poem. It was about my mother's death.

My mother often spoke of other worldly things. Clairvoyant beings, evil spirits and the power of red headed women. As a young girl I was eager to believe how beautiful it was to have this magical mother. Bipolar episodes were merely the symptom of her divinity, a craziness nurtured by a world that just didn't understand her. Dilated pupils were reflections of the size of her soul, a soul that I somehow was lucky enough to have a piece of; I needed so badly for all the madness to make sense. As I grew older I let the natural order of things sway my judgements. My mother's fortune-telling dreams were now just internalized fears, manic episodes were exaggerated cries for attention. There was nothing magical anymore, everyone was just sick.

For the longest time my beliefs remained unchanged; most things can be explained and those that can't are probably still explainable. However, I cannot for the life of me explain the undeniable fact that before I laid my head down for a nap that night, I knew my mother was gone. Sometimes I wonder if she pulled on my soul on the way out, wailing the same beautiful voice that she had when she entered this world. I was awoken again that day, this time by the screeching of sirens and the panicked ramblings of my stepfather. I ran from my room to the bed near the makeshift toilet and there she sat, no ruby red left, just blue.

My mother wasn't divine, she wasn't magic or other-worldly. My mother was an addict, she was ruby red, she was poetry. It's easy to be angry, another empty seat at graduation, my birthday, my wedding. It's easy to wonder why the beginning of my journey here at Tacoma Community College began with a tragedy and had to end with one also. It's easy to retreat inside yourself, away from the world. It's harder to move forward, to pack up the boxes, forgive the sister that had 33 years with her when you only had 19 and love the parts of yourself you may never know now that she's gone.

Losing a parent is abysmal. I don't know yet if the pain is like in the movies. Maybe I'll shave my head and start acting out at school. Maybe I'll just learn to live with it. Both options are equally terrifying.

Tatyana “Jinxx” Jones: My name is Jinxx Jones. I graduated from TCC June of 2017 and plan to continue my education at a four year university soon. I’m a proud Buffy The Vampire Slayer fan and one of my favorite authors is Charles Bukowski. I’m no longer sure if I have a future in writing, but I love creating and plan to spend my life doing so.

**Writer: Ardi S.
Madadi**

The Negative Potential of Singularity on the Human Species

Ardi Madadi: Born in the Swiss Alps, Ardi's family was forced to turn a vision trip into a permanent settlement in Iran once the regime refused to let his father return to Switzerland. A decade later, the family moved to Turkey, an event that proved pivotal in Ardi's life. After a few life-changing experiences, he converted to Christianity. This meant that going back to Iran was not an option. In 2014 he met his future wife, a Tacoma local, in Istanbul. These days Ardi is working toward a software engineering degree, and you may catch him being up to no good with other engineering students on the campus.

The continuity of Moore's law, robotics, and other related technology provides exciting and positive visions for the future. As educators, it is imperative to inform students and other members of the academic world of the potential, radical dangers that may face humans within the next quarter of a century. These events may have a sudden and irreversible impact on our fate as a species. The matter of singularity is beyond doubt among the greatest challenges to the minds of our era. This essay explores the four prominent areas of technology that can individually and collectively become a direct threat to our existence, should they advance beyond control. Furthermore, it will explore options to prevent such scenarios by surveying the following topics:

- Artificial intelligence and computing
- Robotics
- Molecular nanotechnology
- Benefits and implications of transhumanism
- Threat of advanced technologies to human species

Top scientists suggest that the unregulated distribution of technology is making it harder to defend humans should the technology be used against them. As we approach singularity, the probability of scenarios in which artificial intelligence, robotics, and nanotechnology can individually and as a collective spin out of control is on the rise. It is imperative for nations to act now by steering the direction of technological regulations if they want to have a better chance of survival.

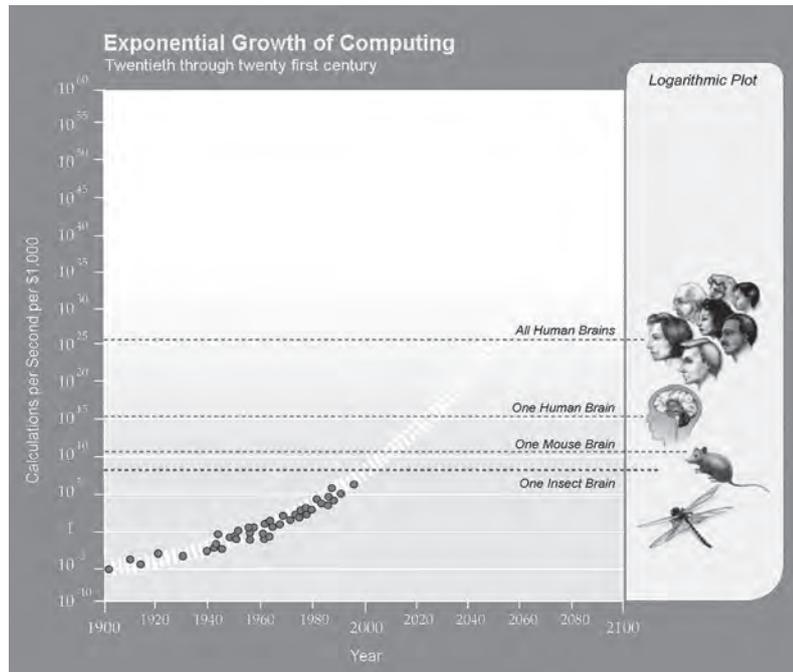
Artificial Intelligence and Computing

The most popular scientific theory of the origins of life on earth holds that the prevailing life forms have always aspired to do more than their predecessors. The evolutionary development of a frontal neocortex in homo sapiens has equipped them with higher intelligence abilities than other animals. Since their emergence, humans have striven to solve problems on their own, one at a time. This has led to the growth of civilizations, and ultimately the invention of computers as problem-solving machines.

The "price-performance" ratio of solving logical problems has fallen exponentially, expanding Moore's law backwards to the beginning of recorded history (Kurzweil, 2004, p. 47). Artificial intelligence (AI) is the next projected episode in the progression to singularity. Self-learning computers have been accumulating knowledge through trial and error. Recently, DeepMind, an Alphabet company (Google's parent company), developed a software called AlphaGo that defeated the European champion at the ancient Chinese game of Go. This was of great significance because "[T]he average 150-move game contains more possible board configurations — 10¹⁷⁰ — than there are atoms in the Universe" (Gibney, 2016, para. 7). AlphaGo did not deploy the usual method of trying every probability to figure out its moves, also known as Brute-force computing. Instead, the AI software used a human-like algorithm called "Neural Network" (Gibney, 2016, para. 2) that mimics the human brain's process of learning. This type of AI is dubbed as "General Purpose Artificial Intelligence" (Gibney, 2016, para. 2). The purpose of such software is to create computers and robots capable of understanding the human mind and handling problems with a similar learning approach.

The promises of AI are numerous and it is already utilized by multiple industries, but a self-improving, versatile AI is on the horizon. Technological advancements point to a future where the processing power of computers and self-learning artificial intelligence software will surpass cognitive human intelligence. See Figure 1. Kurzweil (2005), a world-renowned futurist, first predicted in the 1980s that computers with the ability to simulate the human brain will first appear in the year 2029 (p. 22). The implications of this and the aforementioned advancements will be explored in the last section of this essay

Figure 1
Exponential Growth of Computing



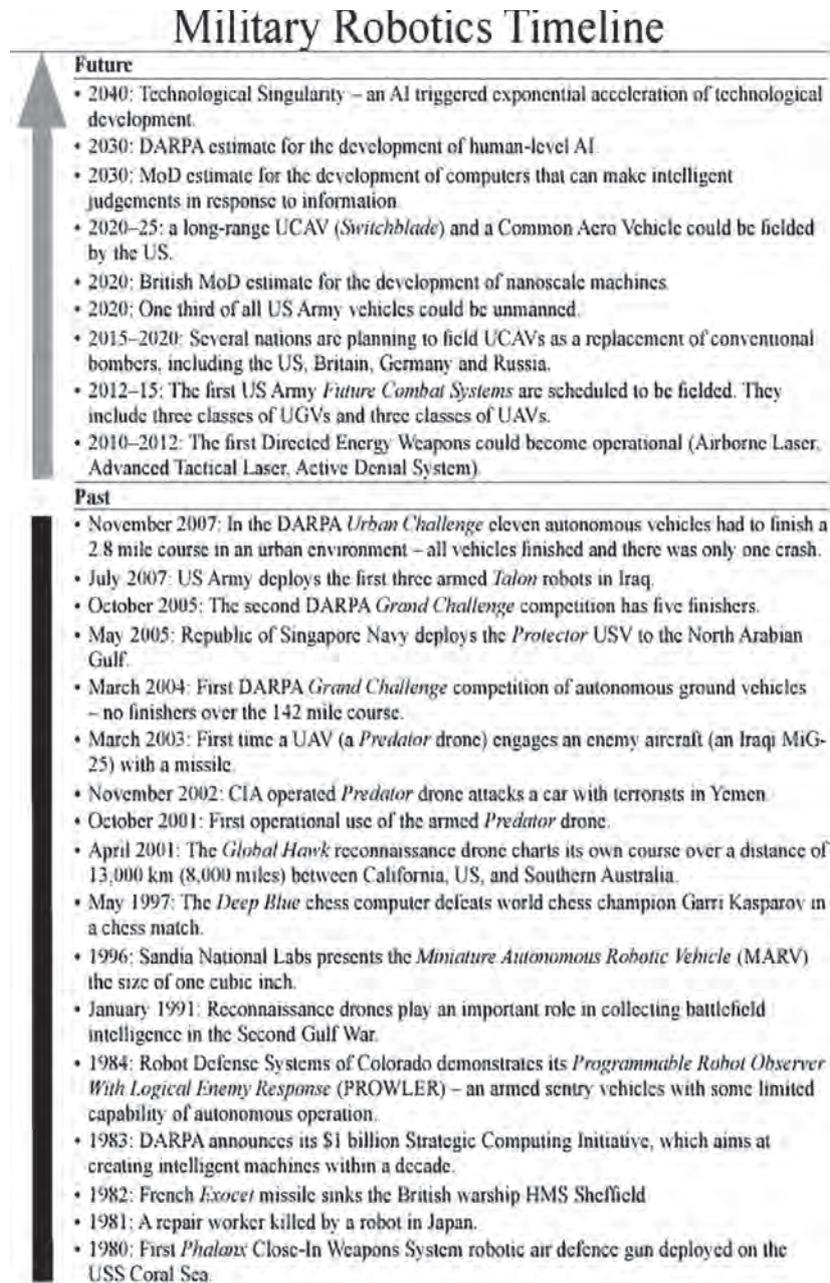
Note. Adapted from *Singularity Is Near* (p. 73), by R. Kurzweil, 2005, London, England: Penguin Books Ltd., Copyright © Ray Kurzweil, 2005.

Robotics

The ability of robots to replace humans is on the rise. A measure of disagreement exists among scholars as to how robotic intelligence will affect humanity. However, the debate on robotics advancement to the point of performing simple and complex tasks in place of humans is commonly agreed upon. It is projected that by the end of 2020s robots will operate most of the vehicles on the road and in the skies, be deployed to perform minimum wage jobs, and become the primary weapons of war (Krishnan, 2015, p. 167). This turn in labor force means that humans at the lowest level of income will not be performing physically demanding tasks as part of their jobs. Ford (2015) asserts that a federal “guaranteed income” in the U.S. will supplement the income taken away by robots, while the public tries to gain elite status through “entrepreneurial activit[ies]” (p. 267-268). The second and more important implication of future robotics will be the heavy dependency on machines to perform almost all the labor currently done by humans. Even though such a shift in balance frees humans to perform more creative tasks and brings wealth to the global society, it will also mean that humans on their own will have not enough muscle power to face robots, should there be a malfunction, hacking, or robotic rebellion.

The scientific and military community is not worried about autonomous robots, but rather other countries and their usage of robots in battlefield, once they become commonplace. Krishnan (2009) believes autonomous and controlled robots will be used as war weapons, making battles last only a matter of hours and delivering alarming consequences for defeated states. “It is thus very dangerous and thus irresponsible to allow potential enemies too great an advantage in terms of military technology” (p. 120). Robotics remains one of the most promising areas of technology with enormous potential for a positive impact, but most of the published studies and predictions suggest a dire necessity for regulations to limit possible negative outcomes. See Figure 2.

Figure 2
Military Robotics Timeline.



Note. Adapted from *Killer Robots: Legality and Ethicality of Autonomous Weapons* (p. 169), by A. Krishnan, 2009, Burlington, VT: Ashgate Publishing Company. Copyright 2009 by A. Krishnan.

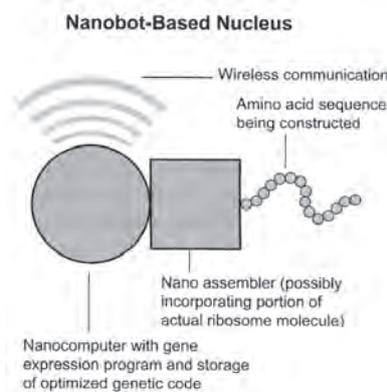
Molecular Nanotechnology Advancement Timeline

Although currently at its genesis, nanotechnology is a promising new frontier for science. Materials, machines, and organisms engineered at a molecular level will open new doors into scenarios that were only conceivable in science fiction. The miniaturization of technology will provide a means of tackling humanity's challenges at an atomic level. This will lead to advancements in a magnitude of areas including medicine, nutrition, other consumer industries, and ultimately, the quest to colonize the universe. A good example of currently existing nanotechnology is carbon nanotubes.

Ottenhouse (2009) noted that these materials “can have a length-to-diameter ratio greater than 1,000,000... They exhibit extraordinary strength and unique electrical properties, and are efficient conductors of heat” (p. vii). This allows nanotechnology to be used in small to industrial-scale activities to accomplish tasks while an entire system, like a production line or the human body, is operating.

Another area of focus is the reproduction and repairing of organs within the human body using nanorobots. Kaku, a professor of theoretical physics at CUNY Graduate Center and the City College of New York, has predicted that nanotechnology will eventually offer us an artificial “molecular assembler called a ribosome” or “replicator” (as quoted by Balinski, 2015, para. 8). See Figure 3. Such replicators can be used at a molecular level to download information and print items, devices, organisms, and human organs at one’s residence or inside human bodies.

Figure 3.
Nanobot-Based Nucleus.



Note. Copied from *Singularity Is Near* (p. 187), by R. Kurzweil, 2005, London, England: Penguin Books Ltd. Copyright © Ray Kurzweil, 2005.

Finally, the nanotechnology is predicted to penetrate energy and matter beyond the Milky Way and open doors for colonization of the universe. Kurzweil (2012) predicted that by the end of the century, humans or robots will invent a matter called “computronium” capable of performing “computation at the limits of what is possible, based on the laws of physics as applied to computation” and which “is vastly more powerful pound per pound than the human brain” (p. 164). Computronium, at its birth, will mark the finalization of true human-computer fusion, and sent out to invade the universe. For some futurists computronium is the farthest they can predict into the future.

The Benefits and Implications of Transhumanism

Transhumanism utilizes four previously discussed technologies. The idea of enhancing or replacing certain organs in the human body with nanorobots has generated debate about the ethics of such actions. Philosophers and scientists like Tirosh-Samuelson (2014) argue that when a significant portion of the body is not made of biological matter, the being might not be considered a human anymore, but a human-robot hybrid. “Homo sapiens will give rise to Robo sapiens” (Cited by Wharton, para. 7).

The belief that nanorobots will one day eradicate diseases in humans and make them immortal has led people to adopt healthy lifestyles in anticipation of such advancements. In addition, cryonics, a practice of freezing a dead body in hopes of future revival possibly using nanorobots, is gaining popularity. Currently, “[A]round 250 people are cryopreserved in the USA, and around 1500 more have made arrangements for cryopreservation upon their eventual deaths” (Cited by Moen, 2015, p. 677).

Kurzweil (2012) asserts that the prospect of enhancing individuals' brains by expanding their neocortex is realistic. Furthermore, we wouldn't have to worry about "how much additional neocortex can physically fit into our bodies and brains" because extra brain power will be delivered to humans through the "cloud" (p. 81). The above might give rise to concerns, which will be explored in the next section.

The Threats of Advanced Technologies to Human Species

The technological advancements mentioned in the earlier sections of this essay may lead to a variety of implications for humanity, ranging from promising to devastating. Assuming the best of outcomes for humanity, humans will live in a world where they will have extended intelligence wired to their brain. Nanorobots will eliminate the concept of aging. No one will have to work out of necessity, and ultimately, people and robots together will be able to alter and penetrate the universe. In this section the focus will be on the less favorable outcomes.

The advancements in nanotechnology pose their own risks. With or without an AI controlling them, nanobots can be programmed to self-replicate and destroy large structures within minutes at an exponential speed. Drexler (2006) claimed that small self-replicating robots "could easily be too tough, small, and rapidly spreading to stop," and that nanocomputers will be able to build all that ribosomes can. This will result in a generation of nanorobots that can wipe out their biological counterparts within seconds (pp. 354-355).

While the idea of human enhancement beyond natural evolution is a promising one, the possibilities created by having computerized technology in human bodies poses a new set of dangers. The robots can act to prevent all sorts of diseases and upgrade the body, but the fact that they are programmable will mean that by planting nanorobots inside humans, we will become vulnerable to computer viruses.

The AI mentioned in the first section of this essay will assume more power than humans, meaning that while it will improve itself, it might not be subject to humans or willing to negotiate with them. In a 2014 interview, Musk, the CEO of Tesla and SpaceX said: "I don't think anyone realizes how quickly artificial intelligence is advancing. Particularly if [the machine is] involved in recursive self-improvement...and its utility function is something that's detrimental to humanity, then it will have a very bad effect" (as quoted by Murphy, para. 6). This is particularly important because an omniscient and omnipotent AI in the global inner sanctum will be able to control robots, nanorobots, vehicles, security and utility systems, and all the other digital infrastructure including the extended brain that will be connected to the cloud. This means such AI, with the help of robots and self-replicating nanorobots, can wipe out most of the life forms on planet Earth within minutes.

There is doubt among some top scientists concerning the machines becoming rogue after gaining more processing power. Doig (2012) points out that there is no evidence to prove that growth predicted in Moore's law will continue and wouldn't "flatten out and become an S curve" (p. 38). The majority opinion expressed by Joy (2001), the co-founder of Sun Microsystems, is that the actions of self-regulated machines will be unpredictable, and "the fate of the human race would be at the mercy of the machines." Therefore, humans must steer the course of events to guarantee their survival (p. 14). It remains a question as to how exactly humans can program or navigate a future with computers before or after singularity occurs, but as technology turns singularity into a reality, more and more individuals are becoming alarmed about the possible implications of it, and are seeking out measures to protect humanity. Each of us bears the responsibility of educating the current generation of young minds about the realities of future technology, so that our species can live to see the next century.

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**Writer: Gael
Mbala**

***The Seattle
Chinese
Expulsion***

Gael Mbala: World history and my own life inspired me to write. I was inspired by my brother who found my papers “extraordinary” and suggested that I publish them. I wrote “The Seattle Chinese Expulsion” for my Pacific Northwest History class. I am from the Democratic Republic of Congo, in the middle of the African continent. My academic goal is to obtain an associate’s degree in arts and science. Also, I would like to obtain a bachelor’s degree in Political Science / International Relations. Nelson Mandela is my role model since he inspires freedom and self-determination.

In the late 1840s, the annexation of the California territory following the Mexican-American War led to the "Manifest Destiny" (a concept that advocated for United States expansion to the West), which also coincided with the Gold Rush; numerous men (and very few women) travelled West to California with hope of finding gold. Besides individuals who migrated from the East, a sizeable number of Chinese immigrants, many of whom fled from famine, poverty and war in China, established small communities within cities such as San Francisco. They faced discrimination from Euro-American migrants and were banned from gold mines. Considering that journeys to the West were hazardous and cost a lot of money, a project to build a railroad that could connect the West to the rest of the United States came into existence. The Pacific Railroad Act of 1853 was signed to issue grants of land to private owned railroad companies to build the Transcontinental Railroad. Chinese immigrants were hired in mass as manual workers since Euro-Americans preferred farming and mining.

The daily interaction between Chinese and Euro-American workers in many other sectors of life brought up a sort of resentment toward Chinese immigrants by Caucasians in California as they wrongly accused local Chinese people of "stealing their jobs." Anti-Chinese rhetoric spread to several other cities in the United States, mostly in the Pacific Northwest, where a significant Chinese population resided. Anti-Chinese racism was mainly carried out by labor union leaders who usually described the Chinese as a threat to white Americans and their interests. This led to the Chinese Expulsion Act of 1882, which prohibited Chinese laborers from entering the United States. A few years later, many Chinese immigrants ended up being expelled from cities, such as Tacoma in 1885, in a generic name known as the "Chinese Expulsion." Much of these expulsions were an apparent product of white resentment and insecurity from those who feared that the Chinese, and other Asian immigrants, would take over the Pacific Northwest – and even referred to it as the "Yellow Peril."

Many factors caused the Seattle Expulsion of 1886, many of which are rooted in anti-Chinese sentiment that swept the West, particularly the Pacific Northwest. The first and the most important factor was fear, considering that it played a major role in stirring up anti-Chinese sentiment and violence in the West. As Raymond Chong explains, "During the late 19th century, white Americans were afraid of Chinese laborers as a racial threat. They firmly believed that Chinese would not assimilate or adapt in America. Later, white Americans perceived Japanese, Koreans, and Filipinos in the same way" (Chong 970). Chong points out that because Chinese were believed to be "non-assimilable" to mainstream American culture and white Anglo Saxon values, they managed to believe that other Asian immigrants, such as Korean, Filipino, and Japanese (who had little to do with the Chinese), would not end up integrating into the larger American society. Thus, the fact that Chinese (and later, other Asian immigrants) were believed to not assimilate generated an enormous hysteria among many white Americans, who were also afraid that they would lose their monopoly in the Pacific Northwest.

The second factor that led to the Chinese expulsion was the blatant economic competition with white Americans that had been rooted since the Gold Rush. Job competition was so intense that territorial authorities (Washington was then a territory) had to intervene. According to Paul Kim, "In Tacoma, Seattle, and Bellingham, white 'native' rioters force Chinese immigrants to flee their homes because of competition for jobs and the economic downturn. Chinese immigrants suffered discrimination on an unprecedented scale that engulfed the entire region. In Bellingham, media and civic leaders gave the Chinese a deadline of Nov. 1, 1885, to permanently leave the area. The reason for the expulsion, which has relevance in today's economic and anti-immigration climate: the Chinese immigrants were perceived to be taking away jobs from the majority. In an effort to preserve the economic supremacy of the majority in the region, white leaders organized an all-encompassing plan to rid the area of Chinese immigrants" (Kim 2). As Kim states, anti-Chinese sentiment was not frequent just in Seattle but in many cities across the Pacific Northwest, and other cities organized plans to kick all Chinese laborers and their families out of their respective cities.

However, no expulsion would have taken place if the Chinese Exclusion Act of 1882 was not issued, considering that it fueled anti-Chinese rhetoric and eventually violence. The Chinese Exclusion Act was a series of laws issued by the United States Congress to ban Chinese immigration. According to Kitty Calavita, the Chinese Exclusion Act was the product of anti-Chinese racism in the labor movement, labor unions using Chinese laborers as scapegoats for economic issues and the main reason for white unemployment in the Pacific Northwest (Calavita 251). She argued, “Chinese merchants and others not in the laboring classes were exempt from the exclusion. While the exemption for merchants was in part carved out so as not to interfere with the lucrative trade with China, it was justified on the grounds that the Chinese mercantile class is entirely different from the working class” (Calavita). This shows that the fear of “job competition” with Chinese laborers made white American laborers, specifically those who lived in Seattle and other Pacific Northwest cities, a little bit anxious about what they described as the “Yellow Peril.”

The Chinese Exclusion Act of 1882 and the Seattle Exclusion Act of 1886 had numerous outcomes. First, most Chinese immigrants who came to the United States in the mid-1800s were young, single males, the fact that anti-miscegenation laws, which were in place at that time and were strictly enforced, made it impossible for them to reunite with their families and potential wives; therefore, they remained unmarried. Loneliness led Chinese immigrants to be attached to each other, which increased life in community and solidarity (Liu & Yu 170). Liu and Yu explained that Chinese immigrants seemed lonely after the Chinese Exclusion Act because they would not know where to find brides to marry. Also, it was impossible to marry a person of another ethnicity since anti-miscegenation laws forbade interracial marriage; therefore, they often turned to other Chinese immigrants as a source of emotional support and solidarity. Even though there were less female Chinese immigrants than males, which was also the ratio in all other groups in the Pacific Northwest, the Exclusion Act decreased the number of Chinese women who came to the United States as immigrants. As Liu and Yu showed, “The existence of single-gender Chinese communities is clearly demonstrated in the U.S. censuses between 1860 and 1970. In 1860, the sex ratio for Chinese was 1,858 men for every 100 women. By 1890, following the peak of Chinese immigration during the previous decade, the ratio was 2,678 males for every 100 females” (Liu & Yu 172).

Furthermore, the increasing wave of anti-Chinese violence that swept the West was not uncommon in cities other than the ones located in the Pacific Northwest; there were several riots involving people, mostly whites, creating a sphere of violence toward Chinese individuals. “During the late nineteenth century, Chinese neighborhoods in many western cities were overrun by rampaging white mobs, not infrequently led by, or mostly composed of, Irish immigrants. Major anti-Chinese disturbances occurred in Los Angeles (1871), San Francisco (1878), Denver (1880) and Rock Springs (1885); the latter left 25 Chinese dead and other 15 wounded, plus \$150,000 worth of destruction to property” (Immigration cities in the Industrial Age 1647). This shows that Chinese immigrants faced hatred and discrimination in many cities across the United States.

Another outcome of the Chinese Exclusion Act included activism carried out by several second-generation Chinese immigrants a few years after the Exclusion Act was passed. As Ko explains, “In April 1905, San Francisco Chinatown staged a boycott of American goods. Twenty-one Chinese cities along with support from Chinese in Japan, the Philippines, Singapore, Malaysia, Vietnam, Australia and Canada protested the Chinese Exclusion Act and unfair treaties” (Ko 17). Ko points out that Chinese Americans boycotted American goods so that they could get a fair treatment and appeal to the president, Theodore Roosevelt, which turned out to be unsuccessful. Moreover, the Immigration Act 1924 banned Asian individuals and those from Southern Europe from entering the United States (Garcia 470). The ban on Chinese immigrants was not repealed until 1952 after China fought side by side against Japan during World War II (Liu & Yu 175).

Overall, sinophobia acted as a main factor of expulsion of Chinese immigrants, who were used as scapegoats in labor movements. White anxiety in the Pacific Northwest led to a massive wave of anti-Chinese rhetoric and violence in several cities across the United States, and eventually expulsions in Tacoma and Seattle were results of hysteria and resentments by Euro-Americans concerning threats by Chinese immigrants of non-assimilating into the larger American society.

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**Antoinette O.
Miller**

**Beauty
Is a
Beast**

Antoinette Miller: Well, I don't want to brag or anything but, I'm a superhero. Yes, that's right. I'm a single mother of one very imaginative six-year-old boy, and to him I'm better than all the Avengers put together. My son, Johnathan, makes me feel invincible and indestructible; like I could accomplish anything, hence the superhero title. I'm currently attempting to get accepted into the ultrasound or radiology program, which feels like an uphill battle. But for Johnathan, I will persevere. I wrote "Beauty Is a Beast" for a communications class and "Beautiful Bloody Roses" for a creative writing class. I absolutely love writing and someday, I plan on finishing a book and I'll use my superpowers (Unyielding Determination) to get published.

“Tell me the truth and be honest, how do I look in these jeans?” my best friend asked me as she sashayed out of the miniature box known as a dressing room. After the initial shock of how rotund her derriere truly was finally wore off, my response was “Girl, they look great! But how is it physically possible that your rear has gotten bigger?” A girlish giggle escaped her lips and she actually thanked me for acknowledging her huge hiney! According to the media, I supposedly just hurled an offensive insult instead of lavished an appreciated compliment. Using the media’s interpretation of “beautiful”, society is constantly changing their perception of what is considered attractive.

In the 1950’s Marilyn Monroe was often portrayed in the media as the epitome of classic beauty. However, a shift in our cultural definition of beauty left women with ample figures less desirable in the public’s eye and women with slender builds labeled as perfection (Almond A11). The shift of preference in body images has brought a sharp contrast between those who are and aren’t perceived as attractive and a challenge for women to meet less than realistic goals. If evaluated by our current standards, Marilyn would be now relegated to the much less desirable “plus size” category (Ainsworth 40-41).

By the time the 1960’s rolls around, the media has completely altered their views from appreciating the full figure beauties like Marilyn to requiring their eye candy to possess a much more slender build. According to an article in the USA TODAY, supermodels in the 1960’s-70’s with ultra- thin bodies like Twiggy were utilized to express the true essence of exquisite (sec, news. Pg. 08a). With the ever changing requirements set upon us by the media, how is it possible to ever stay beautiful by their standards?

There often seems to be no limit to what a woman will do in the pursuit of stunning. Women compete to fit into the media’s mold of magnificence. Taking extreme measures, they will engage in excessive dieting which at times can border on starvation, insane workouts which may cause exhaustion, or multiple visits to a plastic surgeon, all for the fickle title of beautiful. The message is being sent that unless your image is comparable to women in Hollywood, then it’s not possible to find a mate because you’re not attractive enough (Velasquez 459-460). So, whether people are trying to fit in with their peers or vying for attention from the opposite sex by competing with a fellow friend, society will constantly judge and be judged.

The pressure of having an ideal body is increased by Hollywood’s influence; even celebrities are criticized for weight gain, loss, and even added pounds during pregnancy. For example, Kim Kardashian has been known for her famously large derriere, thin waist, and sensual curves. However, now that she is pregnant she is being bombarded with insults regarding the extra pounds that accompany the natural order of life that is part of child birth (Jessen 84). The facts are evident, even beautiful people are bullied. How is it remotely possible to maintain a high self-esteem with so much criticism being slung all over the place?

Although the media takes a lot of credit for having a negative effect on our self-image, it’s not the only source. Starting at a young age we are told to watch our weight because if our body mass index (BMI), which is an index that expressed adult weight in relation to height, is higher than normal (30), then we would be considered obese (Velasquez 459). Consider the first time a personal care physician tells an adolescent child that they are obese; this makes them more susceptible to believe that what media portrays is indeed correct and that they too must do anything to break out of the ugly mold and be pretty (Velasquez 459-460).

With the multiple changes in the preference the media depicts, it's no wonder society is constantly at odds with itself. The inconsistent variations that are reflected from one period of time to another are enough for a sane person like Popeye to say, "I am what I am," thin, fat, or fit; we are all beautiful in our own way. Why should we allow a mass of strangers to influence how we feel about ourselves? The fact that the consensus is constantly changing, why isn't there more doubt regarding their artificial opinions? Who actually benefits from the media's outlook on loveliness?

Beauty has been altered, transformed, and amended so many times, how is it truly possible to know beauty as if they were using their eyes to see, while the seeds of expectations set by the media is already deeply rooted? To know a person inside and out is to know true beauty. The character, morality, and actions are at the core of who we are as human beings. The most beautiful person in the world by the media's standard could easily be the ugliest person in the world because their actions illustrate the natural hideous deformities that lie beneath the pretty mask. Let's not be fooled and bamboozled by what a group of fickle, superficial outsiders tells us what we should look like, because what may be considered "in" today very well may be "out" tomorrow. So, be who you want as long as you can look into the mirror at the end of the day and be happy with what is looking back at you. Don't be a beautiful beast, be outrageously and undeniably you!

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Beautiful Bloody Roses

Antoinette O. Miller

A girl decides not to pick the season's first rose because it looks so pretty on the bush. The hesitation was evident in the tensing of her back and the shaking of her hand as she reached for the rose. However, the seemingly innocent decision was witnessed by the entire town and they were angry. Hissing whispers and livid stares seemed to be a widespread reaction. The girl was chosen to pick the season's first rose, as was tradition. This was believed to ensure no additional lives were lost. But the annual ritual was turning out to be a fearsome thing, as the girl looked upon the barren land and with sorrow in her heart decided to break tradition. The townsfolk had sealed their fate with their neglect. It was too late now, let the culling begin.

Perhaps, there was still time to convince her to do her duty, without actually taking her choice away. The blood must be given freely, not forced. The unlikely source of these thoughts was from the chosen's younger sister, Iris. She was looking at her older sister with disappointment and frustration in her eyes but envy in her heart. Iris was an old soul and it was obvious that her sister, "The Chosen," was acting foolish, if her action in the pale early morning was any indication.

Iris quickly walked over to her sister and quietly and sweetly as possible asked, "What are you doing? Why didn't you pick the rose?" The girl seemed surprised that anyone would have the nerve to even doubt her actions as "The Chosen." She looked at her sister sharply and Iris unconsciously stepped back. Standing before her was not the harmless, loving, playful sister Iris grew up with. Instead, the presence that now inhabited her sister had pitch black eyes that consumed every inch and relieved her of her humanity. Only the mother of all life could so easily siphon the very essence of one's existence from their body.

With deathly beauty and unearthly grace, The Chosen stepped forward and with just one finger, stroked Iris's cheek stealing her soul and sealing her fate. Iris's body crumpled to the dewy grass, she would be the first of many that would learn eternal fealty. The soil, the trees, but most importantly, the roses spoke to The Chosen and deemed these humans unworthy of the gift of life. This of course was centuries overdue, the township has become negligent in their promise to the land and to the roses that were there long before they arrived. The girl felt no remorse as she gazed upon the shell her youngest sister once inhabited. What a waste, she thought but it had to be done.

Leaving bodies in her wake, the girl carried the souls with her and there they would stay until each and every one of them learned some humility. Oh yes, she noticed the ones that dared to run but she was The Chosen, and she felt their steps in the earth as they attempted to hide from the consequences of their actions. In a melodic voice that echoed across the land and caused ears to bleed, she said, "You have brought a reaping upon yourselves. You were warned. Broken promises and carelessness will not be tolerated. I have allowed you to live on my land amongst my beautiful roses long enough. You will learn or you will cease to exist." Without breaking her stride, the girl that they had once known took the last remaining souls, becoming one with her own shadow.

The burden was hers, as she was The Chosen. This girl would continue to walk the earth, with only the company of the souls that now surrounded her. She could feel the contempt, anger, and despair the loitering souls radiated and in turn they could feel her utter loneliness. With a heavy heart she tended to the bit of land that belonged to the roses and, due to the isolation, found herself having conversations with the roses even when they weren't in bloom. While the girl planted seeds, watched as the trees grew back and thrived under her care, she would argue with them. "Well of course I've picked the best spot for you to grow and it's too late to move you now, so suck it up," she would tell the sprouting buds.

Years. So many years passed and The Chosen was once again surrounded by green fields, tall trees, and an abundance of wild flowers that mingled cheerfully with her roses. It was then that she knew. The seasons had changed: from death to life. And so, it was time. She found the season's first rose, snapped it off the bush and watched as her blood trickled from her hand and down her arm, already coating the thorny stem in a red that matched the petals. With the knowledge of what must be done to maintain the healthy roots, towering trees, and vibrant roses, the souls were free. Free to help the girl keep the land as it was before they arrived. For every tree that was cut down, another must be planted, the soil must be turned and watered.

Finally, they will love and respect the land. Honor the roses for their beauty and acknowledge the ever present potential for harm. Blood. Blood was needed and will always be required to ensure that the gift of life is not taken for granted. However, if blood is not given freely and willingly, then The Chosen will take your soul and leave you without the vessel to make the changes the roses desire. So, bleed and never forget that you are not immortal and that the roses will always tell.

**Writer: Nguyet H.
M. Nguyen**

***Car Accidents:
Distraction, Drowsiness
and Solutions***

Nguyet Nguyen (BeeBee): I come from Vietnam, and I'm majoring in nursing. I love writing simply because I love the art of literature. Writing is my entire life's passion, so I always want to brush and paint the most beautiful pictures into each sentence. As a writer, I write my best and aspire to enjoy my soul through writing. I respect my work because it is all my dream, so submitting an essay for Una Voce is not only to give me an opportunity to be more confident but also give my work a chance to be read by other people.

“Life is a gamble. You can get hurt, but people die in plane crashes; lose their arms and legs in car accidents; people die every day. Same with fighters: some die, some hurt, some go on. You just don’t let yourself believe it will happen to you.” – Muhammad Ali.

The three-time greatest American boxer compared car accidents to his fighting career. Indeed, car accidents are known as one of the most serious problems in the United States and around the world. Not only do they affect the driver’s health, life and others’ lives, but they also bring many negative effects to the society’s development. Taking a vehicle on the road is almost the equivalent to carrying a gun or controlling a wild animal in public places – both could be dangerous and quick to kill people (Bailey, 1993). In fact, more than 32,000 fatal crashes occurred in the United States in 2015 and took 30,500 lives in this country (Insurance Institute for Highway Safety Highway Loss Data Institute, 2016). Distracted driving and drowsy driving were voted the most dangerous factors involved in collisions. How can an individual have more understanding about car accidents? How does society keep their next generations safe on the road? Gaining a deeper understanding of distracted driving, drowsy driving, and other factors of car accidents is an effective way to figure out the solutions for car crashes.

Distracted driving can be a risk for all drivers who are getting on the road. As the new lifestyle and the social lives are developing, society moves faster and the demand to get information and to places is also faster. Therefore, taking advantage of the time while driving is a popular thing we are doing nowadays. Eating, reading, talking, or texting while getting behind the wheel is called distracted driving; it was injuring more than 500,000 people each year (Nienstedt, 2013, p. 254) and taking 3,000 lives every year (Association for Safe International Road Travel). Distracted driving is known as less attention of the drivers, or their attention is bothered by another unnecessary object. Crashes occur when the drivers lose control of their vehicle. Teen drivers were more likely to be distracted while driving than other age groups (Nienstedt, 2013, p. 253), especially when they are using their cell phones while getting behind the wheel of a car. In fact, one of each two young drivers were likely to text message and more than two-thirds of this age group make a call while driving (Nienstedt, 2013, p. 253). The survey showed that drivers who use a cell phone behind the wheels have inattention blindness (Nienstedt, 2013, p. 252). Offering the same information, the Nation Highway Traffic Safety Administration (NHTSA) provided, “The average time your eyes are off the road while texting is five seconds. When traveling at 55mph, that’s enough time to cover the length of a football field blindfolded.” In these two situations, the word “blindness” and “blindfolded” applied to drivers who were not able to recognize what happens or if any object appeared in front of them, or they would see it slower because their reactions had delayed. Studies proved that “it takes more brainpower to create speech than it does to comprehend speech” (Nienstedt, 2013, p. 252). It means the more activities we do at the same time, the less effective for each of them we might be. Similar to distracted driving, drivers might not feel dangerous when getting behind the wheel and using a cell phone or doing many other activities at the same time, but they do feel more nervous and vulnerable when being a passenger with a distracted driver. Surveys also showed that there is an increase for collisions when there is an additional teen passenger in the vehicle (Nienstedt, 2013, p. 253). According to a Pilkington survey, driving with accompanying passengers was determined to be a popular reason for car accidents (Pilkington et al., 2014). It shows the more passengers inside the vehicle, the more dangerous and easier to get into crashes.

Equally important and necessary to mention, drowsy driving is a widespread problem of most drivers on the road. According to the UCLA Sleep Disorders Center, drowsiness was a symptom of your body when it needed to be sleep. Working as a clock, it controlled the “circadian rhythms” in your body, so you would likely to be sleepy in the evening, at the bedtime, and again at mid-day. Especially when you are on the road, for long distance or on a monotonous road, and do not get enough sleep, your brain will lose control of itself; it becomes more difficult to think and perform the best decision. Therefore, we cannot deny that crashes might easily happen on the road because sleep has delayed the driver’s reaction.

In fact, data showed that drowsy driving was a cause of 100,000 auto road traffic collisions each year (UCLA Sleep Disorders Center), took 846 lives in 2014 alone, and more than 5,000 people lost their lives in the United States last year (NHTSA). Young male drivers, night shift workers, business travelers, single drivers, and people who did not get enough sleep, who used drowsy medications, and drunk drivers would likely be victims at risks of drowsy driving (NHTSA). When making a comparison to drunk driving, drowsy driving has some characteristics in common. When you were not able to keep your eyes open, or missed your exit, drifted into the other lane, or you spaced out driving the last few miles, it meant you are getting drowsiness (UCLA Sleep Disorders Center). However, drowsy driving is worse than drunk driving. Because the police or government officers could check the levels of blood alcohol concentration (BAC) of the drunk drivers, but they did not have any machines or solutions to figure out if the driver is sleepy or tired (UCLA Sleep Disorders Center). That's why drowsy driving is more dangerous and emergent than drunk driving.

Not only are car accidents caused by distracted or drowsy driving, but the causes of car accidents also are broadening by numerous factors. Alcohol involvement in driving is another emergent factor of crashes. Indeed, in 2007 in Virginia, almost 40% of road deaths for college students were a result of alcohol-related cause (Turner, Bauerle, & Keller, 2001). In 2014 alone, over 60% of young victims died in crashes after drinking and driving (CDC, 2016). Nighttime is the most dangerous time to get into road traffic collisions. When it's dark, our brain will likely to be sleepy and lose ability to recognize the object on the road. Besides that, from 3 pm to midnight was the popular time for motor vehicle crashes (CDC, 2016). Because it's the time that a lot of people get off from work and go home, or people head to work, the street will be busy especially on primary highways. It's the most common time for accidents to happen. Researchers proved that inexperienced drivers were also a leading factor for crashes. Young drivers who received their driver's licenses in the first month were likely to be curious with speeding (CDC, 2016). Speeding caused 36% of all crashes involving young drivers in 2014 in the United States (CDC, 2016). Seat belt use of teens had the lowest rates. In 2014, 53% of teen deaths from collisions involved teens who did not utilize their seat belts. In 2015, reports provided that just 61% of young people said that they were using the seat belt while in a moving vehicle (CDC, 2016). This means 39% of this group were not using their belts in the vehicle. Car accidents have happened since vehicles were invented. However, with technologies, cars have allowed us to get to other places quicker, phones allow us to receive information within seconds and the world is at a constant speed and never slows down. Therefore, we should have some emerging solutions to prevent impaired and distracted driving.

To stay safe on the road and consider what solutions could lower accident rates are what we should figure out if we want to save lives. To prevent distracted driving, the drivers should be aware of cellphones and other factors such as passengers, pets, and GPS. The United States federal government had a ban on texting while driving in 2009; however, the positive results have yet to emerge (Nienstedt, 2013, p. 254). Police officers also play a key role and we should have more police patrolling the roads to catch distracted drivers and help keep the roads safe. Drivers should avoid eating, reading, or doing many unnecessary things at the same time as driving. Moreover, researchers found that the cooperation between parents and young drivers was also helpful to reduce distraction in driving (Nienstedt, 2013, p.255). To avoid drowsy driving, the drivers should prepare to sleep enough beforehand. Sometimes, drivers should have some conversations with the passengers to reduce sleep and be awake while having a long-distance drive. While Nienstedt (2013) said, "A teenage driver's risk of collisions increases with each additional passenger in their vehicle," she also said real conversations with passengers could "help the driver locate potential hazards" (Nienstedt, 2013, p. 253). It brings to us a confusion, but in fact, there is more than one way to solve the problem.

We should have passengers and real conversations behind the wheel; however, we should pay attention to the road more than to the conversations and not make jokes or have bad behaviors. In addition, scientists suggested the drivers can also find a safe place to take a short nap, about twenty minutes, to let their eyes take rest so that their eyes can work better and reduce the bad decisions of their brain (UCLA Sleep Disorders Center). Besides that, many surveys provided that drivers can reduce accidents with Graduated Driver Licensing Program (GDL), paying attention when driving in the dark, being aware with additional passengers, and fastening seat belts every time that they join a ride (CDC, 2016).

As a decisive point, car accidents and their reasons are the matter for our world. Have you ever been involved in a car accident? Have you ever seen one of your family members get hurt in a crash? If you had, then you would have understood how much hurt, how much loss, and how it's not worth having harmful behavior in a vehicle. Your actions in a vehicle do not only affect you but also affect people who are impacted by your actions. Vice versa, if a drunk or distracted driver has a collision with your car, it can also hurt you tremendously and impact your family, health, and financials. We should have more awareness and responsibility to protect our lives and the next generation's. It is apparent that cars are one of the most important and effective ways of transportation. However, safety or danger depends on how you behave inside your vehicle. In fact, we are losing over 1,000 lives every 24 hours (Association for Safe International Road Travel). This number tells us that we need to own our actions. Let's have an action today, right this moment, to protect yourself and other lives.

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**Writer: Elizabeth
Pratt**

***Dress Codes
and
Sexism***

Lizzie Pratt: I am a Running Start student. I wrote “Dress Codes and Sexism” for an English 101 class, and my tutor from the Writing and Tutoring Center encouraged me to submit it to Una Voce. I am not usually the kind of person who would write an essay and submit it for publication; however, this topic was something that really spoke to me since I am a feminist. Most of my inspiration comes from my values and beliefs as a feminist, and I wanted to show some of those beliefs with this essay.

School can prove to be a difficult time in a girl's life. One main obstacle they must overcome at school on a daily basis is the dress code. No matter what age, girls are constantly singled out and punished due to strict dress codes. Juliana Summers (2014) states that a kindergartener had to change into a fellow student's extra jeans because she was being a distraction to boys in her "short" skirt and tights. While this may be a ridiculous example, it shows the problem quite clearly. Strict dress codes are sexist, affect girls' education, promote rape culture and should thus be changed to put more stress on equality.

The Sexism

Since schools do not emphasize equality when dress codes are written, they tend to be sexist and more fair to boys than girls. In many cases, even when students are wearing the same type of clothing, girls get dress coded more than boys (Smith, 2016). In one high school 200 students were punished as they had disobeyed a new dress code rule; 180 of these students were girls (Chemaly, 2015). Most dress codes deem certain types of girls' clothing as inappropriate because they are distracting to boys; however, when a boy is dress coded for sagging pants, this way of thinking does not go the other way (Smith). When a girl shows her underwear—such as a bra strap—she is dress coded because boys will be distracted since it is "sexual." When a boy shows his underwear, he is dress coded because it is disrupting to the learning environment, but it is not deemed as sexual. Dress codes stress that the female body is a sexual object, but they do not do the same with males.

The Effect on Education

Dress codes hinder girls' ability to have the proper and equal education that their male peers receive. As stated in the Declaration of Human Rights, "Everyone has the right to education" (Art 26). When girls are taken out of class or, in extreme cases, taken out of school because of their clothing, it directly violates this right. It denies young women the opportunity to education because they are more likely to be dress coded than their male counterparts. Dress codes imply that the distraction from learning comes from girls wearing "sexual" or "distracting" clothing, but it really comes from girls being taken out of class or sent home because of their clothes (Smith, 2016). The action of taking a girl out of class so she does not distract a boy puts the boys' education above hers and, therefore, makes the girls' education less of a priority.

Promoting Rape Culture

Dress codes promote rape culture by creating the mindset of "victim blaming." Rape culture is the culture in which rape is normalized and the victim is blamed for the assault (rather than the attacker). The implication is that when a boy gets aroused, it is the girl's fault because she is in revealing clothing (Smith, 2016). They place blame on the girl by saying that she should change to avoid looking distracting. As students grow into adults, this idea evolves into the perception that a girl is "asking for it" if she is violated while in revealing clothes (Chavez, 2016). In 2006 a judge ruled that a rape victim was sending "mixed signals" by wearing a revealing outfit, so her attacker was only sentenced to two out of the three years asked for by the prosecution, and had to write an apology note to the victim (Wakeman, 2011). This example is one of many that show the extent to which dress codes influence society.

When schools use dress codes, they should focus on their intended use: creating the safest and most effective learning environment possible. They can do this by stressing equality in their dress codes and creating a new system of punishment, rather than taking students out of class. They could begin to make dress codes more equal by relaxing restrictions on gender-specific clothing, such as skirts and dresses. Dress codes do not need to be removed, but they need to be fixed so they are not sexist, do not affect girls' education, and no longer promote rape culture.

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**Writer: Zach
Collins**

***Socioeconomic Status and
Quality of Health:
A Review of the Literature***

Zach Rollins: I am 21 and a graduate of Tacoma Community College as of Fall 2016, but I continued to work at TCC's Writing and Tutoring Center so as to remain a part of the learning community here until transferring to Northwest University in Kirkland, Washington. My greatest loves in life are my family first and foremost, music, combat sports, and studying film-making. My personal heroes include the founder of Tuskegee Institute, Booker T. Washington, and former middleweight boxing world champion Marvin Hagler.

The concept of class has long been at the center of sociological study and political discussion. Historically, one's socioeconomic status and class determined what degree of financial success could be obtained and even how much influence one could have in political and governmental power. While remarkable steps have been made in various countries to compromise the rigidity of the traditional class system, there is ample evidence that reveals how, although it has become less difficult for some people to rise above the financial situation they were born into, there are aspects of major economic systems that serve to systemically prevent those in the lower classes from obtaining a higher financial status. This would be done, presumably, by corporation owners in order to maintain a steady population that would provide cheap labor, thus making their profits all the more lucrative. An abundance of scholarly studies and research projects has shown that one of the most important aspects of life that is negatively affected by having to remain at a low socioeconomic status is the quality of one's health. There are multiple reasons why low socioeconomic status would negatively affect an individual's quality of health as will be shown, including higher levels of stress, inability to afford a healthy diet, less time for physical activity, and less access to good quality healthcare. The following sections will review some of the studies that have been conducted on this subject as well as what implications their results have in the area of policies concerning national health care. For the sake of focus and specificity, the information presented will focus on citizens of the United States with fewer mentions of any other countries unless deemed necessary.

In September 2008, Cutler, Lleras-Muney, and Vogl from the National Bureau of Economic Research published a paper that not only reviewed the cumulative research done over the previous twenty years, but also focused on four separate categories that affect socioeconomic status, which are "education, financial resources, rank, and race and ethnicity" (3). The second section of the paper focused mainly on two methods of determining health status: mortality and self-reported health status. The first category related to socioeconomic status and health reviewed was education. The results they found in the correlation between level of education and mortality and self-reported health revealed that "those with more than [sic] 16 years of school have substantially lower mortality rates than those with less than 8 years of school" (Cutler, Lleras-Muney, and Vogl 5). It is important to note that interpretation of these statistics should be formed while considering the "absolute and relative differences" for individuals under the age of 65 due to the fact that the perception of the relationship between level of education and mortality can change because, according to the authors, "...the elderly have high mortality rates at all levels of education" (Cutler, Lleras-Muney, and Vogl 5). Nevertheless, the medical benefit possessed by those with higher education is manifested in the fact that "they also suffer less anxiety and depression, endure fewer functional limitations, and face decreased probabilities of being diagnosed with heart conditions, stroke, hypertension, high cholesterol, emphysema, diabetes, asthma, or ulcer" (Cutler, Lleras-Muney, and Vogl 11). Using similar methods to determine the relationship between income and self-reported health, they concluded that higher income is in most aspects consistently equated with a higher a level of self-reported health (including those reported by parents for their children). Although their findings concerning adult health were slightly less concrete depending on the consistency of the sample group's income fluctuation and differences in medical technology in various countries, they did make an interesting observation concerning the correlation between children with good health being able to obtain better education and income as adults, thus possibly perpetuating socioeconomic ranks as children with poor health (possibly due to lower quality healthcare) are less able to obtain such education later in life due to the restrictions of their illnesses (Cutler, Lleras-Muney, and Vogl 20).

To examine the third category (the effect of economic rank on mortality rates), the researchers looked for differences between the National Health Information Survey's four occupational ranks with the number 1 including executive positions and 4 being the lowest rank with manual labor. The researchers observed that rates of mortality for each respective occupational rank were notably lower than the one above it (Cutler, Lleras-Muney, and Vogl 6). Finally, the researchers found that there was a considerable difference in the mortality rates, especially including infant mortality, and the frequency of suffering from various medical conditions between African-Americans and white Americans, with African-Americans having a distinct disadvantage. Some of the reasons the authors found that might be possible causes of this difference are the lack of high quality medical care facilities in geographically poor areas and discrimination by doctors (Cutler, Lleras-Muney, and Vogl 30-31). One other interesting pattern the authors noted was that Hispanics in the same socioeconomic situations as the African-Americans studied in the research nevertheless had the same quality and sometimes better health than their Caucasian counterparts (Cutler, Lleras-Muney, and Vogl 34). The researchers concluded that although implementing specific policies to decrease the gap in health quality between persons of differing socioeconomic rank, race and level of education would be difficult due to unclear aspects of many previous studies, they did suggest that it would be most effective for any potential policies to focus on children and their overall quality of education (Cutler, Lleras-Muney, and Vogl 37).

In April 2012, Chyke A. Doubeni, MD, et al. released a study that focused on premature mortality rates within the geographical boundaries of low SES neighborhoods and especially focused on how living in low SES neighborhoods can still affect healthy adults and their lifespan. The researchers used a sample size of 566,402 adults between the ages of 50 and 71 years old, a group which is part of a continuing project called the National Institutes of Health-AARP Diet and Health Study, and also utilized 2000 Census information to help determine socioeconomic information about the participants (Chyke, et al. 680). The initial method of data collection consisted primarily of a questionnaire in which the participants gave self-reports of several important areas of information including sex, age, marital status, ethnicity, health habits such as physical activity, weight, height, and level of education (Chyke et al. 680-681). However, results concerning overall mortality rates were drawn from the pre-existing and ongoing data from the AARP and Census studies. Their findings revealed that "Healthy adults residing in socioeconomically deprived neighborhoods died at a higher rate than did persons in relatively less deprived areas, even after accounting for individual-level SES, lifestyle practices, and medical history" (Chyke et al. 685). However, these aspects of their findings was qualified by the fact that they also found that mortality rate differed in participants who were already in poor health, showing that neighborhood poverty is not necessarily a definitive explanation for lower mortality rates in healthy adults. Lastly, limitations of this study included the fact that the population lacked racial/ethnic diversity (only 9% non-white) and that the self-reported health habits do not provide sufficient information about lifelong health habits (Chyke et al. 686).

One socioeconomic status study using information from the 1994 National Health Interview Survey and published by Edith Chen, PhD, Andrew D. Martin, PhD, and Karen A. Matthews, PhD focuses on the link between socioeconomic status and children's health, particularly in the context of children of varying ethnicities, thus attempting to see if there is a correlation between the combined effects of low socioeconomic status and social disadvantages caused by racial discrimination. Some statistical highlights of the study include important information concerning health and medical treatment among children, such as how, according to the authors, "lower-SES children are less likely to receive vaccinations and have contact with physicians at early age" and that "Lower-SES children have poorer health behaviors, including higher injury rates at young ages and greater rates of smoking and sedentary behaviors" (Chen, Martin, and Matthews 702). The researchers utilized a large sample population of 33,911 children from ages 0-18, with 61% of the population being white, 17% being black, 14% being Hispanic, and 3% being Asian. Also, as the sub-topic is a seemingly common synergistic theme in the discussion of socioeconomic status, level of education was also considered in the overall comparisons of statuses.

The authors explained the results showed that black children experienced restrictive circumstances concerning their education and physical activity more often than white children, and the same comparative relationship applies to white children in comparison to Asian and Hispanic children, with the latter two experiencing even fewer limitations in those areas (Chen, Martin, and Matthews 704). Some of the possible causes for the disparities of health quality that were discussed include some of the more obvious explanations such as the likelihood that the differences in income and education between black and white parents would put black parents at the disadvantage of not only being less financially equipped for medical care, but also for possibly not being as well educated about certain conditions (e.g. asthma) and their severity (Chen, Martin, and Matthews 706).

One of the other important suggestions concerning the health differences between whites and African-Americans vs. Hispanics and Asians is that the generally better quality of health of Asians and Hispanics people can be possibly linked to the fact that they “have extensive close social networks and are interdependent cultures...” which could perhaps make health practices more consistent as well as entailing a decreased risk of less parental education (Chen, Martin, and Matthews 705). The authors concluded that although the average-age child in our sample (9 years old) who comes from a low-SES family is estimated to have 6 years’ less life expectancy than a high-SES child,” utilizing the health behaviors of Asians and Hispanics in possible prevention measures can potentially help in decreasing the negative health effects for children of low socioeconomic status (Chen, Martin, and Matthews 706).

In 2008, Dr. Elizabeth Ward PhD, et al. released an article for *A Cancer Journal for Clinicians* that focused on information concerning the disparities of cancer patients specifically in the context of comparing low SES and ethnic disparities to higher SES and non-minority populations. Their sources of data are from the Surveillance, Epidemiology, and End Results (SEER) Program, which has cancer statistics for a wide variety of ethnic groups from 1975 to 2000, and their mortality statistics are from the National Center for Health Statistics. Some highlights of the most important statistics include the fact that “49.5% of African Americans, 47.5% of American Indians/Alaskan Natives, and 40.7% of Hispanics/Latinos lived in census tracts with a poverty rate of over 20%, compared with 7% of non-Hispanic Whites and 16% of Asian Americans/Pacific Islanders” (Ward et al. 80). They found that the five-year survival rate is noticeably higher for upper level SES persons and that African American males experience 1.4 times that mortality rate from cancer as white males, and 1.2 higher for African-American females as compared to white females (Ward et al. 80).

The researchers suggest that there are several possible primary prevention methods for each of the specific forms of cancer that each respective ethnicity is prone to suffering from, such as is the case with Asians/Pacific Islanders having the highest rates of stomach and liver cancer and Hispanics having the highest rates of cervical cancer (Ward et al. 80-81). For example, they propose that to prevent the high rates of stomach cancer among immigrants, focus should be put on the currently available treatments for the *Helicobacter pylori* infection, a bacteria that can lead to stomach cancer and Hepatitis B commonly in immigrants (Ward et al. 83). Another interesting contribution to the cancer disparities in minorities that they reported was that minority females, especially Native Americans, had a very low percentage of their population getting mammograms, and female immigrants in general had lower percentages of getting mammograms than non-Hispanic white females, though it should be noted that the most recent year’s worth of information showed the entire female study group having a lower rate of mammograms in general (Ward et al. 85).

The researchers noted that one of the main reasons for the mortality rate of black persons with cancer is attributable to a lack necessary healthcare due to expenses, and that there are signs of discrimination present in the statistics that they recorded as follows:

African Americans with Stage I or II nonsmall cell lung cancer are less likely to receive the recommended treatment of surgery than Whites, even if they have insurance and are at the same income level. This is a disparity that accounts for much of the difference in survival rates. African Americans with cervical cancer are more likely than Whites to go unstaged and receive no treatment. Whites are more likely than persons of other racial/ethnic groups to receive aggressive treatment for colorectal cancer, based on studies evaluating a variety of treatment differences, including receipt of any colorectal cancer-directed treatment, adjuvant therapy, and follow-up after initial potentially curative treatment (Ward et al. 88).

The authors concluded with a discussion about methods through which the unequal burden that minorities face concerning cancer and subsequent higher mortality rates can be reduced. Some already existing organizations that were mentioned include the Institute of Medicine, whose reports concerning this subject were known to have been the catalysts for government intervention on the part of minorities with cancer, as well as the Centers for Disease Control, whose Racial and Ethnic Approaches to Community Health (REACH) program aims to lower the disparities in breast cancer and cervical cancer in six strategic areas (Ward et al. 91).

The challenges the authors believe remain ahead are gaining more knowledge about how certain cancers affect certain ethnicities, such as finding out why prostate cancer affects black males more prevalently and making vaccines that prevent certain pre-existing diseases that can lead to other cancers (Ward et al. 92). In October 2009, Philippa J. Clark, PhD, et al. published an article that studied the differences of weight-related health behaviors according to gender, ethnicity, and socioeconomic status for young adults in the United States. The population group for this study was comprised of numerous cohorts of young adults that were part of the Monitoring the Future project, an expansive survey that utilizes information from schools across the nation about health behaviors; the authors narrowed the overall time range of their cohorts from 1984 to 2006 for a total of 17,314 people (Clark et al. 1984). A review of the individual health behaviors shows that “observed disparities in health behaviors by gender, race/ethnicity, and SES were consistent with reported disparities in obesity particularly among women” (Clark et al. 1898). For diet-related health behaviors, the authors found that African-American young adults, especially women, reported significantly lower rates of eating green vegetables, which they stated could very well explain in part why there are higher trends of obesity in the African-American population (Clark et al. 1898). For the socioeconomic and ethnicity relationship, they reported that because of the fact that “socially advantaged groups have more access to knowledge, money, power, prestige, and beneficial social connections, which allows them to make healthy food choices...or provides them with opportunities for exercise and physical activity”, the current-pattern of better health quality and behaviors in socioeconomically privileged groups and worse health quality and behaviors for poorer minority groups will only continue to increase in magnitude (Clark et al. 1898). They concluded by noting that primary prevention is necessary to target the social disparities in what they call the “energy gap” in young adults of various backgrounds and that fitness should be emphasized early in childhood to prevent the potentially increasing current trends in health behaviors (Clark et al. 1899).

Just in the study groups studied and analyzed in the selected research projects reviewed in this essay, it is quite apparent to see that low SES persons, especially low SES minorities such as African-Americans, have not been receiving sufficient medical care that higher SES persons have. While the political and social causes of this may very well be debated, the fact remains that, regardless of the reason, many people are experiencing more disease, suffering, and mortality rates as a result of financial disadvantage. While some of the primary and secondary prevention measures presented in the studies could certainly work as they are simple and proven procedures, the actual application of these measures is still difficult due to how many people remain without health insurance or cannot afford medical bills.

With the obvious disparity in treatment opportunities already so clearly established, the remaining problems can be viewed from two different viewpoints: Social and financial. With any conversation concerning the disadvantages that low SES persons face, there is a seemingly inevitable stigma put on them by many people, especially political figures, who possess a mindset that places the blame on the poor individuals and denies that social structures play a role in being disadvantaged even though discrimination has been shown to be present in the medical field according to studies on the present subject. This mindset that they do not deserve what more successful people have may only serve to propagate the disadvantaged conditions and negative medical/ health trends of low SES individuals and thus continue to prevent solutions that would provide them with access to affordable healthcare. However, there is also the financial aspect which pertains to the problem of socioeconomic status and health care. Implementing policies and programs to lessen the disparity in the quality of healthcare, while nonetheless necessary and noble, would require tremendous financial planning and regional coordination. Applying broad and general solutions to a complex problem may only result in inefficient use of funds and leave many low SES individuals to remain in their current struggle. Thankfully, as was shown in the articles, there are already many organizations that tend to the medical needs of financially struggling individuals, and as more information continues to be recorded about the present and ongoing state of inequality in the health of individuals from varying socioeconomic backgrounds and ethnicities, hopefully more citizens, politicians, and legislators will inform themselves on this matter and act accordingly so that the United States' claim to offering equality for all will be upheld in application by caring for its less fortunate citizens.

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The Importance of Stability and Structure

Grace Rowe

I have been fortunate to grow up with stability and structure surrounding me. For this, I give all of the credit to my parents. They are the people that instilled routine and discipline into my life. They ensured that poor behavior was met with consequences, encouraged and rewarded good behavior and to put in my best effort in school, and consistently made it known that they would always be around for support in any way I needed. In my household, family time, homework, and chores were equally balanced, knowing that I could rely on my parents to be fair. This gave me the ability to succeed in school, work, and life as a whole. Stability is something that everyone should have in their lives: it offers the tools to form a good work ethic, thoughtfulness about decisions, and values.

Starting when I was old enough to walk and talk, my parents had consequences set in place for inappropriate behaviors, such as name calling, pushing, and disobedience. Whether the punishment was sitting on the stairs for a set duration, completing a despised chore, or taking away something that I cared about, it was guaranteed to instill a lesson. My parents consistently made sure they explained their reasoning for the consequence and used it as a teaching moment. I distinctly remember when I was in third grade and going to have a birthday party like I had every year prior. A condition of having my party (or any other get together for that matter) was to clean my room. This is a known standard in my household, but I decided to not clean my room and told my mom that I had. She accepted my response and we went on to make invitations to hand out the following day. The next day I handed out the invitations to ten of my friends and was giddy with excitement about the party. When I got home my mom mentioned to me that she had gone to check if my room was clean and then informed me that I was not having a party, not only because I had not cleaned my room, but mostly because I was dishonest. I was embarrassed and ashamed as I took back each and every one of my invitations from my friends. As a nine year old this was the worst thing to happen in my little world. Over the duration of my childhood, I have learned to be honest and responsible among other values through these consistent consequences and teachings.

Not everything in my family revolved around rules, standards, and expectations. In fact, most of the time we spend together involves laughing and joking. We make it a priority to at least watch a movie or play a game together in our downtime. Every night we would sit down and eat dinner together. This would give us the time to talk about our day, our plans for the next day, or whatever else we felt like sharing. Currently, we don't do this as often due to our busy schedules, but I cherish these moments because it has made us a pretty close family. This would fit perfectly into our daily routine when my siblings and I weren't in school. Our days consisted of running errands with my mom, going to the playground, and waiting for my dad to get home while my mom made dinner. There was never a doubt in my mind that my dad would be home at 6:30 p.m. every evening or that I would have a mom that would make a home cooked meal each night. Once my dad got home, he would entertain us until dinner was on the table so that we wouldn't bother my mom anymore. As my mom washed the dishes and cleaned the kitchen, we would get comfortable in front of the television and wait until the nightly Disney Channel movie came on. About once a week my mom would bring us brownies after dinner and as a family we would in-tently watch our favorite characters on the screen in front of us while we burned our mouths off of the freshly baked treats. I realize now as I am writing this paper, that this routine never got old because it was reassuring and comforting.

School is a popular topic in my family and my parents have always expected the best from my siblings and me because they know how they raised us: to put our best foot forward in everything we attempt. They never pressured us to get straight A's, but we were expected to put in our best effort and to take advantage of all of our resources if we were struggling. That could mean staying after school, asking a peer, or asking for assistance from my parents themselves, but we needed to take initiative in our school careers. Although there was no grade quota, my parents were disappointed if they saw anything lower than a C because they knew our potential. My parents structured how we spent our time after school as kids. The rule was "No T.V until homework is done." We also had to have all homework done before we went anywhere on the weekends. Schoolwork was a priority because my parents realized that opportunities would open through education. By ensuring that we did well in school, they instilled the same beliefs in us. These guidelines gave me the work ethic I have presently. Today, I am seventeen years old, have a job, am enrolled in full time TCC, take a class at my high school, and still manage to have time for clubs and hang out with my friends. Even though I may not have agreed with some of the rules when I was in elementary and middle school, I am grateful for them now. I am a young independent woman with goals and achievements and I owe that all to my parents and the way they stabilized my life for me as a child.

Family life highly affects children in all aspects of their life, whether that is in a negative or positive way. An article from Princeton University states, "Characteristics of the home environment, such as warmth, emotional availability, stimulation, family cohesion, and day-to-day activities, have also been implicated in the notion of family stability" (Harden). Family stability is a critical part of every child's life and can be incorporated in more than just one aspect of their home life. For instance, my mom is a fifth grade school teacher in a high poverty area. Many of the children attending this school come from broken families and inconsistent lives. Countless students in my mom's class have behavioral problems and act out due to the uncertainty in their family lives. These children come from one parent households or have parents that are constantly absent, leaving children unsupervised. They are left to learn, copy, and repeat what they see on the internet or television. Without supervision, children do not get corrected for bad behavior and have no structure. This is why stability is crucial in every child's life.

Stability has given my life a positive outlook. It has taught me how to structure my own adult life and makes me the person I am today. The reader can conclude that the absence of stability in life can be detrimental. There are no downfalls to having structure in your world: it is one of the best things to implement into your daily life.

Sources

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Grace Rowe: I am a Running Start student, and I enjoy spending my free time with my two sisters, who double as my best friends, and my other best friend, Paris. Currently, I am on my way to getting my associates degree and then plan on transferring to a four year to pursue a BSN degree. This essay was the first I had ever written for a class at TCC.

A Flight to Remember

Eric Rowley

Flying fifty feet off the ground at a break-neck speed of nearly mach one in the back seat of a shiny blue and gold FA-18 Hornet was a moment I had waited all my life to experience.

The desire to fly started when I was six years old, sitting on the deck of a rickety board bobbing about Lake Washington during Seafair. I was anxiously awaiting the world famous Navy Flight Demonstration Squadron, better known as the Blue Angels. I was in a state of pure jaw-dropping awe as I watched the graceful and death-defying maneuvers the skilled pilots performed. That was the single most inspiring event of my life.

Years later, the job I ended up in wouldn't allow me to become a Blue Angel. I terribly wanted to fly in one of those jets. I decided because I couldn't join the Blue Angels team, I would do the best I could in the aviation side of the Navy. I worked tireless hours and I flew as much as possible, all with the hope that some way, somehow, I could earn a flight in a Blue Angels' jet. That dream came to a crashing end one day when the Navy told me I could no longer fly because of a medical problem. I was devastated. The career counselors told me I had to make a choice, get out of the Navy or find a new job within the Navy. I chose to stay and since I was an artist, I thought I might like journalism and photography. I was accepted in the program and I left the dream of becoming a Blue Angel behind.

A couple years later, after establishing myself as a good photographer and journalist, I received an email from an old friend, Rachel, who I had mentored in our journalism school and who was now, unbeknownst to me, on the Blue Angels team. She said the Blue Angels were looking for another photographer, and I was the first person she thought of to fill the job. I called her immediately. "I didn't even know I could apply for the team as a photographer," I said. My dream was reborn. I asked, "Would I be able to fly in a blue and gold jet?" Rachel replied, "Who else is going to take those awesome air-to-air photos?" I was elated to get started. The training was grueling, but all for a purpose. I welcomed the challenge, because I knew one day I would get to fly. The first year on the team came and went and I still hadn't flown. I was discouraged, but I didn't give up. Then one morning, my boss said, "You're going up in two hours. Get your gear ready." I became flush and pale with fear. I knew, in detail, what the pilots experience day-to-day and I wasn't sure if I could handle it.

I walked up to the jet and felt slightly nauseous. I was terrified and excited at the same time. I climbed into the backseat and squeezed my large frame into the hard uncomfortable seat and buckled my 12-point harness. My pilot was Lead Solo Pilot, Number 4, Lt. Cmdr. Dave "Elmo" Tickle. Not only did I get to fly with the Blue Angels, but I also got to fly in the most violent and intense position in the formation. We were about to experience more G's and faster speeds than any of the other five jets. I almost lost my breakfast.

The canopy closed and I heard Elmo say in my headset, "Why does the rest of the team want me to make you pass out?" These were great words to hear from the pilot as I was about to do something this crazy.

The engines came to life with a thunderous roar and my excitement intensified. The crew chiefs gave the signal and we started to taxi. I almost lost my breakfast again. We lined up at the end of the runway. I watched as the Blue Angel diamond took off right above our heads. The wind shook my jet. Elmo held the brakes and moved the throttles up. The engines roared to an angry moan and Elmo let go of the brakes. The jet was shaking intensely now while we cruised down the runway. Elmo pulled the stick and we were in the air. Seventy feet up he rolled the jet. We were moving fast, but everything seemed like slow motion. Elmo brought the jet around and the earth was right again. My nerves finally started to calm and I could feel my breakfast going back down. We gained altitude and Elmo asked, "Are you ready?" Like I had a choice. "Here we go," he said. We dove toward the earth. I watched small houses get bigger at an extremely rapid rate. I looked at the speed; we were flying past 600 mph and still going faster. Elmo pulled back on the stick and the G's came on. I felt like I was smashed into my seat with an elephant on my lap. My face was drooping and I couldn't lift my arms. My vision started to fade. I heard Elmo, "Fight, fight, fight." I clenched every muscle in my body from the belly down. I tried not to let the G force knock me out. The jet leveled out, the G's subsided and my vision returned. I fought through the forces and didn't pass out or lose that breakfast. I looked at the speed, 712 mph, the altitude fifty feet. The world was rushing by at an unbelievable rate. Elmo pulled back on the stick and the G's came back. We spun a few times and leveled out again.

Forty-five minutes of this body bashing flying and it was over. I survived without passing out or puking. My top speed was 712 mph and the most G's was 7.8 sustained for forty-five seconds. I had lived my dream and I was exhausted. I climbed down the ladder and my legs felt like jelly. I nearly fell. Elmo came over, shook my hand and told me, "Good job, most people would not have done as well as you did."

The experience was unlike anything I had ever done. Some people say it's similar to a roller coaster on steroids. I disagree. There was an element of gracefulness and another of violence all wrapped into one. All I can say is, it was worth the wait and the hard work to achieve the goal of a lifetime. It was truly a flight to remember.

Veterans Should Be Awarded a Degree

Eric Rowley

Serving your country has many benefits, but earning a degree based on the service members' profession is not one of them. Not having a degree when a service member separates from active duty has the potential to cause issues for service members and their families. The schools a service member attends and the time served in a specific profession should lead to achieving a degree.

As a recently retired service member, I had to look for a new-exciting job and because I didn't have a degree, the job hunt was grueling. For my initial training in the Navy, I learned everything from writing and broadcasting to multimedia, social media and photography as well as public affairs and crisis management. I used these specialized skills daily for the last ten years in my Navy career. Shouldn't my schools and experience count for something? Since my retirement, with an impressive resume, I have applied for a tremendous number of job opportunities encompassing all of the skillsets I learned while in the Navy. The resume got my foot in the door with a few jobs; however, employers told me even though I have great work experience, they couldn't hire me because I didn't have a degree.

The schools the military offers are top-notch and up-to-date. As a service member progresses in his career, he attends progressively more advanced and more specialized training in his career field. If a veteran spent ten to fifteen years in a specific career field, shouldn't he earn a degree based on what he learned? The work experience alone could be more valuable than the degree itself.

I am not saying every service member should leave the military with a bachelor's degree. I believe there should be stipulations in regards to this idea. For instance, a service member who has gone through the initial training, at least one specialized training, and spent a minimum of six years in the career field he was trained in should be awarded, at a minimum, an associate's degree. A service member who has completed the requirements for the associate's degree and has attended at least two other specialization courses while serving an additional six years, for a total of twelve years of active service in his trained career field, should be awarded, at minimum, a bachelor's degree. A master's degree could be the reward for completing the other requirements, two additional schools as well as leadership or management training, and eighteen years of service. In addition to these requirements, there should also be a stipulation that the service member be separated under honorable conditions.

For service members who do not have a civilian-equivalent job, a general studies degree or something close to their field of knowledge is a more appropriate option. Military schools could also offer generalized studies to make sure the degree service members have earned is equivalent to that of its civilian counterpart.

A program similar to this would be invaluable to thousands of service members who separate from the military every year. A military degree could account for the countless hours of experience service members spend in their respective career fields. A degree would also show future employers how individual veterans are dedicated to specific careers.

If veterans could earn a degree from the military, they could dedicate more time to their mission and not have to worry about going to college while serving their country. While the military does have tuition assistance and the GI bill, which are both great programs, letting service members earn a degree based on their profession could save taxpayers money, as those education programs would not be needed.

If I were able to earn a degree based on what I did while I was in the Navy, the transition to civilian life could have gone much smoother. I could have kept the same standard of living I had while I was in the Navy. I earned a degree in my opinion, but because the military does not have a program like this, I have to complete more school just to validate what I have already been doing for ten years.

**Writer: Autumn
Russell**

An Analysis of White Hate Groups: Culture, Beliefs, and Recruitment

Autumn Russell: I wrote “An Analysis of White Hate Groups: Culture, Beliefs, and Recruitment” for a sociology class. I was inspired to write it because I noticed a disturbing trend online and on campus; white supremacist groups were popping up everywhere. I thought it would be a good idea to submit it to Una Voce because it’s such an important issue, we should all be paying attention. My long-term goal is to teach, but before that I would like to work as a social worker. I love baking and watching *The Office* with my cats.

The Southern Poverty Law Center (SPLC,) which describes hate groups as groups that “...have beliefs or practices that attack or malign an entire class of people, typically for their immutable characteristics,” estimates that there are 917 active hate groups operating in the United States. In the last 30 years, the number of hate groups peaked in 2011, with a tally of 1,018 active groups; that is only 101 more active hate groups than there are currently (Southern Poverty Law Center, 2017). With the number of these groups approaching historic levels, it is critical to investigate their beliefs, practices, recruitment tactics, and the crimes they commit. Perhaps by gaining a comprehensive understanding of these groups and what draws people to them, it is possible to minimize their negative impact on communities. Though the above figures include black separatist movements (the SPLC documented 140 black separatist groups in 2011, and 193 in 2016,) this paper focuses entirely on white hate groups.

Though many white hate groups differ from one another by elements such as size, hierarchy, symbolism, and culture, they share a few important, defining beliefs. One belief that unites these groups is the idea of white racial supremacy. A study on white nationalist twitter accounts found that the most popular theme among white nationalist twitter users was “white genocide” (Berger, 2016). Far-right extremist Neo-Nazis, who have the goal of securing a white homeland in the United States, have a similar fear that the white race is “on the verge of racial suicide” (Blee and Yates). The terms “white genocide” and “racial suicide” refer to the fear that the white race is endangered by America’s growing multicultural communities. These fears contribute to the overarching theme of victimhood that encompasses these groups. Each group feels that the white race is losing, or in fear of losing, the societal privileges that they feel they are owed. In the case of the Ku Klux Klan, they believe that it is their responsibility to protect the “God-given supremacy of the white race” (qtd. in Schmitz, 2016). As an answer to this problem, many leaders of these hate groups have urged supporters to establish communities comprised entirely of like-minded whites. Recently, there has been a movement to pool community resources to buy land in remote areas to make these all-white communities a reality (Dentice, 2013).

Another common theme in white hate group culture is the utilization of conspiracy theories. White hate groups often use conspiracy theories to support the claim that multiculturalism poses a threat to their families and their race. Neo-Nazis are arguably best known for their belief that Jews are descendants of the devil, and that they are in full control of the government. Far-right extremist hate groups work to perpetuate the stereotypes surrounding minorities and crime (Blee and Yates, 2015). The belief in these conspiracy theories supports the apparent need for these hate groups by giving members a common enemy to unite against or protect themselves from. Theories that whites are somehow more oppressed than people of color is one way that these groups justify their claims that whites are being discriminated against. Many of these groups also believe that, in some way, society as a whole is conspiring against the white race (Berger, 2016). For example, far-right hate groups believe that the government is conspiring to end the white race completely (Blee and Yates, 2015). Another common conspiracy theory is that whites are responsible for all of the advancements of western civilization (Mulholland, 2012). The utilization of that conspiracy theory works in the opposite way, by discrediting any race other than the white race, supporting their claim that the white race is superior, and because of this, owed more privileges than they currently have.

One way that these groups appeal to their members is by appealing to their self-esteem. A common theme in white hate groups is white superiority. The doctrine of these groups supports the idea of white superiority by equating wholesome and pure ideals with whiteness, stating that white people are genetically superior to all other races. Neo-Nazi groups often protest and rally against the idea of equal employment laws, stating that the genetic superiority of whites makes those laws essentially pointless (Blee and Yates, 2015). The Ku Klux Klan, in particular, has been extremely vocal about changing the narrative around white culture, stating that the all European heritage should be celebrated as the “branches of one tree,” as the culture of whiteness, as opposed to cultures of distinct countries (Schmitz, 2016). Shifting all European cultures into one homogenous white culture is a goal for many of these groups because they feel they are being robbed of the ability to have “white pride.” Along with the idea of genetic purity, religion often plays into the connection between being wholesome and being white.

The Ku Klux Klan relies heavily on the idea of a strong, Christian family to support white supremacy. The Ku Klux Klan believe that the ideal family structure is one man, his wife, and one or more children and that this is the superior way to live. They also believe that Christianity is the only acceptable faith to have and condemn all other religions. For this reason, the Klan is highly against homosexuality, stating that same-sex relations are damaging to children and could cause children to identify as homosexuals later in life (Schmitz, 2016).

To better understand the motives and beliefs of hate groups, it is important to investigate how they recruit members and why members join these movements. Membership in extreme hate groups was once investigated primarily under the lens of psychology by attributing membership entirely to flawed upbringing or mental illness of the members. More recently, scholars have taken a different approach, suggesting that membership in these groups is motivated by rational concerns and interests of their members (Blee and Yates 2016).

One recruitment tactic of white hate groups is to seek out people who feel victimized by the multicultural atmosphere of the United States (Schmitz, 2016). These groups target individuals who feel especially threatened by the idea of “white genocide” and “racial suicide,” and may believe that the annihilation of the white race is imminent due to inter-racial marriages or “race traitors.” Prospective members may also believe that privileges they feel that they are owed as whites are being threatened by minority groups.

Neo-Nazis often use face-to-face recruitment methods centered in the subculture of white nationalist music. These groups often use violence as a recruiting tool to prove to prospective members that their organization can provide both protection and empowerment (Blee and Yates 2016). Open displays of violence may also help recruit members by proving that the group can control its surroundings and will be prepared for an upcoming race war (Mulholland, 2012). The Imperial Klans of America’s website once stated that they were looking for “honorable, intelligent, responsible” individuals “of pure Aryan heritage” as members (qtd. in Schmitz, 2016). The Ku Klux Klan is also notorious for targeting youth, with the belief that young white people hold the future of the white race in their hands.

The internet, especially the social networking website Twitter, has been an extremely powerful recruitment tool for white hate groups. Using hashtags and easily searchable phrases, prospective members can easily access information on joining hate groups. American white nationalists experienced follower growth of over 600% on Twitter from 2012-2016, which equates to a growth of 22,000 followers (Berger, 2016). While not all of this growth is from actual members of white nationalist groups, the message is clearly spreading. The internet defies all geographical boundaries, so membership is no longer limited to geographical location; this opens endless possibilities for recruitment around the globe.

The internet has also allowed the creation of a newer brand of white nationalist: the “red pill.” This group borrowed terminology from the movie “The Matrix” (1999), in a scene in which the main character is offered either a blue pill that will allow him to continue living his life as a comfortable lie, or a red pill, which will lead him into uncomfortable enlightenment. This group is based on the idea that members are the few that have chosen enlightenment. While many hate groups may prefer to focus on creating a comfortable community for prospective members, the red-pilled consider themselves an elite group of people who use “trolling” (internet bullying) to antagonize individuals that they believe are anti-white while drawing in new members using humor (Berger, 2016). “Red-pill” is not a term unique to white supremacists; men’s rights activists also use this term to mean enlightened.

One especially effective recruitment tool has been the book “The Turner Diaries” (1978). “The Turner Diaries” is a dystopian political fantasy novel with the overall theme of a race war. The book has inspired acts of extreme racial violence and is often used as propaganda for hate groups; The Aryan Republic Army urged followers to read it, stating that it is a “good idea of what’s to come” (Berger, 2016). Perhaps the most influential theme in “The Turner Diaries” is the urgent call to action, which may resonate with individuals who are already concerned about ‘white genocide.’ This call to action may inspire these individuals to get involved with local organizations with similar beliefs. Along with these recruitment tactics, white supremacy groups make a point of condemning white people who do not actively work towards white supremacy (Blee and Yates, 2016).

This is also a theme that is very present in “The Turner Diaries” (1978). The goal of many of these groups is to achieve white supremacy before situations escalate into a race war, while other groups focus on preparation for a race war that they feel is inevitable or already in process.

It is important to recognize that the white supremacist beliefs of these groups are not the only thing that draws people to them; often it is racial prejudice mixed with a need for kinship and familial devotion that is the true unifying force (Schmitz, 2016). The hierarchies of these groups often draw in men who feel emasculated and subservient in their working-class jobs. Men in white hate groups tend to be placed at the top of the hierarchy, with men taking the overwhelming majority of leadership positions. Along with feeling robbed of their privileges as white Americans, many male Ku Klux Klan members feel robbed of their manhood. Feelings of subservience and emasculation caused by their low-paying jobs are countered by situating men in leadership positions in the Klan (Schmitz, 2016). In contrast to this, many Neo-Nazi groups such as the racist skinheads are seeing a huge leap in female membership and leadership positions (Blee and Yates, 2016). For both men and women, positions of leadership and a sense of comradeship are huge draws to the movements. Often it is the comradeship that draws an individual in, and the indoctrination and introduction to the beliefs and practices of white supremacy come later. While as individuals outside of the group, the members may have had strong racial biases, it is often the culture of the group that strengthens them.

Berger (2016) states: “People who engage in violent extremism (VE) often go through several stages of radicalization that can be usefully defined in the context of recruitment and messaging.” The stages are as followed:

1. Curiosity – recruitment target’s first contact with a VE ideology.
2. Consideration – target evaluates the VE ideology for credibility, relevance.
3. Identification – target identifies him/herself as an adherent of VE ideology.
4. Self-critique – target asks whether he or she is doing enough for the cause. If the answer is yes, the self-critique repeats periodically. If the answer is no, the target proceeds to the next step
5. Decision to act – target decides whether to undertake violent or material action on behalf of VE ideology. If the decision is made to act, the target proceeds to Movement-critique. If decision is not to act, the target either disengages from the radicalization process or revisits an earlier stage.

While this refers to a process unique to those who engage in violent extremism, stages 1-3 appear to be somewhat standard in all radicalization. This implies that any member of a hate group could be easily swayed into violence after deciding that they are not doing enough to further their cause. This could be a key component to understanding what motivates individuals within white supremacy groups to become violent.

In a study that set out to discover if there was a correlation between the rate of hate crimes in an area and how many hate groups were active in that location, it was found that (excluding anti-white crimes) “chapter activity is associated with 19.5%-24% higher crime rates” (Mulholland, 2012). This does not necessarily mean that white supremacists are committing hate crimes, there is also a possibility that the existence of hate groups contributes to an atmosphere that encourages hate crimes. Regardless of the reason, there is some connection between the existence of hate groups and the occurrence of hate crime. Another study found that divorce rate and presence of a Muslim congregation were consistently associated with far-right hate group violence (Adamczyk, et al. 2014).

Two factors that may impact the likelihood of a hate group turning to violent crime are group-think and polarization (Asal, et al. 2016). This is unsurprising; both of those factors detract from individual thought and encourage following of the strongest or loudest members of a group. Aligning with the beliefs of the most radical individuals in a group may lead the less radical members to accept violence as a necessary part of contributing to their organization. Asal's research (2016) also showed that larger groups with more alliances, and therefore more resources, were more likely to be lethal, and of all groups, American organizations with supremacist ideology were more likely to use violence. Though not every extremist group will commit a violent crime, recognizing patterns in the ones that do could be an important part of preventing future attacks.

While many people accept white hate groups as a necessary, unpleasant outcome of free speech in America, normalizing hate groups is extremely dangerous. These groups are comprised of people who feel that their way of life is under attack and there is no way of telling what they might do to secure the privileges they feel that they are owed. White supremacist groups appeal to disenfranchised Americans who are looking for something to blame their hardships on, and beyond the threat of violent crime, white supremacists have enough members and strong enough recruitment tactics to influence elections and gain political power. Even without action, the existence of these groups is a violent act; they spread propaganda and contribute to an unsafe environment for people of color and non-Christians by spouting hateful rhetoric. The existence of these groups and their presence in communities inspire future generations to fear diversity and blindly hate people of color based on the guise of continuing their culture. It is critical to spend more time investigating the draws of white supremacist groups by talking to reformed members and staying up to date on white supremacist propaganda. While it may be impossible to wipe out all 917 active hate groups in America, further research on this topic could make it harder for them to organize, mobilize, and spread their hateful messages.

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**Writer: David
Sullivan**

***Police Brutality and the
Social Media
Movement***

David Sullivan: I have been happily married to my wife, Dianna, for ten years. We have three amazingly smart children Manny-12, Mason-10, and Kallie-7. I was born and raised in New Hampshire in a small town 45 minutes north of Boston. We relocated to Tacoma in 2009. I graduated from the Human Service Program this summer and am enrolled at Evergreen State College. I work at The REACH Center in downtown Tacoma serving 16-24 year-old at-risk youth and young adults. I have a passion to help young people turn their lives around and to serve and better my community.

I will be researching police brutality in relation to social media using information from *Radical Teacher*, *American Ethnologist*, *Narratives of Professional Helping*, *Political Research Quarterly*, and *Popular Music*. Police brutality against minorities is not a new social issue. Rodney King became the face of police brutality in America in 1991, which ignited the infamous L.A. riots. However, the 21st century has brought about a new way for people to come together and make their voices heard. Social media, such as Twitter, Instagram, and Facebook, has opened up a new space for people to enact social movements regarding racial discrimination. It also has provided a stage for video to be shared of these injustices with people around the globe simultaneously, bringing in an audience of millions and creating the kind of dialogue needed to bring attention to the racial inequalities taking place in our society. It is important to understand how these events have impacted our society, especially those populations who fall victim to these racialized events. The purpose of this paper is to look at some of the highly-profiled cases of police brutality and how social media is changing the way in which the world can communicate, organize, and participate not only in the hashtag movement, but in protests and demonstrations across the country that are calling for justice from our judicial system.

Rodney King and Malice Green

Police brutality within marginalized populations is nothing new. In many of these cities, African-Americans would even say these kinds of experiences are a part of the everyday norm. The Rodney King beating took place on March 3, 1991 in Los Angeles. King was beaten with batons by four white police officers and even hit with a stun gun in the middle of the busy streets of L.A. The worst part about this story is that we probably wouldn't even know who Rodney King is if it had not been for the bystander who happened to have a video camera that night to tape the entire event. The authors explain how media coverage at the time was saturated with the story, showing the video twenty-seven times throughout the month of March, stating, "Expressions of outrage echoed across the nation" (Sigelman, Welch, Bledsoe, Combs, 1997).

The events that followed six months later were in response to a hung jury that allowed the four officers to walk free with a verdict of not guilty. The people of Los Angeles flooded the streets in an act of outrage and violence that led to approximately sixty deaths and a billion dollars in property damage (Sigelman, Welch, Bledsoe, Combs, 1997).

It was only six months later when Detroit, Michigan, would experience an even more violent event of police brutality. On November 5, 1992, Malice Green died from blunt force trauma to the head after being beaten by six white officers and their black supervisor. The case was officially ruled a homicide. Police Chief Stanley Knox stated that the event was "disgraceful and a total embarrassment." Mayor Coleman Young expressed disbelief that something like this could happen in Detroit. Young explained how the progress that Detroit had made in integrating its police force and improving its police-community relations made the event even more troubling. "We're an entirely different department from Los Angeles," Young said. "If this could happen here, it could happen anywhere" (Sigelman, Welch, Bledsoe, Combs, 1997).

#BlackLivesMatter

There is a new social movement happening called hashtag activism in which Twitter is used to bring political and social issues to the forefront. #BlackLivesMatter was formed by Alicia Garza, Patrisse Cullors, and Opal Tometi after the acquittal of police officer George Zimmerman in the murder of Trayvon Martin (Cumberbatch, Trujillo-Pagan, 2016). The article "Hashtag Activism and Why #BlackLivesMatter in (and to) the Classroom" by Prudence Cumberbatch and Nicole Trujillo-Pagan was published by the *Radical Teacher* in 2016 and explains how social media outlets such as Twitter have been used to organize and share the experiences of social movements like #BlackLivesMatter. Social media has not only become a resource for people protesting racial injustices, but is also being used by conservative communities.

Another Twitter hashtag, #MakeAmericaGreatAgain was founded with the purpose of creating political support for the alternative right. Cumberbatch and Trujillo-Pagan state, "Hashtag activism amplifies voices that are often ignored by media." However, there is an ongoing debate that hashtag activism is not a legitimate social movement because it lacks promotion of political engagement with established institutions; furthermore, the authors claim that social media "creates a virtual space to challenge, reframe, and reinscribe representations of who is victimized" (Cumberbatch, Trujillo-Pagan, 2016). #BlackLivesMatter has done more than bring awareness to such social issues as race and social justice, it has also organized and planned protests to fight against racial profiling and police brutality in the U.S.; additionally, it has led the way for other hashtags such as #Ferguson, #SayHerName, #DangerousBlackKids, #StayMadAbby, #Not-MyAbuela, and #BringBackOurGirls, all of which are challenging those who spread messages of hate and inequality towards Blacks, Latinos, and LGBTQ.

These social media movements have inspired Radical Teachers to encourage participation of students in these social media communities. The use of social media in the classroom is becoming more popular because it links students to a broader community of people in which to engage in meaningful discussions about current events. The authors explain that by using social media, students' educations can be integrated into a contemporary movement that helps move them forward into self-efficacy in understanding social issues such as racial inequality. This gives them "a belief in their ability to influence the events that affect their lives" (Bandura, 2010) (Cumberbatch, Trujillo-Pagan, 2016).

#Ferguson

Within the hour following the shooting death of 18-year-old Michael Brown of Ferguson, Missouri, a photograph of the teenager's lifeless body lying face down, hands up beside his head on the asphalt was posted to Twitter with the caption, "I just saw someone die." Immediately following was a gathering of community members, demanding an explanation. This gathering soon turned into protest, which turned into daily demonstrations filled with violent confrontations with local police who were heavily armed. Ferguson was soon filled with thousands of protestors from across the nation, all demanding justice for the death of Michael Brown. Not only did these protests and confrontations air live on television both nationally and internationally, but the details surrounding the circumstances of the teen's death were being shared and documented in over 3.6 million posts on Twitter in just the first week alone (Bonilla, Rosa, 2015).

As of 2015, 56 percent of the U.S. population carries mobile devices with video capabilities. The authors say that the use of these mobile technologies is particularly high among African Americans, which has created a way for these marginalized and racialized populations to document the violence they face from police officers. Such as in the case of Eric Garner, who was murdered by a police officer who used an illegal chokehold. Mobile technology was used to record and share with the world the events of what happened, playing a key role in public outcry (Bonilla, Rosa, 2015). Social media outlets such as Twitter do much more than just let you see the unfolding of a specific event, but it lets you take part in many different facets of the event simultaneously. Authors Bonilla and Rosa state, "On #Ferguson, you could watch six simultaneous live streams. You could read what protestors were tweeting, what journalists were reporting, what the police was announcing, and how observers and analysts interpreted the events. You could also learn how thousands of users were reacting to the numerous unfolding posts.

#HandsUpDontShoot was inspired by eyewitness reports that Michael Brown had said "Don't Shoot" with his hands in the air before being shot by police officer Darren Wilson. The use of this hashtag built a campaign where users could call attention to "the arbitrary nature of racialized policing, the vulnerability of black bodies, and the problematic ways in which blackness is perceived as a constant threat" (Bonilla, Rosa, 2015). Using "selfies" can also become impactful politically in social media, bringing attention to problems surrounding racialized bodies. Following the shooting death of Trayvon Martin, hashtags such as #HoodiesUp and #WeAreTrayvonMartin circulated images of users wearing hoodies as a sign of solidarity.

Media has painted a picture of black youth wearing hoodies as being dangerous criminals way before the events that led to Martin's death; therefore, the simple fact that Martin was wearing a hooded sweatshirt with his hood up made him dangerous. Users also did something similar in the wake of Michael Brown's death, posting pictures of themselves on **#Ferguson** with their hands up in the air. These acts are meant to "humanize the victims of police brutality by suggesting that a similar fate could befall other similarly construed bodies" (Bonilla, Rosa, 2015). African-Americans have been subjected to unfair representations in media for decades. Another hashtag campaign, **#NoAngel**, was created to bring awareness to the ways in which African Americans face stereotyping and become stigmatized by media. **#NoAngel** was in response to the New York Times portrayal of Michael Brown on the day of his funeral, stating that the 18-year-old boy was "no angel," that Brown had "dabbled in drugs and alcohol," and that he had been involved in "at least one scuffle with a neighbor," as if these things meant that Michael Brown deserved to be shot down. One user tweeted, "yup, I'm **#NoAngel**, so I guess I deserve to be murdered too" (Bonilla, Rosa, 2015).

Ferguson went viral again following the decision of a grand jury to not indict Darren Wilson, the police officer who shot Michael Brown, on November 24, 2014. Under the hashtag **#FergusonDecision**, 3.5 million tweets appeared within a matter of hours. Protesters took to the streets in the following days after the decision to protest the decision, the way in which the case was handled by the justice system, and to speak against racialized police brutality. Demonstrations took place all around the U.S. At city intersections, shopping malls, and suburban sidewalks, people staged "death-ins" in which they lay face down in memory of the teen, Michael Brown's, lifeless body (Bonilla, Rosa, 2015). The picture that officer Darren Wilson painted of Brown in released grand jury hearing transcripts reaffirms the way in which the criminal justice system views and portrays Blacks to be violent criminals. Wilson described Brown as "a demon," and used the pronoun "it" in reference of the 18-year-old. The authors state that this "offered further insight into the distorted lens through which black bodies are read by representatives of the state" and go on to explain that "Michael Brown and Darren Wilson were both 6'4" tall and weighed 290 pounds and 210 pounds, respectively," yet, in his testimony and in television interviews, Wilson said he felt like "a 5-year-old holding on to Hulk Hogan." Wilson's characterization of himself as a child and of Brown as a superhuman monster became part of an exculpatory narrative in which the un-armed teenager was framed as the true threat, not the police officer who shot and killed him" (Bonilla, Rosa, 2015). Wilson showed no remorse for his actions and claimed that he had done nothing wrong.

Freddie Gray

Authors Estreet, Wells, Tirmazi, Sinclair, and Nebbit set out with the purpose of using social work to lend support and give a space for Baltimore youth to speak out about police brutality and what they see happening in their own community and beyond. The authors take note of how the use of social media has drawn more national attention to the issue of police brutality towards Blacks. The suspicious death of 25-year-old Freddie Gray from a spinal cord injury after being taken into custody by police added to the already long history of police brutality against Blacks in Baltimore. Although Gray's death was much different than other high-profile cases, such as Michael Brown, Eric Gardner, Tamir Rice and Trayvon Martin, in that he was not shot or strangled, his death still adds to the increasing awareness of how prevalent police brutality is in our society. The authors paint a picture of how tensions between the Baltimore City Police Department and protesters reached their boiling point two weeks after the death of Freddie Gray. The media showed coverage of stores being looted, and fires burning in the streets. A negative narrative began to take place in which politicians such as President Obama, Governor Lawrence Hogan, and Mayor Stephanie Rawlings-Blake characterized these protesters as "thugs" and "criminals" most of whom were youth. What the authors noticed was how no one was bothering to ask these youths what their thoughts and opinions were. They decided on using focus groups and a narrative approach in opening discussion with the youth who were involved in these protests or witnessed the events firsthand.

The paper offers statistics from the U.S. Census Bureau, showing that almost 86% of all African-American families reside in urban communities, with 40% living below the poverty line, and that African-American families represent over 46% of the families in public housing developments nationally. It goes on to explain how scholars suggest that low-income urban youth, especially those who reside in public housing, are at a higher risk for stressful life experiences that impact their health and wellbeing, such as exposure to drugs, violence, gangs, and police brutality. This suggests that this population is more susceptible to internalizing and externalizing behaviors (Estreet, Wells, Tirmazi, Sinclair, Nebbit, 2015).

Due to social stigma, stereotypes, and biases, the perspectives of black youth have often been dismissed because of a belief that these youths are immature, unable to grasp the topics or lack the ability to express their beliefs in a concise manner. Ultimately, this is another way of marginalizing black youth and only reaffirms their feelings of not being important to society. This leads to negative behaviors of acting out as a way of communication; however, if black youths were allowed to share their feelings and opinions, it would shed new light on these topics, and in turn would be an empowering experience for the youth (Estreet, Wells, Tirmazi, Sinclair, Nebbit, 2015).

Resulting from the focus groups held with the youth, the authors found that over all they felt that the whole situation following the funeral of Freddie Gray was a setup, that the police were antagonizing them, and that they had no other choice but to fight because the buses had been shut down, leaving the youth stranded with no way to get home. The overall themes that were heard when asked about their response to the social unrest in Baltimore was sadness, despair, and disbelief. When asked how they felt about the media depictions of their city during that time, anger, pride and hope were expressed from the group. They were angry for the way they were being portrayed, but also felt pride and hope for their city because of those who fought to challenge those depictions of them. The youth expressed seeing unity, love, and support throughout their communities following the events that had taken place (Estreet, Wells, Tirmazi, Sinclair, Nebbit, 2015).

Hood Media

Following the three-year-long case against Pittsburg police officers Saldutte, Sisak and Ewing in the false arrest and beating of Jordan Miles, which resulted in a hung jury, hip-hop activist Jasiri X released a music video titled 'Jordan Miles'. Jasiri X and Paradise Gray are the two-man team of the grassroots media production organization, 1Hood Media. Three more years filled with what the authors call "cultural and artistic protest" would finally lead to a second civil trial announced by Gary L. Lancaster, the U.S. District Chief Judge for the City of Pittsburg. For 1Hood Media, this was quite the victory because of their creation of the Jordan Miles campaign. The hip-hop activists were also influential in the creation and support of the Alliance for Police Accountability (APA), which was formed to not only address the incident, but to also provide support to the Miles family. The media group is also responsible for organizing marches and rallies by using social media to raise awareness. 1Hood Media utilized the help of Pittsburg youth to write, shoot and distribute the video 'Jordan Miles', and was uploaded to YouTube in July 2011.

The article explains that while direct credit was not given to 1Hood media for the decision in reopening the trial, however, it proves what kind of impact hip-hop activism can have on social justice efforts. The emergence of other hip-hop philanthropic efforts like 'The Water Project', led by Jay-z; 'Yele Haiti', led by Wyclef Jean; and 'Street King', led by Curtis Jackson A.K.A. 50 Cent are showing how hip-hop can influence the awareness of and engagement in social inequalities through the use of non-confrontational methods. 1Hood began as a coalition of organizations and activists from Pittsburg who wanted to focus on social issues that affect African-American communities.

They became well known for their activism and presence in some of Pittsburgh's most violence-ridden areas. Although 1Hood Media produces a variety of media products, the music is a significant part of their work and typically receives the most attention. 1Hood Media is proof of the impact music and social media can have on social issues in a meaningful and profound way. 1Hood Media's productions "offer an insight into the intersections between music, cultural politics, user-generated content and promotional capital" (Kumanyika, 2015).

In conclusion, police brutality and racial injustices have been a common experience for marginalized populations, such as African-American communities, for decades. The highly-publicized beating of Rodney King in 1991 sent shockwaves throughout mainstream media and incited violent rioting in the city of Los Angeles after the dismissal of charges against the four white police officers who committed the heinous act. What has brought these social issues back into the spotlight is the widespread availability of cameras and video on smartphones, and the easy access that users have in connecting these images to a broad audience through the use of social media. Social media has been responsible for connecting millions of people to these issues in real-time and in bringing awareness to how prevalent social issues such as police brutality, racial profiling, stereotyping, racial inequality and racial injustices are in America. Social media not only connects its users in sharing this information, but has also been responsible in organizing protests and campaigns through the use of hashtag movements; additionally, the use of hip-hop activism is also building a narrative for social justice through music video productions by grassroots groups such as 1Hood Media. It has given a voice to the voiceless, empowerment to the powerless. It is important that as a society we keep these forms of communication open to our youth, for they are the ones who can lead the way towards change in our judicial systems and society at large.

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Voices from 2018

Student Editors 2018

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Andrea Seguya

Richard Stockton

Syntyche Walker



Andrea Seguya



Rebekah Bussell



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Gael Mbala

**Writer: Kenton
Robillard**

***Developing
a
Coaching Philosophy***

Kenton Robillard: I am a sophomore at TCC. I was born and raised in Puyallup with my mom Tracy, my dad Brian, and my sister Kennedy. I plan on transferring to a four-year school after TCC where I will major in business. Outside of school I like to watch movies, hang out with friends, and most importantly, play baseball. I wrote this paper for my Coaching Theory class at TCC. The assignment was to find the characteristics that were most important to you as a coach and put them together to develop your own coaching philosophy. This paper had a certain level of significance to me because I help coach youth baseball and I want to give those kids the best experience possible while teaching them the game I love.

Being able to coach athletes is not only a job, but an honor. There are always going to be downsides to coaching, such as parents and dealing with playing time, but those negatives fall far short of all the positives that come out of it. You not only get to bring a group of kids together as a team in which they will form relationships that last a lifetime, but you also get to be a role model and influence in their lives. In order to be a great coach, it is very important to have a set of values and characteristics that you live by which form your coaching philosophy. My coaching philosophy includes the following:

The first characteristic of my coaching style is viewing myself not only as a coach but as a teacher. A coach doesn't teach a subject in school, but they are just as influential (even more sometimes) as any role model that a player has. Society often views sports as a way to teach kids great life skills that they will carry with them beyond their playing careers.

The next characteristic of my coaching philosophy is to always have a positive attitude. As a player, I never excelled when I was worried about getting chewed out for making a mistake. Mistakes are going to happen whether you yell at someone or not. It's very important to always be uplifting and motivating to a player rather than trying to beat him/ her down until they respond because sometimes they won't.

The team concept is a huge characteristic of my coaching philosophy. Just like Coach K at Duke University uses, a team is a group of individuals who come together as one to form a team. I like to think of it in terms of a band. When everyone is playing to their own tune, the sound is horrible. But when those instruments all come together to play as one, the result is something magical. If you can't do it in practice, how can you expect to do it in a game? Some players believe that when the lights come on and it's game time, they can suddenly flip the switch and perform. Practice is where players earn playing time and it's important to my philosophy.

My next coaching characteristic is to learn from your mistakes. It is very hard to get better at what you're doing if you don't know what you're doing wrong. Understanding your mistakes is huge because it forces you to truthfully recognize your mistakes and then allows you to properly fix them.

Another characteristic is being on time. Being on time is huge because it allows you to maximize your practice time and teaches kids to value others' time.

My seventh coaching characteristic is the value of family. To be a great team, you have to be willing to fight for the person next to you and value their relationship. It must be more than just athletes playing a sport together. It has to be people who genuinely care about one another and are willing to make sacrifices for one another.

Execution is my next coaching characteristic. Practicing is instrumental but executing when it's game time is a different story entirely. You must find your players who can execute in crunch time through practices and games so that when it counts you know who to have on the field/court.

The last two characteristics of my coaching philosophy are knowing yourself and having a strong work ethic. It is extremely important to know yourself because you have to know where you are weak as a coach in order to fix issues through either assistants or just planning ahead. Lastly, my most important value is work ethic. You have to be able to stress work ethic and always be able to motivate your players to go the extra mile. Work ethic is what sets the tone for the team and builds the culture of a program and your coaching legacy.

**Writer: Terrell
Brooks**

***Being BLACK
in
America***

Terrell Brooks: I am from Detroit, Michigan. The military brought me to the rainy state of Washington. The reason I wrote this paper is because my brother, just like many other black kids, is a victim of these practices. He has accepted his role in the crimes he committed, but fair is fair and that's not what we as people get. I just wanted to make people aware of what's really going on.

Mass incarceration is a plague that runs rampant in American society. More than 2.2 million people remain incarcerated in the prison system. Furthermore, 47% of these inmates are African American (DuVernay). There is a system that has been created to keep the African American race in bondage and as a means of income through the use of laws and crime. As a race, black people are targeted at a young age to be groomed for this cycle of poverty and imprisonment. Also, sub-standard living and education play a significant role in the system of mass incarceration. Even though black people were freed from slavery so many years ago, they will never honestly be free until the laws that bind them are changed and created equal for all people.

Mass incarceration is a term used to depict the massive increase of inmates in incarcerated in the United States' prison system. The United States makes up 5% of the world's population but has 25% of the world's prisoners. Besides, from 1970 until 2017 America's prison population has grown from 357,292 to 2.2 million people (DuVernay). Dr. Alex Rees-Jones fundamentally believes that this epidemic is racially charged, with the intent to incarcerate black men. And then, they are given longer sentences for non-violent drug crimes. In fact, these same non-violent offenders receive sentences of mandatory minimums, life sentences, and three strike laws keeping them incarcerated longer than some violent offenders. However, supporters of mass incarceration believe that this system does not breed a lifestyle of crime. But, since the start of this program, the imprisonment tripled with violent crimes reported to police tripled (2,3). Incarceration with no rehabilitation is a problem because there is no alternative. They are just left to sit in a cell to think out what could be done so that they do not re-enter prison for the same thing. As we can see from the above statistics that state of mind does not work because most people who become incarcerated re-offend. At the same time, poverty-stricken communities and minimal job opportunities play a significant role in the recurring trend of incarceration.

In the black community poverty is a way of life. In fact, the black community has the highest rate of poverty at 33% (Farrigan). Alternately, when a male is sent to prison the black family is disabled and forced to make ends meet. According to the Census Bureau, 61.3% of African Americans live in single-family homes (Zenitha). Single parent homes where the female is left to take care of the household, they make up a significant amount of poverty-afflicted people. When the government assists these single-family homes, they are still under the poverty line. However, if the male is release from incarceration they are not entitled to any government aid and it could jeopardize their family's benefits if they moved back home. Also, there are minimal job opportunities for individuals with criminal records. The chances of gaining employment drop 50% once an employer finds out that you have a criminal record (Excessive). There is a slim chance of getting out of poverty once you have entered it, which strengthens the cycle of mass incarceration. As a result, poverty leaves the black community in disarray and the fact there are not any job opportunities makes it even hard for children in this environment to succeed.

Children are the future and for them to succeed they need quality education, but in the black community, school is used as a pipeline for kids to pass through on the way to prison. Chief Justice Earl Warren stated, "In this day, it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunities of an education. Such an opportunity, where the state has undertaken to provide it, is a right that must be made available on equal terms" (Amurao). In the black community, there is an epidemic that runs rampant through the education system called the school-to-prison pipeline. The school-to-prison pipeline is the process of forcing kids out of school by expulsion or suspending them so much that they fall behind and want to drop out. Afterword, they are released back to their communities to commit crimes because they do not know anything else. In fact, 40% of students expelled every year are black. Also, 70% of in-school arrests and law enforcement interactions are also black students. Moreover, black students are three and a half times more likely to get suspended than white students, and they are two times more likely not to graduate (Amurao). The black students who do make it through the hoops of suspension and expulsion do not receive the same education as that in predominantly white schools. Furthermore, the government does not allocate the same funds for black community public schools as it does for white community schools.

The Manhattan Institute reports that only 23% of black students feel like they are ready for college upon graduation from their high school. If students are to excel, they must receive an education that can get them prepared for that next level. Through learning, the African American community can exceed expectations with the quality of life and employment (Smith and Hattery 174,308). In short, without quality education, the African American community will continue to decline. Education can remedy this issue of mass incarceration, using knowledge to build the economy instead of using confined prisoners for free labor.

The war on drugs and harsh sentencing is what keeps more African Americans confined than in society. The war on drugs began under President Ronald Reagan. In fact, a video recording surfaced of his campaign strategist explaining what is called the "Southern Strategy." The Southern Strategy is a plan that was used by the Reagan campaign to influence the economy in a way that would hurt the African American community. Under this strategy, they pass laws that affect taxes and states' rights with the intent to cripple the black family and community. And then, when President Bill Clinton took office, he passed the Crime Bill of 1994 that put \$30 billion into the expansion of the prison system. With this extension, laws like the three felonies equal life imprisonment and mandatory minimums would keep people in prison for longer sentences (DuVernay). Incarcerated people that have been sentenced federally because of drug crimes have drastically increased from 5,000 people in 1980 to 95,500 in 2015 and is on a steady incline (Excessive). The war on drugs is a war on black people.

Crack is the cooked up, cheaper version of cocaine which is predominantly sold to white people. But, because crack is more affordable, is sold in urban neighborhoods and we have this war on drugs, black people are sentenced to longer sentences even though it is necessarily the same drug. Black people receive twice the amount of time for half the amount of the same substance. Through a personal interview with a currently incarcerated black man, Marquis McDonald explained his case and how he was given more time for a non-violent crime whereas his white counterpart got less time for a violent crime. He stated that he was given 96 years for a robbery where no guns or knives were involved. But, in the same year, a white woman shot a man in cold blood and received 15 years (McDonald). This case, like so many others, shows how the system is flawed on all levels. The war on drugs was created off of the economic inequality, segregated communities, and drug abuse criminalizing turning it into what is today (DuVernay).

In the discussion of mass incarceration, I have explained three key factors that play a significant role in the confinement of black people in America. As a race, black people are singled out and persecuted with laws that are created for them to fail. Black people are placed in poverty-stricken neighborhoods with no jobs and poor education with the intent to push them into the prison system where they will re-offend. Black children are not safe from this fact. We are put into schools that are in the likeness of the prison we are perceived to be headed to anyway.

The place that I speak of is juvenile detention and eventually imprisonment, there to be used as mules for free labor and economic gain at the expense of the black family. Education is the key to success and the key to fixing the issues we have as a country. If we want this ever to work, we need everything to be equal. Every race commits some crime. As a people, we are all the same, and if the law is broken by any race, they need to pay for their crimes with equal punishment across the board. Every person, no matter the race, puts on their pants one leg at a time and should be treated as such.

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**Writer: Arthur
Keast**

**Coral
Bleaching**

Arthur Keast: I have always been interested in life in the ocean since I was little. Ms. Jo Ann Moore's Marine Biology class really inspired me to learn more about it at his high school. This paper was originally my final paper for his English 101 class. I will graduate from Gig Harbor High School and TCC this June. I went to a Waldorf school for 10 years and am quite a Renaissance man; two time all state choir singer, three year finalist at the WA Nashville statewide high school singing contest for Oldies/Country, violinist of 9 years, 2018 Student of Distinction in Music, Art and Drama section selected by his high school, two time state meet cross country runner, and artist. I plan to major in biology or business and minor in music at Pacific Lutheran University. I dedicate this paper to one of my favorite teachers, Ms. Moore!

American marine biologist Sylvia Earle once said, "Ice ages have come and gone. Coral Reefs have persisted." But how will coral reefs which have been around even before the dawn of man make it through the 21st century? Coral bleaching has been reducing coral populations to a critical condition. It has been one of the serious and significant consequences of global warming, killing coral that has taken decades to grow. The bleaching happens when water temperatures drastically rise within a short time. The drastic temperature rise causes coral to be under heavy stress. When under stress, coral expels all the algae living within its body. The algae is critical to coral reefs as it is the primary food source for the coral and protects it from diseases. Due to the algae giving it color, coral will turn completely white, exhibiting a bleached look when the algae is gone. Furthermore, if coral is left in a bleached state for too long, it will eventually die. Known for its biodiversity, coral reefs give life to many organisms that depend on them for food and shelter. Additionally, humans depend on coral reefs for fishing, tourism, and protecting shorelines from storm surges. Saving coral reefs from bleaching is essential to the world as it would be impacted environmentally and economically.

Coral bleaching has critically affected many coral reefs around the globe. Sekiseishoko and Australia's Great Barrier Reef are two examples of the catastrophe caused by coral bleaching. Sekiseishoko, located in Okinawa, is known as Japan's biggest coral reef. According to an Environment Ministry survey, more than 90% of Sekiseishoko's coral reef population has been bleached. Furthermore, due to the eventual effects of bleaching, an estimated 70% of the reef's coral has been declared dead (Mosbergen). Known as the biggest coral reef in the world, Australia's Great Barrier Reef has been reduced to a very vulnerable state due to coral bleaching. As stated in the article *Coral Reef Conditions Are About to Get a Lot Worse*, "One third of the Great Barrier Reef's coral population is estimated to have perished due to coral bleaching." Moreover the Nature Scientific Report states that 99% of coral reefs around the world are predicted to be affected by coral bleaching by 2070 (Worland). Something has to be done in order to preserve coral reefs from a nearing doom. The writing on the wall that spells extinction is already starting to appear. Coral bleaching should not be taken lightly or as a phase of nature. If coral reefs were to be wiped from the earth, there would be much suffering. Many organisms would be severely affected by the coral reefs as they depend on them for existence.

Known as the home and food source of many species, coral reefs are the most diverse of all marine ecosystems. Believe it or not, more than one quarter of the fish population on earth finds shelter on coral reefs (Mosbergen), despite the fact that coral reefs occupy a very small footprint of the overall Earth's surface, less than 0.1 percent (Smith). Coral bleaching will affect the food web as many organisms use it for habitat and a source of food. Both herbivores and predators, such as reef sharks and seabirds, are affected directly and indirectly by coral bleaching. The parrotfish is an example of a coral dependent organism and the article *To Start With Coral Reefs, Start With Parrotfish* stated that the herbivore fish "spend up to 90% of their day eating algae off of coral reefs with their beak-like teeth"(Johnson). Furthermore, parrotfish also help coral reefs by eating the suffocating algae growing off of their structures, which allows for new coral to grow. This algae is different from the algae growing within the coral reef body, which is the primary food source for coral and could be expelled by coral under stress such as drastic temperature rise. The relationship between parrotfish and coral reefs is one of many examples of a healthy mutual relationship. If coral bleaching were to exterminate coral reefs, many organisms who depend on their existence would die. Because coral reefs offer an extremely rich ecosystem, coral bleaching impacts much more than just coral, which is only part of the picture. Coral bleaching also affects the economy which benefits from the rich diversity of the coral reefs.

The loss of coral and marine organisms due to the effects of coral bleaching will eventually impact the global economy. Coral reef fishing is one of two main economic activities that heavily depend on coral reefs. According to the National Marine Fisheries Service of the U.S. National Oceanic & Atmospheric Administration (NOAA), it is estimated that over one \$100 million is made from reef fishing in the U.S. alone. Furthermore, it is estimated that over \$5.7 billion dollars is made from fisheries globally each year (Gibbs). Additionally, in South Asia alone, coral reef fisheries generate over \$2.4 billion per year. Tourism also depends on coral reefs considerably.

The amount of money made from tourism and reef based recreation is around \$9.7 billion (Gibbs). With coral bleaching spreading at the rate it is, local economies could be severely affected. The effects of coral bleaching would cause a domino effect that would ultimately hurt these economies. Many jobs generating revenue from coral reefs would be lost, and many people would go hungry due to their dependence on reef fishing. With coral bleaching threatening coral reefs, marine organisms, and people's livelihoods, solutions have to be found.

Ultimately the fundamental solution for solving coral bleaching is finding out how to slow global warming. If temperatures still rise in the ocean but at a slower pace, it will give coral reefs the time to adjust to temperatures without undergoing the stress that causes coral bleaching. Furthermore, slower temperature fluctuations will give bleached coral reefs time to regrow to their former populations. James Reimer, a professor from the University of Ryukyus, Japan, states that Sekiseishoko's coral population could recover if it could "avoid bleaching for 10 years" or "return to higher percentages of coral cover" (Mosbergen). Tourist regulations could also be stricter since touching coral can also cause stress to coral reefs. And "overharvesting of fish can be the final straw that breaks the camel's back" (Howard). But stopping global warming is the most fundamental solution. Thus, drastic measures should be taken to limit the amount of carbon dioxide in the air, the main culprit for global warming. Although releasing carbon dioxide into the air is a natural process happening in volcanic activities and other natural phenomena, industrialization has released more of it than the Earth can handle. A normal person can reduce carbon dioxide by so many ways such as using a car less frequently (carpooling, riding a bus, or biking to their destinations) or avoiding non-recyclable materials.

Coral bleaching is a force that should be reckoned with, as the extinction of coral could affect the world both environmentally and economically. Although coral reefs only occupy 0.1 percent of the Earth's surface (Smith), 25 percent of marine organisms depend on coral reefs as shelter and food resources (Mosbergen). Most coral reefs are located far from central areas of industrialized nations and this serious global problem is easily overlooked. Besides coral reefs being the treasures of the ocean that we should help preserve, we need to educate people around the world that coral bleaching impacts the global economy seriously as coral reefs generate enormous revenues through fishing and tourism. We have to help coral reefs recover from coral bleaching before all that is left of them is a faint memory. They have been around for thousands of years and should remain for thousands more. Therefore, we should protect coral reefs in any way possible so that our future generations can enjoy their beauty and abundance of life.

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**Writer: Emerson
Rensink**

***Forced Assimilation:
The War Against Japanese
Identity During and After WWII***

Emerson Rensink: A proud Titan since Spring 2016, I will be graduating with a paralegal associate's degree in the summer of 2018. My desire to be a paralegal is to serve marginalized populations, which include immigrants, both documented and undocumented. My interest in immigrant rights began in Fall 2017 when I led "Detained in Tacoma: A Symposium on Immigrant Rights in Our Community" on campus as part of Phi Theta Kappa's annual Honors in Action Project. I wrote this paper for Pacific Northwest History, a class I highly recommend for anyone interested in history or sociology. Our region, known for equality and inclusion, nevertheless has a dark history of displacing ethnic and racial minorities, something I think our community has a responsibility to face. I hope my paper will help enlighten fellow students, and inspire further learning. I am honored to be contributing to Una Voce, and congratulate all the other students' accomplishments.

When people hear about World War II concentration camps, most think of Nazi Germany. However, many do not know the United States had ethnic cleansing camps of its own. One of America's best-kept, yet open, secrets is that 120,000 people were forced from their homes and sent to internment camps during the war,¹ including 77,000 U.S. citizens.² Their crime? Having Japanese ancestry. Mere months after Japan bombed Pearl Harbor in 1941, everyone on the U.S. West Coast with even a modicum of Japanese blood was ordered to uproot their life and leave.³ Among the U.S. citizens rounded up were the Nisei – second-generation Japanese immigrants. *Nisei Daughter* by Monica Sone offers an account of growing up in Seattle grappling with the dual identity of being both American and Japanese, an identity crisis that came to a head when she and her family were relocated to internment camps. However, it was ultimately Sone's dual identity that allowed her to escape internment and find acceptance in the U.S., but only after the cost of cultural assimilation and forced abandonment of her parents.

Sone's book offered a glimpse into her Japanese-American family, one full of love, laughter, and loyalty, letting the reader share in her heartbreak at the injustices they faced. Sone's father, Mr. Itoi, was a small-business owner, whose dreams were not unlike other Americans. He saved money year after year, so he could send his children to college and finally take his wife on a well-deserved vacation. He showed stoic, righteous determination in the face of discrimination, and usually came out on top.⁴ Sone's mother, Mrs. Itoi, was a poet. She was fun, funny, and had a knack for accidental mischief. Some of Sone's funniest stories in the book involved her mother in precarious situations due to her limited English language skills.⁵ Sone had two brothers and a sister, although her younger brother died from illness during a family trip to Japan to meet their paternal grandfather. After future Japanese immigration was banned by the U.S. in 1924, Mr. Itoi wanted to see his father one last time, and let his children meet their grandfather while they still could.⁶

Interwoven into the story about her family and their eventual fate, Sone shared her cultural identity coming-of-age, which paralleled the real-world conflicts between America and Japan. At age 6, Sone first learned she had "Japanese blood,"⁷ and her first taste of racial discrimination came when she and her mother were hunting for a summer home on Seattle's Alki Beach. After several mysterious turn-downs from houses with "For Rent" signs, they found out the harsh reality from a brusque homeowner: Alki Beach had a "no Japs" policy.⁸ After walking away, her mother told Sone, "Ka-chan, there are people like that in this world. We have to bear it, just like all the other unpleasant facts of life. This is the first time for you, and I know how deeply it hurts; but when you are older, it won't hurt quite as much. You'll be stronger."⁹ Sone still felt sad and ashamed, replying, "But, Mama, is it so terrible to be a Japanese?"⁸

During her family's trip to Japan in the Spring of 1926,¹⁰ Sone realized much to her surprise how American she was. She stuck out in Japan with her American ways as much as she stuck out in America with her Japanese looks. While staying with her grandfather, the neighborhood kids taunted Sone and her siblings, called them "American-jin!" and threw rocks at the house.¹¹ Tensions eventually culminated in a brawl between a group of local boys, Sone, and her older brother Henry, after which they began inviting Henry to play; however, because Sone was a girl, she was still treated like a stranger. After leaving Japan, Sone remarked, "Suddenly as if a heavy weight had slipped from my chest, I realized we were home again, and my visit to Japan receded into the background like a sad, enchanted dream;"¹² much of the melancholy came from her younger brother's death, which punctuated the end of the visit.¹³ Sone concluded, "I had felt the charm of [Japan's] people ... but I felt I was an alien among them," and "this was home to me, this lovely Puget Sound Harbor stretched out before us."¹⁴

When Sone was 22, World War II tore into her family's peaceful life like shrapnel. Following the attack on Pearl Harbor on December 7, 1941, anti-Japanese sentiments quickly boiled over on the U.S. West Coast, including in the Itois' neighborhood. In just the first 24 hours, over 700 Japanese in the U.S. and Hawaii had been taken in for questioning, including at least 100 from their community.¹⁵

The aftermath of Pearl Harbor steadily crept closer and closer to home. After nearly every adult Japanese male they knew had been arrested by the FBI, Mrs. Itoi prepared a suitcase for Mr. Itoi by the front door, so he would be prepared when they came for him.¹⁶ One of the most heart-wrenching scenes in the book detailed how the family burned their Japanese belongings in the basement furnace, as having “too much” was considered suspicious by the FBI. Sone defiantly held onto a Japanese doll her grandmother gave her, but the family burned nearly everything else, including a souvenir her brother got from their single trip to Japan, vinyl records, Mr. Itoi’s books on philosophy, Mrs. Itoi’s carefully crafted poetry scrapbooks, and her classical Japanese literature collection. Sone described how the ordeal affected her family:

“It was past midnight when we finally climbed upstairs to bed. Wearily we closed our eyes, filled with an indescribable sense of guilt for having destroyed the things we loved. This night of ravage was to haunt us for years. As I lay struggling to fall asleep, I realized that we hadn’t freed ourselves at all from fear. We still lay stiff in our beds, waiting.”¹⁷

Soon their fears were realized. Two months after Pearl Harbor, President Franklin D. Roosevelt issued Executive Order No. 9066, which effectively revoked the citizenship status of the Nisei,¹⁸ and authorized the War Department to remove anyone of Japanese ancestry from “military areas.” Western Washington, Oregon, California, and the southern half of Arizona were declared Military Area No. 1.¹⁹ After she and her brother Henry heard the news, Sone languished, “Once more I felt like a despised, pathetic two-headed freak, a Japanese and an American, neither of which seemed to be doing me any good.”²⁰ In 1942, the War Department made good on their threats, and the Itois were given one-week notice before being sent to an internment camp.²¹

Being imprisoned caused Sone’s cultural crisis to climax, with the two factions of her identity now literally at war. During the first night at camp, Sone looked out the window of her family’s one-room, leaky hovel and saw guards armed with Tommy guns in towers around the camp. In a moment of stark clarity, Sone reflected, “What was I doing behind a fence like a criminal? If there were accusations to be made, why hadn’t I been given a fair trial? Maybe I wasn’t considered an American anymore.”²² This contradiction escalated when young men in camp were asked to join a special Nisei combat unit to fight in the war by the same department that imprisoned them. One young man retorted, “First, they change my army status to 4-C because of my ancestry, run me out of town, and now they want me to volunteer for this suicide squad so I could get killed for this damn democracy.”²³ The President’s accompanying statement that “no loyal citizen of the United States should be denied the democratic right to exercise the responsibilities of his citizenship, regardless of his ancestry,” highlighted the hypocrisy of the request.²⁴

However, many ended up seizing the opportunity, including the initially indignant young man. Likewise, Sone’s outrage eventually matured into resignation. Eventually, all the Nisei were given the opportunity to leave camp if they were accepted to a college or received a job offer,²⁵ essentially forcing the Nisei to make a symbolic choice to abandon the Isei and the Japanese side of their identity. After receiving an offer for a job and a place to stay in Chicago, Sone eagerly accepted. After escaping her ordeal, Sone eventually found peace in assimilation, both within herself and in society. “I was going back into [America’s] main stream, still with my Oriental eyes, but with an entirely different outlook, for now I felt more like a whole person instead of a sadly split personality.”²⁶ However, her parents and many other Isei were not released from internment until 1946, three years after Sone and her siblings.¹

Sone needed to forgive what happened to her and her family in order to have a future in America and quell the unrest between her two selves. However, her acceptance of what happened came at a cost. Ultimately, she was forced to betray half of herself, because in any war, a side has to win in order for it to end. However, the winner was undeserving.

From the beginning, the war fought in America against the Japanese was less a fight against potentially dangerous individuals and more a fight against Japanese identity itself. The Japanese were detained despite FBI Director Edgar Hoover's report to the War Department that "there had not been a single case of sabotage committed by a Japanese living in Hawaii or on the Mainland during the Pearl Harbor attack or after."²⁷ It appeared Sone's views became more critical over time. In the Preface to the 1979 Edition of *Nisei Daughter*, she extolled the efforts of the Nikkei, third-generation Japanese immigrants, making sure Americans know what happened and seeking redress from the guilty. When Sone visited her parents in camp shortly after she left, she said, "In spite of the war and the mental tortures we went through, I think the Nisei have attained a clearer understanding of America and its way of life, and we have learned to value her more. Now I know I'm just as responsible as the men in Washington [D.C.] for its actions."²⁸ Twenty-six years later, though, she rightly blamed President Roosevelt and Congress for forcing her people to become "prisoners of their own government, without charges, without trial."²⁹ Understandably, Sone's coming-of-age did not end with *Nisei Daughter*, and it seems with her righteous indignation rekindled, her two halves were finally, truly reconciled.

Endnotes

1. Monica Sone, "Preface to the 1979 Edition," in *Nisei Daughter* (Seattle: University of Washington Press, 1979), p. xv.
2. Publisher description, *Nisei Daughter* (Seattle: University of Washington Press, 1979), back cover.
3. Monica Sone, *Nisei Daughter* (Seattle: University of Washington Press, 1979), pp. 158-59.
4. Sone, *Nisei Daughter*, pp. 35-42. Mr. Itoi was falsely accused of selling bootleg sake out of his hotel. Before he was arrested, the police asked for a bribe to drop the charges. Mr. Itoi refused, all the way to trial, where the charges were finally dropped.
5. Sone, *Nisei Daughter*, pp. 55-59. On her way to meet Sone and her sister at a Mickey Mouse Club party, Mrs. Itoi was mistaken for a consul's wife. She was taken to a posh party and treated like royalty. She didn't realize the mix-up until she got home, when the family frantically asked where she'd been, and she asked what a consul's wife was.
6. Sone, *Nisei Daughter*, p. 107. 7. Sone, *Nisei Daughter*, p. 3.
8. Sone, *Nisei Daughter*, p. 114. 9. Sone, *Nisei Daughter*, quoting her mother Benko Itoi, p. 114.
10. Sone, *Nisei Daughter*, p. 98. Although the year of the trip wasn't mentioned in the book, Henry was 8 years old in this scene; he was born in January 1918, so it would have been 1926.
11. Sone, *Nisei Daughter*, p. 97. 12. Sone, *Nisei Daughter*, pp. 107-08.
13. Sone, *Nisei Daughter*, pp. 106-07. 14. Sone, *Nisei Daughter*, p. 108.
15. Sone, *Nisei Daughter*, p. 149. 16. Sone, *Nisei Daughter*, p. 156.
17. Sone, *Nisei Daughter*, p. 156. 18. Sone, *Nisei Daughter*, p. 158.
19. Sone, *Nisei Daughter*, p. 159. 20. Sone, *Nisei Daughter*, pp. 158-59.
21. Sone, *Nisei Daughter*, pp. 187-88. 22. Sone, *Nisei Daughter*, p. 177.
23. Sone, *Nisei Daughter*, quoting Dunks Oshima, p. 198.
24. Sone, *Nisei Daughter*, quoting statement by President Franklin D. Roosevelt, p. 198.
25. Sone, *Nisei Daughter*, p. 216. 26. Sone, *Nisei Daughter*, p. 238.
27. Sone, *Nisei Daughter*, paraphrasing FBI Director J. Edgar Hoover, pp. 157-58.
28. Sone, *Nisei Daughter*, pp. 236-37.
29. Sone, "Preface to the 1979 Edition," in *Nisei Daughter*, p. xvi.

Memories

Victor Henley

Snapping of rifle fire hits above me. Spider runs toward me and starts to yell, "You got to wake up, hun. We're going to be later."

I make a grunting moan.

"Ugh," I say. "Not another day." One eye half open, I see a blob move across from me. A scent of roses floods my nose. It slowly sinks in that I'm a free man, I made it!

No more chains. No longer can I be ordered to do anything. I rub my eyes to see Elizabeth getting dressed. She's wearing a white sundress with floral lace. She turns and smiles.

"We're going to be later, hun. Hurry up and get dressed."

Oh well for being a free man. I get out of bed and head over to the closet.

A loud whoosh, and Elizabeth opens the drapes. "Let there be light," she says.

I cringe, and bring my hands to my face. I make a loud howl of dislike. "Hisssss! The light! It burns, By lady."

She shuts the drapes and the room turns into the cold black abyss from where I once came.

"I want you down stairs, ready to go in five minutes."

Snapping my feet together, I salute her. She walks off shaking her head. After getting dressed I head down stairs. Elizabeth is waiting near the door.

She looks up. "We should totally get Anne some ice wine for the picnic."

Nodding in approval, we head outside toward the car.

A slight fragrance hits me, Elizabeth's rose perfume. It reminds me of a time when things were so simple.

"I love you, babe."

She puts down her phone and looks at me. "What did you say?"

"Nothing."

Anne just sent me a text saying she and Rob are running late.

"We should go get that wine, while we have time," Elizabeth tells me.

I nod as I unlock the car door.

She puts her phone in her clutch, turns around to face me and give me a wet kiss on the lips. She tastes like strawberries.

"I love you, hun."

I love you too, babe."

We say at the same time. Memories, such wonderful memories

I thought I'd like the military, but it didn't take long to hate it. In between the sheer terror, there are long stretches of boredom, baking in the blistering sun while Captain Asshat drones on. I'm supposed to listen, but his words melt into a long, slurred blah, blah, blah. I pull a worn picture from my jacket. A girl smiles at me from a sunny, spring field, filled with flowers and a giant oak tree. I smile back. I proposed to Elizabeth in that field and told her when I got back I'd marry her.

I don't drink anymore. Like that song, life goes on, and in my case life has gone on for one year, two days and three hours longer than it should have. The heat makes me tired and I slowly drift off to the Land of Nod, unbounded by the things around me.

"When are you coming home?" asks a voice.

I smile and reply, "Soon."

My fiancée is sitting next to the oak tree, humming. Her pale summer dress flows like the endless ripples of the Chesapeake on a cool summer day. She stands and moves toward me while her mouth opens as if she wants to say something.

How could I forget those bright orbs flying at us, the sound of twisting metal and the screams? Or the dancing fire that licked the earth and violent tugs as light faded into darkness. I worry about myself when I have these nightmares because I know what's coming, but I feel good, floating on a tide of remembered whiskey.

She reaches out as if to hug me and I lurch toward her. "Elizabeth!"

Without warning her body turns into a cloud of ashes, pouring through my hands. The sun flickers like a dying candle and fades away.

The meadow morphs into a fiery abyss and memories rise from the depths. I can't forget the smell of burning flesh.

"Go away!" I yell. "I don't want to remember!"

A violent tug on my leg wakes me, it's Captain Asshat.

"Grab your shit," he says. "We have move orders."

My mouth is dry and I can taste the ghost of Jameson on my breath. I look at my watch. It's been one year, two days, three hours and four minutes since I ran into that oak and killed Elizabeth.

Victor Henley: I joined the army when I was eighteen, later propping to my high school sweetheart. My happiness was short lived however, an accident took away both the lives of my soon to be wife and unborn child. I was angry and depressed after the accident, until my close friend Rob helped me get my life back on track. Rob would die a few years later after our humvee hit an IED, leaving me a complete alcoholic mess. In a moment of clarity, while I was overseas I thought I should go back to college.

**Writer: Antonina
Frolova**

Surviving the Fallout: Helping Children Cope with the Psychological Challenges of Divorcing Parents

Antonina Frolova: I was born and raised in the beautiful city of Sokyr-iany in the west part of Ukraine. Two years ago I came to the United States, and I started studying at TCC as an ESL student. I am currently taking prerequisites in order to accomplish my dream of becoming a registered nurse. I am very active person. In my leisure time, I enjoy listening to music, spending time with family and friends, exploring the Pacific Northwest, reading text books and writing short essays for school. For me, writing is one of the ways to express and disclose myself. I chose this topic because some friends of mine were going through this painful and oppressive process, and I wanted to learn what I could do to help their children to alleviate the negative effects of family brokenness.

“D-I-V-O-R-C-E” is a classic American country song from Tammy Wynette where she sings about trying to hide the ugly truth from her young son so that he does not know the real meaning of the horrible heart-breaking word. Although this song is from the 1960s, the message is still true. Divorce is still breaking apart families. In the article “Children and Divorce,” Mark Fine points out that in America today, 40% of marriages end in divorce. The number of divorces has increased dramatically in the last two decades, and the trend is continuing. Divorce is a highly stressful and traumatic process for everyone involved; however, it is especially harmful for children in both the short and long terms (Fine).

As background, it is important to understand that the majority of the children end up with emotional, behavioral, academic, and familial problems when their parents split up. The United States has the highest rate of the divorce compared to the other developed nations (Booth et al.). Children of divorced families are far more likely to suffer serious negative effects of divorce in both short and long terms despite the fact that some sources still claim that divorce is a very controversial and ambiguous question that does not necessarily cause all the problems for children of broken families (Fine). Because most children experience emotional, psychological, behavioral, and academic problems from their parents splitting up, it is essential to find solutions to help those children to cope with the all negative aspects of their parents’ divorce in order to minimize the short- and long-term turmoil.

Emotional, Psychological, Behavioral & Academic Problems

The influence of parents’ divorce on the psychological state of their children later life is difficult to overestimate. Family is the most important thing that a child has, according to Dr. David G. Myers, a psychology expert and an author. It satisfies the basic child’s psychological needs for love, communication, and security. From the first days of birth the child feels affection and learns to feel love and trust. The child learns from the example of parents to build further relationships, to perceive the good, to experience crisis situations (Myers). Therefore, the destruction of the family cannot help but affect the psychological state of the adolescent and his or her future life. According to the adolescents themselves, among the life events causing stress, the divorce of parents is in second place after the death of parents or siblings (Booth et al.).

Youths from divorced families identified greater emotional problems, according to Jane Segal, author and creator of Helpguide.org. The older the children are at the point their parents divorce, the more emotional stress the youths are likely to experience. Often youths of divorcing parents react by being shocked, angry and/or depressed. Sometimes they blame themselves for the separation between parents (Segal et al.). Adolescents often become uncontrollable, aggressive, show lack of independence and anxiety, and lose self-control (Demo et al.). Demo is a professor and director in the Department of Human Development and Family Studies at Virginia Commonwealth University and was the primary author for a 20-year longitudinal study. Demo et al. claim that these youths can act out in hysterics and cause scenes, cry, suffer from insomnia, manifest suicide attempts, or leave home to be in constant contact with peers. Divorce is a traumatic process, as a result of which children experience a whole range of negative emotions: anger, anxiety, fear, sadness, insecurity, isolation (Demo et al.).

Children from divorced families often resist discipline and begin to experience behavioral problems as soon as they realize the family is beginning to break apart. They violate generally accepted rules of behavior, becoming bold, naughty, and provocative (Demo et al.). In these ways, they try to vent the anger caused by divorce. At the same time, they may experience greater difficulties with peers and other social interaction (Demo et al.). According Sarigiani and Spierling, professors at Central Michigan University, children may become disobedient after a divorce.

The authors claim that sometimes this disobedience happens because, before the divorce, the father was the person responsible for discipline in the family. In his absence, the mother has a hard time performing an unfamiliar role for her. Often, both parents are so absorbed in their personal problems that they do not pay attention to the escalating behavior of the child (Sarigiani & Spierling).

Youths from divorced families also identified increased academic problems like lower academic achievements and dropping out of school (Fine). Moreover, the high school students from whole families have an average 11% higher GPA than children from divorced families. The children of divorced families also show lower scores on math, science, and history tests in comparison to their peers from intact families (Fine). In a study, Daniela Vuri and Sanz-de-Galdeano show that children from broken families skip class around 60% more often than children from two-parent families. These children less care about doing well in school and are less engaged in school. All poor achievements could be explained by the lower academic aspirations and lower psychosocial well-being with anxiety and depression that relate to the turmoil of the divorce. On the other hand, the positive message is that the majority of adults from divorced families eventually overcome their fears and show positive adaptations in the adult years if they received effective coping techniques (Vuri & Sanz-de-Galdeano).

Parent-Child Relationship Strain

Divorce often leads to emotional problems, and it also strains the parent-child relationship. One of the hardest negative consequences of a divorce for a child is that the parents, absorbed in their painful experiences, often have almost no emotional energy for their children, according to David H. Demo et al. It may seem to the children that they have been abandoned by both parents, not only by the parent who leaves the family home. Teens can be ashamed of their family problems before their peers. They may experience anger and hostility towards the parent who is responsible for the divorce, or to both. The teenagers can blame the father or mother for abandoning the family, claiming that they hate them, never forgiving them, and so on (Demo et al.). Similarly, the parents who have experienced divorce feel helplessness, anxiousness, and depression; as a result, they suppress effective and consistent parenting, and show a deteriorating level of parental warmth, which makes their children suffer as well (Anderson).

Because of the emotional fallout between children and parents during the divorce process, the juveniles often feel alienated from their parents (Demo et al.). When the mother or father of the children tries to start a new relationship, the teenagers can feel abandoned and begin to be jealous. These feelings are based on the fear that the parent is not interested in them anymore, and their place may be taken by a stranger (Demo et al.). These children also have significant losses living with one parent only; they see the other one on the weekends or rarely. As is often in the case with marital separation, the child remains with the mother. During the divorce and right after it, the mother is often drawn into the maelstrom of the additional loads thrust on herself. She needs to look for new or additional work in order to correct a shaken financial situation (Anderson). This means that at a time when the child needs a mother more than before, he or she actually gets less attention from her.

Another negative outcome is the children becoming a target between parents who are trying to prove their rightness; the former couple may try to pull the children to their side, setting them up against the former spouse. Teens suffer from this situation and do not want to make a choice between parents (Segal et al.). Potter warns that during disagreements in the divorce and the post-divorce periods, children are often forced to perform two unbearably cruel missions: being a spy and being a messenger (Potter). In such cases, after visiting a separated parent, they may be subjected to intensive interrogation; they may be asked to keep the secrets from one parent or to transmit letters that it would be more reasonable to pass directly to former spouses themselves. These missions are a real torture for children. At first, an intriguing sense of belonging to someone else's secrets or the powers of being a courier may seem tempting to the child, but ultimately, a constant change of attachments and adherence to one side or another can lead to intolerably painful results and consequences (Potter). Such a burden is beyond the power of a healthy adult, not to mention the vulnerable child's soul.

Long-term Effects

Divorce has harsh, long-term effects that follow after. According to Demo et al., the consequences of divorce can affect the children in the long term, manifested even in the early years of their adult lives and in the beginning of their own adult family relationships (Demo et al.). Jane Anderson emphasizes in her article that all negative effects of divorce can last into adulthood, increasing the likelihood to engage in sex at an earlier age, to develop an addiction to drugs or alcohol, and/or to commit suicide (Anderson). Similarly, Fine describes the long-term consequences of parental divorce on children and how adolescents later exhibit adjustment difficulties even in those who appear to recover after their parents' divorce (Fine). Indeed, divorce has a multigenerational effect on everyone who is involved but especially the children of the divorcing families. According to Booth et al., many children who grew up in divorced homes followed in their parents' footsteps, which were considered as "intergenerational transmission of divorce." Children from divorced families are twice as likely to end their own marriages in the same way (Booth et al.). In addition, Potter distinguishes the "sleeper effect" where young women were described as full of fears and anxieties about betrayal in their own relationships after the parents had separated. The children also are followed by the fear that the same fate may happen to them. This is called a syndrome of a former "divorced" child (Potter). Furthermore, most children from divorced homes never had the opportunity to learn what love looks like. They may have witnessed much tension, chaos, and instability in their homes, and this volatility is what feels normal and familiar to them. This dark version of love is what they think love is (Fine).

Solutions

Even though divorce is a painful process, children have an admirable ability to recover faster when surrounded with love and support (Segal et.al.). This is possible only if the children feel secure and that they are not alone. Since divorce represents loss of easy access to one parent or the life that the children lived before, Segal encourages adults to help children to grieve their loss by expressing their emotions, listening to them, and making them speak up about all their concerns. It is essential to help the children to accept the situation as it is, so that they cease to reproach themselves and their parents (Segal et.al.).

It is especially important not to manipulate children. The parents must not turn the child against the parent who moves out. According to Segal, the divorcing parents should also not argue in the children's presence. Dragging children into conflict and forcing them to take sides can cause serious problems -- from the loss of confidence in parents to unexpected aggression (Segal et.al.). During the divorce, it is very important to help the children to understand that neither of their parents betrayed them; mom and dad will continue to love them and always support them, even if one of the parents is not always there physically in the same household (Scott). The mother does not need to inspire the belief in children that their father is bad (Segalet.al.). The belief that all men are bad creates many complexes for children as they mature. The boy cannot understand how to grow up to be a good man, father, or husband; the girl cannot imagine why men can be loved. The same would be true in the father gains custody and speaks poorly of the mother; the boy would grow up not understanding how show love to his wife and the girl might grow up thinking she is unworthy of love like her mother (Segalet.al.). All in all, in the process of divorce and afterwards, parents must continue to be parents and keep children's feelings and needs at the forefront.

Conclusion

Indeed, divorce has negative, stressful effects on children, leading to the children's social, emotional, behavioral, and academic problems. However, parents have the strengths, capacities and abilities to help children through the difficult transition time by offering successful co-parenting. The children's successful adaptation after the parents' divorce depends on many factors. The children should feel that both the mom and the dad love them as before. Segal emphasizes that parents are able to help their children to overcome all negative consequences if these adults surround their children with concrete, practical support (Segal et.al.). Second, when parents show effective co-parenting and are emotionally present, engaged, and attuned in all aspects of their children's lives, the children ensure positive outcomes in the post-divorce period. Last but not least, parents who find it difficult to work together to help their children cope more effectively can consider taking parenting education courses that teach them how to guide their children sensitively and minimize negative outcomes (Fine). When children are involved, divorcing couples must remember ending the marriage does not mean ending the family (Demo et al.). Parenting is for a lifetime. Therefore, parents who are divorcing should carefully help the children to survive the fallout, cope with the psychological challenges, and give them what they need to thrive.

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**Writer: Conner
Anderson**

***The Value
of
Philosophy***

Conner Anderson: The process of writing allows me to express my viewpoints/perspective in novel ways and if done properly, gift the reader with a new viewpoint (and hopefully an understanding) on any particular topic. I want people to know that philosophy is not merely an academic discipline, but instead, a means by which to live. A way of going through life, without simply accepting things the way they are presented or often 'appear' to be on face-value. A way of asking questions, and most importantly a way of finding the truth. About me, I moved to Washington from Minnesota in September and enjoy doing anything outdoors, e.g., hiking, running, sitting under the stars, reading, and camping. I also like to meditate and do yoga as a way to free up the clutter of the mind and open up space for more compassion and an overall less worrisome, happier life. I also plan on living in a van for the foreseeable future, traveling and meeting all sorts of interesting people, fulfilling my wanderlust, and letting go of the attachment to the material world.

“Three things cannot be long hidden: the sun, the moon, and the truth.” -- Buddha.

Philosophy, the study of general and fundamental problems concerning matters such as existence, knowledge, values, reason, mind, and language. I honestly find it astounding that this, the search for the truth in all matters, ever needs affirmation, but nevertheless, here I am trying to convince you of the value in philosophy. As Siddhartha Gautama said above, the truth cannot be hidden for long, and I think he is undoubtedly correct. I often hear scientists and “intellectuals,” if you will, talk about the “death of philosophy” as science progresses, once philosophical matters turn into their own scientific fields of study. We can soon imagine the study of the mind, reason, values, and ethics turning into their own fields as sciences like neuroscience and psychology continue to grow, and we have a better understanding of the human brain.

But the truth still lingers, ever present in our lives, and, I feel, ever receding as we enter into a new era of facts. The 20th and 21st centuries have brought about prosperous nations, technological advancements beyond our wildest dreams, and, subsequently, a new way to relay information. These new advancements, for better or worse, force us to be in a constant state of fact-checking and truth-seeking. In these times, I feel we need philosophy more than ever, a way to think and understand what is good versus bad information.

How do you know something to be true or false? Well, first you need to have a basic understanding of what those concepts mean, and where they fit into your specific situation. And in comes philosophy, as a great philosopher once said, “He had no right to believe on such evidence as was before him. He had acquired his belief not by patient investigation, but by stifling his doubts” -- W. K. Clifford. We need to think deeply about why we “hold” certain beliefs and why we hold them so tightly.

There is an idea in philosophy called the “makes sense” principle, and it states that when someone holds a belief and finds something that generally agrees with that belief they tend to, on average, move on, and that is precisely what we want to avoid. Philosophy gives us a base on which to stand in order to search for the real truth. Philosophy allows us to think critically, to take a holistic perspective on whatever topic enraptures us. To find the truth, when it may be believed there is no truth to be seen. By thinking deeply about any question, we can use philosophy as a stepping stone to help us reach the ever-receding truth. For thousands of years humans have been excelling in logic, reason, rationality, and our ability to be open to new and foreign ideas, the ability to change our minds all comes from critical thinking and, subsequently, philosophical thinking.

Philosophy (combined with psychology) allows us to think about a topic, whether it be ethics, religion, or hell, even sports, from the viewpoint of 10,000 feet. We can see the flaws we inevitably have as humans and try to work around those flaws to be able to peer at the truth. With great philosophers, we get great ideas and from that great societies. Philosophy allows us to crack open the can on new ideas and new ways of thinking and one day, hopefully, that mere thinking on a topic will turn into a discipline to be studied by future generations which will hopefully allow them to help every sentient being who is brought into this world prosper.

So that is why I think we ought to value philosophy. Even a basic understanding of what philosophy is, what an argument is, what typical fallacies we make as humans when we argue, how we get attached to ideas and beliefs emotionally and how to break down those barriers. All of this, I would argue, is why we ought to value philosophy. If every single man, woman and child had this basic understanding, it would inevitably make the world a better place with more understanding, less division, and further advancement in the human species' race to ultimate nothingness.

Morality

What is a right action? What is a wrong action? Are we morally responsible for the actions we commit? What ought we be? The philosophy of morals and ethics stands to answer these very questions. Although there are many different proposed solutions, with a philosophical, critical thinking mind, we as a society can choose the most coherent one by which to live by, and if something better comes along in the future, science allows us to change and grow.

First let's define morality: principles concerning the distinction between right and wrong or good and bad behavior. Now we already have a problem in our definition of morality, what is "good" and "bad" or "right" and "wrong"? We have to assume when talking about morality that we are talking about the well-being of sentient creatures. So "good" behavior either increases or is indifferent to another sentient beings life, whereas "bad" behavior would negatively impact said being. We have another hiccup which most, if not all, of these answers will either contradict or just ignore. Free will, insofar as we mean: An agent's conscious ability to choose whether or not to do something. Do we have this freedom as homo-sapiens? If the answer is yes, we (you and I) should and ought to be held responsible and morally accountable for the actions we commit. If the answer is no, we should not, under any circumstances, be held morally accountable, as we had no choice in whether we did or didn't do something, but we, as aware, conscious agents ought still be held responsible because we (our bodies) still committed the act. Without free will there is no reason to "punish" humans (just as you would not "punish" a wildfire for destroying a forest or someone's home) although you could still separate a person known to damage the well-being of others (but maybe you don't have to lock him in a metal cage, as the "evil" person, who let's say murdered someone, was not in fact "evil", but just happened to be wired wrong) so what would we do? This is a complicated topic, and we will return to it later. For now, let's assume, as have pretty much all philosophers (and most scientists) in the past and present, that we do have free will or at least enough freedom of the will to make choices.

Now onto moral codes. Where do moral codes come from? What are good versus bad moral codes? How do we know which codes to follow? One of the most famous moral codes of all time is "The Golden Rule." All around the world this rule seems almost universal like we have all been taught this from birth. This rule "Do to others what you want them to do to you..." where does it come from? The answer is Jesus (of Nazareth) where he used it to summarize the Torah's teachings "...this is the meaning of the law of Moses and the teaching of the prophets." Religion is indeed where a lot of our current moral rules come from. Religious doctrines inscribed with moral codes, myths and stories of how we ought to live, and billions of people worldwide get their moral guidebook solely from whatever doctrine they happen to believe. Is this how it should be? I will be arguing no. Although I think that religions have plenty to put on the table and we should look at all pieces of the puzzle, I think the dogmatic approach that religion puts to most things is a great negative to our society and our growth. Although, yes, they often allow deeply ingrained psychological needs to be met, they promote ingroup-outgroup thinking, which inevitably leads to echo-chambers, conflict, and tension. Now let's discuss some answers from philosophy to the question of, "How ought I live?"

There have been many proposed solutions to the answering of that very question, whether it be "divine command theory" which states that "an action is only right, if, and only if, it was commanded by God" all the way to "the social contract theory" which basically states, "A persons' moral and/or political obligations are dependent upon a contract or agreement among them to form the society in which they live." Now these two solutions offer two very different outcomes, in the first... well I frankly don't know what the outcome of the first would be, complete chaos maybe or maybe complete union, and the second seems to throw out love and bonding as a deeply ingrained part of the human condition (and maybe it is not), but these are not the only two options, and philosophical thinking will help guide us towards the most logical answer. We will now discuss, for the sake of time (because there are a plethora of other "options") two specific answers to the question, "How ought I live?"

Utilitarianism or “the greatest happiness principle” is an attempt to answer this question. Called “one of the most powerful and persuasive approaches to normative ethics in the history of philosophy” by the Stanford Encyclopedia of Philosophy, utilitarianism, although there are many accounts of people in the past who would be considered such, was initially brought to fruition by a man named Jeremy Bentham sometime around the early 1800s.

Bentham was a magnificent thinker, philosopher and also, as I just stated, the father of modern utilitarianism. “The said truth is that, it is the greatest happiness of the greatest number that is the measure of right and wrong.” -- Bentham. Utilitarianism can be summed up with one basic principle: “We should always try to produce the greatest possible benefit for everyone who will be affected by our action.” Along with this basic summarization, there are three main principles of utility.

- 1) We should be guided by the consequences of our actions.
- 2) Which consequences are best? Whatever does the greatest benefit and least harm.
- 3) Each person’s happiness is as important as anyone else’s.

Another key principle of utility is that “rules” are not absolute, meaning whenever it is better to break a “rule,” do it, i.e. “rules of thumb.” Bentham also had some fantastic ideas on how we ought to run our criminal justice system. Often people want “payback” or “revenge” but we need to realize that these feelings of wanting “revenge” and “punishment” for our wrongdoers is simply a flaw of the human condition created by hundreds upon hundreds of thousands of years of evolution. These things used to provide us with great benefit for survival, but I do not think, and I think Bentham would agree, that these are useful or needed anymore.

Bentham’s idea goes like this when dealing with a criminal; we ought to 1) Identify and deal with the causes of criminal behavior. 2) Reform “individual” lawbreakers and transform them into productive members of society (rather than locking someone in a cage, and when they are released they more often than not will end up right back in the system. In the U.S. 77% of prisoners end up returning to prison within five years) and 3) “Punish” people insofar as it deters others from committing the same crime (which I am pretty sure recent researchers have shown doesn’t work).

Well, there you have it, the basics of utility, and if you find yourself asking, “Why should we value happiness in the first place?” although there is no real good answer to this, one of the biggest proponents of Utilitarianism, John Stuart Mill, has an answer for you. “No reason can be given why general happiness is desirable, except that each person, so far as he thinks it attainable, desires his own happiness.” If you wanted to “disprove” utility you must simply show that human nature is to desire nothing which is not either a part of their happiness nor a means to happiness, and if this is not so, it can be said that happiness is the sole criterion which to judge human action

**Writer: Ruqaiyah
Damrah**

***The
Baby
Sweater***

Ruqaiyah Damrah: I'm a full-time Running Start student at TCC. I'm majoring in biochemistry, and I want to be a biomedical researcher after I finish graduate school. Outside of school, I love to do developmental biology research at a lab at UPS, work out at the gym, hang out with my friends and siblings, write, and read for hours on end! I'm a HUGE fan of Hamilton the Musical, so fangirling over it takes up a lot of my time! I love creative writing and I've had several published pieces. I don't force my writing – an idea will just strike me, and it will be way too good for me to not write it, even if it's at 2 in the morning! I love having the chaos of life surround me while I'm working, so my favorite spot is the Starbucks across the street from TCC!

“Move faster, boy,” came a growl behind Nathan. His stomach churned at the thought of getting another slashing, so he made his hands dig faster through the mountain of garbage, looking for anything that could be useful. The gray, filthy air stung his lungs and his feet wobbled under some unstable mounds of garbage, but he was an expert at this. His dad left before his little brother was born, and he lived behind a restaurant with his sick mother and baby brother. It was a lot of pressure for a seven-year-old boy, but it was all he knew. A year ago, after his father left, he had wandered around the dusty streets, looking for someone who could help. That’s when he became a scrapcollector. Scrapcollectors were children like him who picked through the mounds of garbage from the 21st century. They worked for a band of black market dealers who sold any useful or in demand items. The government simply couldn’t afford getting rid of the mountains, which now stood – at its peak – at 20 feet high. Nathan couldn’t believe those fools 500 years had use for so much.

His scarred hands pushed aside rusty cans, thin, crinkly bags, and other things he didn’t recognize. He spotted a silver spoon and pocketed it, along with the other items he found. He’d have to give these to one of the Watchers. If anyone was found taking something for themselves, they were given five slashings.

As the day wore on, with the blazing sun beating down on the children’s backs, Nathan gradually worked his way back down the mountain, his pockets bulging with scraps and items. The Watcher on duty, with his large, black sunglasses, was pacing back and forth, watching the children. When the sun began to set, the Watcher blew the whistle, and the children scrambled down to hand over their items and receive their daily earnings.

As Nathan carefully walked down, something caught his eye. It was a brown lump under some trash. It looked soft, like a blanket. His eyes darted around, making sure a Watcher wasn’t paying attention. They were all busy with the other children and Nathan was the type to blend into surroundings. He quickly snatched up the small piece and stuffed it under his shirt, tying the arms backwards so they wouldn’t make his stomach bulge. Luckily, Nathan was extremely skinny, so the tiny piece wasn’t noticeable.

Heart pounding, Nathan handed over the other items, praying the Watcher wouldn’t notice anything strange. Every second felt like an hour, and the sweat poured off his forehead. The Watcher slowly looked at the items one by one, turning them over, glancing at Nathan every now and then, taking his time, when finally he gave a grunt and handed over three coins to Nathan.

Nathan didn’t allow himself to breathe a sigh of relief until he was far away from the garbage mounds. The sky was dark and the air was chilly and biting, the first hints of winter. The coins jiggled in his hands, and he bought a small loaf of bread to bring home. He made his way behind the old restaurant and saw his mother, holding his baby brother, lying against the back wall, using an old blanket he once snuck away. They were wearing clothes he had found every now and then in the garbage. He wasn’t always able to sneak things away.

He fed his mother some bread and ate some himself. Then he remembered the brown lump he found, smiled, and pulled it out. He unfolded it and studied it carefully. It was soft and was made out of some sort of string. There were many pieces sticking out of it, and countless holes. Judging from the shape, it looked like it had been some sort of clothing for a baby. He took a sniff, and under the stench of garbage, he caught some sort of sweet odor. He had no idea what it was. He took the piece and carefully wrapped it around his sleeping baby brother. There. That should keep him warmer. He used his finger to gently wipe the smudges of dirt off his brother’s face.

Nathan smiled softly and curled up next to his mother. He fell asleep in one minute.

**Writer: Mohamad
Amir Aimirul bin
Taim**

No Reality Is Real, Only Suspicion Thereof: How Christopher Nolan Questions Reality

Mohamad Taim: I am from Malaysia, currently majoring in physics at TCC. I came to the states to pursue my American dream; I want to become a physicist just like my idols Neil DeGrasse Tyson and Stephen Hawking. But my passion really is motion pictures. I watch movies every day and the theaters are my favorite places to be. The inspiration behind this paper was that science depiction in films has a long history; some people did it right and some did not. One of the fundamental aspects of science and physics is the nature of reality. No one knows about the true nature of reality. No one really understands it. Christopher Nolan did a great job of crafting beautiful and thought-provoking movies while also injecting some serious doubt against reality. And so, in this paper, I explored how Nolan indirectly made his audiences question reality through his camera lenses.

Look at yourself. Look at what you wear, eat, think, believe and see. Do those things really define you? Is it real? Can our own thoughts be trusted? Can you know yourself? Can you truly know someone else? These questions put us into an illusion of living in an uncertainty. Doubts are being thrown into everyday objects -- things we possessed, texts we read and apparels we wrapped ourselves in -- to discover the truth that the reality that surrounds us is mere suspicion, that our own interpretations cannot be relied on. Figure 1 shows a painting called "The Treachery of Images." This painting suggests that the object depicted therein is not what it is, hinted simply by the text written beneath it (Magritte, 1929). That little text cannot be universally trusted just like our own reality; our surrounding is only subjectively true for ourselves. This suspicion between pure objectivity and subjectivity idealism is what Nolan explores in his early filmography by throwing doubts into possessions, texts as well as appearances.

Hermeneutics of Suspicion

Hermeneutics is the study of texts interpretations and this topic will be very important in analyzing Nolan's films because basically it is what he utilizes in making those films. Hermeneutics

says any texts can be interpreted in different ways, be it legal, moral or philosophical. Take as an example a biblical text, the Christ's crucifixion can be interpreted as either allegorical, moral or literal story. Hermeneutics looks at these different interpretations, focusing on the methodologies people use to justify their interpretations.

Paul Ricoeur coined the phrase hermeneutics of suspicion and identified a group of philosophers which he called the "school of suspicion"; they were Friedrich Nietzsche, Karl Marx and Sigmund Freud (Ricoeur, 1970/2008, pp. 32–35).

These philosophers were committed to unmasking "the lies and illusions of consciousness" and drawing out "less visible and flattering truth" (Felski, 2012, para. 2). In other words, hermeneutics of suspicion circumvents self-evident meanings in text while focusing on what wasn't said, and the contradictions within, all to decode a true, disguised meaning (Josselson, 2004, pp. 3–4). In the first episode of "Ways of Seeing", John Berger (1972) explains how the eye is the center of the visible world and that a painting can have different meanings due to technological advancements. His idea suggests that the world is seen differently by different people. The same idea can be said for things other than paintings; possessions hold different merits, texts can be interpreted differently and appearances disguise true meanings.



Figure 1. "The Treachery of Images" by R.

Christopher Nolan utilizes the hermeneutics of suspicion in his first few films to show people that the world is not what it seems. Nolan suggests that there is no pure objectivity and there is only subjective idealism. Almost all of his early films show this cinematically; we see everything play out normally at first thinking that it's true but in the end, it's actually not. Reality is only subjectively real for the observer or for each of us, but it's not objectively true for everyone. Nolan attempts to convince us into believing this statement by making the characters doubt the validity of possessions, texts, and appearances, which consequently would make us, the audience, to put into question the validity of their realities. His early films -- Following, Memento and The Prestige -- showcase strong evidences of Nolan trying to convey his messages, all while delivering us great, albeit almost incomprehensible, cinematic experience.

Following

Christopher Nolan's debut, *Following* (Nolan, 1998), revolves around Billy, a struggling writer, who obsessively watches people from afar to get inspiration for his novel. One day, he follows a well-dressed thief named Cobb, after he robbed a house. Cobb quickly notices Billy watching; but instead of running away or attacking the stalker, he invites Billy to join in on his 'robberies'. Cobb is actually far less interested in stealing precious items than in figuring out the lives of people through their possessions. Both Cobb and Billy interpret and construct their own images of people—Billy by following strangers around, and Cobb by breaking into people's homes and rifling through their belongings. But Nolan immediately questions if these conclusions hold any merit, suggesting you can't rely on appearances and possessions to define a person. As Cobb himself says, when burglarizing a house, he "show[s] them what they had." For Cobb, violating a person's property forces his victims to re-evaluate themselves. When the possessions people hold dear are taken away or altered, it, in effect, causes them to question their identity. Nolan also questions people's reliance on appearances. Cobb urges Billy to cut his hair and don his same suits, which Billy immediately does because he wants to be just like his mentor. But this is all a set-up. The blonde woman is working with Cobb to frame Billy, and the earlier 'break-in' and make-over is just a long con on the poor writer. Billy's own presuppositions of Cobb are revealed to be false as there is a far more dastardly intent lurking beneath his friendly smile and mentorship. The same goes to the audience; our own initial assumptions on the characters are revealed to be untrue.

Memento

Nolan's suspicion toward using possessions and appearance to define others carries over to his next feature, *Memento* (Nolan, 2000). The film's protagonist, Leonard, suffers from anterograde amnesia and relies on a series of possessions—photographs, notes, and tattoos—to remind himself of who the people around him are and whether they can be trusted. Leonard puts complete faith in these items, depending on them exclusively to guide his actions. He trusts Natalie because his notes tell him to. He kills Teddy because, again, his notes tell him to. He believes the car parked outside is his because he has a photograph that tells him so. But of course, these 'mementos' aren't nearly as reliable as Leonard believes. Nolan, in true hermeneutics of suspicion fashion, creates drama by throwing suspicion toward the validity of texts, in this case, photographs, notes, and tattoos. How can we trust something we read if the source itself is questionable? The truth is that Natalie can't be trusted. That car, parked out front, actually doesn't belong to Leonard and Teddy is not the guy Leonard should kill at all. Leonard may say, "Well, I go on facts, not recommendations." But if the 'truths' these facts are based on are incorrect, then what use are they? Nolan constantly draws a distinction between Leonard's subjective reality and the idea of objective truth. "What we were trying to do is essentially present an idea of the tension between our subjective view of the world, the subjective way in which we have to experience life, and then our faith in an objective reality beyond that," Nolan says in an interview (*Eyes On Cinema*, 2014). In Leonard's subjective view, he's a husband avenging the rape and murder of his wife after a break-in. But as the film reveals, his wife actually survived this initial attack. It was Leonard who accidentally killed his wife, forgetting he had already given her her insulin shot. Moreover, Leonard actually already caught and murdered his wife's rapist over a year ago. He uses texts to trick himself into believing that this idealized revenge mission still exists. He makes up his own truth and creates a puzzle he could never solve. Leonard conditions himself to believe in the lies he's created to the point where even his own memories are fabricated. He substitutes the story of Sammy Jankis for his own, so he doesn't have to live with the guilt of accidentally murdering his wife. Nolan, here, extends the hermeneutics of suspicion from simple text -- Leonard's unreliable notes, tattoos, and photographs -- to Leonard himself or his own false, idealized memories

The Prestige

In 2006, Nolan came up with *The Prestige* (Nolan, 2006), in which he tackles all the hermeneutics of suspicion from his earlier work. The film is told through a series of journals—many of which are fake, once again casting suspicion on texts. All of the film’s magicians use disguises to mask their tricks. The Great Chung Ling Soo pretends to be a cripple, Alfred Borden wears disguises to mask that he has a twin, and both Alfred and his “frenemy” Robert Angier repeatedly pretend to be audience members. Like in *Following* and *Memento*, appearances can’t be trusted, and the self is constantly put into doubt. Even Alfred’s own wife doesn’t know his secret, confused that her husband could be so loving one day and so cold the next, unaware of the existence of her husband’s twin. Nolan uses magic to yet again question subjective reality versus the idea of objective truth. From the audience’s subjective point of view, the bird really does disappear and then reappear, but in reality, there were actually two, twin birds; one is dead beneath the table, the other “re-appears” in the magician’s hand. Just as *Memento*’s Leonard prefers to live in the illusion of his manipulated subjective reality, the audience, too, prefers illusion over truth. They don’t want to know how Robert literally duplicates himself each night, murdering his double in a water tank beneath the stage. They’d much rather live under the lie that Robert disappears and then suddenly reappears on the opposite end of the theater. As an auteur filmmaker, Nolan views himself like these magicians. He plays with illusion and misdirection to keep the audience guessing. People know that they’re watching a movie, a projection on a screen, an illusion; but they don’t really want to know this ‘truth’, so they revel in the imaginary world Nolan has crafted. This is what Nolan ultimately wants: to affect the audience’s understanding through cinematic trickery. For him, the truth, deep down, is that people prefer the subjectively imagined world over objectively true reality.

Conclusion

Throughout his earlier career as a filmmaker, it is clear that Christopher Nolan tries to instill the idea of subjective reality by means of casting doubts into his films. Hermeneutics of suspicion by Paul Ricœur, and the idea of different meanings and interpretations by John Berger strongly support Nolan’s message of objective truth versus subjective idealism. Much like the hermeneutics of suspicion, Nolan questions the conclusions that come from standard interpretations. Berger’s idea that paintings have different meanings run parallel to Nolan’s idea of subjective reality, in that Nolan confounds our assumed knowledge, challenging our own presuppositions, to reveal deeper, disguised truths about who we really are. In each of his films, no definitive answer is given as to what is real and what is not, which is Nolan’s point. The many interpretations that come out of texts, possessions and appearances only further prove that in the end, there is no truth, no reality, only suspicion thereof.

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**Writer: Jennifer
Henderson**

***Teaching
Math
to Kids***

Jennifer Henderson: I chose the topic of teaching math to children for two reasons: first, I have a son who is currently in elementary school and I was interested in learning more about the Common Core standards and the effect they may have on current and future generations of students; second, it is my intention to pursue an undergraduate degree in education and I felt it would be wise to have some insight on this topic, as the issue is so prone to controversy. Originally, I had intended to focus on discussing successful methods of teaching math to young children. In my search for credible source material, I found a trend that indicated that the Common Core method may be both a blessing and a curse. Curiosity piqued, I dug deeper into the matter and found some interesting facts. The thesis of the paper evolved, and it became a piece that delved into the disputed effectiveness of the Common Core method of teaching math.

TMath is everywhere; it surrounds us in our daily lives, both personal and professional. Mathematics, combined with science and technology, is driving our civilization into the unknown realms of the future, where the possibilities are virtually endless. It is the responsibility of this nation to provide our children with the most current and effective academic tools to ensure their success in a highly competitive world. Unfortunately, the teaching of effective math skills and quantitative reasoning to American children has proven to be somewhat of a challenge for the public education system thus far. The methods that have been used to teach math have been mostly ineffective and have resulted in a general contempt for mathematics by many present-day students and adults in the American population. While math anxiety is an issue that needs to be addressed and rectified within our school systems, the real issue is the approach that educators have used to teach math in the past. As children, we were taught to memorize things like times tables without really understanding what we were doing. Using real world examples and relatable material as well as teaching children to be fluent in the language of mathematics seems to be a better way to teach the youth of America to connect with math.

A senior writer at the Pew Research Center (PRC), Drew DeSilver reported the results of international test scores conducted in 2015 in the subject areas of mathematics, science and reading. The testing was administered and examined by the Programme for International Student Assessment (PISA). According to the results of the study the students of the USA are trailing quite far behind many of their global competitors. In the subject area of mathematics, the USA ranked in at just number 38 out of the 71 countries tested (Fig 1) (Fig 2). While this is certainly not the worst position out of the group, it is far from ideal. DeSilver also conveyed that in another test study done by the National Assessment of Educational Progress (NAEP) in 2015, test results indicated that only “40% of fourth-graders, 33% of eighth-graders and 25% of 12th-graders were “proficient” or “advanced” in math.” The results of the NAEP tests indicate that more than half of the population of children in the United States are struggling with retaining and applying mathematical concepts; it also shows that this trend worsens as the children get older. By high-school only roughly a quarter of American students are considered competent in mathematics. These results are shocking. America is known as one of the largest and richest nations in the world; we should be investing in the future of our country by way of our children by giving them the best education possible. DeSilver noted in the same article that,

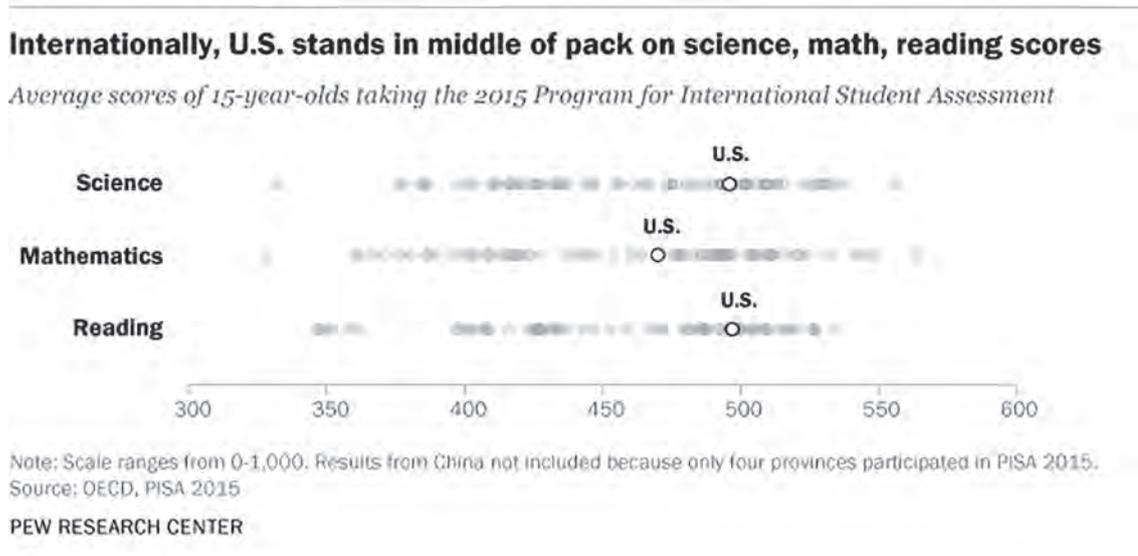


Fig 1

How the U.S. compares on science, math and reading scores

Average scores of 15-year-olds taking the 2015 Programme for International Student Assessment

● Score is significantly higher than U.S. ● Score is **not** significantly different from U.S. ● Score is significantly lower than U.S.

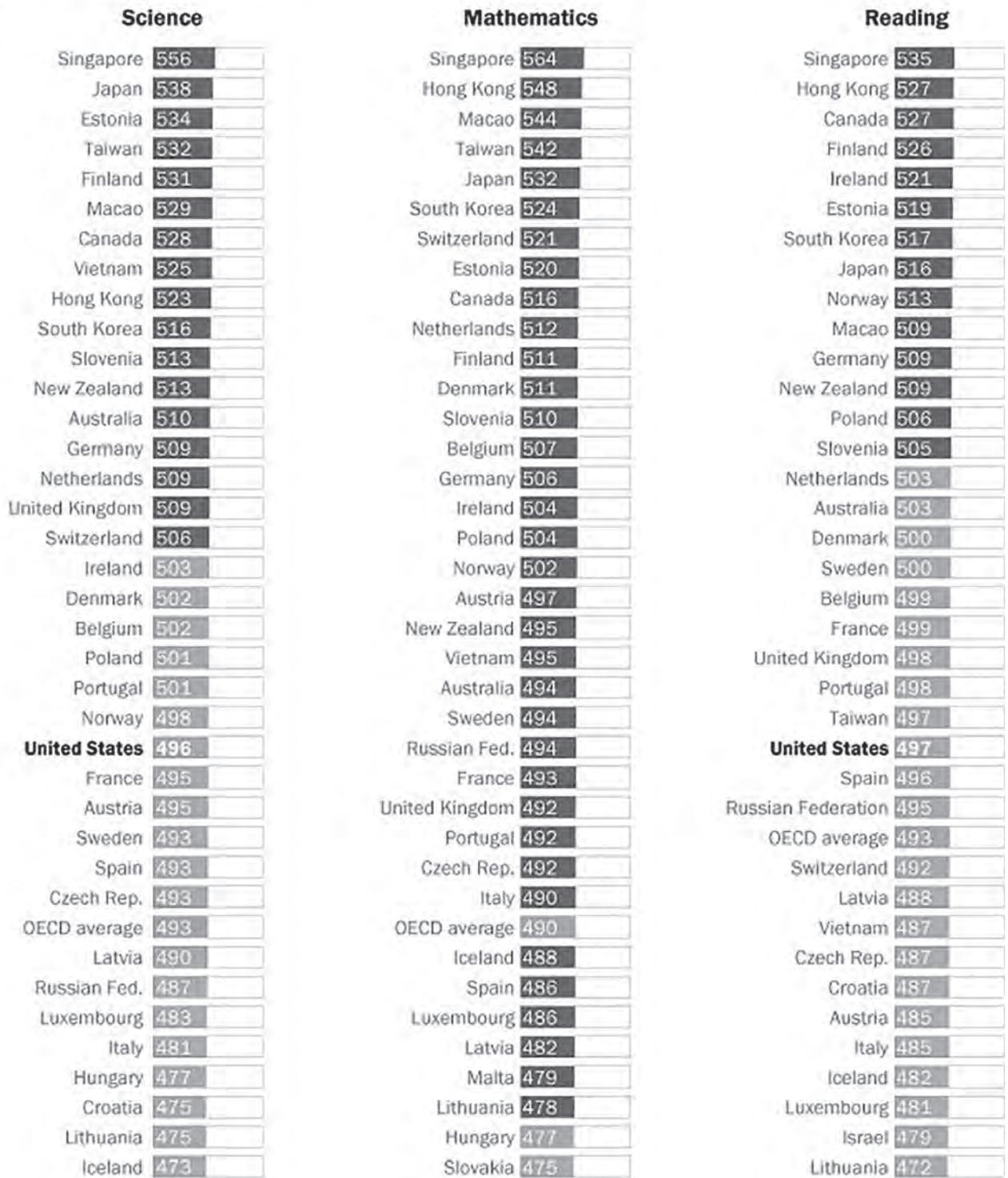


Fig 2- The USA ranked 38 out of 71 countries in the international Programme for International Student Assessment (PISA). -Pew Research Center 2015

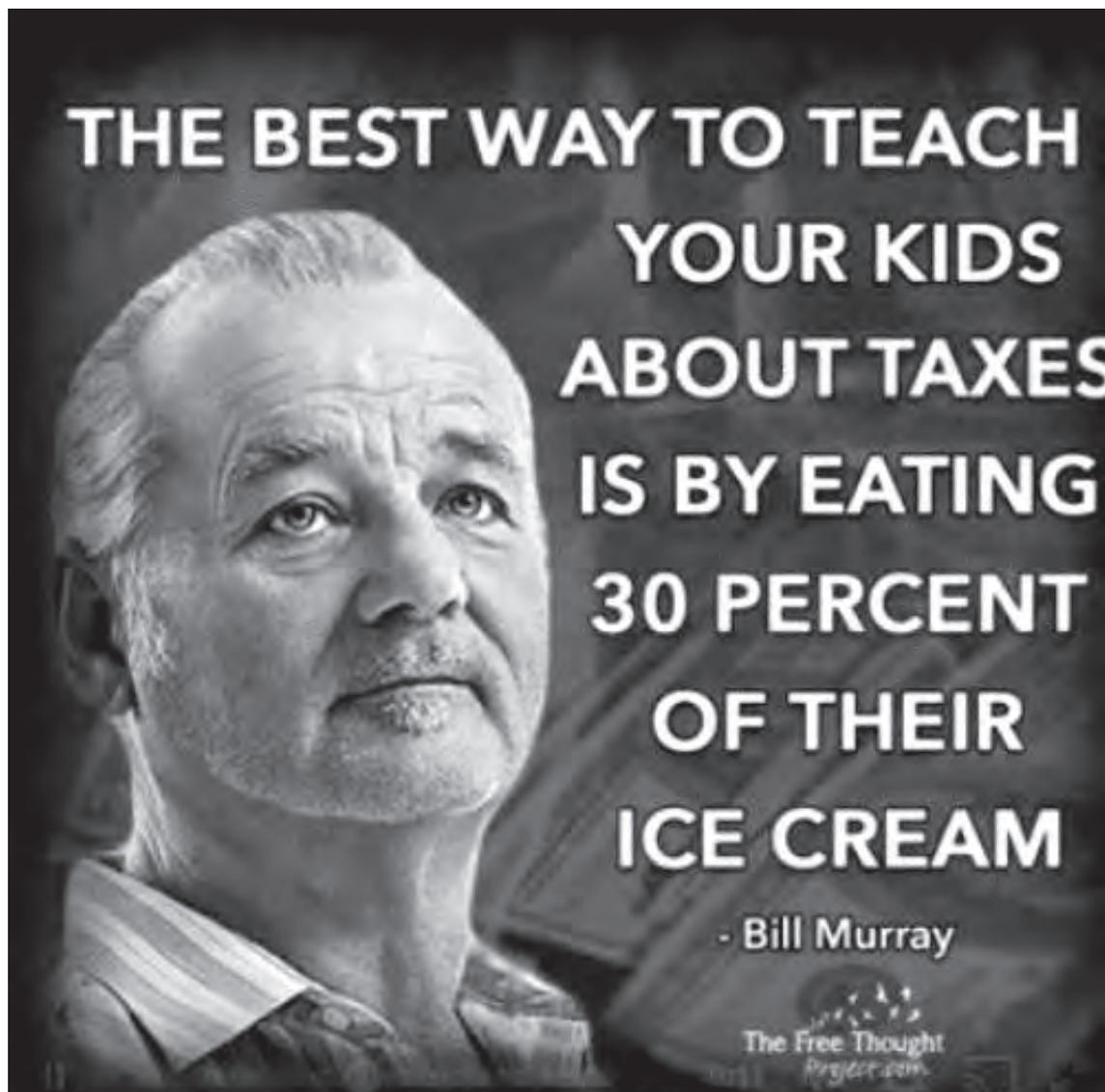
“In a 2015 survey conducted by the PRC, only 29% of Americans rated their country’s K-12 education in science, technology, engineering, and mathematics (known as STEM) as above average or the best in the world.” American students are showing the country that they are having trouble understanding the current approach of teaching mathematics, their parents are saying that they do not have faith in the public education curriculum, and the academic rankings of the nation are a confirmation that the situation here is one that needs attention.

Clifton Parker of Stanford News wrote an article explaining the opinion of Jo Boaler, a Professor of Mathematics Education of Stanford University. Clifton’s article, “Research Shows the Best Ways to learn Math,” touches on a paper composed by Boaler, titled “Fluency Without Fear.” Boaler has a fresh outlook on the methods that should be utilized to teach mathematics to American youth and asks that it is taken under consideration. Boaler explained that educators have erroneously put too much focus on fact memorization and testing to teach mathematics, and that research has proven that speed testing and rote memorization tend to have a negative effect on students, no matter how high or how low the level of their academic achievement. Boaler believes that best way of teaching mathematics to children is by teaching number sense, the ability to understand that there is flexibility in mathematics. “The more we emphasize memorization to students the less willing they become to think about numbers and their relations and to use and develop number sense.” Clifton reported that Boaler thinks it is a good omen that Common Core puts less importance on testing, and more focus on number sense. Teaching number sense to children would set them on a path to achieving a full comprehension of mathematics.

Educators are aware that America has a math problem and they are actively trying to solve it, but it remains to be seen whether America has made the right decisions in terms of education. The 2009 implementation of the Common Core Standards of education in the U.S. for K-12 students has been received with mixed reviews; there have been concerns in particular about the changes to the methods of teaching mathematics and the amount of standardized testing that accompanies the Common Core method. In an article that was published by PBS’s ‘Expert Tips and Advice’ blog, Bill McCallum, a University Distinguished Professor of Mathematics at the University of Arizona and a lead writer of the Mathematics Common Core standards, noted the key differences between the old method of teaching math in comparison with the newer Common Core standard and debunked a few of the myths associated with the Standards. “What You Should Know About Common Core Math” explained that children will still learn the same things that their parents had learned, and at similar age levels, but that now there is an expectation that wasn’t there prior. The goal of Common Core Standards is to teach students to actually understand what it is that they are doing, as opposed to just them simply following suit and doing what they are told to do. McCallum explained, “As a result of math standards, you can expect to see your child learn a better balance between procedural fluency (the “how”) and conceptual understanding (the “why”) so that they will develop the ability to apply mathematics in solving all kinds of problems.” This sounds great in theory; however, there are some experts that argue that the Common Core implementation has major flaws.

Valerie Strauss, a reporter from the Washington Post, reported on a speech made by Diane Ravitch, a historian of education at New York University, to the Modern Language Association in 2014. Ravitch publicly voiced concerns about the Common Core initiative and the overall effect it could have on American children. In the speech she claimed that the standardized testing involved with Common Core has proficiency goals that are unattainable. The tests that Ravitch referred to are the ones that are tracked by the NAEP. Ravitch also alleged that “the Common Core testing consortia decided that the passing mark on their tests would be aligned with the proficient level on the federal tests called NAEP. This is a level typically reached by about 35-40% of students.” She went on to explain that wherever the Common Core Standards were implemented test scores have dropped by about 30%. It seems that the Common Core standards may not be the cure—all that America has been searching for.

In order to train future generations to not be intimidated by numbers (and the manipulation of those numbers), we need to teach students that there's nothing to fear and that math can in fact be a pleasant thing to learn. To agree with Boaler, "Number sense, critically important to students' mathematical development, is inhibited by over-emphasis on memorization of math facts in classrooms and homes." It is important to emphasize to students that while math is a skill that must be learned, more importantly it is a subject that must be understood; getting a correct answer is not nearly as important as is understanding the process of getting to a correct answer. Many students (and people in general) do not understand that learning math is similar to learning another language. It is not enough to know the alphabet and a few key words when trying to communicate in a foreign tongue, just as a basic comprehension of numbers and mathematical principles is not enough to be able to understand how to calculate complex mathematical systems of equations. One thing seems certain, if our children can obtain a solid grasp of mathematical flexibility concepts at an early age they will have a distinct advantage when it comes to learning more complicated concepts. A thorough comprehension of quantitative concepts is a fundamental skill to possess for the children of today, and the adults of tomorrow.



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**Writer: Conner
Crowder**

The United States' Involvement in the Yemen Crisis

Conner Crowder: I am majoring in diagnostic medical sonography, and I am incredibly passionate about sound. Growing up, I was in several musical groups and performed all around the Pacific Northwest. Now, I am excited to take my love of sound and apply it towards the healing process. I am currently the lead chair volunteer for the American Cancer Society inside of Tacoma General Multicare Hospital. At Tacoma General, I piloted a Cancer Resource Center for cancer patients to receive information and become connected with various services. I volunteer inside of the hospital's ultrasound imaging department as well. I have been blessed with a great opportunity to make a difference in the lives of others. I find it my duty to respond to that call and learn as much as I can along the way. I hope this paper inspires you to respond in some way.

For the people in Yemen, hardship is not knowing whether or not a bomb will drop on them at any moment. A non-mainstream topic, the current crisis in Yemen has displaced millions of Yemenis and left thousands dead or injured. It has driven Saudi Arabia into a frenzy of military involvement and forced Iran to compete in a proxy war. It has put an ancient, already impoverished, country into utter turmoil. Worst of all, its chaotic war has been funded in part by the United States and their support for the militant Saudi Arabian coalition behind two-thirds of civilian casualties (Al Jazeera, 2016). It has been two, almost three, years of Saudi-forced deaths; it is time for the United States to stop funding their gulf state coalition and demand a cease fire.

What started the current war in Yemen?

There have been a plethora of wars in Yemen; however, the current war started in September of 2014 when “the Houthis took control of Yemen’s capital, Sanaa, and proceeded to push southwards towards the country’s second-biggest city, Aden” (Al Jazeera, 2016). The Houthis are a Zaidi Shiite group, “which is a different sect from Iranian Twelver Shiism and closer in doctrine and tradition to Yemen’s Sunni majority” (Matthieu Aikins, 2015). Operating aggressively in Yemen since 2004 (Karl Sharro, 2015), the Houthis have an established presence in the area. They are seen worldwide as a malicious group, but were “surprisingly liberal” in their political agenda during the 2013 National Dialogue Conference, an event held to establish Yemen’s new government and constitution, when they backed finite women’s rights and kept Islamic law as a mere part to a greater whole of future legislation (Aikins, 2015). When their representatives were assassinated during the conference, the Houthis returned to their core identity as a militia and, within months, overthrew Sanaa. It is speculated they were supported by former president of Yemen Ali Abdullah Saleh (Sharro 2015; Aikins, 2015).

Regardless of their similarities to Sunni Islam, however, the Houthis are in constant combat with a Sunni-gulf-state-coalition formed by Saudi Arabia and partially funded by the United States. Al Jazeera states that the coalition includes “Qatar, Kuwait, the United Arab Emirates, Bahrain, Egypt, Morocco, Jordan, Sudan and Senegal” (2016). It should also include the United States, the United Kingdom, and France, as they contribute a substantial amount of supplies and troops to the coalition through their partnerships with Saudi Arabia while also collecting a notable income. The coalition, formed in 2015, accounts for two-thirds of civilian casualties making it the leader of war crimes in the area. It supports the new Yemeni President Abdu Rabbu Mansur Hadi, who happens to be the former vice president to Saleh. Aikins reports Hadi as an “ineffectual” president and states that, under his reign, “corruption and economy worsened” (2015).

In short, the onset of the current war in Yemen is marked by five major points: The removal of Ali Abdullah Saleh from presidency in 2011; the inauguration of Abdu Rabbu Mansur Hadi into presidency in 2012; the assassination of two Houthi representatives during the 2013 National Dialogue Conference; the seizure of Sanaa by Houthi rebel forces in 2014; and the formation of the gulf state coalition in 2015. Together, these events created the situation in Yemen today, a situation abused for profit and sectarian security.

What is Yemen’s role in the proxy war between Saudi Arabia and Iran?

Yemen is a battlefield for Saudi Arabia and Iran to fight on. With 2.4 million Yemenis fleeing their homes and 8,100 civilian casualties overall, the war simply is not a political coup (Al Jazeera, 2016). It is manslaughter, a haymaker to the one-third minority of Zaidi Shiites who once ruled the area (Sharro, 2015). Aikins reports, “In March [of 2015], after Houthi rebels seized control of the government, a coalition of Arab states led by Saudi Arabia, which accuses the Houthis of being supported by its archrival Iran, launched a U.S.-supported campaign of airstrikes and imposed a land, air and sea blockade of the country — which it says is necessary to keep out Iranian weapons” (2015). Keeping out Iranian weapons is misleading. Saudi Arabia wants to keep Iran out of Yemen entirely.

If the Houthi rebels actually took control of Yemen's government completely, Saudi Arabia could be facing a Shiite majority on their 1,100-mile border in the years to come (Aikins, 2015). This blockade is unacceptable. Saudi Arabia is acting like a toddler scared of the dark or the boogeyman; they are keeping a night light on the parts of Yemen they are worried Iran is in. All the while, the children are dying, one every five minutes (Nicholas Kristof, 2017). This is not about "Iranian weapons." This is Saudi Arabia's way of completely marginalizing the people of Yemen. Establishing territory in the name of Sunni Islam just to guard the space between them and Iran; the whole while watching as the Yemeni people burn inside.

Meanwhile, the United States is making a profit off of the proxy war inside of Yemen. According to Kristof, the United States is responsible for Saudi airstrikes "because it provides the Saudis with air-to-air refueling and intelligence used for airstrikes, as well as with much of the weaponry" (2017). That means that the longer the people of Yemen are bombed, the longer the United States can sell jet fuel and weapons to Saudi Arabia. With a trademark "War on Terror" campaign, it is ironic that the United States continues to support Saudi Arabia, the country that fifteen of the nineteen 9/11 terrorists were from, but money is money and, apparently, the United States will take it from wherever they can find it, even if that means supporting a proxy war that is negatively affecting millions of Yemeni people.

How is this war affecting the people of Yemen?

The people of Yemen are dying. 60% of Yemenis report they do not know where their next meal will come from, 5,000 become infected with cholera daily, and, again, a child dies every five minutes (Kristof, 2017). With these statistics public, how can the global community watch as thousands die every moment that the war in Yemen continues? Why doesn't the United States stop funding the coalition blocking supplies to the area? This is a humanitarian crisis that must be addressed not only by the Saudi government, but by its western trade partners that are indirectly funding atrocities. If the United States has made a choice to launch missiles at Houthi rebels and become directly involved in the Yemen crisis (Stephen Snyder, 2016), then they can use that same power and make a choice to bring aid to the people in the Yemen crisis as well. It is inhumane for a picture of Bouthaina al-Rimi, an orphaned and injured child due to a bombing in Sanaa, estimated to be five years old, to be a representative symbol of the toll the war in Yemen is taking on its citizens (British Broadcasting Corporation, 2017). Humans are only given one life and for Bouthaina al-Rimi, that one life will be struggling to survive.

In a globalized world filled with millions of people who worry more about where they will eat than if they will eat, a situation like the one the people of Yemen are experiencing is unacceptable. Bordering countries using the war to affirm sectarian boundaries is insupportable. Western countries such as the United States profiting off of this war is inadmissible. The United States has the resources to change this war's trajectory and, with children dying every five minutes, it is urgent that it does so. The United States must stop funding the Saudi Arabia led coalition and demand a cease fire: Today.

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**Writer: Trinity
Wells**

***America: Diverse
Yet
Divided***

Trinity Wells: Reading and writing have always been my preferred methods of escape. There's something about burying myself in a fictional world that's almost addicting. Because of this, I spend a lot of spare time writing poems and reading books. This love for reading has also fostered my desire to become an elementary school teacher. I hope to instill this same love in young kids. However, when I first found out that I had to write a paper about myself, I freaked out a bit. I had absolutely no idea what "American Cultural Identity" was, let alone how it related back to me. When I began thinking though, I realized that although America is still very divisive, it can be accepting of other cultures at times; perhaps without even realizing it, which impacts my life in every way. Like I said in my essay, in the future I hope to see America become a nation that openly accepts and appreciates all cultures, races, and differences alike.

The words “American Cultural Identity” invoke different feelings and meanings in everyone. For some, American culture is Fourth of July, baseball, barbeques, and apple pie. While for others, being American means having equal rights and believing in the system and laws that this country was built on. Furthermore, some may argue that America is multicultural, or a blend of many cultures, while others might see it as more of a discriminatory society.

“The Meaning of ‘Despacito’ in the Age of Trump” by Moises Velasquez-Manoff gives a perfect example of how America is a blend and appreciation of different cultures. The article describes how the Spanish song “Despacito” by Luis Fonsi and Daddy Yankee has become a worldwide success. Not only is it the most streamed song in history, but it is also remarkable for an entirely different reason. As Manoff states, “It doesn’t respect borders or stick to racial categories. It borrows willy-nilly, encouraging cross-fertilization of cultures and styles...and those billions of views say that people, most of them American, can’t get enough of it.” It highlights how, no matter their variations in political, religious, or ethnic backgrounds, Americans are able to embrace different cultures.

Alternatively, “Charlottesville and the Rise of White Identity Politics” by Perry Bacon Jr. portrays the darker and far less forgiving side of America. This article focuses on the rapidly growing white nationalism or white supremacy movement that seems to be sweeping the nation. It underlines the ever-present issues of racism and general discrimination as well as how the ideas of white identity have somehow become woven into politics. As Perry Bacon Jr. says, “What is different about this iteration of white nationalism is how the movement is framing its ideas, and the place those ideas occupy in U.S. politics.” Bacon also writes about the “White Lives Matter” movement and its active efforts to suppress and oppose the “Black Lives Matter” movement whose purpose is to promote equal treatment among all races as well as among all genders and sexualities. Moises Velasquez-Manoff’s article on the song Despacito paints a picture of an America that appears to have the ability to incorporate and even embrace multiple cultures, whereas Perry Bacon Jr.’s piece on the rise of white identity portrays the part of America that keeps racism and intolerance alive and well. My Pacific Islander and African-American ethnicity as well as my sexual orientation have helped to shape my identity and my opinion that America is a diverse yet divided country that, although it is beginning to become more accepting, is still trying to actively oppress other cultures.

One way that my Pacific Islander ethnicity shapes my identity is through the traditions of island style tattooing. Many islanders are heavily tattooed with work that reflects their culture. The tattoos often tell stories and are done in the specialized style of whatever island their owner comes from. Over this past summer, my father decided that I was ready for my first tattoo. It had been something that we’d been discussing since before my 16th birthday and we finally agreed that it was time. We worked on a design for months and only really finalized it on the day I got it. Together, we designed a latte stone made up of three intertwining vines that was to be placed on the back of my neck. This tattoo holds lots of meaning for various reasons. First of all, the latte stone itself is a symbol of strength in the Chamorro culture and is very popular in Chamorro artwork. The three vines from which the latte stone is composed also hold meaning, as they are meant to represent my two sisters and me.

My mom also has a latte stone on the back of her neck, although hers was placed years before I was born, so me getting one in the same place gives us a connection and adds to the meaning of the tattoo. And finally, the method by which I received my tattoo, hand-poked by my dad, upholds a tradition and contributes to the significance that it holds. When others see my tattoo I am able to explain all of this and share part of my culture with them.

My identity is also defined by my African American nationality. When I first started learning about the Black Lives Matter movement and what it stood for, I was intrigued. Growing up, I had always been somewhat sheltered in the sense that I was aware that racism was still around but I did not quite comprehend the severity of it. Upon becoming educated on the BLM movement, I became exposed to how much racism is still alive in America. It made me hyper aware of the color of my skin as well as the colors of those around me. I began to feel isolated and uncomfortable when I realized that more often than not, I was only one of the few people of color in the room at a time. For me, it has never been a question of who should get what rights or equal treatment. I figure that if America is supposed to be about equality and equal opportunity for all, then that is what should be granted.

Of course, with the rise of BLM came the rise of its opposing protests such as White Lives Matter and All Lives Matter. Their purpose was to express that black Americans should not be given special treatment or attention when in actuality, the only reason that BLM was started was to call attention to the fact that they were not getting special treatment, or fair treatment at all. The reason that most of these WLM and ALM protesters do not understand this is because they do not understand their privilege and how that by just being white, they are already born with an advantage. These new discoveries helped open my eyes to the divisive side of America that discriminates and rejects equality for all.

Similarly, the BLM not only stands for equality amongst all races but it also promotes the broader push for equality amongst all genders and all members of the LGBT+ community. The push for acceptance and equality of members of the LGBT community has been significantly amplified over the past few years. I personally came to terms with my identity rather recently; however, it has already shaped my culture and American identity in a huge way. When I was involved in heterosexual relationships, I never had to give a second thought to doing simple things like holding my partner's hand. I walked down the street with them proudly showing my affection and not giving a care in the world who was going to see it. This changed rather drastically when I came to the realization that I am a lesbian.

When I first started dating my girlfriend, I became hyper aware of my surroundings at all times. Even though I know that I live in an area that is rather accepting, I cannot help but to remember the horrible things that happen to members of my community every day for doing things as simple as walking down the street holding their partner's hand. I began to notice odd looks from strangers. Sometimes they stare and smile when I catch them or they look away quickly as if they are embarrassed of being caught. But the ones that give me a chill are the ones that just keep staring. I remember being at the fair this last fall and my girlfriend and I were waiting in line for food. We were holding hands and she had just kissed me on the cheek. I felt someone watching us and I looked up to see a man beside me staring at us rather intently. His face was rather stoic but held a sort of disdain. I looked away in hopes of shaking the feeling but he continued to stare. Now, this man was not violent with us in any way nor was he openly criticizing our lifestyle. However, the look he gave us was enough to make me fearful and remind me that although we claim that America is a place of acceptance, it is also a place of judgment.

Ultimately, America stands as a diverse yet divided country. Its diversity, as expressed in Manoff's article "The Meaning of Despacito in the Era of Trump," stems from its ability to embrace and appreciate other cultures. However, it remains an intolerant place full of racism and discrimination which is clearly shown throughout Bacon's article "Charlottesville and the Rise of White Identity Politics." Although I do believe that America is moving towards becoming a more accepting and understanding nation, it is a very slow and steady migration. In the future, I hope to see America become a nation that accepts and appreciates all cultures, races, and differences alike.

**Writer: Leonila
Correa**

What is the Responsibility of Colleges to Homeless Students?

Leonila Correa: I am from Ecuador, and I moved to the United States twelve years ago. In my free time I enjoy walking and other outdoor activities -- they help me be active and stay healthy. Currently I am majoring in the Human Services Program. My passion is to help people, especially the most vulnerable ones. As a way to help them, I have volunteered in three different places. One of the places was the family shelter in Tacoma where I met many homeless people. I was interested in learning how to help people overcome the problems of homelessness. That is why I chose to write about the responsibility of colleges to homeless students. In this process, I learned a lot about my topic. The writing process for me is exciting because you explore, learn, and share ideas.

Many homeless youth have higher education aspirations in their lives, but what happens when their financial situations do not allow homeless youth to get an education? These people remain uneducated, and without education they have less opportunities to get out of the homelessness cycle. This is a tremendous problem in this country because each year in the United States more than one million students experience homelessness (Mai Abdul Rahman, Fidel Turner, and Salman Elbedour). Today the number of homeless youth is growing fast, and without appropriate support, the experience of homelessness can be devastating and even traumatic for most students. A homeless student cannot go further in his or her education without appropriate support. For this reason, public educational institutions should provide supportive programs to homeless students as a way to slow or control the drastic increase of homelessness in students.

Homelessness in colleges keeps increasing every year, faster than anyone would think. According to Mai Abdul Rahman, Fidel Turner, and Salman Elbedour, homeless students are the fastest growing and extremely vulnerable population. The authors emphasized that in the last decade, the student homelessness problem has increased uncontrollably, and noted that in the 2011-2012 academic year, 59,711 unaccompanied homeless youths were reported enrolled in the United States public schools (688). In addition, Jarett Gupton points out that approximately 1.7 million youth experience homelessness each year in this country. Students experiencing homelessness do not have a safe place to sleep or a stable place to reside. Homelessness can happen for many reasons such as: poverty, health problems, violence, substance abuse, foster care, a broken family system, and more. However, one of the principle causes is poverty because poor families cannot afford to pay their rent or mortgage, which puts them at risk of losing their housing (191). This is important because it shows that homelessness in students is a big problem that needs to be addressed in order to control the drastic increase of homeless students.

Students experiencing homelessness face enormous challenges in their pathway of finishing education. It is not only because they do not have a stable place to call their home, but also because of the lack of money to buy food. The article "One in Three Community Colleges" informs one that in the recent survey by the Wisconsin HOPE Lab it was found that more than 33,000 students at 70 community colleges in 24 states were facing challenges due to a lack of resources to meet their basic needs. For example, one in three students in the survey reported experiencing food and housing insecurity. Although the students work and receive financial aid, they affirmed that it is not enough to meet their needs. "Sixty-three percent of parenting students were food insecure and almost 14 percent were homeless, but only about five percent received any child-care assistance" ("One in Three Community Colleges Students"). This shows that food and housing insecurity is a serious problem among college students. Without meals and without a safe place to live, students cannot concentrate on their schoolwork. This is a serious problem on many campuses, but some colleges are still not aware of it.

Homeless students represent a small but significant population in postsecondary education; however, many institutions know little about homeless students. According to Earni Young, many homeless students do not want to identify themselves, yet several students were identified as homeless on their Free Application for Federal Students Aid (FAFSA). In the 2013-2014 school year, 58,000 applicants nationwide self-identified as homeless. This number is bigger compared with 33,000 homeless students that were identified in the 2010 -2011 educational year (Young). It is a hard task to critically address the issues of homeless students without recognizing them. The fact that institutions are not tracking their homeless students makes it complicated to estimate the real number. Gupton suggests homeless students population can be even larger than the number provided in the FAFSA data, since "colleges and universities are still not required to keep track of homeless students" (190). Not being able to track homeless students makes it difficult for colleges and universities because they do not know exactly how many students are homeless; thus they cannot provide homeless students with the appropriate support that they need to succeed in school.

Although, colleges and universities do not track the number of homeless students, some of them are already providing support to the homeless students through a variety of programs. For example, according to the article “Barriers to Succeed,” some colleges and universities in California are required by law to provide housing for the foster youth during the school year, including during breaks. In addition, the University of Massachusetts provides case management, service referrals, and a food pantry for low-income students and those experiencing homelessness (6). Another program that is helping poor students overcome their challenges is Single Stop. According to Earni Young, Single Stop USA serves low-income students in 18 community colleges around the country. Single Stop is a nonprofit organization of governing boards of community colleges in the United States, which connect low-income students with the resources they need such as food, housing, and other programs to help them achieve financial stability (Young). This is important because these programs are helping students find the resources they need, including housing, so they can stay and succeed in school.

It is clear that some higher institutions have already begun to help homeless students with some resources; however, it has not been enough for students, especially for those who have families of their own because these families have zero or very little income. Earni Young argues that the household income of about 29 percent of students attending community colleges is below \$20,000, and from those students, 35 percent are students and parents trying to make ends meet (Young). How can students sustain themselves and their family with such low income? Giving this, it is no wonder that many of them are experiencing homelessness. To explain the homeless situation better Sara Goldrick-Rab and Katharine Broton point out that although homeless students qualify for maximum support, they still face an average out of pocket expenses of more than \$8000 because of having a very low income and needing to support their family (Goldrick-Rab and Broton). Because of their financial situation, it is almost impossible for homeless students to get a house or pay for rent without appropriate support, and the fact that most community colleges do not provide housing leaves some students with no place to live.

Students with no place to live face particular barriers to completing education. We all know that education is very important for students to succeed, yet many students have been unable to get an education, or if they did many have dropped out before completing a college degree. This issue is being reflected more in homeless students, who find it difficult to stay in college without enough financial support. “Barriers to Succeed” points out that about 2.8 million students start college each year, but many do not proceed straight through to graduation; only one in five of the students who enroll in a two-year college earn an associate degree within three years. Only two in five students who begin four year institutions finish their programs within six years (5). This means that many students are dropping out without college completion, which leads to an increased number of undergraduate students simply because they cannot afford it. Education is crucial for overcoming poverty but many poor students have been unable to finish their degrees. It is a great problem not only for the future of the students but for this country as a whole because by 2020, “about two-thirds of the jobs will require education and training beyond high school. If current trends continue to hold, the United States will face a shortfall of five million college educated workers that year” (Goldrick-Rab and Broton). This problem will not be solved if students do not receive the support they need to remain in the school and complete their degree.

Unfortunately there are very few public higher institutions that are taking extra steps to help homeless students. These institutions are providing some resources to help these vulnerable students, but they are not focusing precisely on housing, which is the major problem for poor students. Currently, only one institution is providing housing assistance for homeless students. According to Emily Jones, Tacoma Community College is a unique institution in Washington State that is partnering with Tacoma Housing Authority to provide housing assistance for homeless students and their families. The program started in 2014, and it is helping homeless students and those at risk of homelessness. Currently, Tacoma Community College is providing 25 housing vouchers, which last for three years or until the student graduates. One important thing is that students do not need to be full time to qualify, but they need to show progress while in the program (Jones). This means that Tacoma Community College really recognizes that homelessness is an issue. Housing vouchers may not be enough to pay the total rent, but at least it may alleviate some of the barriers that homeless students face.

While some colleges have started to offer programs to help with housing or food insecurity, more needs to be done to prevent the increase of homelessness in students. Many colleges argue that they are providing support for homeless students. However, all they are doing is giving information of shelters and programs that are within the community. According to "Barriers to Succeed," many higher institutions provide homeless students a case manager who helps them identify available sources, such as local homeless shelters, food banks and financial aid (6). It is not enough to just give them some resources. Doing this, they are basically saying that it is not their responsibility to provide stable housing and stable food for homeless students. To make this worse, many colleges are not even aware how many students are homeless in their institutions. For this reason, very few institutions are connecting homeless students with resources. As Earni Young mentions, only 18 community colleges at this moment have a program known as Single Stop USA to help low-income students connect with benefits programs. "Single stop is one of the alternatives that community colleges are adopting to meet the needs of economically vulnerable students" (Young). These examples shows that only few colleges are providing to homeless students with the resources that they need to perform well in school.

Colleges are doing too little to ensure that homeless students have permanent or temporary roof over their heads. Colleges should do more to help homeless students. While I think that colleges should provide housing assistance for the homeless students, there are people who opposed to this idea. For example, Peter Katel contradicts this by saying that it is the government's responsibility to help the homeless. The government has to develop assistance programs to serve the homeless students because the existing programs are insufficient to meet the need of these vulnerable people. Moreover, the current programs that are the Housing and Urban Develop (HUD) and local housing agencies focus on the chronically homeless most on adults than on students (Katel). Although, Katel says that the government should take care of the homeless situation, studies have shown that the federal programs have failed to effectively support homeless students. Thus, colleges support is important to reduce the barriers of students experiencing homelessness.

What can be done to overcome the problem of homelessness in students? More colleges need to create programs designed especially to support the needs of homeless students. For example, the "Barriers to Succeed" article suggests that programs such Single Stop and Tacoma Community College Housing Assistance programs could offer models for housing intervention for housing insecure students; "linking housing and education could improve American Students success"(12). Another program that it is important to consider is the City University of New York's Accelerated Study in Associate Programs (ASAP); this program has demonstrated to be essential in improving graduation rates of low-income student participants because they receive all kinds of financial aid until their graduation. For example, they receive metro cards, free tuition, textbooks and public transportation ("Barriers to Succeed" 6). This proves that college support is crucial for student retention and graduation. Students cannot learn if their basic needs are not being met. Hence, appropriate support is important to help students achieve success.

In conclusion, community colleges and universities should do a lot more to help homeless students. Homelessness is a great problem among college students, and the problem will continue to increase if colleges do not became aware of this problem in their institutions. Higher education institution need to develop systems for identifying and supporting homeless students. As there is a need for more work on institutional support to decrease the issue of homelessness in students. This is why appropriate support to help students meet their needs is crucial for students to stay in college and graduate. Colleges need to collaborate with community organizations to create programs aimed at supporting homeless students; otherwise, the problem of homelessness will never end.

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**Writer: Syntyche
Walker**

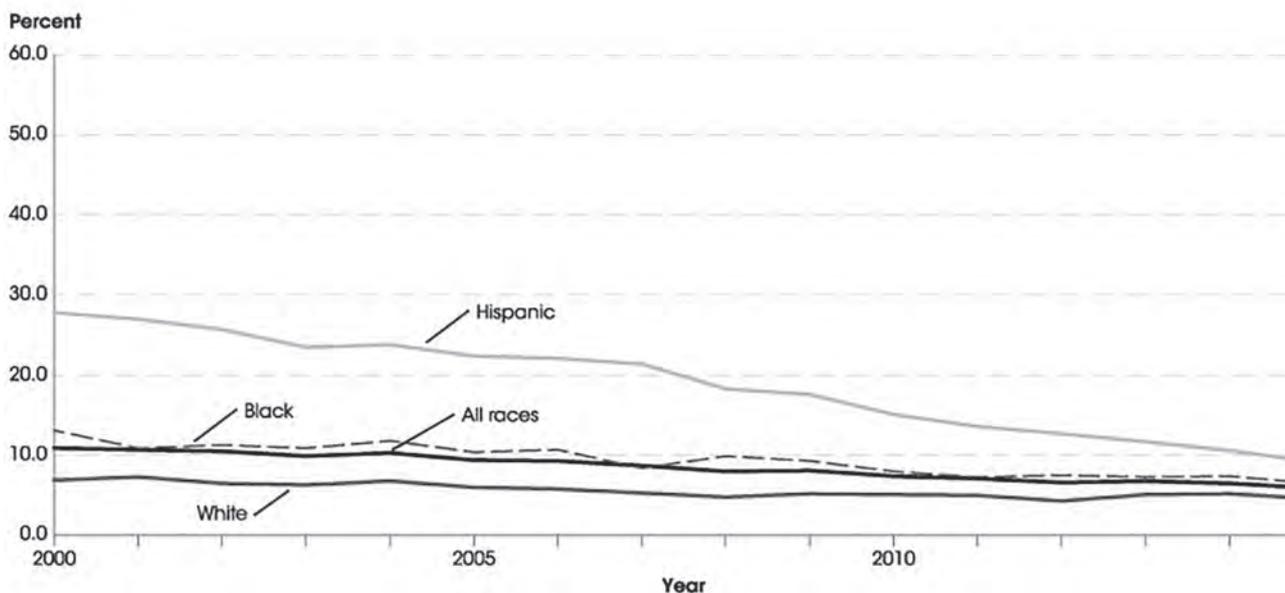
Strategies for Helping English Language Learners Succeed at Mathematics

Syntyche Walker: Tacoma is my birthplace; I grew up in Hilltop and I currently live in Lakewood with my husband and two cats. I am studying elementary education with a focus on teaching English Language Learners (ELL). I love language and literature and I want the process of gaining literacy to be both accessible and fun. I have been writing since age 11 when I started keeping my first journal. Since then I have kept a journal on an almost daily basis—so we are talking about twenty-three years of journals. I feel like I have not really lived an experience until I have written about it.

Children learning English as their second language are a growing demographic in the United States. The percentage of English Language Learners (ELL) enrolled in public schools nationwide increased .02% between the 2004/2005 school year and the 2013/2014 school year (U.S. Dept. of Education, National Center for Education Statistics, Digest of Education Statistics 2016, Table 204.20.). These numbers are expected to increase (Cole et. al, 221). These students face a special set of challenges, particularly in regard to mathematics instruction. Besides the obvious issue of the language barrier itself—understanding mathematical terminology used by the teacher and textbook, communicating whether or not concepts are understood, and the ability to collaborate with other students—English Language Learners and Limited English Proficient (LEP) students face cultural, economic and emotional issues associated with immigration and refugee resettlement situations that put them at a disadvantage.

Teaching and assessing math in general has problematic history, especially for ethnic minorities and children of color. Standardized test scores in math have almost always trended lower for black and Hispanic students than for white students. Although high school dropout rates overall have gone down in the last 15 years, in 2015 the percentage of dropouts still reflected a racial disparity, with a 6.5% rate for black youth and 9.2 % for Hispanic youth, as compared to 4.6% of white youth (U.S. Dept. of Education, NCEs, Digest of Education Statistics 2016, Table 219.70.). When we add the language issue to the racial issue we arrive at an intersection of disadvantages and inequalities for ELLs.

Status dropout rates of 16- to 24-year-olds, by race/ethnicity: 1990-2015



Part of this problem is the system of standardized testing itself. Beatriz S. D'Ambrosio, Professor of Mathematics Education at Miami University remarks that “although the success of schools in the United States is typically measured by students’ performance and achievement on state standardized tests, the current national political agenda has placed undue emphasis on the use of standardized tests as the only means of measuring success....Much of the testing of children emphasizes the evaluation of their procedural efficiency as opposed to their understanding of mathematics” (Cole et. al, 125). In particular, the high frequency of word problems on standardized tests is riddled with difficulties for an ELLs. A student may have mastered a particular mathematical concept, but if the issue is correctly understanding and/or expressing that concept in English on a standardized test, that student will underperform on the test (Driver, M. K., & Powell, S. R., 43).

In particular, the high frequency of word problems on standardized tests is riddled with difficulties for an ELLs. A student may have mastered a particular mathematical concept, but if the issue is correctly understanding and/or expressing that concept in English on a standardized test, that student will underperform on the test (Driver, M. K., & Powell, S. R., 43). An additional psychological component is the phenomenon of “stereotype threat.” Studies have indicated that stereotype threat—the perception of falling into negative performance stereotypes about one’s racial or gender group which causes anxiety and doubt—negatively effects performance on tests for adults (Nguyen, H. D., & Ryan, A. M., 1314). ELLs are particularly susceptible to this problem because of the stigma associated with speaking English imperfectly. Crandall, Jaramillo, Olson, Peyton and Young in the chapter “Diverse Teaching Strategies for Immigrant and Refugee Children” from the book *Educating Everybody’s Children* observe that “a common aspect of the immigrant experience is isolation and marginalization, the shame of being teased or ostracized for imperfect English and foreign ways” (Cole et. al, 226). ELLs are always in the position of catching up with their peers. “Each year, native English speakers improve both in English and academic content knowledge. To catch up, immigrants have to make more than a year’s progress each year. From 4th grade on, when the school’s academic and cognitive demands begin to increase rapidly, students with little or no academic and cognitive development in their first language do less and less well” (Cole et. al, 224).

For most schools, ELLs are separated from their regular classrooms at scheduled times, usually once a day, to work on their English language skills. But this leaves the problem of how to assist students when they return to their regular classrooms. Some teachers have been finding some success by incorporating elements of a technique called “sheltered instruction” for the ELLs in their classrooms. Instead of focusing on English-language skills themselves, sheltered instruction uses math content itself in a more easily accessible manner so that students can learn mathematical concepts and language skills simultaneously and do so alongside their English speaking peers. Sheltered instruction makes use of several components, some of which are 1) building background 2) comprehensible input 3) student-to-student interaction (McIntyre, Ellen, et al. 338, 339).

In order to build background for a mathematical concept for an ELL, the teacher begins by “explicitly linking concepts to students’ backgrounds and experiences, explicitly linking past and new concepts, and emphasizing new vocabulary,” according to Ellen McIntyre, who has tested the efficacy of sheltered content (McIntyre, Ellen, et. al, 338). In this way learning mathematical concepts and language skills can reinforce each other for the student. Crandall, Jaramillo, Olson, Peyton and Young point out that “mathematics teachers teach reading and writing when they ask students to read word problems and explain, in writing, how they solved them. Not surprisingly, recently established standards in the content areas now include communication standards involving reading and writing as well as speaking, as students are unlikely to learn these skills in isolation, devoid of content” (Cole et. al, 236). A technique called “schema intervention” utilizes “grammatical structures to help students identify and solve word problems” specifically, so that ELLs will be able to identify the strategies called for in word problems they will encounter on standardized tests (Driver, M. K., & Powell, S. R., 41).

Comprehensible input is another sheltered instruction technique that “includes using speech appropriate for students’ level (rate, enunciation, simple sentence structure” (McIntyre, Ellen, et al, 339). It is important to avoid “teaching by telling.” Long and drawn out verbal instructions accomplish little for most students. When teachers interact mainly by lectures, some ELLs “whose academic English may not be developed appropriately for grade-level expectations will never have an opportunity to learn particular concepts,” Cynthia Anhalt observes (Anhalt, Cynthia, et, al, 35). Additionally, teachers need to give “clear explanations of academic tasks, and a variety of techniques to make concepts clear (modeling, visuals, gestures, body language)” (McIntyre, Ellen, et al, 339). Christine Willig notes that “not many learners grasp mathematical language effectively without a visual experience” and ELLs are no exception (Willig et. al, 29).

Some very basic strategies can be used to facilitate learning of math concepts as well as to assess whether these concepts are being learned. Usually “a student’s comprehension of English is more advanced than their ability to speak the language” and so nonverbal communication to check for understanding, such as a thumbs up or thumbs down, can be useful (Willig, Christine, 28) (Anhalt, Cynthia, et al, 35). It is important to give students ample time to respond and not rushing their response. Crandall, Jaramillo, Olson, Peyton and Young observe that when “teachers increase their wait time to a total of five to seven



seconds, they see student responses grow longer, a wider variety of students participating in discussions, and even an increase in student questioning” (Cole et. al, 242).

Using peer collaboration is another vital component of sheltered instruction (McIntyre, Ellen, et al 339). All mathematics students benefit from problem solving as a group. Additionally “collaboration is the most prevalent problem-solving mode in the world of work for which students are preparing” according to D’Ambrosio (Cole et. al, 138). Putting students together in small groups to perform tasks and discuss problem solving strategies is particular effective when it comes to mathematics (McIntyre, Ellen, et al. 336). Some teacher’s even recommend mixing children of different language skill levels so that they can assist each other, which helps both (Willig et. al, 28).

How is it possible to limit the damaging effects of stereotype threat in the classroom? Crandall, Jaramillo, Olson, Peyton and Young suggest ELLs be tutored by former ELLs. "The act of tutoring increases students' confidence in themselves as learners, improves their academic skills, and increases the likelihood that they will stay in school" (Cole et. al, 263). The younger children then have a role model for success in someone who faced the same challenges that they did.

Most of all, it is important to see students in terms of what they have rather than what they lack. "The value of bilingualism in cognitive and economic terms is well established. Bilingualism promotes cognitive flexibility and creativity, enabling bilingual individuals to view issues from multiple perspectives" (Cole et. al, 262).

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**Writer: Luke
Byram**

***Healthcare is a Right
Not a
Privilege***

Lucas Byram: I was born in Tacoma and have lived here my whole life. I graduated from the beautiful Stadium High School, often known as the Castle and featured in the film 10 Things I Hate About You. I am majoring in psychology at TCC. I plan to transfer to pursue a degree in social work to become an advocate for people with disabilities. In my spare time I am active in my community as a volunteer for disability advocacy and other causes I care deeply about. I enjoy helping others in need. As a student with a disability, healthcare is extremely important to me and my peers with disabilities.

Health care is essential to the lives of Americans. The Affordable Care Act (ACA) is a landmark healthcare insurance law that is highly controversial and complex and that assists millions of Americans including individuals with disabilities in obtaining quality health care. The health care law, also known as Obamacare, was passed into law in 2010 during President Barack Obama's administration. Affordability and access are the cornerstones of the health insurance debate. Is healthcare insurance a right or a privilege? The article "Obamacare Unraveled" by Kurt Williamsen lays out a realistic view from a financial perspective on the impact of the law. The article "What Would It Mean for 24 Million Americans to Lose Health Insurance?" by Angela Bonavoglia offers a viewpoint that explains the impact of a repeal of the ACA. The articles provide different perspectives on the ACA and the impacts the law has on Americans. Healthcare access and affordability are vital to human life. These articles have expanded my thinking on healthcare insurance from a cost perspective, the need for universal healthcare and healthcare as a right not a privilege.

The articles present contrasting views on the ACA and the significance of the law. Williamsen explains the premium increases and healthcare deductibles' impact on Americans and discusses the financial burden on businesses the law has created. He discusses the series of promises by President Obama, namely that the cost of a family's premium would be \$2,500 a year which was not even close to be accurate. He explains how the Democrats believe the premiums have gone up slower, and Republicans believe it has increased faster under Obamacare. The problem the article describes is that for the system to work effectively it needs young healthy Americans to become insured to offset the expense of the cost of the sicker people who are signing up for insurance. However, that is not occurring. The main goal of Obamacare according to Williamsen is it allowed more people to receive government healthcare assistance rather than purchase private health insurance. The Bonavoglia article, on the other hand, discusses several important topics concerning the ACA. The article notes the concern with the increased premiums. The article addresses the importance of the expansion of Medicaid for Americans; many of them who benefited are poor and disabled. Bonavoglia explains the significance a repeal of the ACA would have on Americans with a special focus on disabled and poor populations. He describes the ACA as a step towards universal healthcare as a right for all as an act of social justice. There are distinct differences on the outlook of the Affordable Care Act and the significance it would have on millions of Americans.

I had a precursory level knowledge about the ACA prior to researching about this topic. As a person with a disability, my family has been at one point able to receive healthcare coverage because of the ACA. I have an understanding that healthcare policy will affect those that I intend to help as a social worker, so it will be important that I have some level of understanding. The law also will for sure impact me personally in the future as I have my own family and deal with my family's healthcare needs. I knew about the various components of the law, but not the statistics so it was interesting to learn about costs of the healthcare law and the impact this law has had on Americans. It will be interesting to follow the current healthcare debate and stay tuned for all the updates. It will be important for me to do so.

The Bonavoglia article presents several interesting perspectives on the current healthcare debate on the ACA. The article compares and contrasts the impact of the Affordable Care Act with the plan that the Republicans proposed recently called the American Health Care Act. The ACA in the end extended health insurance to 20 million previously uninsured, low and moderate income people (Bonavoglia 21). This means the ACA was intended to assist as many Americans with securing access to affordable health care insurance as possible. This supports the need for universal health care for all, of which the ACA was a stride in the right direction. It is so important that Americans have health insurance as it protects from infectious illnesses and early death. The consequences of not having health insurance, the article points out, are deadly. It is estimated 20,000 to 45,000 Americans died each year because they did not have health insurance (Bonavoglia 21). The fact that so many Americans die due to lack of healthcare access and affordability is shameful.

It is not only those who die because of no insurance, but there is an increase in those who experience illnesses and diseases that are preventable. Additionally, the ACA began to provide Medicaid expansion. This would help the most poor and disabled Americans. The expansion assisted 11 million non-elderly adults with incomes of up to \$16,394 a year for an individual newly eligible for Medicaid with no or low cost premiums leaving them to bear the cost for only minimal healthcare expenses (Bonavoglia 21).

This change provided greater access to healthcare to America's most in-need, especially the disabled and poor. The article addresses the fact if the Affordable Care Act were to be repealed and replaced by the Republican healthcare plan that 24 million fewer individuals would be uninsured by 2026, and the insurers and the wealthy would enjoy \$600 billion in tax cuts (Bonavoglia 21). It is interesting that no Republicans supported the ACA. It is bizarre that Republicans would not support ideas in a proposal that they have developed in the past. Perhaps the reason is that a Democrat proposed them, and they would increase taxes; that certainly does not fall into the Republican platform. This is outright pure discrimination when Republicans offer a plan to eliminate the ACA's beneficial components and cut Medicaid to enjoy a large tax break to benefit the corporate America and the rich. This leaves middle class and poor Americans to fend for their own healthcare coverage and costs.

This is part of the reason why the ACA was to help Americans obtain healthcare insurance at an affordable price, not take away health care insurance. It should be a requirement that healthcare insurance helps people live healthy, fulfilling lives. Healthcare insurance should be a right, not a privilege for the rich few.

The Williamsen article offers many interesting facts regarding the increasing costs of healthcare under the ACA and the problems facing businesses under the plan. There are major concerns with the ACA. According to the article, about 70 percent of individuals 18 to 64 year olds had "health insurance" in 2015 which is the same rate since 2006. This information may relate to the details presented in Bonavoglia article that the premiums had been rising prior to the enactment of the ACA, and so there was no change in the number of insured.

Premiums have increased as much as 78 percent of men age 23 years old who have chosen to stay on their parents plans and 23 percent for 63 year olds. Women have also experienced premium spikes as well. There have also been issues in regards to the healthcare co-ops as there were originally 23 co-ops; in July 2016 there were only seven left and now in 2017 five remain (Williamsen 13-14). It is baffling to me that in the 21st century not all Americans have health insurance. The issues with regards to the co-ops in the healthcare market and the high premiums need to be resolved in order for the consumers to benefit. The premiums are quite high for consumers to buy affordable quality healthcare, but once this issue is resolved there can be access to affordable quality healthcare despite its extreme costs associated with it.

Finally, the businesses have been hamstrung due to the ACA and the increasing costs they have had to absorb. The article shared that business costs have risen under Obamacare resulting in layoffs and reduced work hours. The extreme costs and job loss are of great concern to Americans and especially our employers. The employer mandate is giving businesses great challenges financially. According to the Health Policy Institute, Obamacare is projected to cost large companies \$151 billion to \$186 billion through 2023 and the nonpartisan Congressional Budget Office projects 2 million job losses in 2017 which will rise to 2.5 million by 2024 (Williamsen 15). This is so interesting since the ACA can still be beneficial to Americans when the costs are so extreme for businesses. It is not only the extreme costs of businesses, but also those skyrocketing premium increases for Americans. The job loss numbers associated with Obamacare are significant since it is taking a toll on the national economy and having substantial impact on American families. It is extremely important that when we consider the topic of accessible and affordable quality healthcare insurance that we must consider the costs involved with such an important commodity. It raises the question if healthcare should be a right and not a privilege considering the extreme costs associated with healthcare. It should be a right afforded to us all regardless of socioeconomic status.

Both articles demonstrate strong evidence to support their argument with statistical evidence, but there are still areas where both articles can improve their argument. The articles do present information about the current affairs of the ACA and do address the many concerns and benefits with the law. However, the articles lack in presenting clear ideas about possible solutions to improve the law or alternatives. The articles do not discuss possible alternatives in much detail like universal healthcare or a single payer healthcare system. Another area where the articles could improve is presenting more examples and stories of the impact of the law on Americans. The Williamsen article did provide an example of how the ACA has made an impact on the company Staples. This is just one of many examples of how the ACA has significantly impacted Americans and businesses. I think the article could have presented more examples from across the country of how the ACA has impacted the lives of individual Americans in terms of the challenges of enrolling into the ACA plans and the premiums associated with the plans. The Bonavoglia article also could have offered more examples of the impact on individual Americans, especially those who are disabled or elderly. The power wielded by statistics, real-life examples and stories in an argument is extremely beneficial and convincing. The display of the impact of the ACA using additional real-life examples and stories combined with statistics would substantially bolster the arguments presented in both of the articles.

There are several questions that I have after carefully analyzing the articles. The primary question has been the main focus of this paper. Should healthcare insurance be a right for all and not just for the privileged? Healthcare should be a right for all, so all Americans regardless of income or social status have quality healthcare which they can access and afford. Another way to phrase that question is should the wealthy and rich enjoy millions in tax cuts as the middle class and poor are denied access to affordable healthcare? Absolutely not. All Americans need healthcare. We are not in a third world country where access to healthcare is a concern. We are in the 21st century in the United States where it should be required that all Americans have access to quality affordable healthcare. Other questions that arise are should the government be required to cover all healthcare costs? This is likely the most equitable option. The articles also do not delve into great detail about universal healthcare or a single payer system. What is exactly a single payer system? What are the costs associated with such a system? Has that system been proven to be effective? This angle of the single payer system would be interesting to research further. The answers to these questions will help us to get to reasonable solutions to help us solve the problems faced in the healthcare insurance industry. We may never be able to fully answer these questions, but we can try to solve this complex issue.

Overall, the ACA and the healthcare industry are a confusing and complex law and system. It is a highly controversial and needlessly politicized issue that has been debated for some time. While the ACA does have several beneficial parts to it, premiums are extremely high. Those premiums need to be stabilized in order for the ACA to be successful in its goal. There is a need for more stories and testimonies of how the law has benefited Americans. Statistics are extremely helpful, but when you combine the two together your argument is that much stronger. The ACA was intended to help as many Americans get health insurance coverage as possible, but the law may need to be tweaked to better support American healthcare costs or the government needs to move to a different system such as single payer. The questions about if a single payer system would work in the United States should be studied and researched thoroughly. There is an extreme need for affordable healthcare. Every American deserves quality healthcare regardless of income and social status. It is a right for everyone, not a privilege for the wealthy.

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**Writer: Alixzander
Richards**

***A Thought, a Plan,
a Chance at
Change***

Alixzander Richards: When I began to go through the process of choosing my topic for the English 102 final paper I initially was at a loss. This was because I had a hard time finding a current event that correlated with my interests. Then it occurred to me as I was reading an article on Tesla's new roadster, I could do research on how environmentally-friendly electric vehicles are compared to the current fleet of internal combustion powered vehicles. Cars are something that I have a driving passion for and this topic allowed me to be able to write about something I enjoy, and to justify never buying an electric car. In the end even after struggling to find relevant research I am still very satisfied with my findings. I hope you will enjoy my paper as much as I enjoyed researching for it and writing it.

The earth as humans know it has begun to change. This change is not the normal yearly changing of the seasons, nor a short-term change in weather. It is something ominous that threatens the stability of life as we know it; this thing is climate change. Climate change is a human-produced phenomenon that we in the United States have come to know well over the past few years. This change can be noted by the lengthy droughts, numerous fires, and especially changing temperatures.

In recent years, climatologists have been brainstorming to find ways to combat this. One method that is brought up frequently is switching from the current fleet of internal combustion vehicles (gasoline, diesel, and natural gas), to a fleet of electric vehicles (EVs). Do electric vehicles really produce less harmful emissions than their internal combustion counterparts? In the article "Electric Vehicle in China: Emissions and health impacts," Ji states that in China because of a dependence of fossil fuels like coal there would be an increase of the harmful emissions produced by EVs (Ji). While in "Life cycle analysis and environmental effect of electric vehicles evolution in Portugal," it is deduced that in Portugal a market transition to EVs would cause a decrease in harmful emissions; this is due to a high enough percentage of energy production being from low emission sources (Ribau and Ferreira). This shows that electric vehicles are a greener alternative to internal combustion vehicles (ICVs) when a large enough percentage of a location's energy is from low emission sources. In order for electric vehicles to be a green alternative to ICVs on a global scale, all energy production needs to shift towards more low emission sources.

There are a few types of power stations that have the ability to reduce harmful emissions. They are nuclear energy and most forms of renewable energy. Renewable energy is a source of energy that is either perpetual in nature, or renews itself as long as proper steps are taken to ensure the longevity of the resource. All forms of renewable energy are produced and renewed by the earth (EPA). There are numerous forms of renewable energy but the ones that would be most helpful for reducing an EV's emissions are solar, hydroelectric, ethanol, and geothermal. That is because it has been found that these power stations have low or no emissions production (Douglas 1402). The International Energy Agency finds that if these low carbon emissions are increased from nineteen percent of the total energy production sector to fifty seven percent by the year 2050 the emissions from this sector would decrease by eighty percent (International Energy Agency 3). This would guarantee the reduction of emissions for a market transition to EVs. The main culprit behind the emissions increase over ICVs for EVs is coal.

Coal is toxic and creates more carbon dioxide than any other form of fuel (US Energy Information Administration); there are multiple ways to reduce these emissions which would help make a market transition to EVs a lower emission option than the current ICVs, with some methods being more effective than others. The first way is to eliminate all coal-fired power plants. This would ensure that the energy sector would shift towards lower emission options quickly. On the downside, it would create a gap in a country's energy supplies that other forms of energy would not be able to fill. This can cause problems on an economic and social level by creating power shortages, which would lead to a loss of a country's ability to be as productive as possible. Imagine a world where one had no access to a fridge, quick hot water, or even the internet. Gronewold states that one quarter of the world currently lives like this without much difficulty, but the countries that lack electricity are behind in terms of technology (Gronewold). That means for a country that is developed losing electricity would cause all development to come screeching to a halt. Shutting down coal-fired facilities forthright would therefore cause complications. This is not the only way to decrease emissions from coal, though.

Another way to decrease coal-related emissions is to immediately increase the emission standards for coal power plants, and begin implementing the construction of more low emission power sources to begin phasing out coal. The World Health Organization currently has an emission standard of 35 micro grams per cubic meter (Qiang). Not all countries adhere to this policy though; for example, Qiang has found that some cities in China have over 100 micro grams per cubic meter (Qiang). In order to reduce these values strict guidelines must be put in place surrounding the filtration done at the plume of the power plant.

This will help reduce emissions quickly, but overtime as energy demand increases the decrease in emissions would be negated by the increase in demand. Creating more low emissions power sources during the lull in the emissions from coal would guarantee that there would be a decrease in emissions production in the future. Then, as these new low emission facilities are opened, the coal power plants can be closed as the ratio between energy production and consumption allows. For the future as demand increases, more low emission power sources can be created keeping up with demand. Decreasing the number of coal power plants can also have other beneficial effects for people.

Coal is known to put off many harmful pollutants as byproducts of it being burnt for fuel; these byproducts are known to cause irreparable harm to the human body as well as the environment. Sixty seven different kinds of pollutants are released as byproducts of coal-fired facilities. Among the pollutants, six stand out as being the most harmful; they are carbon monoxide, mercury, lead, particulate matter, and compounds that cause acid rain (sulfur dioxide and nitrogen dioxide). These pollutants are dispersed in varying distances from a coal power plant; this is due to their varying sizes. The smaller compounds such as the oxides tend to stay in the air longer so they can attain a larger dispersion area. Whilst the larger things like mercury and lead tend to fall and stay closer to the source (Lockwood). This means that these pollutants can have very large areas of affect. Due to these pollutants having large areas of affect any harmful side effects of the pollutants can happen on a large scale, and the closer the plant is to a densely populated area the greater the exposure rate is.

The EPA has found that “People exposed to toxic air pollutants at sufficient concentrations and durations may have an increased chance of getting cancer or experiencing other serious health effects. These health effects can include damage to the immune system, as well as neurological, reproductive (e.g., reduced fertility), developmental, respiratory and other health problems” (EPA). A large area of impact as well as being toxic is a dangerous combination because it means that a larger number of people can be negatively impacted.

The fact that toxins put off by a coal power plant affect a large area, coupled with the fact that a lot of the heavier elements that are deposited can stay in the soil years after a plant is no longer in operation provides an excellent example of how harmful coal-fired plants can be; in fact, according to the University of British Columbia these pollutants are a factor in the deaths of approximately 5.5 million people worldwide every year (The University of British Columbia). Due to the harmful nature of coal, it would be hard to find a reason to oppose this energy industry transition

There could only be one reason that someone would forgo the longevity of earth and continue to use coal when other forms of energy production are available; that reason is money. Money is something so useful but so harmful, so good and yet so evil. It can feed the poor, and it can fatten the rich. It can cause a man to forget his principles for the promise of financial stability. That reason is why, I believe, that the only true reason to oppose this transition is the promise of money. For no other reason would someone throw out the possibility of prolonging a healthy earth. That is why the only opposing viewpoint would be one fueled by greed. In order for this paper to offer arguments on this topic, sidelong comparisons and deductions had to be made from supporting evidence due to a lack of research on the topic.

The comparisons made in this paper were done in a sidelong manner out of necessity; this is due to a lack of research done on the topic. While doing research into this topic I was not able to find any actual comparisons of how changing the energy production sector to more low emission sources would affect the emissions production for EVs. Instead of being able to make comparisons in a direct manner, I have had to make sidelong comparisons of data closely pertaining to the topic, and then make deductions about my topic from the data found. For example, comparing the current standard of energy production to that of an idealized situation where the world switches to all low emission sources is not a direct comparison of emissions for electric vehicles in those situations, but it does allude to the nature of how it would be affected. While the assumptions I have made follow a logical train of thought for myself, I felt it was necessary to make note of this fact for the readers of this paper.

There are multiple forms of energy production that can help make a market transition to EVs a more ecologically friendly option than it is today: nuclear, solar, hydroelectric, ethanol, and geothermal power. To make this transition as effective as possible coal-fired plants must be phased out at the same time as low emission power sources are created, this is due to the large amount of carbon dioxide that they produce. Coal use should also be reduced because of the large effect the emissions have on the environment, and the people that live near them. Doing this will help ensure the longevity of the earth. Due to the large amount of benefits and next to no downsides for transiting to low emission power sources, opposition of this transition would have to be a result of one being ensnared by a longing for money. In conclusion, it is possible for electric cars to one day produce less emissions than internal combustion vehicles; in order for that to happen most of the energy production industry must shift heavily towards low emission sources and coal use must be limited.

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**Writer: Lolita
Hester**

***Why is Domestic Violence Against
Indigenous Women
Invisible?***

Lolita Hester: I am the mother of three children. I wrote my paper as part of English 101 class in the fall of 2017, in which students were encouraged to choose a topic or problem that we care about to research and write about for the entire quarter.

Many people may think of domestic violence exclusively as a relationship where one person that is typically male beats up the other person that is usually female on a semi-regular basis; however, there are many different ways that it can occur especially to Native American women. According to Cynthia Girard, a domestic violence facilitator at the Young Women and Children Association (YWCA), domestic violence is “a pattern of behavior in a relationship that is used to gain or maintain domestic power violence on tribal reservations and control over an intimate partner.” Many types of abuse are used to maintain that power and control. The categories include physical, verbal, emotional, psychological, financial, and spiritual abuse. Physical abuse can include hitting, cutting, burning, and other kinds of physical brutality, but it also constitutes neglect of another’s physical needs, injuring and killing family pets, or stalking (Hund 357-361.). This type of domestic violence has been a problem for centuries, and the numbers are increasing. Sadly, this describes the tragedies that Native American women and their families must repeatedly endure because the government and inadequate laws exploit them.

Since domestic violence against Indigenous women is not common knowledge, a higher level of awareness must be raised to generate a level of urgency for collaborations from local and tribal lawmakers to protect the victims as well as hold perpetrators accountable for their actions. However, this is an immediate issue that must be dealt with as soon as possible before it claims the lives of more innocent Indigenous women.

It is astonishing how extensively widespread domestic violence is, and no one acknowledges it. So, why does domestic violence seem so invisible? There is a term used by psychologists called the Genovese syndrome which was defined even more after the public murder of a young woman, Kitty Genovese in New York City, 1964. Genovese was stabbed to death as nearly forty witnesses stood by and did nothing. No one intervened or called the police. According to Girard, psychologists say that individuals choose not to intervene because they may assume that someone else will step in. When a person walks down the street and sees a man and woman fighting, he or she may pretend not to notice; even when they strike each other, people look the other way or walk around them instead of helping. Also, it seems even more difficult for people to vocalize this issue because people have become accustomed to staying silent for many reasons (Girard).

Some individuals will not act because of a deeply rooted fear or a belief that it is not their place to intervene. For this reason, victims are left seemingly helpless: this issue has taken many Indigenous women’s lives, and many women have suffered at the hands of domestic violence (Hund 357-361.). Federal and state administrator have the authority to protect. Indigenous women but are failing to do so at frightening rates. The U.S. attorneys declined to prosecute 67% of the Indian country cases referred to them linking abuse and related matters. Even uglier, due to the absenteeism of the assistance of law enforcement, many of these crimes in Native communities are not investigated (Heart and Lowther).

Most Americans do not hear about or know the staggering numbers of domestic violence events occurring to Indigenous women and children (Dom. Shelters Org.) Most violent crimes against Indigenous women are rarely publicly acknowledged due to a tremendous amount of misinformation. When a non-tribal person is questioned about Native American domestic violence, he or she will tend to assume that both parties are native; however, that could not be further from the truth (Hart and Lowther). Hart and Lowther report that statistics show that 75% of the offenders of violent crimes on Indigenous women are non-native.

The numbers are most likely higher due to lack of reporting and trust in the judicial system. Overall, the United States law creates an inequitable system for governing justice in Native communities and fosters a system that permits criminals to act with freedom in Indian country, threatens lives, violates the human rights of Indigenous women daily, and continues an intensifying cycle of violence in Native communities (Leonhard 18-21). Thus, the Indigenous women who have been threatened with this type of violence should not be treated inversely and categorized against just because they are Indigenous and were beaten on an Indian reservation (Dom. Shelters Org.).

The number of incidents is rapidly increasing, yet it is difficult to gauge an accurate figure because most domestic violence crimes are vastly unreported. Based on the data collected so far, the number of recorded incidents are astounding considering that “70% of all domestic violence incidents go unreported” and can be broken down in three sub-categories: “25% physical assaults, 20% rapes, and 50% stalking (Hart and Lowther). Furthermore, the most powerful part of the information above is that people are not speaking out against these atrocities and the number of unreported crimes against Native Indigenous women; therefore, they continue to increase. How is it that Native Indigenous women are still facing these obstacles in 2017? According to Girard, “The National Institute of Justice, reported a remarkable 84% of Indigenous women had faced brutality, [and] psychological aggression in their life[time], at the hands of their intimate partner.” Unfortunately, the data is almost ten years old and leaves a lot of questions about current numbers and missing information.

For example, Heart and Lowther explain that attaining accurate information on tribal domestic violence reports was difficult to track down due to jurisdiction statutes and victims unwilling to report the violence. The missing data can leave people questioning how many more cases go unresolved, and victims without adequate care needed. Nevertheless, these numbers should provide an eye-opening reality of the concealed truth and injustices of domestic violence against Indigenous women on reservations. For example, the tribal police force does not always consist of tribal members and at times must outsource their employees from other law enforcement agencies. Typically, federal and state police officers are not trained in culturally appropriate areas of law enforcement. However, they need to be in order to appropriately understand and approach situations with tribal members. Thus, tribal law officers must be equally trained so that there are no gaps in the justice system, and all agencies must recognize the cultural practices that influence the people they police.

In the Encyclopedia of Domestic Violence and Abuse, Lovell reports that according to 2006 statistics, 96% of Native Americans demonstrate that they have been a victim of domestic violence and assault, yet the victims fail to receive adequate aid due to faulty laws. Furthermore, the rates of Native women who report being abused far exceed women of other ethnicities (Girard). As Hart and Lowther note, if an Indigenous woman is the victim of domestic violence at the hands of another Indigenous man, the tribe and the federal government have concurrent jurisdiction over the perpetrator. However, if an Indigenous woman is the victim of domestic violence at the hands of a non-Native, the tribe has no authority over the perpetrator, and the victim is dependent on the government, for the arrest and action against the perpetrator. (Hart and Lowther). People tend to think that tribal councils and the federal government share jurisdiction over the crime, and it will be dealt with swiftly and carefully. If that were the case, the district attorneys would frequently be flooded with more cases than they can handle. More often than not, attorneys are not likely willing to take on another case that could be managed by the tribal government. Unfortunately, tribal governments often lack resources to prosecute a crime like domestic violence, especially regarding tribal and non-tribal member cases (Leonhard 18-21).

Therefore, the U.S. Supreme Court governed that tribes do not have criminal jurisdiction over non-Indian perpetrators (Leonhard 18-21). The lack of collaborative jurisdictions leaves a gap that essentially provides immunity to non-Indian offenders and compromises the safety of Native American women in need of assistance (Hund 357-361.). According to the Violence Against Women Reauthorization Act (VAWA 1509-1518) of 2013, a new focus on tribal jurisdiction is aimed at dealing with legal loopholes. Redefining the outlines of tribal authority over non-Natives shows reclamation for tribes corresponding with tribal sovereignty and legitimate ethics (VAWA 1509-1518).

According to Girard, increased evidence of the jurisdictional gaps between tribal and federal laws leave Indigenous women helpless against non-Native American perpetrators. Furthermore, these gaps foster a situation which places the power back in the hands of the perpetrators which allows them to continue victimizing Indigenous women. Consequently, “white American laws” have kept non-Native Americans from being prosecuted for crimes against Native Americans (Hart and Lowther). Native American women cannot heal their future if the federal government does not acknowledge their past injustices and indiscretions (Girard). There is a complete lack of support for Indigenous women, and there is an urgency for creating a responsive and supportive legal network for Native American Indigenous women. The lack of inadequate protective laws leaves many cases open and unreported because the victims would be putting themselves at a higher risk of danger by making a report (Girard). Thus, the complexity of who has jurisdiction to investigate and prosecute crimes committed against Native American Indigenous women on the reservation is a constant divider to the approach on domestic violence against Native American women (Hart and Lowther).

That is to say; it is up to tribal councils and the government to combine and provide a substantial outlet so that all entities can create new laws against domestic violence on the reservation to ensure the safety of all indigenous women. Creating a higher level of awareness for the actions that must be taken to stop the growing problem is necessary because, in theory, until the Federal Government and Tribes are willing to agree, the perpetrators will be allowed to take advantage of those who are inferior. Thus, the victims will never be safe. If the laws are combined, the communication will be stronger, and the consequences of these acts will be strengthened, it can provide a way for this epidemic to stop.

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**Writer: Justin
Le**

***I Want to
Go
Home***

Justin Le: I wrote the paper on euthanasia because I was going through the death of my uncle during the time I was working on this assignment. My uncle had gotten lung cancer and I had to rush to California. I did not reach him in time before his death, but some of his last words while he was conscious were “I want to go home,” and hence the title and anecdote at the beginning of the paper. I had heard from relatives that the doctors couldn’t stabilize him, as the cancer was very invasive. Finally, doctors had to take off his oxygen mask, and he died. I was somewhat angry that he died in such a way that I would not have wanted. I wish there was better advanced directives, which altered my views on euthanasia.

Laying on his death bed, a man in agony cries to his wife. He says that he wants to go home. His confused wife assures him he is already home. His cries are not for home, however; he longs for the pain and suffering to end through death. Family members watch him as he deteriorates and allows nature to take its course. Denying peace to a perishing man is an act of cruelty. Humans in a compassionate society should be sympathetic and empathetic for one another in times of suffering and anguish. Suffering and anguish that can end through euthanasia.

Ancient Greek philosophers interpret the word "euthanasia" as gentle and easy death. As time progresses, the medical field begins to characterize euthanasia as "the actions of inducing a gentle and easy death" (Mishara 267). Although most people recognize euthanasia in a positive light, euthanasia and physician-assisted suicide is an unaccepted practice in most states and medical societies. In the bioethics field, many believe that euthanasia could lead to slippery slopes. Some would argue the effect would result in less value on human life and events like that occurred in Nazi's "euthanasia" programs (Mishara 270). Legal institutions observe the issue from a social viewpoint, but the institutions ignore the moral perspective. In the legal world, death raises numerous questions on social issues. Death is becoming more like a process with procedures. Dying and incurable patients should have the option for all forms of euthanasia and physician-assisted suicide, commonly known as PAS, in the United States because of the deserved respect and care that patients require in their darkest hour.

The autonomy of patients should be at the forefront of decisions in issues about euthanasia in the United States. In the free world, every person has the right to do what they please with his or her own body. Psychology Professor Brain Mishara claims individuals "should be able to choose the manner of their death" (268). Life and death is a personal matter, and the government should not prevent the decisions and processes regarding euthanasia. Although the United States is a free nation, there are still arguments against euthanasia, in spite of the infraction of the United States' most imperative principles, principles that include ideas like the pursuit of happiness and free will. Distinguished Law Professor Kenneth Karst agrees that "the idea of a right to refuse treatment follows easily from the Supreme Court's modern recognition of constitutional rights to personal autonomy, offered in the name of 'privacy'" (930). Infringements on privacy is a substantial breach in the Constitution of the United States; therefore, voluntary agreements between physicians and patients should remain private. U.S. legislation that encroaches on these agreements are violations of constitutional rights of privacy. European philosopher Pieter Tijmes states his opinions on the controversial government involvement in euthanasia by questioning government's ability to understand an individual's pain (715). Legal legislation does not have the right to judge the practice. Patients have autonomy to treatment, including the refusal of treatments. Governments should advocate for the end of misery and agony. Processes of euthanasia are essential practices as life expectancy continues to rise. The government has to recognize that the end of life is sacred and solemn. Terminal patients do not wish to end their lives for pitiful reasons; however, government bodies continue to break the key principle of free will.

U.S. society and institutions should understand that dying patients choose euthanasia for different circumstances and motives. First, some may choose death because of their ideas and cultures. Many people have different ideas on what defines a good life, but almost all can agree on the notion of good death (Kastenbaum 338). The idea of "good death" derives from the visions people have of spiritual and physical peace. Euthanasia can allow for people to fulfill their dreams and wishes of graceful death. Next, others may have pain that is not only unbearable, but also endless (Mishara 269). Pain is only relevant until one's self is actually experiencing the feeling at the moment. The government should understand this suffering from a personal perspective. Laws should not prohibit the ending of torment and affliction of incurable patients.

The practice of euthanasia allows people to die with dignity. Deteriorating patients suffer many grievances including financial and emotional burdens, depression, and decrease in quality of life. To begin with, many cultures ingrain the strong idea of burden into people. The people feel a sense of burden as he or she affects the people that matter in their life. One type of burden is the emotional hindrance on family members.

Director of Center for Ethics Lois Sulmasy notes that “some [even] regret having watched loved ones die without effective pain and symptom control” (199). One may feel that death will prevent more disparity and hopelessness within the household. Patients would accept a sense of inner peace and grace as he or she leaves this world without causing too much emotional taxation on household members. Similarly, another type of burden is the financial cost of hospice and end-of-life care. Religious studies professor Paul Camenisch states, “Medical treatments with low or unknown rates of effectiveness that impose such high costs” have high risks, which poor and vulnerable people cannot afford to take (437). The cost of care in a hospital can cripple a family, while the outcome of the patient may remain the same in the end. There is no point to continue on with paying for medical care and treatment in this case.

The money could then be useful for further actions and investments. Third, diseased people fear their life is gone because of the decrease in quality of life. For example, diseases and conditions may cause a dependence on treatments to stay alive and the incapability to perform regular functions (Mishara 269). Patients who are dying usually meet a cruel realization. Patients begin to see that they are not actually living their own lives anymore. People find that their efforts to continue barely living are not worth their time and money anymore. Laws and legislations essentially urge people to spend more of their resources and time into the process of death. With all grievances under consideration, the U.S. government has an obligation to understand people’s right to die with dignity.

Medical ethics and philosophies support the use of euthanasia and PAS. Many of these same ethics and philosophies are the basic grounds for legal arguments for all ethical issues in court. When physicians graduate from medical school, all physicians swear the Hippocratic Oath. Research scholar Robert Veatch emphasizes the “core ethic of the Hippocratic oath is the physician’s pledge to do what he or she thinks will benefit the patient” (1497). Obviously, physicians know what is best for patients under special circumstances. Doctors and medical professionals have extensive knowledge on the effects on the human body that is suffering from diseases or injuries. Clearly, laws that prohibit euthanasia and PAS prevent physicians from fulfilling their obligations as medical professionals under the Hippocratic Oath. Further, another philosophy that supports euthanasia is the utilitarianism doctrine.

In the doctrine, the content of the ideology provides a set of codes that support the practice of euthanasia and PAS. Ontario bioethics professor Udo Schüklenk asserts that utilitarianism imperatively urges people “to maximize the greatest good for the greatest number of people or other sentient beings” (3121). To reap as much benefits for the most amount of people is the core value of utilitarianism. Many people argue that physicians have a clear directive for proceeding under the utilitarian philosophy. The clear directive is true because of the physician’s abilities to decide the most beneficial route or course for patients. To conclude, ethical concerns and philosophies support euthanasia in the current legal system.

As long as medicine and technology continue to improve and prolong human life, euthanasia will remain a controversial topic. In most states, PAS and euthanasia persist to be an illegal practice. Doctors that attempt to practice PAS and euthanasia are at risk of prosecution from most state and federal laws. Many opponents to these laws speak truth and volume about the rationale of euthanasia. For example, the violation of basic human rights is a great hypocrisy in the United States’ principles. The hypocrisy proves that many people in power adhere to their own opinions and beliefs. In theory, these beliefs of autonomy, dignity of patients, and the agony of the perished should overshadow any arguments against the legality of euthanasia. In spite of the glaring issues and claims against euthanasia, circuit and supreme courts continue to use moral ethics and philosophies to justify their decisions on laws against euthanasia. A prime example of these moral ethics and philosophies is the slippery slope theory. The theory states that when humans decide that it is rational to kill another human being through the use of euthanasia, then future authoritarians in power may use the justification of non-voluntary euthanasia to maliciously kill off people (Mishara 270).

Extreme examples of the slippery slope theory are the atrocities that occurred in Nazi Germany. Numerous people point out the justifications the Nazis used to justify their “euthanasia” programs in Hitler’s Germany. Right to die enthusiasts state that in the present day, the scenario would never happen due to safeguards codes within the world.

The rights and values of dying patients are vanishing in the heat of discussions over euthanasia. Dying Americans are becoming a forgotten voice in society. Neglect of the sick and defenseless people in the U.S. needs to stop as more people die every day in agony and pain. The American people need to recognize the misery of vulnerable citizens within the society, and advocate for better policies regarding PAS and euthanasia.

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Writer:
Anonymous

***The Need for Immigration
in
America***

Anonymous: This paper was written for an English 101 class, where students were encouraged to write about real problems within their communities. The student who wrote this paper requested that a name not be used, since there is concern that the student, friends and family members could be targeted.

How does one get ahead in life when everything is stacked against you? In a world where people want nothing more but to succeed, certain groups are often forced to work much harder just to keep up with everyone. With the subject of immigration, opportunity is limited to few, but for those who can take advantage, these opportunities can be life changing.

The program of DACA (Deferred Action for Childhood Arrivals) was a resource that made all the difference in success and failure. For over 150,000 people this meant that people could live a normal life, not fearing having to be deported back to their home country. For most immigrants this would mean revisiting a place they have little to no memory of. With the recent end to the program, hundreds of thousands are left with no real future in America and so the question arises: Was it a good thing to end the program of DACA? Some would argue yes but I, like many others would argue this decision does nothing but damage the country's economic, financial and steady work path it has taken so long to build.

Now that the programs had come to an end, how might this effect the economic standing of America? To start off it is important to take into account all the DACA recipients who are paying their taxes. When this number is calculated the Institute on Taxation and Economic Policy argue in their article "The Education and Work Profiles of the DACA Population" that "1.3 million young undocumented immigrants enrolled or immediately eligible for DACA contribute an estimated \$2 billion a year in state and local taxes [iv]. This includes personal income, property, and sales and excise taxes." (ITEP, Paragraph 7). Not only is \$2 billion in taxes an important contribution but it is also incredibly important for any state in need. That \$2 billion can easily go to roads, schools or government programs that are in dire need of repair or funding. For all that money to disappear would definitely put a dent in the economy over the next few years.

With the program gone, a solution being offered is to create a path for those under DACA towards citizenship. By taking the path to citizenship, those who qualify for DACA have already had countless amount of information that would make them more than eligible to be a part of the U.S. The Institute on Taxation also adds, "Replacing DACA with a path to citizenship could provide nearly \$505 million in additional state and local taxes, increasing total contributions to at least \$2.53 billion a year" (ITEP, Paragraph 7). It is odd to think how this money is not useful but to actively decide against this and to throw this wasted opportunity away does not benefit anyone in either position. Having thrown out this opportunity for immigrants, there are not many other options left and with DACA being one of the most important, what else do the people in this position have left?

Was this decision morally okay and was it justified? In the article "There Is No Help Out There and If There Is, It's Really Hard to Find" the authors write about the lack of help for immigrants seeking for a better future and how it impacts people and their families on a daily basis. Contributing to the article, Marissa Raymond-Flesch, Rachel Siemons, Nadereh Pourat, Ken Jacobs, and Claire Brindis all have a unique view of immigration that show how it deters people from attempting to immigrate in the first place. The authors also add that the circumstances that these immigrants are living in are made extremely more difficult by the lack of help they can receive.

The article states, "Participants reported avoiding the health care system whenever possible, first turning to family members and unlicensed community healers, then seeking safety net providers if necessary. Barriers to care included cost, limited intergenerational knowledge about the health care system, lack of a driver's license, and mistrust of providers due to fear of discrimination and deportation" (Paragraph 3). Actively avoiding these necessary institutions are just the few things that those seeking a better life must rationalize. The article continues, "Participants reported refraining from high-risk behaviors to avoid associated financial and legal burdens that might threaten their immigration status" (Paragraph 3). With many cases, the immigrants in this position are often looking over their shoulders in fear of deportation or even worse and so what this source shows is that this is just another day in the life of an immigrant who wants nothing more than a better life for them and their family.

Not being able to afford health care, dental care or even a hospital visit should not be the standard, and with DACA gone, some are left with little to no future. There is, however, a group of undocumented immigrants who have used DACA as a launching pad to continue their education and now that the program has ended, they, unfortunately, are at risk of losing it all.

Students under this program will graduate with degrees that they might not be able to use because they will not be able to work legally. All the money, time and effort would be for nothing. In the article “5 DACA myths debunked” author Nicole Chavez writes, “DACA opened the doorway for undocumented immigrants to enroll in college, pay in-state tuition and, in some cases, gain access to financial aid packages” (Chavez, Paragraph 21-22). This program allowed so much opportunity for recipients to continue their education to better improve their way of life and to support them by allowing things such as state financial aid. It also allowed them to register as residents of their state so as to not have to pay out of state tuition which would have cost twice as much making an enormous difference. Chavez also adds, “In at least seven states, including Georgia and South Carolina, universities block undocumented students from attending college as residents and from getting financial aid. Some private institutions prefer to enroll them as international students, who in some cases have to pay thousands of dollars more than domestic out-of-state students” (Chavez, Paragraph 25). For someone to want to improve their future, this type of situation shows the struggles these recipients must deal with even with the program and having it taken makes them lose all hope for a better education. The opportunities which were previously offered with or without the program are slowly withering away and things such as job offers have also been affected. The problem becomes apparent when you have so many people who are expecting to work a certain job leaving school and other necessary positions that impact those jobs needed to be met.

The reality of job loss has been brought up countless times and in the article “Rescinding DACA could cost 700,000 workers their jobs and employers \$6.3 billion in employee turnover costs” Rachel Gillet writes, “A recent CAP study found that roughly 700,000 workers could lose their jobs over the next two years if DACA were repealed. The report estimates the loss of their labor could cost the country \$460.3 billion in economic output over the next decade” (Gillet, Paragraph 5). Along with the amount the DACA recipients are contributing in taxes, this cost puts thousands of businesses at risk and impacts thousands of non-immigrants in similar job positions. The loss of these jobs does leave a spot for others to apply; however, I fear that the gap left behind would be too great for these companies to not be affected. Gillet adds a quote from a Business Inside reporter in the article “The Trump administration is ending DACA, Jeff Sessions announces” by Michelle Mark. Gillet quotes, “Ending DACA would place severe economic strain on businesses around the country, putting them into the impossible and extremely costly position of having to fire productive employees for no other reason than an arbitrary change in federal policy, potentially resulting in backlash from other employees or their broader community” (Mark, Gillet, Paragraph 36). The impact this will have across the country will begin to take effect in the coming years and for this decision to fall on the non-immigrant population would not be fair, but this, however, could be the reality. While this realization can be true for those who may be affected, there is the other side who are arguing this would not be the future and the choice to end DACA is a step in the right direction for America.

The argument to support ending DACA is that the immigration problem would be under control like never before. By rescinding this program, it deters others from coming over in the first place. In the article “Why Trump Must End DACA,” Dale Wilcox writes “While “protecting” illegal aliens from the consequences of breaking the law may make them feel good and virtuous, if they get their way on DACA the incentives for further law-breaking at our border will only increase. Economists call this the “moral hazard” problem” (Wilcox, Paragraph 15). Not only would this cut down on illegal immigration, but it also helps the U. S’s fight on drugs and crime. Wilcox would argue this decision not only helps improve our border, but it also helps improve our job economy and makes sure hardworking American get the jobs that weren’t available before. Wilcox make another argument that the implementation of DACA sent out a beacon in a way to those still in Mexico as an opportunity to immigrate into the U.S which would pose a problem to the fight against illegal immigration.

Wilcox writes, “When you reward bad behavior, you get more of it. Following Obama’s DACA announcement, radio and print ads began appearing south of the border selling the services of cartel-controlled “coyotes” to teenaged would-be illegal aliens. In a matter of months, the thousand or so apprehensions of unaccompanied juveniles we’d previously been seeing every year surged into the tens of thousands” (Wilcox, Paragraph 6). With the end of DACA, according to Wilcox, the number of those wanting to cross the border should begin to slow down now that the resource for immigrants are dwindling. With this logic, one would wonder why to cross illegally in the first place? Why not immigrate to the U.S legally and become a citizen?

The counter-argument is that the pathways towards citizenship are often difficult and time-consuming, to the point where it would deter anyone from attempting it in the first place. Along with the incredibly lengthy process, this path towards entering the U.S would almost psychologically and economically destroy someone. In “Paths to Lawful Immigration Status: Results and Implications from the PERSON Survey” Tom Wong, Donald Kerwin, Jeanne Atkinson and Mary McCarthy write about the hurdles people had to jump for legal status. This process can take up to years to finalize and when it comes down to it, most people don’t have the time nor the resources to go about it this way. If this way was easy then everyone would do it and because it is not, more people choose the achievable option as opposed to risking all these resources an individual simply does not possess. Having to give up time and money you don’t have really forces people into two options: continue to live in the environment you do that isn’t suitable for your family or cross the border illegally and be able to give your kids an opportunity you could never dream of. The viable option now that DACA has come to an end would be to grant those who qualify and are currently in the program an opportunity to stay in the United States so that they can continue to provide for this country and help make it strong. Without immigrants the country would look vastly different and would likely suffer from the lack of economic and labor provided wealth and resources. Ultimately this decision grants Congress the opportunity to help aid this country and provide it with much needed support from a group that desperately wants to represent the place they have grown to call home and to watch it succeed

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**Writer: Mary
Marcello**

Sexuality: The Reclaiming of Identity

Mary Marcello: I am second year student at TCC who plans to double major in Sociology and Anthropology, focusing heavily on identity and culture. My biggest hobby is being a conversationalist, being that I love getting to know people, understanding others for who they are, and expanding my love for comprehending different perspectives. I chose to write about this topic because sexuality is very important to me, as a woman of color and member of the LGBTQ+ community, in which marginalized individuals have been policed and criticized for sexually expressing themselves. Exploring the past of the expression of black female sexuality in music was very mind opening. I want to thank Dr. Judy Loveless-Morris and Professor Latoya Reid for giving their students this interesting, powerful assignment. They will forever be some of my biggest motivations to be the best student I can. And, thanks to my sister, who has been my biggest supporter and has encouraged me to think outside the box.

From Negro spirituals sung during the days of slavery to the sounds of Jazz and Blues during the Harlem Renaissance to the current day works of Hip-Hop and R&B, the act of creating music has always been present in the Black community. Many of the topics involved in the lyrics of these artist's songs have had to do with the struggles they faced, almost always stemming from the product of slavery and White government. If a person was enslaved in the United States, every part of their identity was defined for them through the context of commodification. Every part, including something as personal as their sexuality, was defined by someone who held power over them. Over the course of the past two hundred years, African-American women have gone from having their sexuality defined them by White male individuals to reclaiming their sexuality and expressing themselves the way they want to. One way this has been witnessed is through popular American music.

Although African-Americans had their own music, White people were also stereotyping them through music such as the use of "coon" songs. These songs were typically performed at minstrel shows by White people dressed in blackface. As a music genre, coon songs were a style of music that perpetuated negative, stereotyped images of African-Americans, mostly active between the 1880's to the 1920's. Although this genre was a national craze for White people, the use of the word was heavily criticized as racist and the decline of coon songs began in around 1910. Coon songs were used to degrade African-Americans in a "humorous" way, in which they particularly depicted African-American women as promiscuous and oversexed. Black women were often portrayed as libidinous and unrespectable, using the example of "I Got Mine", in which the narrative lyrics describe a man "out for to visit [his] gal" to find her "sitting on another nigger's lap" (Queen, 1901).

During the 1920's and 30's of America, Harlem Renaissance was active, creating an explosion of Black cultural expression in New York and Paris. This is the time where African-American women really started to express their sexuality, especially when addressing queerness, although this fact is often forgotten or ignored. Behind their lyrics, many queer Black women expressed their sexuality, such as Gladys Bentley, Josephine Baker, and Ma Rainey. Many of the key people in the Harlem Renaissance were heavily influenced by Ma Rainey and labeled her as the "Mother of Blues." Ma Rainey often sang about the hardships that African-Americans faced, though she expressed her sexuality through song as well. In her song "Prove It To Me," Rainey alludes to queer behavior in the lyrics "I went out last night with a crowd of my friends / It must've been women, 'cause I don't like no men / Wear my clothes just like a fan / Talk to the gals just like any old man." It has been noted that this song was a "cultural precursor to the lesbian cultural movement of the 1970s, which began to crystallize around the performance and recording of lesbian-affirming songs" (Davis, 1998). Shown to be considerably influential in later years, this era produced many famous black female singers such as Bessie Smith, Ethel Waters, and Billie Holiday. Billie Holiday's "Practice Makes Perfect" was another great example of how Black women expressed their sexuality in this time period.

The romantic aspect of this song was explored more in terms of relationships. Holiday's persona depicts love in a much more innocent way, referencing the beginning of a relationship. Holiday uses analogies to reinforce the innocence of love, such as "We're in love's kindergarten / Learning from A to Z." The tone of this song is very affectionate, emphasizing the romantic side of relationships. When addressing relationships in music during this time, singing about sex was too obscene and seen as too taboo for conversation in general because of how society structured sexual interactions. The era of the early 1900's was very important for the start of self-expression.

Reflecting on the time period of the 1970's, the sexual revolution was prominent in the Western world. This revolution pushed for the welcoming of sexual activity outside the realm of the heterosexual, monogamous relationships. The music reflected the time period: Patti Labelle released "Lady Marmalade," a narrative written song telling the story of a one-night stand between a New Orleans prostitute and a man with a presumed wife. The lyrics "Now he's back home doing 9 to 5" allude to him having a white color job and possibly a family.

Also, the group uses the French lyrics “Voulez-vous coucher avec moi ce soir?” translating to “Do you want to sleep with me tonight?” to display the tone of sensuality in the song. The man mentioned in the song is so taken aback by his sexual experiences with Lady Marmalade that he dreams about her at night, though for her, it’s just another day on the job. The man sees the situation as meaningful, although she is a literal commodity, being that he paid money to have sex with her. Does the glorification of commodification challenge the progress made in the sexual revolution?

One year after the release of “Lady Marmalade,” Donna Summer released “Love to Love You Baby” which raised many eyebrows. TIME magazine described the song as a “marathon of 22 orgasms” during the time of release (Semonche, 2007). The song was seen as obscene, which fueled the controversy behind it, which made it a hit. Sounds of moans are used to emphasize the tone of sultriness in the song. Summer uses metaphors such as “Soothe my mind and set me free” which can be depicted as her telling her partner to give her an orgasm. The diction in this song, such as using the second “love” in “Love to Love You Baby” to allude to making love, creates a sense of subtlety, though the song was still seen as incredibly obscene during this time. Both “Lady Marmalade” and “Love To Love You Baby” displayed expressions of sexuality that were seen as vulgar to many, but pushed towards normalizing it.

While the past two songs might be seen as too risqué because of suggestive lyrics, “Let’s Talk About Sex” by Salt-n-Pepa in a didactic poem opens the discussion for sex in a more blunt way than the previous songs. Because it did not use metaphors to allude to sexual interactions, it came as more of a shock to the public. The song starts off by Salt-n-Pepa being cautious whether they should be talking about such a topic, but validating the fact that it is an important topic by saying “Yo, I don’t think we should be talking about this / Why not? / People might misunderstand what we’re trynna say! / It’s just a part of life.” The misunderstanding might have been that they might be seen as oversexed, though they were just trying to open the discussion. This song was put out at a controversial time because of the conservative backlash on women from Ronald Reagan’s presidency.

The Equal Rights Amendment, created to enforce equality in the United States, was voted down and was very controversial between the years of 1978 to 1982. They also made a huge statement by releasing this song because women in the Hip-Hop genre were often oversexualized and they took it upon themselves to talk about their own sexuality. As stated by Theresa White, “Since the emergence of Hip-Hop in the 1980’s, African American women’s sexuality and its correlation to their search for self-identity had been at the forefront of the genre’s discourse” (2013). Salt-n-Pepa tested many variables with this song and, in all, ended up being very successful in opening doors for discussion.

TLC brings a new element to the table with their song “I’m Good At Being Bad,” which starts out with tone of the song being really romantic and using imagery such as sunny days, birds singing, and walking on the beach. This image is quickly broken when the group starts to explain what they actually want from a partner by singing “I need a crump, tight, nigga, / Make seven figures / Laced with the platinum, not the silver shit nigga, / Exhale cigar, need a 10 inch or bigga” TLC also samples Donna Summer’s “Love to Love You Baby” during the chorus, highlighting the seductive tone of the song. Although the displayed juxtaposition was incredibly clever and was said to be empowering, is it still empowering if the partner is still seen as a commodity? Can it ever be considered empowering if sex is considered commodity?

Many artists in the industry have broken social norms in sexual expression. In the song “Q.U.E.E.N.” by Janelle Monae featuring Erykah Badu, Monae sings, “Am I a freak because I love watching Mary?” which develops a sense of expressing sexuality in terms of queerness. The song uses religious terms to show the disdain many religious communities have for the LGBTQ+ community.

Monae uses “Mary” as a symbol of female character, widely known in Christianity, in which she questions her attraction to a woman. Mary may very well be a symbol for all women in this context. Because queerness is so widely unrepresented in popular culture and in the music industry, this song brings light to an unrepresented community and empowers them by showing that can be intersectional and not just heteronormative. Because the song only vaguely addresses queerness, Monae leaves it open to interpretation.

Not only does this song address queerness, but also addresses the way people perceive sexuality. Monae pokes questions by singing, “Am I a freak for dancing around / Am I a freak for getting down?” and “Is it peculiar that she twerk in the mirror?” Monae opposes the standards women are put up to in the lyrics “They call us dirty because we break all your rules down.” Monae also often dresses in androgynous clothing, breaking gender roles. Monae has broken many norms in sexual and gender expression.

The iconic song “Partition” by Beyoncé has challenged many views on the obscenity of sexual interaction. Beyoncé’s persona in “Partition” shows a new side of her sexuality by being more explicit in her lyrics. In the lyrics, “He popped all my buttons and he ripped my blouse / He Monica-Lewinsky’d all on my gown.” Beyoncé uses Monica Lewinsky as a verb and a metaphor for ejaculation, referring to the incident where Bill Clinton ejaculated on Monica Lewinsky’s blue dress. The tone of the song is sexual, while the mood is erotic. The popular singer also pays homage to Josephine Baker, duplicating Baker’s stripper moves which she displays during the music video. The piece itself raises questions about whether Beyoncé’s persona is indulging in commodification or if it is just self-expression when referencing the part of the video when she gives a man a strip tease.

In the lyrical masterpiece “Sex with Me” by Rihanna, her persona explains how truly luxurious it is to have the opportunity to have sex with her. She uses symbols in her lyrics such as “Vodka and water and a lemon and a few things I cannot mention” to set the tone of sexuality in the song. Rihanna’s persona in this song not only lets her sexual partner know how luxurious, then alludes that she does not require someone else to please her in the lyrics “The sex doesn’t get any better, make it long, let it be all night / I know, I know, I make it hard to let go / Tonight, all night, I’m Monroe / Even if I’m alone.” Rihanna shows her independence in her sexuality and brings light to not having guilt about her sexual pleasures.

Although the ordering of songs has been clear in my analysis, I ordered my playlist differently. I ordered the songs in my mixtape to tell a story, using “Let’s Talk About Sex” as an introduction to open the discussion of sexuality. The contrast between these different eras of music were incredibly important in comparing how Black women used to express their sexuality and how they more currently express themselves. The significance of the difference between the ordering of songs in the analysis and the song selections was very important in that both tell a story within themselves.

There has been a notable comparison between how Black women expressed themselves during the early 1900’s and present day. Commodification was explored, questioning whether some of these songs were somewhat oppressive or not and how much it has changed over time. While earlier artists addressed sexuality with much more subtlety, current artists are more blatant with their self-expression, making the discussion of sexuality more comfortable. With the progress that has been made so far, will the self of expression in sexuality for Black women become even more comfortable, or will conservative influence try to ruin it?

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**Writer: Ruba
Shahbin**

***Global Warming
or
Human Life Warning?***

Ruba Shahbin: I am a young student who is pursuing elementary education, but I am extremely passionate about the environment and sustainability. Climate change is real and one shouldn't wait for the next generation to fix the mess that the generations before left for us. I hope that everyone becomes more aware of this issue and mindful of their everyday choices. Life is hard, but the power of education is unlimited!

What is more startling to hear: suicide rates have increased drastically or increased human and plant extinction? If you are unable to decide, here are a few facts for your reference; an island of 15,000 inhabitants decreased to 4,000, along with a nonexistent forest, native land birds going extinct, and native plant diversity decreasing to 48 percent from 69 (Barnosky, 2009, p. 189); the rates of suicide attempts and completions after Hurricane Katrina and Rita increased to 78.8 times and 14.7 times (Dodgen et al., 2016, Extreme Weather events section, para. 8). Startling as this is, scientists, researchers, and scholars attempt to find how these serious issues come to be, and their answers? Climate change. To be more specific, Anthony Barnosky's highly impressive, extensively detailed book *Heatstroke: nature in an age of global warming*, and *The Impacts of Climate Change on Human Health in the United States: A Scientific Assessment* by the U.S. Global Change Research Program both join to provide the utmost research. These two studies best answer and raise questions regarding global warming, including the severity of our health, correlations between the past and present, ecosystem corruption, and chain of reactions.

With the emphasis on ecosystems, evolutionary changes, and human outcomes, the book *Heatstroke: nature in an age of global warming* by Anthony Barnosky guides us to the history and terror of global warming. Global warming causes a rise in sea-levels and several other impacts that scientists deliberate; conversely, ecology has not been a crucial subtopic conferred within the community. Consequently, Barnosky offers this information for our awareness. Barnosky has seen a shift in the flow of ecology, whether it is the food web or distribution of various species across the world. Although climate change's emphasis commenced not simply a few decades ago, its impact on us has allowed humans to adapt; however, plants are unable to adapt. This is a major problem that Barnosky stresses, for the reason that climate change will wipe out species. Barnosky compares global warming's imminent distresses with the last ice age that led to a momentous extinction found in history. Despite this information, human activities magnify the vulnerabilities that could plausibly lead to another extinction to our ecosystems. This piece of literature offers profound insights into our ecosystem's concerns regarding amplified global temperatures.

Numerous, disturbingly fascinating topics on the impacts of climate change are discussed within Anthony Barnosky's book, most notably, the comparison between climate change to the last ice age. According to Barnosky (2009), during the last ice age, two-thirds of our species went extinct in the shortest time frame possible, and global warming occurred simultaneously as the ice sheets were melting (p. 60). There are a few concepts one should take away from this: extinction and melting ice sheets. For one, endangered species are going extinct in the 21st century and if species go extinct, we can count on the food chain and resources to plummet as well. On a second note, food distribution and our reliance on the food chain for protection and survival are at risk. A chain reaction of events recently started affecting our oceans, such as upwelling in Oregon, killing species in its path, due to the upsurge of oxygen-poor water (Barnosky, 2009, p. 48). Our natural resources are being corrupted; this is not 100 B.C.; it would be more difficult for us to survive without healthy water.

There are problems regarding the correlation between climate change and natural disasters that cause skepticism. Barnosky emphasizes natural disasters, their impacts on us, and correlating it with the climate; for example, when hurricane Katrina hit New Orleans, killing 2,000 people (Barnosky, 2009, p.8), scientists correlated it to climate change. Since natural disasters have been around for billions of years, there needs to be strong evidence to make this correlation. In fact, science and technology were not common or reliable in the past; therefore, modern scientists cannot interpret these similarities by pure associations. Perhaps, supplementary evidence on environmental interactions and statistics could strengthen this association.

In spite of the controversy about the relevance of human health in this book, climate, the ecosystem, and human health all go hand-in-hand; one affecting the other. From my research, it has been reported that shifts in atmospheric conditions cause inconsistencies in species' lives, including "our species unwitting tinkering with the atmosphere inflicting collateral damage on this Colorado ecosystem" (Barnosky, 2009, p. 10). Without shifts in climate, there would be significantly less human consequences caused by ecosystem change; unfortunately, our health suffers from this change. As the ecosystem negatively changes due to climate, the flow of our human patterns disrupts, too. As one can see, climate, health, or the ecosystem cannot change without affecting the other, and each of those aspects connects to climate change.

The second critical resource that I will be analyzing is a report, *The Impacts of Climate Change on Human Health in the United States: A Scientific Assessment* by the U.S. Global Change Research Program which provides us a widely diverse number of facts on the impacts on human health caused by climate change, but more specifically, the chapter, "Mental Health and Well-Being" which focuses on our mental stability. According to this report, there are four major key findings: mental health concerns, categorizing people and the magnitude of their aftermath, social impacts, and the association between heat and mental health. Natural disasters, along with our social reactions plummet one's physical and mental health, increase the risk of an illness and economic instability, and thus, suicide as well. Categorized groups of people like the mentally ill, children, and immigrants' risk of said implications increase significantly. Overall, global warming affects our environment and in return, impacts our health, too.

From person to person, our attention is directed elsewhere, and for myself, *The Impacts of Climate Change on Human Health in the United States: A Scientific Assessment* by the U.S. Global Change Research Program provided numerous arresting ideas that not only fascinated me but also aided in my research. Primarily, there are apparent consequences for the media's responses concerning climate change. According to the United States Global Change Research Program, social networking such as social media and celebrity responses direct stressful effects to their audience, and as a result, impact their mental health (2016). In the same manner, it is not incredulous that minorities are most vulnerable to climate change; minorities persist more than the rest of the world, yet, they experience the wrath of climate change first. Along with scientific research comes the assurance and confidence brought by the United States Global Change Research Program. In order to be precise and provide the up-to-date information for the public, this report comes equipped with a scale that states the likelihood and confidence of said facts. This understanding of low to high confidence offers comfort with this predicament that will, in the short and long term, aid in peoples' anxiety and this research.

With all good reports, there are details missing, and always more to be learned. It would be particularly beneficial and expedient to discuss the scientific and medical explanations of the alleged illnesses and to mention methods of avoiding triggers or receiving these illnesses and complications. How are we able to adapt to these conditions if they are powerful? To what extent does this global predicament start severely and directly kill our population? Is there a point where we cannot survive anymore? These questions frame essentials about global warming's threat and develop open-minded people. If scientists answer these questions, perhaps people will give care to global warming and make a change, instead of waiting until they are directly harmed. Subsequently, this report, though very thorough, has gaps that need filling. For example, this report declares that individuals involved with climate change adaptations are less at risk for harm (Dodgen et al., 2016, para. 3) but in what way? There is insufficient data and research on this correlation. Perplexed is an understatement because one would assume climate change would affect everyone since it is uncontrollable. In the same manner, it is also questionable to associate someone's depression to be triggered by natural disasters. Depression is a chemical imbalance in the brain; scientists should incorporate the biology to help us understand this correlation. Overall, this informative report still needs additional explanations in order to fill in impenetrable remarks.

For the overall picture, it is controversial to question this source and its significance to my topic, yet this chapter from the Global Change Research Program provides correlations on how climate change concerns our well-being. This report pertains to my research in that it gives numerous reasons and ways that we could be impacted by climate change. There is evidence and extremely analyzed precautions mentioned related to the physical, mental, and social health casualties caused by differences in climate. Without issues regarding human involvement and distresses, climate change would merely be another event like a leap year every four years. Whether we like it or not, nature and nurture interact; environmental factors, like climate change, affect our well-being, and spreading awareness is vital.

All in all, these two articles are the key studies for my topic in the way that they lead researchers to answer relevant questions, have room for curiosity and skepticism, and a sufficient amount of data about correlations and causation between climate change and human health. It is extremely substantive to be skeptical towards your research and ask more! Without curiosity, these two authors and sources would not have discovered these substantial evidence-based facts and information for the benefits of the whole population and future generations. Without curiosity, normal, every-day people would not give a thought to this colossal epidemic; interest leads to continuous discoveries. Lastly, without curiosity, I would not be considering this topic that appears invisible to the human eye, but in reality, is right in front of us

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