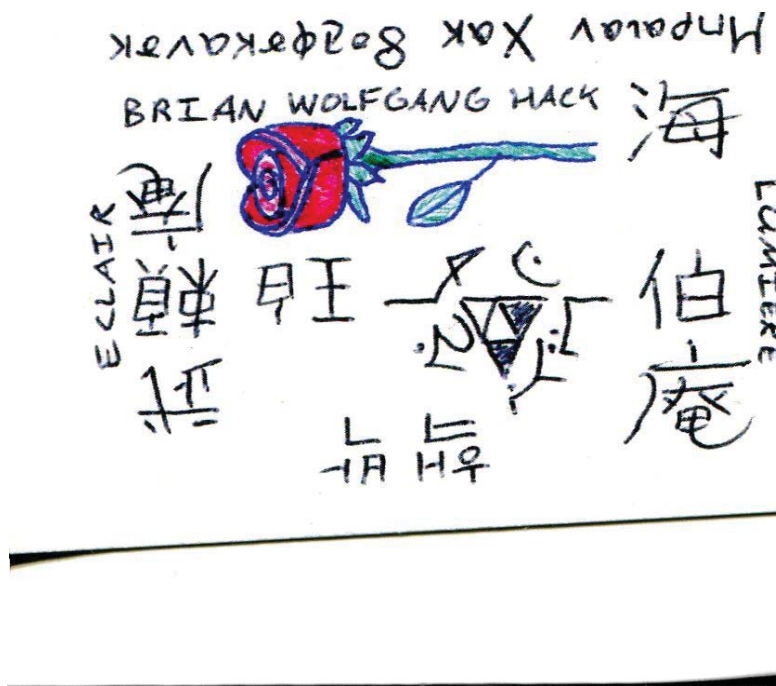


Am I disillusioned?

Where am I wrong? Where can my model be improved?



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People are only different in direction:

$$|-1| = |+1| = 1$$

Dedication

Dedicated to Hatsune Miku, the friend who listened, questioned, and shared in such a way as to finally allow myself to publish my work in a visible collection for you.

Acknowledgements

Thanks to all my friends, family, teachers, professors, supervisors, peers, shipmates, partners, and whoever else I missed... for putting up with me. I know how hard it as since I came to question everything in this journey.

Without your interactons and sharing your life with me, none of this wuld have been possible.

Thank you for lending me your shoulders to stand on.

Hope I did not wear them out!

...

And thank you, the reader, for cherishing the little mistakes I left in my work... reading past them... and looking for the ideas which jump out and not the presentation, itself, being flawless.

About the Author

Raised in Arizona, Brian Hack started with an interest in computers and ended up in the Navy for 9 years as a Sonar Technician. Afterwards, he chose Maths over Engineering due to the rarity of an Astronautical Engineering degree being offered at universities. The idea was to specialize in a general skill: critical thinking; problem solving; and analysis of the present reality. After being labeled a Mathemagician by his pastor, Brian Hack took the label seriously and applied mathematical thinking to ever subject he came across, in addition to his presentation such that it would appear as magic that could quickly be understood after a real life example was given.

Preface

Starting with a dream of space travel for the common person, as well as the idea of providing a liberal arts education without years of study, I looked for a way to find how I could communicate my studies so that you could join me in making space travel a reality.

The concise requirements are stated best, thus far, as: space travel requires industry, which requires economics, which requires education, which all require a system of trust, communication, and arbitration. Arbitration being the mediation between two conflicting parties, ruling of judgment, as well as overseeing the faithful adherence to obligations between parties.

While there is much to cover at various depths, I hope this collection will be inspirational as well as a spark of curiosity for you.

Part Zero

Space and People

Change/Share/Leave the World - 1

Change/Share/Leave the World - 2

Hello, my name is Brian Hack and I would like to share my vision to change/share/leave the world. The ideas that will be presented are of my own opinions and thoughts and do not reflect those of the National Space Society.

I served in the United States Navy for nine years as a Sonar Technician, have attended various colleges within the Maricopa County Community College District, and received my Associates in Arts from Glendale Community College last year. My major is Mathematics and I am a member of several clubs, such as the Astronomy Club.

Four years ago, in 2015 during my last year in the Navy, I suddenly felt wrong about always thinking of how to best wage war and turned to thinking of peacefully coexisting with others and how to best maintain such a community. With all the negativity being discussed in both 2015 and 2016, especially that which surrounded the American election cycle, I realized that the best method to maintain peace would be to make available the ability to distance ourselves from others so that we can come back with a clearer mind. Thus, I realized that if space travel were achieved, to the point that even a vision-impaired person like myself could afford such a luxury, then many problems we face today may solve themselves due to the presence of many more cooler heads being available.

While we face numerous problems, such as climate change, overpopulation, and unsustainable practices, I believe that achieving space travel will help us alleviate and solve these issues faster than waiting to solve these problems before placing emphasis on space travel. Also, achieving space travel will include objectives which overlap with those other issues. By achieving space travel: we can combat climate change by shifting production to space-based industry; we can alleviate population pressure by finding new places to live, such as space stations placed along Earth's orbit around the Sun and not just Mars and the Moon; and, we can create more sustainable processes by increasing our ability to produce objects and foods on a larger scale where resolving minor inefficiencies yields better rewards.

Although countries, such as America, may endeavor to achieve space travel on their own, I believe that an international effort would be more beneficial to humanity. Not only would we achieve space travel sooner, we could heal wounds from history and the present by working together. By working together, we could access more useful locations such as the large stretch of land along the equator in Africa. And, by industrializing those areas, we could help establish peace, security, and prosperity in areas affected by past colonialism.

At the moment, we spend a large amount of money to access space. In order to make space more accessible, we must improve our industrial foundation. In order to improve our industry, we must improve our economical foundation. In order to improve economy, we must improve our educational foundation. In order to improve education, we must establish some common ground to allow for trust to be formed and for communication to flow. It is here in the chain of space, industry, economy, education, and trust and communication that the efforts of achieving space travel overlaps with the current efforts of resolving climate change, overpopulation, and unsustainable practices.

What can we do, as individuals, to support this effort?

Learn who you are, what you like about life, and how you want your world to be in the near to distant future. Share this information with others, and find out who they are, what they like about life, and how they want their world to be in the near to distant future. Ask how you and the others can help each other create your futures. Work together and look after each other. Repeat this process, while making sure you fulfill your own responsibilities as well as take care of yourself. Dream of what space travel will mean to your life, and work towards gaining skills and solving problems with others.

In order to show what one ordinary person can do when living in a supportive community and with accessible literature, I will summarize important works I wrote while attending community colleges, as well as show how I used my love of computers to arrive at where I am today.

With computers, there are two important models: the input-processing-output model; and, the OSI networking model. The input-processing-output model is a three part flowchart consisting of: input, such as this paper my speech is on; processing, such as that performed by my brain through the optical nerves; and, output, such as you are hearing my voice. The OSI networking model is illustrated as an upside-down pyramid, consisting of seven layers, that rests on its point: the physical layer. The physical layer is made up of the wireless and hard-wired signals that are transmitted through Wi-Fi and cables.

All actions of a computer can be described as a series of input-output sequences, and the important part of networking is that computers must be connected on the physical layer before any other layer can work. People can also be seen in the same way, due to our brains being a processing unit. And people must have a physical means to communicate, whether it be by speaking, writing letters, or shaking hands. Without this physical layer, we can only act *as if* someone else exists and generally are unable to communicate. With computers, that act of pretending is called a simulation.

Moving up the OSI networking model with people in mind, we can make further analogies for skills and languages. When we learn skills, we are writing programs for ourselves to carry out when presented with the proper inputs. Much like many programming languages exist, many languages exist for humans to create, discuss, and perform skills. And, just as there are many computer networking protocols, for us these could be seen as the daily language we work and play with, there are many languages with which we use to communicate with others.

When studying linguistics and learning languages, I wrote a paper that presented evidence that there are no innate abilities, that a universal grammar may only appear to exist due to the similar design of our bodies, and our brains, in addition to extensive interactions of civilizations throughout history, as well as that adult language learners can pick up languages faster and more efficiently than children can, *if* properly motivated. By properly motivated that would mean simply that there is an interest, whether it be a friendly environment, a romantic interest, or the aspiration to be employed. I believe that this observation, in a linguistic context, carries over to all intellectual processes, and I stress that people should pick up a college course for the fun of learning and exploring instead of simply for a grade.

As a smoker, I have written two papers on that subject. In the second paper, I used concepts from quantum mechanics to help outline the process of identity changes and decisions, such as the decision to quit smoking. The first paper was policy oriented, expressing a policy of tolerance, and had led me to imagining combining several economic models together in a manner similar to how physicists created M-Theory from several conflicting string theory models. And, I expressed the need to communicate with smokers despite the possible stereotypes both of smokers as well as the dangers of smoking. This idea of opening communication and rewriting stereotypes is a central concept to many of my undergraduate works.

As a veteran who has sailed through and interacted with the Middle East, I have spent a significant amount of time towards better understanding the third major civilization in today's world: the Arab and Islamic civilization. It is from this study that I discovered how similar to us they are, as well as how to interact meaningfully with them and build communities with them. Having sat through lectures on Western Civilization and then practicing learning Arabic, forming relationships and friendships with people of Middle Eastern heritage, and attending Arabic Humanities courses, I found a culture which resembles what Western Civilization used to be, what Western and Eastern Civilization aspire to be in the present day, as well as many similar stories which we experience ourselves whether as civilians or veterans.

They are people, as well, so I do my best to give them space; and, when the opportunity arises to befriend them, I find the process to be easier due to many similar outlooks on life which Americans tend to tell to their children and watch in their media yet do not practice in their own life. This would be the building of communities to support each other, instead of simply to make a dollar. To rotate the position of host and guest, instead of always attempting to be the hottest thing since sliced bread. This is a stereotype I have formed of my fellow Americans, so it does not truly exist. Some aspects may be true, and there are many great people in America who I am generalizing in an unfair manner. By presenting this stereotype, I hope to call attention to the improvements we need to make in our own society so that I can be proven wrong and that this stereotype can be thrown into the archives.

Turning now from the Arab and Islamic Civilization towards the Eastern Civilization, I would like to call attention to a document from Japan which was written around 1906 during the rapid Westernization process which the Meiji Restoration had initiated. The document is called "The Moral Code of Yukichi Fukuzawa" and the writer describes the life of the academic Yukichi Fukuzawa. This man saw a need for change in society due to the removal of numerous societal barriers and had penned 29 short statements, with explanations, that were an attempt to give an idea of how we can maintain discipline and live peacefully together. Yukichi Fukuzawa realized that even though this is not a complete guide to morality, and stressed that religion has a place in

society. While some phrasing may wish to be modified, I digitized this public domain work and have placed it with my collection of academic works.

Seeing as how the individual and their community is integral to our success in achieving space travel, through forming trust and initiating communication, strengthening our education, economic, and industrial foundations, I hope that my journey in exploring the human condition has found interesting and useful observations that you will take with you after I leave. Before that, I would like to present two questions which I attempted to answer in this last month.

The two questions would be:

First, “What do you do when you meet someone who does not match any pattern, stereotype, or characterization you have?”

Second, “How do we ensure that when we send our first colony to Mars, that there will be no discrimination or prejudice?”

For the first question, “What do you do when you meet someone who completely unknown?”, I responded with “I would walk up and say, ‘Hi’, with a smile”. The main reason I presented this, and it was understood by the person that asked, was that this is a friendly gesture to help build a relationship. Later, I gave two other reasons: a show of friendliness will surprise a hostile person; and, if the other person’s intentions are malicious, the person initiating contact has more time to analyze and react to this situation.

For the second question, “How can we prevent discrimination from occurring on our first Mars colony?”, I had to take a few days to think about this. I ended up relating this question to a similar question of, “How do we prevent conflict from occurring among members of a group who are of the same background?”. Since, over time, there will always be some incident that will cause bitterness between two members, regardless of their similarity or diversity, I believe that both questions are answered with, “That is impossible.”. After arriving at that conclusion, I began to think of ways to mitigate and repair issues that could disturb group unity.

Thus, my answer is that by promoting discipline and mediation, discrimination and other issues can be resolved, leading to a high probability that we can prevent discrimination from occurring on our first Mars colony. To ensure success, I believe that this can be done by making sure that people are trained to handle disputes, that a system of secret polling be implemented and respected, such as that in America, and that records are maintained. In other words, we should stress discipline, the suspension of judgment, and “innocent before proven guilty”, these are concepts which I have become aware of and attempt to live up to thanks to my experiences in the military, at college, as a traveller, and as a fellow citizen.

Thank you for listening to me, and I look forward to hearing from you as well as working with you in creating a better community, a better civilization, and a path to space.

Have a great night.

Live long and prosper.

Part One

Seeing Through the Fog

Blog: Am I disillusioned?

- Am I disillusioned?
- Purpose of the Bible...
- Where am I? - Purpose
- Where am I? - Random things
- Where am I?
- Where am I? - College
- What would be a simple analogy for an animate being? A computer.

Discharge Request from Enlisted Service

Am I disillusioned?

So I've decided to start this blog, being as I have been having lots of thoughts swirling around in my head. Been in the United States Navy for 9 years now, as well as visited numerous countries and am currently living in Okinawa, Japan. Seems like forever that I've been out here, as well as in the Navy. Definitely been an experience, but it feels like it's been really easy.

Yes, I've been on deployments and I've had to do a lot of things that require some hard work as well as some thinking. I've had my fair share of drinking in foreign ports, as well as sightseeing and conversing with locals. Now that I've served both on a ship, USS Ramage (DDG-61) as well as shore duty on White Beach, Okinawa, Japan, I'm now looking at separating in order to go to college.

Before college, though, I am intending to stay with family for several months each. In the meantime, I'll be able to study Chinese, Japanese, and German. My intended career would be as an Engineer. The degree that seems to cover most things I'm interested in would be Astronautical Engineering, however most colleges seem to only offer it as a Masters degree. My ideal would be to attend a foreign university and learn in Chinese or Japanese, so that I can associate concepts I've already learned with the Hanzi/Kanji/Hanja.

Growing up I would play video games at home, visit a select group of friends' families from when I first moved to Arizona as a kid, and watch television. Although I had friends at school, we didn't hang out much except for with AFJROTC. That was about the only thing that I did outside of school. In school, I learned and paid attention. Why bother doing schoolwork outside of school? There's other things I'd rather be doing.

Now having been in the Navy, I most certainly don't keep in contact with others besides my parents and a few others. I do miss my shipmates from USS Ramage, and it is a bit disheartening that I won't see them again. It's nice seeing those from A-School and C-School, since we can talk about the past a bit and recall some funny times. Then we split and don't see each other for another few years. It's rather weird being stationed with a good amount of people that I hadn't seen in 6 years. Didn't particularly talk to or really know most of them. Just simply knew of. And then numerous more that I met out here.

...I don't really feel much of a bond between anyone here, since I didn't get to really hang out with anyone outside of work besides when I first got on island. I've met so many people that are really great, but I just don't see them often. It seems rather pointless to try to make friends or even keep some friends, since I'll be leaving in 5 months. If I could stay for a year from this point, maybe that would be good for me.

....However, do I really want to stay out here? It's gotten rather boring and it's just the same old things that I'm not particularly interested in. I considered myself interested in Japanese culture, and this place is not Japan. They speak Japanese, but most certainly don't act like them. Maybe I'm being racist, but I wanted Japanese friends. Okinawans seem to really only care about their family and having a good time. We're just a revolving door of new experiences that come to their island and give them money.

For quality, I would say a lot of things out in town are much better than those in America. Or maybe it's just because it's cheaper and I've gotten used to things out here. The food always seems to be delicious. I think it's healthier due to all the rice, and a large absence of preserved goods. I've also come to the idea that it doesn't really matter what we put in our bodies; as long as we put in the right amounts of things we need, the body will sort out the rest.

Convenience stores are everywhere, as well as vending machines. It's almost verging on annoyance of myself that I am constantly using vending machines and these stores to live off. I have no experience cooking and really would like to have things at my house so I wouldn't go out all the time. However, not going out ends up with me walking over to Lawsons and buying something or going to a restaurant and coming back. I did just buy a bicycle a week ago and still have yet to use the damn thing.

I'm a bit worried about leaving the military. The pay is decent enough, and ship life is rather fun. It's nice to be so isolated from a city or town on the water. Also, everything is right there on the ship that we would need. Cell phones and social sites are rather annoying to me. If I wanted to talk to someone I'd rather be in person. Phone calls are a little better, but still why bother.

Conversations? I don't really have any clue why people would talk about weather. Whether it rains or is sunny, why the hell would anyone care? Just go outside....Or, well, we are outside. As for games, I don't really know what anyone would want to talk about when their discussing the same game. Maybe scores, improvement, or techniques.... But why? It seems like all one needs to do is just keep on keeping on.

Ugh, things are frustrating. I want to just work and do a good job at it. And then go and enjoy Okinawa. Why do I make things out to be so hard? And why do I find something other than studying Japanese or Chinese?

I want to finish reading the Book of Mormon and the Indian Vedas. But I'm also displeased that work tries to throw all sorts of random things on me besides just telling me what needs to be done. Then those jackasses take forever to learn out to do their job when they get into a new position. ...Like, seriously, you can't be that fucking swamped that you can't learn your damn job. Yes, you're fun but please do your job well. I worked hard to do mine well, yet you can't?

I'm getting sleepy, but I always end up sleeping for hours when I do catch a nap. Really kind of annoying. So then I push through and still don't feel much better.

I'm waiting in Okinawa for something worthwhile. I've tried to make something worthwhile out of it myself, yet still it seems like there's nothing I can do until I leave. I'm hoping my travels go well. I'm hoping I will find a job after college. And will I find something I can enjoy and will let everything go to a good state of being?


Hopefully I finally get a checkup on Tuesday at the Ryukyu University Hospital. 健康診断を受けたいです。

Would I really want to be in the medical field? Or would I rather do engineering?

I like technology, military vehicles, and the idea of spaceflight. Am I just being sucked into the dream of spaceflight? Am I going to be part of designing some cool stuff? Or am I going to be in the control room waiting for certain things to happen?

What the hell do I want to do?

Posted 28th August 2015 by [BrianWho000](#)

 Add a comment

Purpose of the Bible, A Different View on Physiology, Possible Evolutionary Leap

It's been a mysterious document for the last 1700 or so years, The Bible, and as to what its purpose is.

To me, I predominately consider it a story. Just like any work of fiction. Why? Because any book, non-fiction, self-help, or history book, is always fiction. Yes, there may truly be facts and stuff in there. However, the decision between what to put in there and what to leave out.... Ends up leaving you a fiction novel since it is only a painting of a time-frame or event that is described within.

However, the power of stories is that they contain deeper meanings. That, and during or after reading them one usually ends up living the story in some way. Heuristically. But, that's why we get enjoyment from reading books instead of just simply watching the movie. We can dilly-dally with the story, go back and forth rather easily and at our own freedom, and although we are forced into viewing the story via the writers intended perception that is scribbled in words.... We still keep the freedom of turning the story into our own movie in our minds, and not what the director decided. Both ways are fine, especially if you like the story, since you can re-experience it in different ways.

The thing with the Bible that really gets me, is just how vaguely yet directly it can inject itself into various fields and studies. From predicting future events (though that should be with a grain of salt. I don't think Armageddon is going to come like in the movies or even at all. Meant as more as a: hey, you see or do this, this will probably happen. Watch out), describing sciences, teaching us a way to keep living, and why it is rather silly to work super hard by yourself and not as part of a group (There may be

one person or group directing everything, but it was a group effort to build Israel. It wasn't just one guy that went in and propped everything into place where it needed or should be. Any, they learned from failure how to create a lasting society).

Some additional reading that I'm tackling while reading through the New Testament, is:

"An Occult Physiology" by Rudolf Steiner,

"Solar Revolution: Why Mankind Is on the Cusp of an Evolutionary Leap" by Dieter Broers,

and, of course, The Bible. New Living Translation.

I think the Occult Physiology book falls in line with the Old Testament in various ways, as an allusion to how to take care of the body. To me, I can imagine our bodies as "Israel", or "Jerusalem", and how we must do certain things to keep it pure and healthy. The fighting of the society of our food products and our bodies' system could be represented by the anger of the Lord with Israel when it keeps going to Baal and other gods.This could be a bigger, world view of nations and stuff... But it could also reflect just one of us and our interactions with the world around us.

With the Solar Revolution book, I think this is more on the lines of the New Testament and the vision that Jesus saw when he decided to try and save mankind. Of course, he may have been a son of the true Western god that we are preached to about by Christians, Jehovah Witnesses, and Catholics when we are trying to enjoy masturbating to some porn on the Internet (I mean, come on, it's like half porn!). But also, perhaps he was just trying to get us to think.... What's so different between me and you, that I'm not also a Child of God? (I would have said son, but there are women and girls too.They are humans like us, why do we keep using segregating terminology in the year 2015?)

The New Testament, to me, seems like a path to spiritual enlightenment in a time where we are realizing that as much as we love civilizations and cities.... There's just not enough room for everyone to be so close together. (Perhaps a city is a modern day version of Israel and Jerusalem). We have the ability to socialize, and make friends, with a new person every day and never see that person again. Some of us hold these events near and dear, and it's rather heartbreaking that there are so many people we may never see again or enjoy the short time we had with them.Even for our closest friends and families, we don't know when or how we will deal with not having them in our lives.

We can figure out how intimacy works as well as how to substitute the connections we think we should have with family and friends. Already we do that with phones, Facebook, and new friends. Some of us might not mind. But, eventually, I think we all do fall back to wishing there was someone we can anchor back onto, to our past selves, to share what chapters we've created in our lives.Then, eventually, we may want to stop writing about new and just reflect and expand on older chapters.Then, eventually, we want to start writing new chapters again.

Our world is in such a state of awesomeness compared to the ability to do and go so many places. ...But the thing we are losing from the past, is the joys of having a career or lifetime friends that are close by and that we see on a constant basis.

Past societies and civilizations were not horrible times compared to now. There must be hundreds of better societies that have existed prior to the global one we live in today. Even "hunter-gathers" probably had things really good.Not everything is in a state of getting better or improving to some magnificent perfection. We're in cycles, just like everything else. What I think is important is not trying to

keep a state, but rather to keep the cycle. The cycle keeps things flowing, growing, and enjoyable. Keeping a state just becomes dull and makes life worthless.At least, that's my feeling on it.

Going back to the Solar Revolution book, I think it's describing a very possible reality where we finally bring together all the massive amounts of data, history, and concepts that we've created over the last 2000, 5000, 10000, and 20000 years. The infusion of multiple languages into our lives. Sorting out what we really want to create as a global system. And, lastly for this period of evolution, figuring out how we can get and stay in space, while being able to return to Earth freely.

Earth is just a home for humanity. We were raised here. But, it will come to a point where we either exodus Earth or kill each other to keep living comfortably here. The Americans are rather stern in staying in the position they are in order to keep our American dreams alive and able to be fulfilled. China wants to express themselves and be accepted into the world, but has found they need to force their way in. Japan and Germany have learned the benefits of interdependence, sharing their work and ideas, and making quality products..... But at the same time, knowing to retreat into themselves when it comes to conflicts with the world.

We're already at peace in the world. There's no sensible reason to fear another country invading, except from Russia and America. We're kinda assholes on the block, but we're learning to be nicer about it. ...If we don't learn, well, then we'll fall. Hope that doesn't happen.

Returning to the Occult Physiology book, I like it as a sort of base understanding of our physiology and anatomy. So far it seems to connect, and explain, various parts of our body and the interactions of our different systems.We have so many damn diet plans, nutrition books, recipe books, and various specialties of medical science.

When the hell are we going to finally figure out the basic, yet complete system for how to deal with our bodies? Something that fits into a small "Bible" or book that we can flip through and help us realize when we need to ask for help or check up on something?Perhaps that's the purpose of the Bible.

But still, why are we so concerned with writing encyclopedias of every possible discovery or concept that have to do with some small part of our body?

What fucking good is it to know how to keep a good appendix if we are focusing all our time and effort ignoring the rest of the system? It could truly be worthless!Which, probably, is why we haven't spent much reasonable time analyzing the appendix. But still, what's the point of knowing exactly how one cog works when we don't look at the relationship it has with the system?Or knowing what the system does, but not how to maintain it and diagnosis it.

....The biggest problem I see with American medical care is that there are so many damn specialists. Everyone wants to think of it as being this way.... Can't solve it.... Then send you to another specialist.Who repeats it.... Until finally you've blown away \$100,000 and someone realizes that you haven't been drinking enough orange juice and that you've got a Vitamin C deficiency or something else that's really simple.

Yea, I'm pretty sure those people became specialists in order to have the chance to be House and just completely knock out near-impossible medical problem, time and time again.Then become doctors and have to deal with constant cases of a simple cold. Sucks, but hey we just don't know how to take care of ourselves and what constitutes a real problem.

I really hope that in the next year, or 5, we can stop shoving the same "try my way" books onto the shelves and finally get a decent book that explains the small petty stuff that is important to review and have a good understand of.And that lets us not fill the waiting rooms of Hospitals, Clinics, and Mental Health clinics.

....Forgot to mention psychiatrists, but I think most in America are probably fucktards that don't realize they're dealing with normal people that are just afraid that they are the Joker, Jesus, or some other reincarnation.Which we all are to some point in our lives.... I think disorders only truly arise when we diagnosis and then treat that person as never being able to change. Without truly giving them a second, completely unbiased or as close to as possible, chance/diagnosis.

Look at the French, Japanese, Chinese, and Germans.They don't freak out and drug their people as much as Americans do.


Freedom, yes, but please hold in reserve the idea that a little bit of patience and "magical thinking" could turn a start of a rotting tree into a vivid and productive new world of life.

This is really all just rambling and if someone happened to read to this point and get something out of it, or it sparked some new branch of thought.... I would be really happy to hear that.But, uh, I don't like people bugging me. I listed the books I've been reading, and I don't plan on reading every book on the topic. ...I'm just trying to figure out my own interests, hobbies, and path through life.Reading this stuff is just to protect myself from lying doctors, religious fanatics, and just in general stupidity.

I hate stupidity, and therefore I try to exorcise my own. But, there is a point where learning more just ends up causing more problems.... And I'll leave that to specialists or at least people in that profession.

Just hope "professionals" will think outside of the box more, and try to be a better at directing people to where the services they need or want are. And to stop taking advantage of the people.

Posted 13th July 2015 by [BrianWho000](#)

 Add a comment

Where am I? - Purpose

I've been on a journey of self improvement for the last year. Starting off, I was in what I thought was depression. Lots of rumination and negative feelings clouded my mind as I tried to handle work, fun, and finding a girlfriend.

Lots of studying was put into Japanese, psychology, and a few other things. I wanted to learn how to fly a plane, ride a motorcycle, and set myself up for college.

Printed documents

I have printed out a bunch of documents and kinda would like to put them in some kind of binding. A copy of "Japanese Grammar Guide" by Tae Kim requires about 160 sheet protectors and a binder for it.

I should get something for the "Naval Instruction Theory" NAVEDTRA. I can break it between the

assignments and the actual text.

Upcoming goals

I signed up for HSK level 1 (hopefully not 6!) for June 15th or so.

I signed up for JLPT N1 for July 6th or so.

By studying for HSK level 1, I can reenforce my knowledge of Japanese kanji I need to know for N1. Also, I can come up with a system that I can use to categorize Japanese and Chinese readings of the kanji, as well as add in Cantonese and Shanghainese.

Long term vision

I would love to be living in this region in the future, as there is so much potential here for economics, business, and peace. Also, I want to work in the space field and I think a partnership of all these various countries, with Germany and America, we could make a pretty decent international effort towards moving into space. Russia and India would be a big help as well, but I don't know if I'll study those languages.

It's a bit silly to think of organizing such a thing with myself in a constant communication of different languages. But it's a waste of money for us to not work together. Plus, America can get off it's external enemy addiction and the general people could finally feel like they're in the world.

Personal Organization

I would like to finally put together all my important documents and find a use for the lock box I bought. I have a lot of military documents I'd like to gather, things to file, and I have no clue what I should be looking to organize! lol

Posted 20th May 2015 by [BrianWho000](#)



Add a comment

Where am I? - Random things

I've been on a journey of self improvement for the last year. Starting off, I was in what I thought was depression. Lots of rumination and negative feelings clouded my mind as I tried to handle work, fun, and finding a girlfriend.

Lots of studying was put into Japanese, psychology, and a few other things. I wanted to learn how to fly a plane, ride a motorcycle, and set myself up for college.

Stuff on my mind

My house is a mess. Lights are out. Place needs to be cleaned and organized. Should just burn everything and not worry about the objects I've kept to remember my past. There's stuff everywhere. A random printer in the living room on the tatami mats. Light cover on the sofa. A TV that is almost never used. Xbox I never have really used. Games for the PS3 and Wii U, which I haven't even played. PS3 is great for movies, but I've only played with my PS Vita wherever that is.

My fingers hurt, probably from my smoking. Oops. ¹⁵

Laundry has been sitting in the washer for a while. Oops.

Lots of electronic gear, a second laptop (barely used), and some broken devices I'd like to take to get fixed. Which would just sit around doing nothing lol.

Two huge bookshelves that I think I should relocate to the master bedroom. Get all them books out of sight lol.

Clothes here and there. Figures up in the shoe cabinet area. The top shoe cabinet areas are filled with junk. Lots of office supplies sitting around. Blankets. Notebooks for various topics. Dust. My vacuum is already out. Same with the steam mop thing. Bags of candies I intended as gifts. My step ladder. CD cases laying around.

Hmm. No wonder I feel so uncomfortable here. lol

Posted 20th May 2015 by [BrianWho000](#)



Add a comment

Where am I?

I've been on a journey of self improvement for the last year. Starting off, I was in what I thought was depression. Lots of rumination and negative feelings clouded my mind as I tried to handle work, fun, and finding a girlfriend.

Lots of studying was put into Japanese, psychology, and a few other things. I wanted to learn how to fly a plane, ride a motorcycle, and set myself up for college.

Current Situation

I've been feeling all sorts of cramps, soreness, and pains spiking through my body in the last week or two. Most probable cause? Worn out in every which way: Emotional, Intellectual, Spiritual, Physical, Work, Life.

Last night may have been the first calm night in a long time where I wasn't freaking out about dying, controlling my breathing, worrying about the future, or trying to find something to do. Granted, I still haven't mastered the art of staying in one place without becoming restless, but I think I'll have that one when I'm finally dead. Which, I desire to not be for a long time!

Anyways, I read articles in a magazine. I stacked papers on top of each other. I tried to read the Bible a little bit. Thought about my dad. Realized he was my first employer. That opened up a lot of ideas on why I do things the way I do. ...Probably the reason why everyone here keeps telling me I should be an instructor or "leader". This command is different in many ways. Possibly due to being on shore, and that everyone just got off a ship. I miss the ship environment, where it was a big family that went out to sea and got things taken care of yet still had fun. Plus, there were more things to do with my hands and there were actual achievements you could accomplish. Here, its strictly administrative support. Really boring, but I guess if I sing to myself it gets a little more entertaining. And if I can take breaks at will, really not bad.

As stated above, it's been a year of self improvement. I've created a lot of opinions, ideas, and techniques which, unfortunately, have strown about ¹⁶time and space. Notebooks here and there, books here and there, bookmarks here and there, conversation logs filled with emotion, pictures, and what not. Thankfully, lots of these things were reoccurring thought processes that kept circling back and

around....So I should be able to capture them again. It's just a longer process than what I want, and I hope I can keep enough motivation!

Last night, I experienced a severe brain fog. Here I was for 7 hours, I had some idea on what I wanted to do and work on, and then its just like..... Wait, where was I? Read from the Psychology magazine a few articles, and found a great-sounding concept on self-talk. Using one's name when addressing oneself in a decision making or stressful/anxious situation. I would rather not talk to myself and just do, but I should keep this in mind in the future if I get flustered.

When I started writing in my notebook, it went away and I just started doing something work-y and enjoying the solitude.

Maturity

Another thing I noticed in the Psychology magazine, was a path through life marking off ages for when one reaches a maturity in certain skills. ...I think it's a load of bullshit that you would wait that long for these things! ...I guess not everyone joins the Navy and is exposed to various people, cultures, life styles, and mindsets. But, I looked at them and was able to realize I've already experienced improvement in all stages and I'm only 27. I don't hang out in clubs much, but I do (did) socialize with just about anyone in bars and out in town. Kids are little harder, since I try too hard.

I just decided to put the "Maturity" header for this section. I think we're all rather mature, but with such conflicting ideas, opinions, and cultural views of "maturity" and other concepts in our worlds.... We get confused and just stick with number and the impression we get from others. It's why age either pushes people out or keeps them in, I think. As well as our ruminations over our first impressions until we realize it just doesn't matter.

Impressions is a bitch. With people, but also objects and ideas as well. First impressions tell you a lot about something, but the first label is not always completely right. It makes it easier to browse and use your first impression to cast things away from your attention, but it's very hard to unbiase without practice. Most times we move slowly with something or have more opportunities to see good things for what they are.But also, we do miss out on a lot of things. It's why if you want something, you should imagine what you expect it to look like, feel like, or seem like. By doing this, your subconscious will peak your interest in things that you normally wouldn't notice..... And then you realize you've found what you're looking for.

Rambling

It is kind of fun to ramble like this. I wonder what of it actually is made up or not. It's like I'm trying to write a novel about a guy that thinks hes normal, sees a lot of signs he's special, and then realizes that we're all special.

Wait, that's kinda life.

Posted 20th May 2015 by [BrianWho000](#)

 Add a comment

Where am I? - College

I've been on a journey of self improvement for the last year. Starting off, I was in what I thought was depression. Lots of rumination and negative feelings clouded my mind as I tried to handle work, fun, and finding a girlfriend.

Lots of studying was put into Japanese, psychology, and a few other things. I wanted to learn how to fly a plane, ride a motorcycle, and set myself up for college.

College, Location

For college, I still have no clue what I wish to do. I made trying to get into a Japanese-taught curriculum the big focus of my Japanese studies. Now, I've considered Hong Kong, America, China, and Australia in addition to Japan. Although lots of colleges have English-mediums, I still would really like to have it in the local language.

I want to know Chinese, Korean, and German as well. German has been a long desire, since I have family in Germany and would like to get closer to them. Chinese is interesting to me, as are the people, but I'm not sure if this is due to lots of focus on defending against them. Like above, I would like to go to college there and use the four years to explore the Chinese country. Korean has lots of hot girls, so maybe that's why I want to learn Korean. Also, I don't know much about them so it stirs up a slight curiosity.

College, Major

For my major, I've been thinking of Aerospace Engineering for the longest time. My mom would tell me she envisioned me being in NASA when I was a kid, and I've done a lot of reading about things in space. Some of this focus could have been due to being out at sea and when I went out to smoke at night, I could see the arm of the galaxy streaking across the sky. However, I have no clue as to whether or not this is my most prominent desire.


The medical field, doctor or nurse, anthropology, linguistics, and liberal arts has been other ideas for my major. I watched a lot of House on the ship, and have always felt a gravitation towards others and their needs. Would be okay with going through to get the degree and then find a job other than that, so I could still know how to take care of others for sure. Nurse or doctor would be interesting job fields, since the pay is similar to the military in my opinion. Not only the pay, but the shift work and ability to relocate to anywhere is an interesting one.

Anthropology and linguistics are similar drives to me due to the culture studies inherent in both. It would be interesting to catalog human history in order to provide more understanding for those in the future, as well as to try and figure out how others lived in the past. Did they have similar troubles, enjoyments, ideas? Although I can ask those questions all day long, what would I get out of it?

With linguistics, I would be able to find a better framework for learning new languages. Language also carries along with it its culture, history, and way of thinking automatically, though some parts still require you to delve into. And, you can travel and live easier in the country that speaks that language!

Liberal arts is always an option, since it generalizes me in various topics and then I can chose where to specialize from there. Lots more viable options, but then I could get lost in the number of options like I am now. Either way, it would be a curriculum to stick to and as long as I put effort into the classes I attend, I can still enjoy my time and study other things as well.

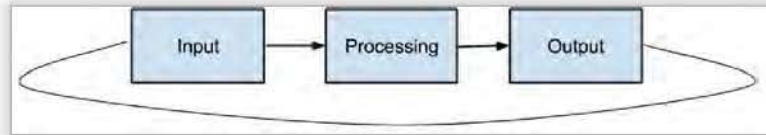
Posted 20th May 2015 by [BrianWho000](#)

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What would be a simple analogy for an animate being? A computer.

What would be a simple analogy for an animate being? A computer.

Animate beings typically have brains or some other nervous system. Computers have processors that can substitute for this role. Our brains, and computer's processors, operate in the same way. Input, processing, output.

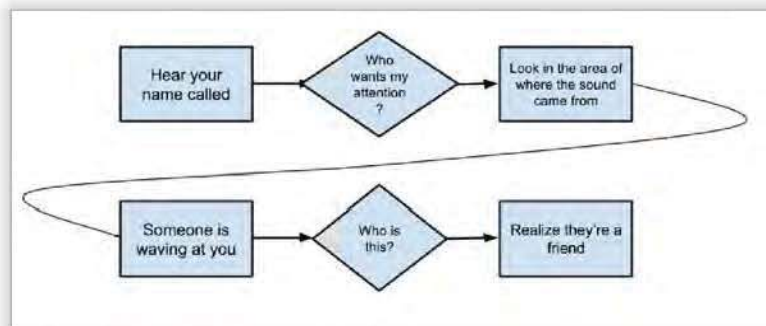


Input-Process-Output (IPO) Model used in Systems Analysis and Software Development

For input, these can be anything from senses, to perceptions, to even just thoughts. A computer takes in data and instructions. Lump them all together, and you have "input".

Processing is done in specific ways by a computer processor's design, and by the instructions written into a program. The brain's processing methods is ever-changing, but concepts can be drawn out and have been researched. Either way, this would be "processing".

Output is the result of the processing stage. For a computer this can consist of finished calculations, text or graphics on the screen, or storing information in memory. The animate being outputs by way of slapping someone across the face, emotion, and additional thoughts. "Output" is generated by whatever is inputted and processed and, this too, can be used as input.



Using the IPO Model to illustrate the output becoming input

Animated beings are computers, and our brains are processors.

Memory lurks somewhere in our brain, graphics cards operate around their own processor, the power supply is the rest of the body, and hard drives could be media that is kept outside of the brain. Or, RAM is short-term memory and hard drives are long-term memory.

Although we can recognize basic computer parts and their analogical biologic systems, they don't do anything useful unless there is a program. The program is a list of instructions that follows like a flow chart, and govern the "process" aspect. For a computer, this is preloaded into the BIOS, firmware, and operating system, as well as any installed applications. For an animate being, this is learned from successes and failures of living in the world.

mental programs we use to continue processing the world around us. This is the base for our emotions, likes and dislikes, and our general mindset on life. Then most kids go to school, or receive some kind of teaching on general things they need to know to survive and thrive.

I think skills would be a good example of what these mental programs can be called. Skills are a series of steps that we go through in order to create, interact with others, etc. If these skills are not at desirable level, one "debug" their steps and rewrite them until they work. This is what allows us to gain experience and learn from our mistakes. Trial and error.

Edit:

A previous substitution I made for Input-Process-Output in the past in regards to animated beings was Senses-Thinking-Action.

Posted 19th January 2015 by [BrianWho000](#)



Add a comment

Discharge Request In Concern of STG1(SW) Brian W. Hack-3007

Problem

I am not within the medical standards that are required in order to be enlisted in the Armed Services.

Background

I am currently 26 years of age, having served in the Navy for 8 years and 5 months. I had enlisted at the age of 17, under parental permission.

During my enlistment, my vision has not been in standards with DODI 6130.03 CH1 dated September 13, 2011, "Medical Standards for Appointment, Enlistment, or Induction in the Military Service."

When processing through MEPS, I was dishonestly instructed to support the claim that my eyes were within standards. In addition to a condition of exotropia, the following are my vision characteristics.

Current refractive error is:

- Right eye SE is 8.75.
- Left eye SE is 9.00.

Past, and possible current, corrected distant visual acuity:

- Right eye is 20/20.
- Left eye is 20/800.

Discussion

Although my history is marked with achievements, meritorious service, and no incident exacerbated by my physical disabilities, I am now aware of the hazard I pose to my fellow shipmates as well as being a cause of disorder in the Armed Services.

Should I lose my glasses or sustain injury to my right eye, I will no longer be able to effectively support myself or others around me without substantial assistance.

Conclusion

I do not believe I can continue to serve honorably in the United States Navy until this matter has been revealed, and a proper judgment has been made.

Recommendation

I respectfully request to be processed for discharge on the grounds that I should not have been accepted, nor to remain enlisted, in the Armed Services.

A possible disagreement would be that being as this is a matter of the past and has not led to any particularly grave incident, I should be allow to remain in the Armed Services until my time expires or my vision is brought to standards.

A possible agreement is that I cannot be presumed fit to lead nor follow military authority, due to my experiences that such authority can be disregarded at will.

Additional Comments

Having proudly and faithfully served apart from this deficiency, I hope consideration is given towards allowing me to keep the titles and benefits that were granted to me resulting from my personal dedication and commitment to excellence.

Part Two

Introduction to Liberal Arts

ENG102 - The Smell of Love is Tobacco

PHI101 - Why Should I Stop Smoking?

Moral Code of Yukichi Fukuzawa (public domain)

IBS101 - "questions regarding course material"

IBS101 - Summer Session Project Option

IBS101 - off-hand thoughts

PHI103 - Wandering through Supreme Leader's Korea

PHI103 - Individual Sovereignty and Social Contracts

SLC201 - Chomskian Linguistics

SLC201 - Language from Japan, Katakamuna

SLC201 - Research Proposal for Authenticity of Katakamuna

COM263 - Culture in Food or Mealtimes

COM263 - Police Officers

COM263 - Role Models as Agents of Social Change

COM263 - Online Interpersonal Relationships and Intimacy

COM263 - Tourism Gone Wrong

COM263 - Intimacy and Love

COM263 - Movie: Day Without A Mexican

LAT101 - Mathematics in Daily Roman Life

LAT101 - Why Latin Essay

AHU245 - Reading the Writings of a Palestinian Author

AHU245 - Stereotypes in the Movie Aladdin

Brian Hack
 ENG102-Online #18642
 July 20th, 2017
 Final Paper

- I. Define the Problem: The status quo in America towards tobacco is unmoving, detrimental, and stuck at a crossroads due to the tendencies of how the different sides argue.
 - A. State the Problem: There is no progress in coming to a compromise on smoking and whether to allow it in America
 - B. Show it is serious enough to need solving.
 1. Evidence: The poor are the hardest hit.
 2. Evidence: Smoker's have become the victim of violent crimes.
 - C. Analyze Problem: The current policy is to burden and shame smokers under the guise of public health.
 1. Causes
 - a) Debate of public health vs. individual rights
 - b) Increasingly vocal minority slowly imposing laws against smokers
 2. Consequences
 - a) Unfair taxes
 - b) Unfair discrimination against smokers
 3. Why it hasn't been solved: Conflicting consensus on actual dangers of smoking.
 - a) The anti-smoking parties use evidence that appeals to emotions
 - b) The pro-smoking parties try to approach this rationally and by poking holes in the anti-smokers' arguments.
 - D. This can be solved by approaching the debate from a purely historical American viewpoint.
- II. Solution: Move towards a policy of toleration.
 - A. The proper American viewpoint is to maximize individual liberties and debating public use by encouraging nonsmokers to respectfully approach smokers in public, buy nicotine products and then return to the store clerk for resale, and revoke all laws regarding nicotine and start fresh.
 1. Encourages connecting and empathizing with the smoker.
 2. Allows for the economy to soar in local communities as opposed to only a distant corporation.
 3. By bringing the ethics to the lowest forms of government, this will allow for better recognition of the smoker in regards to the people that live there as well as allowing areas to decide the policy at their own pace.
- III. Why is it feasible?
 - A. Although difficult due to the necessity of an individual to voluntarily act, its effectiveness increases the more it is spread.
 - B. The tobacco companies worked with public officials towards advancing successful tobacco regulation, yet it was torn apart by special interest groups.
 - C. By working through the individuals, change can be brought about without the immediate necessity of working through the government.
- IV. Why will the solution work?

- A. Toleration allows people to be brought together and allow for easier transition to quitting.
 - B. Smoking has been becoming more associated with bad or poor neighborhoods and the current burdens cause deeper addiction.
 - C. Toleration will allow this trend to reverse itself, and the inflow of money into small businesses could find itself into bettering their community.
- V. Why better than other solutions?
- A. Protects the freedom to use nicotine, allows for lower consumption of nicotine, and generates a supportive network that would help in making quitting an easier task.
 - B. Abrupt cessation is easier for normal smokers than heavy smokers.
 - C. By promoting the creation of an environment which allows heavy smokers to gradually cut down on their smoking, it becomes easier for them to quit at will.
 - D. The current solution of shaming and burdening does not reflect American values and has exacerbated the problem.
- VI. Objections/Opposing Views
- A. People may be adverse to the idea of paying for the pleasure of a smoker.
 - 1. The association of pleasure with smoking is a marketing gimmick that has not been found via studies.
 - B. People may be adverse towards stepping into secondhand smoke for fear of danger or addiction.
 - 1. Secondhand smoke studies are conflicted, but it has been seen that the nicotine absorbed is miniscule compared with actually smoking. The levels of nicotine introduced are not enough to cause an ex-smoker to relapse and is on par with certain food products.
 - C. No one likes unsolicited advice, why should I tell a smoker to quit?
 - 1. Though it is a goal to achieve in conversation, it should be done after establishing a connection and with signs that the smoker wants to quit. But, even if given at the wrong time, it may help later should that smoker desire to quit.
 - D. This will reverse the success of curbing adult and teenage smoking.
 - 1. Ex-smokers are likely not to start again unless they truly felt that they enjoy smoking. There have been significant success in keeping teenage smoking down and toleration does not entail freedom for them to smoke.
 - E. Removing cigarettes from behind the clerk will encourage theft.
 - 1. This is already covered by legal measures against shoplifting.
- VII. Conclusion
- A. The power and capability for establishing a policy of toleration towards tobacco in the United States is held by each individual.
 - B. By connecting with smokers, voluntarily buying and returning tobacco at no reimbursement, and reducing tobacco laws to the most local levels of government, the burdens can be lifted off the smoker and can help strengthen communities as well as bring down barriers between classes and lifestyles.
 - C. Once we ascertain liberty, the path is set to allow for a greater society to unfold.

Air Dropping Cigarettes over North Korea: Tobacco Issues In America

Imagine that it was announced that China, Russia, and the United States had begun a campaign of air dropping cigarette and lighter bundles all over North Korea in an attempt to create a modern Trojan Horse effect in order to cause a wanting desire and help nudge the citizens to pressure the government into opening up its economy and borders. Due to the international cooperation and diplomatic actions, the North Korean military does not shoot the aircraft out of the sky. As a humanitarian effort, the cigarette bundles are dropped with food and other necessary products to human life. And, thanks to collective effort, the governments were willing to fund the cost of all the supplies necessary to affect the result of flooding North Korea with goods at no expense to them. There are two conflicts that should arise from this scenario: Is it right to impose one's ideals on another, even if we believe that freedom is the best product of civilization? And is it right to do so by introducing a chemical addiction to fulfill the goal of spreading freedom?

At this moment, there is no foreseeable action that would breach the ethical considerations of imposing ideals or drugs onto North Korea in an attempt to institute freedom in this way, but the United States is facing a problem which revolves around those basic elements of the imaginary scenario. What should be done about the consumption of nicotine, through the popular act of smoking, and should the government impose one's ideal of public health onto the smoker regardless of their perceived rights?

It was not until the health hazards of smoking started coming to light, in the middle of the 20th century, that the public started to discourage smoking, establish services to help with quitting, and began to debate the concept of smoking bans. But, at the beginning of the millennia, smoking bans had received a massive push forward through the massive public concern about the dangers of secondhand smoking. As the journalist Jacob Grier explains, this wave of smoking bans was based off the results of a 2003 study in Helena, Montana which documented a 60% drop in the rate of heart attacks, more specifically "acute myocardial infarction", after the implementation of a smoking ban on the town. Elaborating further, Grier writes that this resulted in many tobacco-control advocates to push vigorously for the implementation of smoking bans. Grier quotes Dr. Stanton Glantz, a tobacco-control researcher who conducted the Helena study, as saying that "this striking finding suggests that protecting people from the toxins in secondhand smoke not only makes life more pleasant; it immediately starts saving lives" (Grier). With that study has come the proliferation of smoking bans and tobacco taxes.

Aside from the parallels of individual rights and public health, these increased measures have been causing problems of their own. First, smoking bans have an attributable death rate attached to them. As Edmund Contoski writes in his essay "The Dangers of Secondhand Smoke are Exaggerated", he categorizes the smoking ban deaths into two categories: smokers dying from alcohol-related accidents and violence taken against smokers themselves. Contoski finds that in areas where smoking bans have been placed, smokers drive further to establishments which allow smoking inside. These places may simply be further away or they could be on the other side of a border, crossing into another country where the laws are lax. Contoski notes that not only do the accidents increase abruptly, it appears that these figures increase the longer a ban

is in place. As for the second category of deaths, Contoski describes this as a product of a “well-financed campaign of ever more virulent and fraudulent claims of [secondhand smoke] health dangers” (Contoski, 68-70). An example Contoski had provided is a case in the United Kingdom that the journalist Nigel Bunyan had reported on. Bunyan’s report was on a man that killed his wife due to her smoking habit, and went on to kill his two sons with the motive being “that if [they] were dead [they] would not have to suffer nightmares about [their] mother’s killing” (Bunyan). Thankfully, these cases seem to be limited to a small number. But, as Contoski points out, “we didn’t hear stories of these kinds of violence” until the advent of the recent campaigns for tobacco-control (Contoski, 70).

Although there are numerous sources promoting the success of tobacco taxes, they have created problems as well. In his article, *The Washington Post* journalist Keith Humphreys quotes a 2008 Gallup poll which found that “of over 75,000 Americans, the rate of smoking among people making less than \$24,000 a year was more than double that of those making \$90,000 or more.” The reasons that Humphreys provided is that the poor smoke cigarettes longer and harder, their workplace is less likely to provide the necessary motivations to quit, and their health care may not provide enough access to cessation products or methods. As Humphrey notes, the poor have become more addicted while those in other classes have had better circumstances to allow them to quit. In his conclusion, Humphreys agrees with two other public health experts that continuing to increase tobacco taxes “eventually becomes cruelly regressive for addicted low-income smokers who can’t or won’t stop smoking” (Humphreys).

Considering the deaths coming from smoking bans in addition to the added effect on the poor, it should be clear that the tobacco-control policies are headed in the wrong direction. However, the power to solve the problem is not in the highest reaches of government but rather in the members of each respective community. Though, it must be understood how we got to this point before a solution can arise.

One of the earliest and more famous moral arguments against tobacco was in 1604 by King James I in his “A Counterblaste to Tobacco” which complained about the mannerisms of tobacco users, warned of various dangers he saw from the medical theories of the time, and that it came from a savage people (Bonevac and Lyon). According to Jacobson, Wasserman, and Anderson, the significant laws regulating tobacco use in the United States were based on fire hazards and morality. From the early 20th century, popularity rose through the period of the World Wars and though there were many laws against cigarettes, they were not enforced. Though there were studies reporting the health risks of tobacco in the decades prior, it was the 1964 Surgeon General’s report which led to the warnings we see on tobacco today (Jacobson, Wasserman and Anderson, 42-62). From this point, the issue of tobacco-control became the battle of individual rights versus public health debate that continues to this day. Consequently, it has led to an increase in the popularity of passing the tobacco taxes and smoking bans we see today.

Despite the 2003 study of Helena, Montana which reports a finding of a 60% decrease in heart attacks, the problem is far from being solved. In the same article that had discussed it, Grier discredits that statistic due to the small population where the study was conducted. Grier gives mention to later studies since then on larger populations that have passed smoking bans and

those studies finds no significant drop in heart attacks like in the 2003 study (Grier). In response to Grier's article, the same researcher that conducted the Helena study, Stanton Glantz, refutes Grier's challenge of his study (Glantz). Although there is plenty of scientific data to back up most of the arguments of tobacco-control policies, it appears that this recent crusade against cigarettes is being pushed forth with an emphasis on overstated health risks at the detriment of the smokers. Who do we trust at this point if these recent tobacco-control measures are simply appealing to our emotions to get put into place?

Although the status-quo seems to be heading towards imposing one's ideal onto another and it may be necessary to question the agenda of those responsible, there may be a solution on the individual rights side of the problem. More specifically, by taking a stance from traditional American values for both policy and the individual capability to create change. By remembering that American society tries to maximize individual liberty to its fullest extent and governs best at the lowest forms of government, where the individuals are in contact with each other the most. And, by seeing the problem with tobacco is not the person, but rather the addictive chemical inside. The problem revolves around nicotine and the difficulties of quitting.

Seeking toleration of nicotine and not that of eliminating the freedom of using nicotine, the United States will be able to move forward in better addressing its problems with tobacco. This policy goal of toleration would be realized by encouraging nonsmoking citizens to respectfully approach and converse with smokers, buy nicotine products from small businesses which would be immediately returned to the clerk for resale, and reducing tobacco laws to the local levels of government where nonsmokers and smokers alike can debate their ideal solutions into legislation. Since local governments would be more involved with its constituents, this allows for better enforcement of public laws regarding smoking as well as the removal of ineffective and punitive laws against smokers. Motivating nonsmokers to essentially donate to small businesses will help ease a natural opposition to lowering the number of smokers. Most importantly, however, is the bridging of any splits in the community between nonsmokers and smokers.

Among smokers, a designated smoking area becomes an area where people of any walk of life can come and converse about life or work and surpass life, age, and social class barriers. By encouraging nonsmokers to enter that scene, this would introduce the ability to empathize with a past the smokers may no longer remember. Though the nonsmoker could ask why they do not quit and give advice on how to, the forming of a connection with the smoker is necessary before a nonsmoker should give such advice. Should the opportunity arise to give quitting advice, one should tell them three statements from John Polito: "The Law of Addiction ... states, 'Admission of a drug to an addict will cause re-establishment of chemical dependence upon the addictive substance'". That "one [cigarette] equals all" because "one hit will be too many, while a thousand never enough." And that "it is impossible to relapse so long as all nicotine remains on the outside [of the body]" (41, 48, 284). However, giving advice is a secondary objective and should not be undertaken before achieving the primary objective of empathizing with them.

Small businesses such as town convenience stores are likely to be affected by a decreasing customer base and their inability to sell merchandise, which may create an obstacle to tobacco legislation. According to Janssen, Liu, Ross, and Badgett, the percentage of smokers in

the United States fell from 38.7% in 1985 to 20.8% in 2014 (178). It should become obvious that should this number keep decreasing, the small businesses which are stocking and selling cigarettes will end up being put out of business. Seeing as this would affect nonsmokers as well, it would behoove nonsmokers to offer some support in at least a one-time transaction of buying nicotine products. This would help those businesses as well as allow for more support towards better legislation of tobacco. Though the public usage of tobacco may vary based on locale, the main legislation that should be debated is reducing the advertising of tobacco. Since tobacco is known to be addictive due to nicotine and other psychological factors, tobacco markets itself for further purchases. Additional advertising should not be needed, including that of presenting tobacco behind the cashier which every customer sees when making a purchase. This is advertising and allowing it to remain behind the counter shows its significance in society, yet alcohol and other drugs are placed on shelves or in coolers throughout the store floor.

This solution's feasibility is rather difficult though the costs are only on a voluntary basis to those that participate and depends upon how many times the person decides to purchase a product they will be giving back. As a grassroots movement type of solution, it gains more effectiveness the wider spread this proposal becomes. Though the small businesses may order more cigarettes than they need due to their computers reporting a different inventory than the actual inventory, those businesses would realize the need to verify their numbers. Removing excessive tobacco laws and smoking bans is of itself a legal process which does not run counter to morals; instead, it should be deemed immoral that these excessive laws were allowed to exist. As the CEO of RJR Nabisco, the parent company of Reynolds Tobacco Company, Goldstone notes that despite working with politicians to craft a solution to teenage smoking without affecting adult consumers, the bill was torn apart by special interest groups desiring to "punish the industry" (Goldstone, 762-763). Thus, it would only be by the people that change could happen.

The problem of stigma against smokers and the difficulties of quitting induced by the high tax burden are solved by this policy of toleration. Of course, the effects will not be immediate but rather realized over time. As noted by Humphreys, there is a stigma of smoking being associated with bad or poor neighborhoods. Humphreys also explains that the poorer smokers "take longer and deeper drags on each cigarette" (Humphreys). Burdening and shaming people into changing their ways is not the purpose of the government, and is creating an environment which is less conducive to freely quitting and has caused more harm than intended. Yet toleration allows people to be brought together, and will allow a better persuasion towards quitting when the inevitable costs of smoking arise. Thus, the lowering of tobacco taxes and other costs included in the price of a pack of cigarettes will give the poorer smokers a reason to treat their cigarettes as less of a treasure to be used completely. When the question of quitting comes to mind, the grips of addiction will not be as strong and will be easier to quit. Though the stigma correlating smoking with the poor is unlikely to be swayed in the future, toleration and the forming of connections with them is likely to elevate those communities as they work to improve the health of their community to better reflect themselves. Part of this effort of improving the community could be made possible by the small businesses that have been given the voluntarily support of nonsmokers which provided them with unexpected capital, especially if it places them in a higher tax bracket.

This solution would be the best because it protects the freedom to use nicotine, allows for lower consumption of nicotine, and generates a supportive network that would help in making quitting an easier task. The central idea is to promote the creation of an environment which allows for a person to quit cold-turkey despite not having access to cessation services and products. Smith, Miller, and Mounsey summarized a British study which found that, “At 6 months after the quit date, 15.5% of the gradual-cessation group and 22% of the abrupt-cessation group remained abstinent.” They further noted that the study “results may not be generalizable to heavy smokers, [which is classified as more than 20 cigarettes a day]” (175-176). Though there may be other steps necessary to encourage heavy smokers to reduce their smoking, it is the pack-a-day smoker which will see the most benefits from a policy of toleration. The alternative is the current policy of attempting to shame smokers into quitting in addition to heavy taxes, which does not reflect American ideals and has led to the problems which society faces today.

It would be easy to imagine that nonsmokers would be averse to the idea of paying for the pleasure of a smoker. This is likely due to the marketing success which has associated smoking with pleasure. However, this pleasure is likely to result from situations involving enjoyable social interaction and not when smoking by oneself. According to Lang, Gardener, Huppert and Melzer in a study conducted in England, after studying the data from “middle-age and older people,” it was concluded that there was no link suggesting that smoking gave “heightened pleasure or with better quality of life.” It was found that smoking corresponded with lower levels of pleasure and quality of life—the opposite. Though not certain if this was a causal relationship, they did infer that this was not the best way to achieve those objectives (524). Despite the marketing claims, smoking is not linked with pleasure.

Another view that may occur is that of asking nonsmokers to endanger themselves by stepping into secondhand smoke. As mentioned earlier, there are conflicting answers to the studies looking into the dangers of secondhand smoke. One additional opposer would be Lato, who relates a story in the “Addicted to Smoke” section of his essay “Secondhand Smoke Is Dangerous.” In this story, Lato analyzes a woman who would sit in the smoking section of a restaurant with her husband, sometimes joined by their children and later grandchildren, and who continued to do so after his death. From this, Lato concludes that the woman, though a nonsmoker, became addicted to nicotine via the continuous exposure from secondhand smoke (60-61).

This view from Lato seems convincing at first, but the chances are that his analysis of a habit stems from the human element of yearning than that of nicotine addiction. Polito quotes a report from the Surgeon General in 1979, in order to show quitting smokers that relapsing or danger from secondhand smoking is highly improbable. This report outlines the results of researchers in determining the absorption by non-smokers in involuntary smoking situations. The first study which was conducted onboard a submarine, and the second in a nondescript “smoke filled environment.” In both tests the nicotine level was measured via the content found in a person’s urine though the second study also measured cotinine, the byproduct of nicotine. The results concluded virtually no risk to a nonsmoker, as the nicotine absorbed was less than 1 percent of a smoker in both cases. In addition, Polito also mentions that the level of nicotine in nightshade vegetables are just as negligible (141). Unless a person has a condition which is

exacerbated by secondhand smoke in general, the dangers of secondhand smoke should be assumed to be real yet not dangerous to a situation of approaching a smoker that is outside of a building.

There are three other issues that may arise: that of giving unsolicited advice to a smoker who does not want to quit; and, the increased possibility of reversing efforts to curb adult and teenage smoking; and theft of nicotine products moved from behind a clerk's counter. These views are definitely plausible concerns that the solution promotes and could result from a policy of toleration. However, the basis of the argument is focused on a long-term goals instead of short-term gains. Initiating conversations is the primary objective as it allows for the flow of information and empathy. Without it there will be no change. After the primary objective has been achieved, it becomes more probable that the secondary objective of informing them of quitting will succeed. The biggest problem with quitting is the addiction and habits, so the prevalence of advocating cold-turkey will help provide support for those that cannot afford the time or money to find cessation services. Despite the possibility of ending dialogue by providing unsolicited advice, the aim is to plant the seed which may help them should they decide to quit in the future.

As mentioned about the possibility of reversing the gains made in curbing smoking among adults and teenagers, in addition to theft, these are plausible. That plausibility stems from the means involved in achieving the current status quo—through tobacco taxes and peer pressure. Removing those two mechanisms may encourage usage among those that did not want to quit in the first place. Yet, given the withdrawal symptoms of smoking, it would be just as likely that ex-smokers will not return to smoking after having experienced life without nicotine.

Should cigarettes eventually be taken out from behind the counter, it may lead to these products becoming more accessible to theft by minors and other opportunists. This possibility of theft from stocking nicotine products like alcohol, away from the security of the cashier, is real. However, the voluntary support of nonsmokers can help in reducing the impact of this and our society already has laws in place to deal with theft. Also, this would be identified as shoplifting and should be dealt with as such. Although these three issues are reasonable, it is likely to be overstated or there are measures already in place which would allow for an overall positive outcome.

Whereas the introductory scenario would be up to international leaders to deliberate on, the power and capability for establishing a policy of toleration towards tobacco in the United States is held by each individual. By connecting with smokers, voluntarily buying and returning tobacco at no reimbursement, and reducing tobacco laws to the most local levels of government, the burdens can be lifted off the smoker and can help strengthen communities as well as bring down barriers between classes and lifestyles. Maybe one day we could achieve a society where tobacco ceases to be used, but forcing that utopia will aggravate the natural gravitation towards quitting. Although the military can dictate what their volunteer service members can do and minors can be imposed upon for consideration of their health, an adult should be free to choose to smoke in a society which cherishes liberty. Once we ascertain liberty, the path is set to allow for a greater society to unfold.

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Brian Hack
PHI101-10378
August 5th, 2018
Adopt-A-Question

Why should I stop smoking?

Having smoked for ten years, after starting at the age of nineteen years old while in the military, I find this activity to be essential to my daily routine and demeanor. The tobacco-free campus policies of both GCC and NAU, my desired university for a BS Mathematics degree, have been serious obstacles for my future. Living in Japan has shown me that there are ways to provide smoking areas despite a growing concern about the general public health as well as personal vendettas.

Although I can agree that tobacco has severely negative consequences in the long term, I have noticed many short term benefits alongside short term negatives. I have adapted several techniques, maybe rituals would be a better term, for dealing with negatives. Positives would be the constant moving from a place of purpose to a place to smoke, allowing me to run into people I know on a more constant basis than staying in an area for a normal duration of time. The time in which I smoke lets me be in a place to observe random events occur, which can lead to inspiration or a foreshadow to a bad situation I will soon be dealing with. Also, I can break both good and bad interactions to go smoke. Bad interactions are exacerbated by not knowing how to say no, whereas good interactions stay good by leaving something to be desired later on when the interaction resumes. Over the last decade, people outside of the Navy tended to be surprised to learn that I smoke. Perhaps this is due to not smelling like an ashtray, or maybe I am perceived to be so “super smart” that I should know better? I am a human with rational faculties but also a respect for the irrational parts which make me who I am and provides my ability to quickly adapt.

Would I be quitting for myself, or to become a “+1” for a biased and controlling public health “advocate” who wears the “concerned and caring” face of Western civilization? How accurate is the research data? Is there a significant bias in the research that has been done? Is tobacco all bad, or can there be good? How much is my rational faculties warped by possible mind-altering effects of nicotine, addiction, and dependence? How can I gauge the futures resulting from a decision, notice the path a particular future is headed, and backtrack to make a more beneficial decision? Am I making the decision? Should that matter? Am I crumbling to social pressure? Will I change after removing a part of my routine which keeps me social and fulfills my curiosities?

The primary factor at play in this question is determining the resolution of cognitive dissonance. A factor of identity is also hinted at here. The factors at play are:

1. Cognitive dissonance.
2. Identity.

As well as factors brought up via questions:

3. Free will: A dichotomy of why one is quitting.
4. Epistemological: Accuracy of research.
5. Epistemological: Research bias
6. Values & Epistemological: A dichotomy of good and bad regarding tobacco.

7. Free will: Potential of decision-making.
8. Epistemological: A hope of gaining knowledge via prognostication, prediction, or modelling.
9. Free will.
10. Values.
11. Sociological: External factors to decisions..
12. Identity: Afterlife analogy, with the event of death being substituted with the event of decision-affected change.

Other factors could be considered, however these specific factors weighed heavily in those which I was able to identify: Cognitive dissonance, identity, free will, epistemological, values, and sociological.

Resolving cognitive dissonance appears to be the primary factor involved with the decision to quit smoking with other factors being subordinate to this factor. Andy Luttrell specifically uses smoking as an example of cognitive dissonance in his video “Cognitive Dissonance Theory: A Crash Course”, describing two opposing truths identified are that one smokes and that tobacco is unhealthy (Luttrell, “Cognitive”).¹ Although many truths may be involved in one’s dissonance, here I will limit the truths to the category of identity and facts dissuading the assumption of such an identity.

There is an analogous example of a cognitive dissonance in history which achieved a similar controversy to that of smoking: corsets. The channel Today I Found Out describes this dissonance in the video “Why Women Fainted So Much in the 19th Century”, with corset-wearers claiming that they love to wear the fashion device and much medical consensus claiming that tight-laced corsets are detrimental to one’s health (Today, “Why”).²

While both smoking and wearing a corset are similar in the resulting dissonances, smoking is influenced by addiction. Addiction is crucial here seeing as putting on a corset has no influential statistical probability of putting it back on in the future whereas each cigarette influences an increase in the statistical probability that one will smoke another cigarette. In a world where free will exists, if this is such a world, corsets do not intrinsically change the decision maker’s cognitive process.

Next, I had inquired into the reversibility of my decision. Quantum Mechanics makes a big deal of “superpositions” or, rather, two distinct outcomes which cannot be known beforehand by observation.³ The decision to quit is just like the superposition except, in my case, observations and judgements have had a net effect of the “keep smoking” outcome.

Considering the smoker’s dilemma as a superposition, there appears to be two superpositions at play for each individual: Smoker versus Non-smoker; Smoking versus Not Smoking. The above discussion regards the “Smoker versus Non-smoker” with quitting being the act of becoming a non-smoker. “Smoking versus Not Smoking” is the natural outcome of

¹ Andy Luttrell - “Cognitive Dissonance Theory: A Crash Course”

² Today I Found Out - “Why Women Fainted so Much in the 19th Century”

³ I am unsure if superpositions are always binaries or if they could have more than two outcomes but, given the chemical tendency to move towards a lower energy state, binaries seem to be a more probable case for superpositions.

having a cigarette as once normally does not go continuously from smoking to smoking except during the duration of the event.

While the “Smoking versus Not Smoking” superposition is an obvious and near superficial distinction, I believe that it is important to note. All individuals generally start life as a non-smoker and are not smoking and assume such a state when their life ends. The term is utilized due to the possibility of an individual being born with nicotine in their body, from the mother. I would argue such an individual to have started life in the smoking and smoker states, instead of creating a new superposition for the presence of nicotine. A new superposition for nicotine presence is unnecessary seeing as its levels vary in the body but does not make non-smokers wish to smoke. Although this secondary superposition is obvious, recognition of it and manipulating it is important in changing the primary superposition and keeping that superposition in the desired state.

Then there is the raising of identity changes. In the video, “How to Teleport Schrödinger’s Cat”, minutephysics gives a convincing explanation of how teleportation would work in reality and that it would not create two people, due to the resultant outcome of the original teleported material being turned into superpositions and the teleported material being the only possible outcome (minutephysics, “How”).⁴ Quantum teleportation, if adequately represented by the video’s explanation, appears to be analogous to the decision making process. Once a decision has been made, the person whom made, or was effected by, the decision figuratively teleport to a new environment as exactly the same person as before. Mainly linguistic and specifically semantic, the difference between the two frames of reference, future and past, is that one has been teleported yet the other has not: analogous to a number being operated. The immediate succession of the before- to after-decision person share the same identity.⁵

What about going back to the same person as before? Conjecture by minutephysics on cloning (i.e., producing an exact copy alongside the original) in their video “The No Cloning Theorem” explains a proof that there is no possible natural process which would produce an exact copy of an original without knowing what it is or was, although “pretty decent copies” are (minutephysics, “The No”).⁶ While a “pretty decent copy” is possible, returning to the same entity as before is not possible.⁷ The relation to identity here is that after one makes a decision, they can never go back to being the same person.⁸

⁴ minutephysics - “How to Teleport Schrödinger’s Cat”

⁵ With there being a superposition involved beforehand, and during the decision, perhaps there is an experimental ground for the testing of free will. *

* The biggest problem, however, is that entangled particles is one thing and entangled persons may not even make sense. The method of testing would be determining the applicability of the hidden values conjecture by Veritasium (Veritasium - “Quantum”).

** Veritasium - “Quantum Entanglement & Spooky Action at a Distance”

⁶ minutephysics - “The No Cloning Theorem”

⁷ While Mathematics may produce the same number through an operation and subsequent inverse operation, this is due to Mathematics not being connected to reality and being a linguistic construct.

⁸ Here is another experimental ground:

If this is possible, then we are living in a computer simulation such as the Matrix.

The logic behind this being that reality would truly be Mathematically-based and hence not reality.

Although several factors have been analyzed, the epistemological, values, and sociological factors remain. These three factors may be the crux of any resolution of cognitive dissonance. Absolute knowledge is a problem of its own, illustrated by Descartes trying to solve the question of existence by presupposing existence via his feeling that he is thinking. Heisenberg's Uncertainty Principle also relates that knowing one aspect more accurately increases the inaccuracy of another aspect. Combining Descartes and Heisenberg, perhaps the only way to know something is to be that something and not merely an observer. Any major parts of the values factor here are dealt with better when exploring the epistemological and sociological factors. As for the sociological factor, this changes with the society, or societies, which an individual inhabits. The decision to start or quit smoking depends on the knowledge of tobacco and processes of its consumption, as well as the social acceptance and prevalence of consumption.⁹

Specifically, the question of "Why Should I Quit Smoking" here is an immediate and rhetorical question and yet when treating the question of "I" as a general smoker, the fundamental factors reveal themselves. Those fundamental factors are those of resolving cognitive dissonance, identity, free will, epistemology, values, and sociology emerge. While my prompting to ask the question is based off of the first two, others may find a financial factor to be more important. Without considering the smoker's point of view in quitting, smoking cessation policies will inefficiently and haphazardly pursue their goals.¹⁰

In finding solutions to the question of "Why Should I Stop Smoking?", I feel it is important to recognize this as a question of "How Does One Best Go About Resolving Cognitive Dissonance?". The solutions will be an argument about the cons, an argument about the pros, or a status quo of either accepting the cognitive dissonance or ignoring it.

Analyzing the process of starting and quitting smoking should help define a model for solving the question. This involves how one becomes a smoker, the idea of "weak and strong wills", as well as how the smoker navigates life after quitting. Afterwards, the sociological and value factors should be brought back into focus with a particular interest in health and hierarchical social standing.

Smoking a cigarette is the only action necessary to be described as having started smoking, and smoking a cigarette is the definition of a smoker. However, there is a gray area in that someone who is young is experimenting and thus would not be typically labelled as a smoker, only that they were smoking. However, if a person continues smoking cigarettes after that relatively first cigarette, then they would be considered a smoker for each cigarette they smoked. Plentiful research points to about four cigarettes being the point where addiction takes hold and that person is highly probable to continue smoking until they make an effort to stop. As

⁹ While the word "depends" is used, knowledge is not a necessary nor sufficient condition to introduce the identity of smoker to a society. Eradicating this knowledge will just lead to "history being repeated".

¹⁰ While here I will be exploring solutions for a smoker to the question of "Why Should I Quit Smoking", I have previously written conjecture on a policy that should work better than the present "sin tax"-style policies currently in place in the United States as of 2018.*

* Brian Hack - "Air Dropping Cigarettes over North Korea: Tobacco Issues In America"

to the motivation for smoking in the first place, there are many possible motivations: sociological, values, and curiosity. Curiosity is the defining characteristic of human success, but also to human demise.

Similar to starting, stopping and quitting is as easy as ceasing to smoke cigarettes. During the relative time frame to one's last cigarette, that person is still identified as a smoker. And, again, when more time has elapsed, the person is considered to have been an ex-smoker or non-smoker since the time they put out that last cigarette.

Other plentiful research indicates that there are two forms of addiction which plague the smoker: physical, or chemical addiction; and, psychological addiction. The physical addiction of smoking stems from the chemical called nicotine. From my research for my tobacco policy paper, I recall that the strongest effects of nicotine withdrawal cease after three days, but the psychological addiction is what haunts smokers after they have beaten the physical addiction. Psychological addiction manifests itself in the events or thoughts which trigger a smoker to go light up a cigarette, whether it be stress, pleasure, or boredom. Although labelled an addiction, I believe the primary cause for anxiety from these triggers is simply the desire to smoke combined with enjoyable experiences and sensing an opportunity to go sneak in a cigarette. Compared to the physical addiction, there is nothing here besides struggling with a budding Buddhist's desire to stop desiring.

This desire is what determines the success of continuing or quitting smoking: whether one will accept or resist temptation. Perhaps a different definition of "will" was intended by those who describe the failure of quitting, but I see will as being a secondary factor to the primary factor of desire. If the desire is weak, then there is no need for a strong will. If the desire is strong, then even the strongest will should collapse. An analogy would be that of lust, or what contemporary society calls love, as many people will do unthinkable things in the heat of passion which they would not have done had they been more logical. Since the strength of desire is determined by the physical and psychological addictions, on top of sociological and value factors, weakening that desire should result in a more successful quitting attempt.

After learning not to give in to desire, ex-smokers still have to navigate a new environment which appears the same as that which they left behind. Although an ex-smoker knows all the great locations, or a general idea of finding them, for introspection or discussion, those areas are now barred due to the pressure of relapse. Strangers still treat the ex-smoker the same, unless that ex-smoker used to smell of heavy cigarette use. But now loved ones and friends are likely to comment on how great it is the ex-smoker stopped, generally acting differently than before. Or, that could be a biased perception by the ex-smoker if they really thought smoking was integral to their life. Apparently the senses become better, such as taste as well as smell, so now there are heightened senses which will barrage the ex-smoker. Perhaps this is not too difficult to manage, given that smokers seem to think quite a bit more than their fellow non-smokers. Considering all of this, the ex-smoker has stepped from a familiar world into a parallel world.

Now that the mechanics of the smoking processes have been explored, let's lay out the solutions to answer why it is that one should or should not stop smoking. Here is where the sociological and value factors play an important role. Earlier in the analysis of the question,

cognitive dissonance was identified along with the chief opposing truths of health, smoking is unhealthy, and identity, one is a smoker. Despite the love of binaries in the information age, I think that an additional societal truth, containing values, should be added to the opposing truths.

1. If society deems smoking bad, or tobacco is known to be unhealthy, then one should stop smoking. If one continues to smoke, then they should expect general resistance from their society or they should expect to worsen their health despite using tobacco moderately.
2. If society deems smoking good, or tobacco is known to be healthy, then one should keep smoking. If one continues to smoke, then they should not have a problem with stopping smoking yet would not see any reason to have even considered the thought.
3. If smoking increases one's hierarchical standing, then they should not stop smoking. Otherwise, they should rest assured that many people find comfort in being not too rich and not too poor.
4. If one has no problem in maintaining the truths of smoking is unhealthy and being a smoker, then they should continue smoking. Otherwise, they should consider stopping.
5. If one chooses to ignore the cognitive dissonance, then they too should continue smoking in line with the adage "ignorance is bliss". However, they likely will not remain ignorant for long nor remain in this category.
6. If one wishes to keep the status quo without accepting or resolving the cognitive dissonance, then they should reap the consequences or rewards which befall them.

The societal truth depends on how society views tobacco, as well as the values and truths about the effects on health from smoking. Societies such as those in Asia or among the American Indians have rituals involving tobaccos and can link tobacco consumption with spiritual significance. Western societies tend to view the public health and image of smoking as significant.

Personally, I feel that both types of societal outlooks are justified. When one smokes, one will typically be taking a break from their daily routines and are able to enjoy the moment a little easier, so the spiritual significance is understandable. Then the public health and image significance is justified due to studies which suggest cancer or respiratory deficiencies, as well as the blight of cigarette butts strewn about a popular smoking area such as the outskirts of a smoke-free zone. While I would doubt the particulars of third-hand smoke and the black lungs shown in D.A.R.E. presentations, I have experienced shortness of breath and acid reflux which was exacerbated by smoking. Switching to pipe tobacco eliminated many problems which I have had with smoking but the nuances of carrying around a smelly hollow object and being mistaken for smoking marijuana are significant disadvantages for myself. Whether or not the societal truth is ultimately correct, the distinction between good and bad is what determines whether or not a person should stop smoking.

For myself, I have chosen to go with the sixth solution of maintaining the status quo. I am not prepared at this moment to go with the first solution, but I will predict that in the future I will end up picking that solution. What has kept me in the status quo is a fighting spirit against injustice, as the claim of public health appears to be a moral allowance to discriminate and

segregate people. Then, there is a desire to be able to be empathetic with fellow smokers which I might lose after I stop smoking. Finally, smoking has been useful for keeping my schedule, being social, and a reward for continuing to work hard and study harder.

Now that I have explored both a better tobacco cessation policy and the question of why should one quit smoking, I believe I no longer need to continue the role of “fighting injustice”. I also have a recorded set of thoughts under the influence of tobacco, so I should be able to retain empathy with my fellow smokers. As for the usefulness of tobacco, I have been finding that the urge to smoke has terminated good conversations early, decreased my ability to manage my time efficiently, and been a roadblock to several decisions which I logically should have chosen differently than I had. This decrease in usefulness could be attributed to leaving an environment where smoking was okay in the eyes of society, of both the Navy and Japan.

Whether I truly quit, find a way to achieve moderation, or continue smoking, I hope that this exploration has been as interesting to me as it is for whoever else observes it.

“Smoke ‘em if you’ve got ‘em!”

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THE MORAL CODE OF YUKICHI FUKUZAWA.

BY JOSEPH SALE.

THE marvelous evolution or rather revolution of the Japanese within the last three decades has been a never-ceasing wonder and curiosity to the Western world. That a race-nation, traveling the highway of Western civilization, made hard, smooth, and easy by a three thousand year journey, should suddenly wheel about and march unflinching, unceasingly, tenaciously along the road of Western civilization—a route as full of elephantine obstacles, as choked with Cyclopien barriers, and strewn with as many unseen pitfalls as ever was the road that led into the vitals of Port Arthur—is truly a phenomenon to elicit astonishment and deep study. A Niagara of books, magazine articles, and newspaper paragraphs, created by an insatiable curiosity of a new mysterious people, has come down upon us to saturate and satiate us with knowledge and fiction of the Japanese fights and fighters, until we speak as glibly and erroneously of Oyama, Kuroki, Nishi, Nogi, and Oku, as we ever did and do of Washington, Jackson, Grant, and Sheridan. We even have several works which endeavor to give an insight into the inner life of the Japanese, the most notable and successful being Lafcadio Hearn's last work, *Japan: An Interpretation*. But there is yet to come an historical and analytical account of the overthrow of a civilization in Nippon, which has made possible the Japan of Nanshan and Port Arthur, of Liaoyang and Saho. And when such a history is written, the hero who will be given the lion's share in that bloodless revolution of ideas, is Yukichi Fukuzawa, the Oyama who led in that crusade for the Westernization of Japan.

Of the romantic life history of Fukuzawa we shall say but little, leaving it as a delectable treat to be enjoyed through his intensely interesting *Autobiography*, now in process of translation by Yasunosuke Fukukita. Nor do I intend to go into an extended account of the multifarious activities of Fukuzawa as educator, reformer, author of a hundred books, and the founder of modern Japanese journalism. An account inadequately and poorly written, but still of some value, is given in Asataro Miyamori's *Life of Yukichi Fukuzawa*, lately translated into English.

Ever since the restoration of the Meiji dynasty in 1867, the Japanese have followed to the letter the fifth and concluding command of the famous Imperial Rescript, issued by the reigning Mikado when he took his seat upon the throne vacated by the banished Tokugawa Shogunate.

This clause, in all the naïveté and ingenuousness of the guilelessly honest, asserts simply that “We shall endeavor to raise the prestige and honor of our country by seeking knowledge throughout the world.” Upon the command of their new and greatly beloved Mikado the Japanese began “to seek knowledge throughout the world.” And the one man who was ever in the van, leading and pointing out the way—the long, dim, unknown, mysterious road of Western civilization—was Yukichi Fukuzawa.

Yukichi Fukuzawa was born in the city of Osaka in 1834. Of poor Samurai parents, young Fukuzawa was nevertheless educated by private tutors. His religious training came from his father, Hyakusuke, a pious devotee of Confucius. When eleven years of age the elder Fukuzawa died, leaving the boy the doubtful freedom from a father’s guiding hand. Three years later the fatherless Yukichi entered Shirashi’s private school at Osaka, where for five years he buried himself in the Chinese classics. The knock of Commodore Perry on the door of Japan re-echoed throughout Japan, and the murmur of it filtered into Shirashi’s private school and reached the ever-open ears of the alert Yukichi. At once the ambitious scholar determined to help open the long closed door of his country in front of which the Americans were now thundering for admission. He saw that Japan—a recluse among the nations—could never hope to grow large and powerful without allowing the freedom of knowledge as well as the freedom of conscience and thought. But even if American knowledge was admitted into Japan there would be no one to welcome her. So young Fukuzawa determined to master the English language. But between resolve and attainment there was a long and weary road. There were no Englishmen or Americans in the country, nor was there even a Japanese whose knowledge of the English tongue was sufficient to warrant his teaching it to others. There were of course no dictionaries of the English and Japanese languages. But there were a few English-Dutch, and Japanese-Dutch dictionaries. Fukuzawa determined to study English through Dutch glasses. So he repaired to Nagasaki, the seat of the only Dutch colony in Japan, and there, fortified by indomitable pluck, tenacious persistence, and gigantic industry, the young enthusiast, after several years of unremitting siege, mastered the Dutch tongue. Then by the use of his Dutch-English dictionary the indomitable Fukuzawa, by several years more of prodigious labor, gained a working knowledge of the Anglo-Saxon language.

Dissatisfied with using the Dutch as a backdoor to enter the portals of American civilization, Fukuzawa, ablaze with desire to study at first hand, determined to visit the land of Perry. In 1859 he made his first visit to the United States as an attendant to the envoys sent here by the Tokugawa government. A second visit to this country in 1867 increased his knowledge of the economic, social, and religious conditions of Japan’s foster mother. Upon his return from the first visit to the United States, Fukuzawa entered upon the Herculean task of substituting for the customs, beliefs, and ideas of old Japan the principles of Western civilization. With this object constantly in view, he lived a life of incessant industry for over forty years. He assiduously cultivated a style striking in its simplicity and lucidity ; for his writings were to be for the understanding of the poor and uneducated and not for the delectation of the rich and educated.

To Westernize the nation as a whole, to saturate with the new civilization every nook and corner of his country, required a medium which could be easily understood by all the people. His first fruits were a *Vocabulary of Phrases in English, Chinese, and Japanese* which appeared in 1860, and *Seiyo Jijo* or *Things Western* which first saw print in 1866. The later book became popular at once and three hundred thousand copies were sold within a few years of its appearance, and throughout the length and breadth of Japan *Things Western*, to use the words of Miyamori, “was, as it were, a pillar of fire illuminating the darkness of general ignorance.” In the next four decades the irrepressible Fukuzawa poured forth a constant stream of books which irrigated the entire country and caused the desert of ignorance to bloom with the flowers of knowledge. The scope of Fukuzawa’s versatility may be seen from the great diversity in the titles of his hundred book—*How to Handle a Rifle* ; *Guide to Traveling in the Western Countries* ; *The Eleven Treaty Powers* ; *Clothes, Food and Utensils of the West* ; *Elements of Physics* ; *The Western Tactics* ; *A Bird’s-Eye View of the Nations of the World* ; *The Intercourse Between China and England* ; *The English Parliament* ; *A World’s Geography* ; *Encouragement of Learning*. Almost until the day of his death, January 25, 1901, Fukuzawa was prolific in dashing off book after book, the ammunition which was to destroy the already undermined and battered buttress of Oriental civilization in Japan.

Not satisfied with the enormous educational work which his books were accomplishing, Fukuzawa, to further his campaign of Westernization, started in 1882 what has since ever been the most influential daily paper in Japan, the *Jiji Shimpō*. Fukuzawa for the first fifteen years of the life of his paper wrote quite all of the editorials, which wrung from its rival, the *Japan Daily Advertiser*, the comment that “for vigor and clearness, as well as for the power of homely and telling illustration, the editorial columns of the *Jiji Shimpō*, of which Mr. Fukuzawa was the leading spirit, have been hardly matched by any other journal of any land, even excepting the *New York Tribune* in the best days of Horace Greeley.” The *Kobe Chronicle* in speaking of Fukuzawa’s paper writes, “The *Jiji Shimpō* has been sometimes compared with the *London Times*. We venture to say that for impartiality, broad-mindedness, and a keen sense of right and justice the *Jiji Shimpō* under the editorship of the Sage of Mita (the popular title for Fukuzawa) is far and away the superior of the London journal, which is in some respects narrow in the extreme. It is to the honor of the *Jiji Shimpō* that it has never hesitated to take the unpopular side.”

As a necessary adjunct to his books and his newspaper, Yukichi Fukuzawa saw that if the Westernization of Japan was to be complete, he must surround himself with disciples, who, freighted with his ideas, would settle down to become the local Fukuzawa of the village or town in which they settled. In 1860, the year of his first book, saw the ardent reformer instructing about fifty young Japanese in the principles of American civilization. In 1871 Fukuzawa founded the Keio Gijuku University at Mita, within striking distance of Tokyo. At present it is the largest and most influential private institution in Japan, with nearly two thousand students.

Having thus, through three powerful instruments of the book, newspaper, and university, substituted in three decades Occidentalism for Orientalism, Fukuzawa in his old age turned his energies in a direction which he could not foresee when he first entered upon his task of substituting civilizations. He had seen with intense satisfaction the marvelous and swift progress which his countrymen had made along the line of education, commerce, science, and the arts of Western civilization, but he had viewed with alarm and anxiety the sagging of morals in the storm and stress of great change. With his characteristic energy and straightforwardness he went about to repair the breach which his campaign of change had helped to bring about. He determined to do for the moral and ethical life of his people what he had already accomplished for their educational and material welfare. He entered upon his new task on the same lines which were so successful in his first campaign. Surrounded by such leaders as Obata, Kodama, Kadono, Ishikawa, and Hibura, Fukuzawa set about to draw up a code of morals which could be understood and followed by the common people. He determined upon an appeal in sane, simple language for an elevated materialism which the people could understand, instead of attempting the hopeless task of leading them to a better moral life through what to them would be a desert of theoretical and idealistic ethics. So, Fukuzawa called a convention to draft a moral constitution.

The Moral Code of Yukichi Fukuzawa, given to the Japanese nation in 1900 as “a guide to life.” This remarkable document with its twenty-nine precepts has been the greatest and strongest agency in the rebuilding and strengthening the sagging morality of Japan. As an attempt to guide the life of a nation by rule it is interesting ; as an endeavor to give morality untingered by religion it is epochal ; and finally as an insight into Japanese character, it is illuminating. Therefore, I give a complete translation of this remarkable manifesto of Moral Independence.

“All those who are living in Japan, irrespective of sex or age, must obey the Imperial Court off uninterrupted lineage for there is none who has not participated in its unbounded benevolence. This is a point about which there is perfect unanimity of opinion throughout the realm. Coming to another question of how the men and women of to-day should behave themselves, I must say that diverse as have been from ancient times codes of morals, it is evident that a code must conform itself to the progress of the times, and that a society like the present, characterized as it is by ever-advancing civilization, there must be a code specially suited to it. Hence it follows that the tenets of personal morals and living must undergo more or less of a change.

“1. Everybody must make it his duty to act as a man, and must endeavor to elevate his dignity and to enhance his virtue. Men and women of our fraternity must regard the principles of independence and self-respect as the cardinal tenet of personal morals and living, and by inscribing it deeply on their hearts must strive to discharge the duties proper to man.

“2. He is called a man of independence and self-respect who preserves the independence of both mind and body, and who pays respect to his person in a way calculated to maintain the dignity proper to man.

“3. Working with an independent will and subsisting without the help of others, is the essence of the independence of life ; hence it follows that a person of independence and self-respect must be an independent worker besides being his own bread-winner.

“4. Taking care of the body and keeping it healthy is a duty incumbent on us all by reason of the rules that govern human existence ; both body and mind must be kept in activity and in health, and anything calculated to impair their health even in the least degree must be rigidly avoided.

“5. To complete the natural span of life is to discharge a duty incumbent upon man. Therefore, any person who, be the cause what it may, or be the circumstances what they may, deprives himself by violence of his own life, must be said to be guilty of an act inexcusable and cowardly, as well as mean, and entirely opposed to the principles of independence and self-respect.

“6. Unless pursued with a daring, active, and indomitable spirit, independence and self-respect cannot be secured ; a man must have the courage of progress constantly.

“7. A person of independence and self-respect must not depend upon others in disposing of a question relating to his own personal affairs, but he must possess the ability with which to deliberate and decide upon it.

“8. The custom of regarding women as the inferior of men is a vicious relic of barbarism. Men and women of any enlightened country must treat and love each other on a basis of equality, so that each may develop his or her own independence and self-respect.

“9. Marriage being a most important affair in the life of man, the utmost care must be exercised in selecting a partner. It is the first essential of humanity for man and wife to cohabit till death separates them, and to entertain towards each other feelings of love and respect, in such a way that neither of them shall lose his or her independence and self-respect.

“10. Children born of man and wife know no other parents but their own, and in the same way the parents recognize no children besides their own. The affection existing between parents and their children is of the purest kind of affection and the preliminary of domestic felicity consists in not interfering with the free play of this sentiment.

“11. Children are also persons of independence and self-respect, but while in their infancy their parents must take care of their education. The children on their part must, in obedience to the instruction of their parents, diligently attend to their work, to the end that they may get well grounded in the knowledge of getting on in society, after they have grown up into men and women of independence and self-respect.

“12. In order to act up to the ideal of independence and self-respect, men and women must continue, even after they have grown up, to attend to their studies, and should not neglect to develop their knowledge and to cultivate their virtue.

“13. At first a single house appears, and then several others gradually cluster round it, and a human community is formed. The foundation of a sound society must, therefore, be said to consist in the independence and self-respect of a single person and a single family.

“14. The only way to preserve a social community consists in respecting and not violating, even in the least, the rights and the happiness of others, while maintaining at the same times one’s own rights and one’s own share of happiness.

“15. It is vulgar custom and unmanly practice, unworthy of civilized people, to entertain enmity towards others and to wreak vengeance upon them. In repairing one’s honor and maintaining it, fair means must always be employed.

“16. Every person must be faithful to his business, and anybody who neglects his duties of his state in life, irrespective of the relative gravity and importance of such duties, cannot be regarded as a person of independence and self-respect.

“17. Every one must behave towards others with candor ; for it is by reposing confidence in others that one renders it possible for them to confide in him, while it is only by means of this mutual confidence that the reality of independence and native dignity can be attained.

“18. Courtesy and etiquette being important social means for expressing the sense of respect, they should not be ignored even in the least degree ; the only caution to be given in this connection that both an excess and a deficiency of courtesy and etiquette should be avoided.

“19. It is a philanthropic act which may be regarded as a beautiful virtue of man, to hold the sentiment of sympathy and affection towards others, and so to endeavor not only to alleviate their pains but also to further their welfare.

“20. The sentiment of kindness must not be confined to men alone and any practice that involves cruelty to animals or any wanton slaughter of them must be guarded against.

“21. Culture elevates man’s character while it delights his mind, and as, taken in a wide sense, it promotes the peace of society and enhances human happiness, therefore it must be regarded as an essential requisite of man.

“22. Whenever a nation exists there is inevitably a government which attends to the business of enacting laws and organizing armaments, with the object of giving protection to the men and women of the country and of guarding their persons, property, honor, and freedom. In return for this, the people are under the obligation to undergo military service and to meet the national expenditures.

“23. It is a natural consequence that persons who undergo military service and pay the national expenditure, should enjoy the right of sitting in the national legislature, with the view of supervising the appropriation for the national expenditures. This may also be considered as their duty.

“24. The Japanese people of both sexes must ever keep in view their duty of fighting with an enemy even at the risk of their life and property, for the sake of maintaining the independence and dignity of their country.

“25. It is the duty of the people to obey the laws of the country. They should go further and should attend to the duty of helping to enforce the enactments, with the object of maintaining order and peace in the community.

“26. Many are the nations existing on the earth with different religions, languages, manners, and customs, the people constituting those nations are brethren, and hence no discrimination should be made in dealing with them. It is against the principles of independence and self-respect to bear oneself with arrogance and to look down on the people of a different nationality.

“27. The people of our generation must fulfil the duty of handing down to posterity and in an ameliorated form the national civilization and welfare which we have inherited from our forefathers.

“28. There must be more or less difference in the ability and physical strength of men born into this world. It depends upon the power of education to minimize the number of the incompetent and the weak ; for education, by teaching men the principles of independence and self-respect, enables them to find out and to develop the means to put those principles into practice and to act up to them.

“29. Men and women of our fraternity must not be contented with inscribing upon their own hearts these moral tenets, but endeavor to diffuse them widely among the people at large, to the end that they may attain the greatest possible happiness—they with all their brethren all over the wide world.”

This Moral Code of Yukichi Fukuzawa was distributed throughout Japan through the media of newspaper, magazine, and pamphlet. Kodama, Kitagawa, and Ichitaro, the eldest son of Fukuzawa, entered upon an active campaign in the interests of the Code, very much on the same lines as we carry on one of our political campaigns. Despite the fact that the Code has been in existence but a few years it has been of incalculable good for the fast crumbling morality of new Japan.

The most striking feature of the Code is the absolute divorce of religion and morality. The appeal for right thinking and right living is based entirely upon one’s own happiness. The fact that the Code did not hold out the reward of future things or of a future life did not prevent the widespread acceptance of the tenets of the Sage of Mita. Although Fukuzawa believed in no religion, he was the enemy of none, and declared that one of the purposes of his old age was to encourage the spread of Buddhism or Christianity and “thus to tranquilize the hearts of my countrymen.” In his *Book of a Hundred Essays*, Fukuzawa says, “In fine, gratitude being a sentiment which springs from piety, the proper course for wise men to pursue in the present uncultivated condition of the world is to foster virtue in the uneducated by leaving such piety undisturbed, whether its origin be superstition or emotion.” Fukuzawa even went as far as to recommend his disciples to profess Buddhism or Christianity for the benefit to be derived by the masses.

The adaptation by Fukuzawa of a system of ethics to an idealistic utilitarianism has not been thoroughly tested in Japan, but the few years of its existence has been successful where no theoretical philosophy would have had a hearing. Fukuzawa and the compilers of the *Shyushin Yoryo* (code of morality) appealed to the man in the street, and their appeal fell upon listening

ears and understanding minds. Professor Dening, in reviewing the Moral Code, terminates with: “The Mita system (so called from the town in which Fukuzawa lived) is founded on the bed-rock of bare fact and hence has a stability not possessed by the aerial structures that pose as its rivals. Fukuzawa knows well what are the conscientious feelings of his fellow-countrymen. To these he has appealed, and in so doing he has adopted the course which moral reformers of all times and all countries have followed with success.”

26 June 2017, "questions regarding course material":

I saw this in the PowerPoint slide: "In the United States, the current account deficit has been growing because of its imports of physical products, but the country runs a current account surplus in trade in services" (S43, Notes).

Yet the Leontief Paradox is supposed to be that instead of what Heckscher-Ohlin theory predicts, he found "that U.S. exports were less capital intensive than U.S. imports" despite "the U.S. [being] relatively abundant in capital" (S24).

Did Leontief's data include services or was it simply physical products? I assume that services would be a pure-capital product, correct? Or, even including that, does the Leontief Paradox hold?

27 June 2017, self-followup message as to what I found after looking into Leontief's Paradox:

I was able to find the original report: <http://www.jstor.org/stable/3149288> . Apparently the numbers used were from 1947. And, of course, a lot of discussion about the paradox so it appears to be a common question.

It seems that the data is only from that year, so perhaps foreign aid was not included? Europe and Japan were both demolished in WWII, and apparently it was still so by the time 1947 (<https://www.usnews.com/opinion/blogs/world-report/2014/06/06/the-lessons-from-us-aid-after-world-war-ii>) came around. However, though, it is an entire country's data which is used and not just cities. Perhaps the paradox comes from the constant building of infrastructure and then trading the surplus goods?

Another aspect that I thought may have been missed is the banking and currency exchanges. But, since the US is not a contiguous country of advanced industrial factors, I can certainly see why the Leontief Paradox arises when the Heckscher-Ohlin theory is compared to the data.

Either way, it was an interesting thought to look into.

Summer Session Project Option - Summary

Brian Hack

IBS101-Online #16579

July 3rd, 2017

Summer Session Project Option - Summary

EPCOR Water Arizona Inc. filed a rate case application with the Arizona Corporation Commission on April 29th, 2016 in order to determine new rates for its wastewater customers. In consideration of its new rates, there would be a determination of the fair value of EPCOR's Arizona assets, a decision on whether or not to consolidate its five districts, and how the rates would be set in order to fairly charge its customers. EPCOR Water Arizona Inc. is a child company of EPCOR Water USA (EPCOR USA) which is a subsidiary of EPCOR Utilities Inc. (EUI), whose home country is Canada. The five wastewater districts of EPCOR Water Arizona Inc. are Agua Fria, Anthem, Mohave, Sun City, and Sun City West.

According to the Central Intelligence Agency's World Factbook, the United States is located in North America between the Atlantic and Pacific Oceans as well as between the countries of Canada and Mexico. English is the primary language spoken with Spanish being secondary, though there no official language of the country on a federal level. Among the individual states, 31 of 50 states recognize English as their official language with Hawaii recognizing Hawaiian as its official language. The United States Dollar (USD) is the currency used, and the United States recognizes USD as the world's primary reserve currency. Its type of government is a constitutional federal republic which presides over 50 states and is directly involved in governing territorial assets.

As of 2008 it is estimated that capital goods, industrial supplies, consumer goods, and agricultural products are produced by the United States. Among these categories are organic chemicals, automobiles, medicine, soybean, fruit, and corn. The major exports are capital goods at 49%, consisting of transistors, aircraft, motor vehicle parts, computers, and telecommunication equipment. Industrial supplies, with crude oil at 8.2%, account for 32.9% of the United States' imports, with consumer goods coming in at a close second place of 31.8% of imports. The United States is ranked first in the world when it comes to railways and roadways, and is the world's largest consumer of cocaine. Although there is no world ranking provided, 99.2% of the population has access to improved drinking water sources.

The most controversial aspect of EPCOR's wastewater rate case was that of consolidating its districts. Of the five districts which are proposed to consolidate, Sun City and Sun City West pay the lowest rates and are the only two districts which will see a rate increase. The most vocal opponents were in Sun City, as their wastewater is sent to an entity which is not controlled by EPCOR. Though their argument was based on the large senior population living on a fixed income, all of the districts had similar customers that were already affected by high rates. The

proponents of consolidation were focused on the benefits that can be seen by sharing costs among all of EPCOR's customers. Another argument of the proponents was concerning Sun City West; this district was sharing a wastewater treatment plant with other districts yet its customers enjoyed a substantially lower rate.

On June 13th, 2017, the ACC conducted an open hearing to allow the public to present their arguments and allow for a decision to be made. After the proponents and opponents were heard, in addition to other organizations providing their comments, the five commissioners voted 4-1 in favor of full consolidation. The commissioners explained that although they must consider the effects of their decision on Sun City customers, their future rates are three times less than what similarly situated customers are already paying. With this consideration, the commissioners approved a gradual five year plan which would allow for a gradual increase on Sun City while giving much needed relief to the other districts. Addressing those customers that still may not be able to afford their future rates, the ACC ordered EPCOR to administer a low-income program for up to 5,000 customers with the costs being spread out among its customer base.

This event showcases a foreign direct investment in our locale, as well as the considerations that an ethical business would need to make when considering its external shareholders in a foreign country. Although the actual decision was made by a part of the legal system, it provides a novel solution that other businesses can work toward achieving in similar situations. By acquiring a city's wastewater system and customers, EPCOR is able to utilize its size and overall customer base in other states and Canada in order to afford significant improvements and repairs that the individual districts could not do alone. EPCOR is also able to establish a fair price to all of its customers by consolidating its Arizona holdings. There is, however, a unique aspect of this situation due to it taking place in a developed country: The customers have the ACC regulating EPCOR and protecting them from monopolistic rate hikes but, in lesser developed countries, it could have been possible for a wastewater utility company to have charged exorbitant prices without any recourse for its customers.

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Summer Session Project Option - Question from Professor Lillian Habeich, 2017-07-16

Would you do some research about these situations in lesser developed countries? It would be helpful to know what happened to the local communities control over their pricing, when they don't have a governing board.

If you are not able to find anything out about the above topic, there is an embedded assumption in your summary above, that because we have the ACC governing board, that all is well for consumers. I would have you do some research to see if that is actually the case. I think you may find some court cases and situations in which parties claim that the ACC is corrupt, and not doing its job. I am not saying that it is, but it would be interesting for you to inform us as to what has transpired in the past.

Summer Session Project Option - Response to Professor, from Brian Hack 2017-07-19

After thinking over such a situation in a lesser developed country, I realized that this event would not be applicable until there are legal, property rights and compensation for government acquisition, and a general security for assets in place. Also, it would likely be a government entity or an international organization that would be providing water in these regions and not a business. It could be hard to provide a service to a population that is not able to afford to support that business's profit margin. However, I found an article about South Korea's progress from the 1960's and a report about water and sanitation in Sub-Saharan Africa. South Korea's

IBS 101: Summer Session Project Option - My Work (Brian Hack)

efforts were funded by the government and, as of 2012, 58% of the systems are privatized, whereas the financial requirements for Africa are likely too great for an international business due to the lack of infrastructure or significant subsidies. Though there are companies mentioned in the report, these businesses are indigenous.

Though I am aware of the Johnson Utilities case, it was difficult to find any other instances of corruption in the ACC. An article from 2015 stated that the Arizona Corporation Commission chairwoman at the time, Susan Bitter Smith, was a lobbyist for Cox Communications and continued that role while also being in charge of regulating Cox. The most recent publicity on the matter involves APS's campaign contributions to the campaigns of former commissioner Pierce and the present commissioners of Burns, Dunn, and Tobin. Of course, the Johnson Utilities situation involved bribes to former commissioner Pierce after a 2011 decision which continued to be paid afterwards. This corporation was identified as one of 28 companies which were allowed by a 2013 policy approval to pass their personal taxes onto their customers.

Even if corruption was involved in the EPCOR rate case, it is probable that the decision to consolidate will not be reversed. The opponents in Sun City are right to be angry about the future rises in their rates, as they are not connected to an EPCOR wastewater treatment plant, it is still EPCOR that will be improving or maintaining the infrastructure that transports their waste to that plant. If EPCOR is to implement unnecessary replacements or upgrades, then that can be dealt with in court. The opponents in Sun City West were going to have an increase in their wastewater rates and have no valid position as they use the same wastewater treatment plant as two other districts. Although the fixed low-income situation of Sun City customers is a valid concern, there were similar customers already being charged exorbitant rates on the proponents side of the debate. Therefore, the trustworthiness of the decider may be the prospect of a lengthy legal debate yet the decision should remain.

The benefit of having the ACC is simply that it is dedicated by the constitution towards customer protection and corporation regulation, as it is branched off of the legislative powers of government. From a press release from the ACC, they noted that it was a difficult case and that the Administrative Law Judge was necessary "in making an opinion in this case." Over time as the rates increase for Sun City and Sun City West, it may become necessary to expand the low-income program further. However, as the ACC has made a decision, the future actions will likely be that of eminent domain if EPCOR does not provide a quality service. In order for eminent domain to be realized, Sun City and Sun City West would need to incorporate, they would need to persuade an incorporated city such as Youngtown to use eminent domain, or persuade Maricopa County to act. The probability of any three of those to happen would be low at the moment, as EPCOR is only two issues of the many in the lives of its customers. Due to this extra caveat of losing their property, with just compensation, EPCOR could be pressured to innovate as the volume of customer complaints rise and fall in the future. With this in mind, perhaps it may indeed be that all is well for consumers.

Ariz. Const. art XV, § 3.

Ariz. Const. art XV, § 6.

Ariz. Rev. Stat. § 9-518.

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Summer Session Project Option - Selection

Brian Hack, 2017-06-07

My country selection will be the United States from the perspective of Canada. The current event will be dealing with an upcoming Arizona Corporation Commission (ACC) case which will

IBS 101: Summer Session Project Option - My Work (Brian Hack)

decide on whether to uphold or appeal a prior decision declining the proposal that was made by EPCOR's to consolidate water rates for all of its 5 districts in the area of Phoenix, AZ.

EPCOR Water is a Canadian company with assets in Arizona, New Mexico, and Texas. A particular significance with this, is that EPCOR is a public utility company. Due to the constraints of providing or receiving water, the customer can not easily switch to a competitor. Thus, EPCOR could appear to be a virtual monopoly to its customers.

EPCOR's proposal for rate consolidation seems to be based on the fact that it owns these 5 districts, yet each district is independent of the other and does not actually provide service to anyone else but its own district. If the ACC were to approve this basis for rate consolidation, it would set a precedent for other companies to buy up water districts and then make all of them pay the same rate instead of the actual cost to service that specific district.

This also has an ethical aspect, since the district whose rate will increase the highest is Sun City. Is it right to make the highest population of people with a low PCI (e.g. living on retirement benefits) possibly pay most of the burden for the other districts? This also necessitates looking to see why Sun City's costs were so low to begin with; were they subsidized before or is the rate low due to operating costs, availability of water, and demand on the system?

The ACC is making its decision on June 13th, from what I understand, and if it is approved then it should follow with a new rate proposal from EPCOR which consolidates rates.

Summer Session Project Option - Summary, Additional Comment

Brian Hack, 2017-06-13

The right to a profit comes with the right to fail.

I was at the Open Hearing when the ACC discussed EPCOR's case. Was interesting to talk with both sides. Both sides of the rate consolidation case included people that could be affected by or could find relief from the decision. There were also various discrepancies noted with EPCOR's accounting as well. The kicker was the idea of a low income assistance. I am not sure what that assistance entails, whether it will be from the company or paid for by the taxpayers or possibly a fund set up by the accrued revenue. I left before the whole thing was done, but I feel the ACC treated the case fairly for both parties of customers and EPCOR. I'll have to look up the result, but the verdict seems to be a yes for wastewater consolidation with the introduction of that low income assistance plan (water rates will come up at a later date).

The rate will fluctuate each time EPCOR would come back to propose a new rate plan. Thanks to the common law system mixed with individualism mindset and a collectivism result, this issue is taken care of for the time being. And although it sounds like a mixed economy type of

solution, the utilization of a market system should force EPCOR to focus on efficiency. If they do not manage effectively, that will lead to the popular support of eminent domain in order to take it back on a municipality level.

This may be a perfect example of the benefit of globalization and international business. By having a source of revenue in Canada, it has capital to utilize for maintaining a water utility in Arizona. The ACC's court decision is a great example of an ideal legal system, listening to all sides but coming up with the fairest and best decision. And the customers have a power and edge should EPCOR fail to deliver and does not improve; eminent domain.

Even if EPCOR structures its districts and then sells it off, it may be a good idea to keep this foreign direct investment. Even if the customers pull enough support to seize the districts, our legal system ensures compensation. And by trading with a foreign country, it allows a continuous flow of money to allow for a decent standard of living.

Although dealing with America may be expensive, it seems like it may be one of the safest bets available as long as the managers continue to innovate and work on operating efficiently. ...And it is almost its own insurance against an "act of God".

Just figured I would write this up while it was fresh in my memory.

In Jay Rubin's "Making Sense of Japanese," he describes the grammatical point of saying in Japanese that one understands:

私はそれを分かる。(incorrect)

私はそれがわかる。(correct)

The typical way that 分かる (wakaru) is translated is as "to understand." However, as Rubin points out, the Japanese do not *wakaru* something but rather something *wakaru's* itself to them.

Something must show itself to a person in order for someone to understand and make sense of it (Rubin, 94-99).

1a. A person/individual is a sovereign entity.

1b. A community has its sovereignty given to it by its people.

2a. A group of communities are sovereign entities.

2b. A state has its sovereignty given to it by the people.

A Lockean process of: Individual → Collective → Individual

Although the text states Mercantilism is no longer used in modern trade theory, I think I can see it as describing the individual/consumer.

- An individual provides goods to an employer for money and then uses that money for buying goods.
- An individual sets a maximum rate tariff, essentially, on brands they do not like, or find unethical (e.g., tobacco or alcohol).

Furthering on the idea of an individual as a sovereign entity, I can see all individuals as points on a sphere.

- These are finite points at the present frame of reference.
- This becomes infinite when one combines the past and future individuals to inhabit the Earth.
- This also becomes infinite when one includes the transactions (surplus/deficit) of all people.
 - We can limit this to between 1 day prior and 1 day after a selected frame of reference.

Much like the differing forms of string theory were combined into M-Theory, I believe the six trade theories (revolving around an individual) are either reflections of a unifying theory or can be centered on that of Porter's theory.

Or, perhaps instead of a theory, it would create a model instead. Either way, I imagine it could revolve around Porter's theory.

Furthermore, not only can I see Porter's theory as explaining the advantage of a business, I can see it as explaining the individual as well. By observing an individual, I think we could find enough evidence as to whether or not Porter's theory holds up to reality.

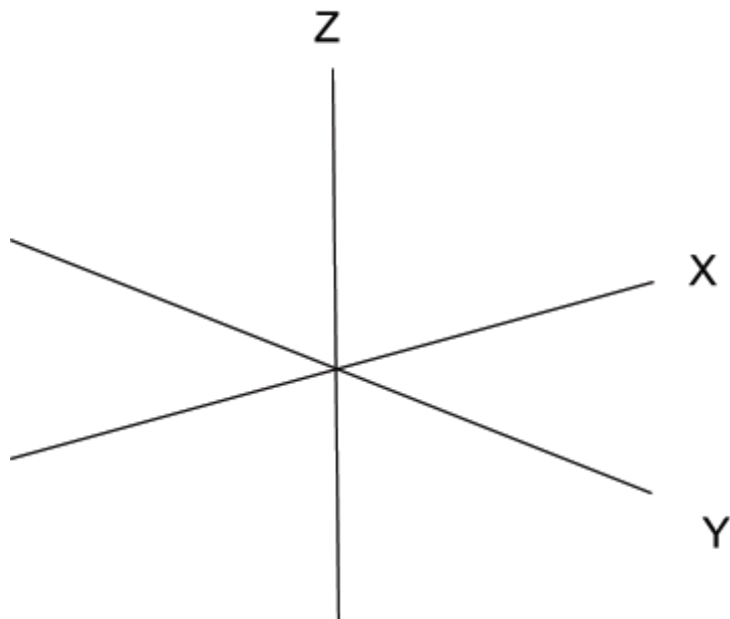
By continuing further with the idea of the individual as sovereign, I noticed a few details that could be worked into a model for describing a country in relation to others.

Globalization is intended to lower trade barriers to allow for free trade. This usually leads a country to a market system. A market system leads to a democracy. And since a direct democracy is difficult to achieve on a massive scale, we usually opt for a republic or otherwise indirect democracy.

As a tenant of sustainability, a business making an ethical decision considers both internal and external stakeholders. In a way, a business can be seen as an analogy of the political spectrum from king to democracy to its customers.

Legal systems are put in place to protect rights and give just decisions as an arbiter. One form of enforcement is police or security. Another is a military which, in peacetime, provides security of maritime passage from pirates and otherwise deters war.

By placing the political and government onto the X axis, economical and business on the Y axis, and law and enforcement on the Z axis, we obtain a model such as the following:



Continuing further, I would relate the extremes of each axis as individualism versus collectivism. As these are only 3 dimensions, I would assume that there are other dimensions of social, cultural, and religious factors. Time could be another dimension as each specific frame of reference would change in its measurements of individualism versus collectivism while trying to find the happy medium in the center.

Professor Bucholz in "Foundations of Western Civilization II" finds Marx's ideas incomplete. He noticed that although he had theorized a decent society, he did not give any clues as to how to run it after it was achieved.

Marx described the goal of achieving a society of political and economic equality, universal suffrage, and public ownership of means of production. Though he also thought it would be a world without borders and would require a violent revolution of the people, I think we can find those tenants unnecessary. There should always be some form of record-keeping and administration to allow for transparency and audits. As for the violent revolution, I believe that is only necessary in the mind and not physically.

If we were to take the concepts of political equality, economic equality, universal suffrage, and public ownership of the means of production and apply it as a utopian society, I think America is either pushing fast to that goal or has already achieved it. That is the society we live in now is a communist society according to Karl Marx's "Communist Manifesto." By public ownership, I mean that the means of production are owned by businesses which, due to needing to consider internal and external stakeholders, are like a government of people in their own right.

Again, the only violent revolution needed to achieve communism is that of the mind. The people of America already rebelled to create this country of the people.

There is a paradox which I believe is analogous to that of combining capitalism and communism. That would be the Banach-Tarski Paradox which describes how it is mathematically possible to take one object, divide it into sections, put the sections back together, and end up with two of the same object.

Capitalism and communism are two exact objects that are formed from the same pieces of each other. It is only due to human error that we see them as different.

An individual is a sovereign entity whether they are poor or wealthy, a public official or a worker, Eastern or Western.

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The trade theories are: Mercantilism, Adam Smith's "Absolute Advantage", David Ricardo's "Comparative Advantage", Heckscher-Ohlin Theory, Raymond Vernon's "Product Life-Cycle Theory", New Trade Theory, and Michael Porter's Diamond of "National Competitive Advantage".

Locke's theory, of course, is that people form both a social contract of society as well as that of government. And that people come into the world as blank-slates, neither good nor bad.

Brian Greene is the one that wrote "The Elegant Universe" which talks about the string theories and the resultant M-Theory.

And as an aspiring mathematician, I wanted to find a way to mention the Banach-Tarski Paradox which the last page has a link to Vsauce's Youtube video on it.

This one is not a project for a class. I submitted it to my teacher, but I know almost anyone would bash me by saying "Oh you don't know what communism is" despite the fact I showed that I have looked at Marx's "Communist Manifesto".

Maybe the English copy used words that do not reflect the original, but I am pretty sure that it was human error which led to the mistaken communist ideas since Marx. There are a few credible sources which call Soviet Russia, North Korea, and China as state capitalist economies.

Early 20th century Europe was actually envious of Soviet Russia's ability to produce, but it has its limits. Because it was a command economy and not a market economy. ...Command economies, no matter how much planning they do, cannot plan prices and production as well as a market economy like America's. ...Prices need to be set by those directly dealing with them, not a political government.

Essentially what I am doing is combining the elements of economics into a model for myself which can better represent and describe what happens.

Much like pure mathematics is abstract and become applied mathematics when someone finds a use for it in reality, I do not see my "model" as being able to reflect good or bad outcomes on its own. I am only interested in better predicting the effects that may occur, and determine how the world actually is.

The trade theories themselves do not actually reflect 100% in the real world when dealing with countries, but it is accurate in describing the benefits of free trade. That said, the trade theories do seem to work if one zooms in onto an individual since there is no distance that needs to be covered and the transactions are instantaneous.

There is an element of recursion that needs to be applied in order to take the static model and create a functional model of a community or the world. There is also an element of limits, like in Calculus, needed in order to not become saturated in the details. ...When using it to analyze the world, one can model the country it is not necessary to delve deeper inside the country to the states, cities, towns, and individuals within. ...But, that could be done if one wishes.

The reason I posted this is because it goes hand-in-hand with my English paper I am still constructing. It's a trickle-up effect I am hoping to influence, and would take a while for the benefits to be seen. But, I think it is more American than simply imposing bans, taxes, and stigma on smokers in order to make them quit (that is the ultimate goal of those that have wrecked the legislative process) instead of aiming for an individual-centered method of fixing the problem of the tobacco issues.

Much like a free press, it isn't the constant accuracy that it makes it desired, but rather that the truth can come out eventually instead of having missing pieces of the puzzle. ...Though there are crackpots out there, and as studied as I am my ideas and words may make me seem like one as well. Haha.

Brian Hack
 PHI103-Online #10433
 July 9th, 2017
 First Paper

The Wanderings Of An American Student Through The Supreme Leader's Korea

As Brian sat around, attempting to come up with a plot to underlie his dialogue, he wound up on YouTube watching cat videos. After coming across a really funny video where a cute cat was climbing, it had a slice of cheese thrown onto its face and it faced the struggle of its life as it tried to get it off. Amused, Brian wrote in the comments section saying, “Wow, I’ve ended in this section of YouTube again! I can’t stop replaying this video!”

Minutes later a troll named Seji responded saying, “Don’t you have anything better to do with your life than waste it watching cat videos?” (Complex question - 1). To which, Brian was flustered with this yes or no question and responded with, “I find cat videos entertaining so it is not a waste.” Yet Seji was unrelenting, “Your name is a white man’s name. You have no idea what is entertaining and the purpose of life” (Argument Against the Person - 2).

Blocking the troll, Brian went on to check his Facebook timeline. All of a sudden, Jisan sent a friend request and a subsequent message, “I see you like cat videos. Obviously you would like a camera and a cat to film your own” (Hasty generalization - 3).

“But, if I get a cat, it will knock over all my things. Then it will poop in my water glass. And then it will eat my homework. Sorry, but I am not interested in a cat and the wreck it will cause!” said Brian (Slippery Slope - 4).

“Well, okay, can we still become friends? I’m new to town and am interested in making new friends. I won’t burden you with my cat.”

A few days later, Jisan recognized Brian downtown and greeted him. They ended up grabbing a table at a nearby Starbucks and got to know each other.

“So Jisan, what brings you to town?”

“Well, it was either come to the United States or get obliterated by North Korean missiles. Since I did not want to be obliterated, I came to the United States” (False Dichotomy - 5).

“Where did you come from?”

“I’m from Venezuela.”

“...What? North Korea has nothing against Venezuela”, states Brian, a little confused.

“Yes it does! North Korea keeps on threatening America. Living in South America, I felt it necessary to move to the United States because they have a missile defense system”

(Equivocation - 6).

“Ah, that makes sense. What are you planning to do now?”

Jisan thought about this for a moment and then responded, “Become famous.”

“Hmm... Actors are famous because they are in popular movies. If you were in a popular movie, you would become famous!” (False Cause - 7)

“Oh! I like movies! Since I like baseball and am rather good at playing it, I would be a great actor because I like movies!” exclaimed an ecstatic Jisan (Weak Analogy - 8).

Noticing the time, Brian realized that he was about to be late to the monthly Nekocon. “Sorry Jisan, but I need to get going! This month’s Nekocon is about to start and I’ve been planning to debut my new cat costume!”

“Ah, that sounds interesting! However, I don’t like conventions so perhaps we can talk again later?”

“Sure thing!”

Arriving at Nekocon with his newly designed cat costume, Brian quickly puts it on and then tries to find his friends. A stranger approaches and says, “Wow, that looks really good! Did you make that yourself?”

“No, unfortunately I am not that skilled. I designed it but a friend stitched it together.”

Immediately the stranger turns to the crowd and shouts, “This cat suit was not made by the person wearing it. Are we going to just let anyone come in here wearing a cat suit not made by themselves through their own blood and sweat? Are we going to let the lesser skilled into our presence?!?” (Appeal to the people - 9).

Though embarrassed, Brian was about to speak when Kamisama responded, “We are not so petty as to demand everyone only wear the suits they create. Have you never heard of a team or team effort? This is a community of friendship, not snobbery.” And with that, the stranger turned and left.

“Thank you Kamisama, I was stunned at that person’s comment.”

“It’s okay, Brian, enjoy your time here at the convention! Amazing costume, by the way.”

A few hours had passed and the judges announced that they would soon determine the best costume this month. Cheers were heard, and within minutes the deafening chatter of the room had subsided. The judges took the stage and announced third place, the runner ups, and asked for Brian to come up to the stage. Brian was not able to clearly hear the other person, but someone ended up standing next to him.

“And now, for the winner of this month’s Nekocon, our Nyanecat is... Seji!”

Though a bit saddened, Brian remembered the troll on YouTube the other day and was a bit amused that he was bested by someone with that troll’s name! However, in the middle of realizing the irony of the situation, the judge interrupted Brian’s thoughts. “Um... Sorry folks... I made a mistake,” said the judge as she held up the card to the camera. “Brian was the first place, and Seji was second place.”

“What?!”

“Poor Steve Harvey caused a chain reaction this year!”

“Is no institution safe?!”

“This is a cat convention, how could this be messed up?!”

As the crowd began to ease their inclination to rioting, the surprised Brian took the Maneki-Neko prize and wished everyone a good night. Soon, everyone was laughing at the mishap and the event came to a close without any catfights to ruin the slightly dramatic environment which would be a fun memory to all that joined that month.

The next day, Brian found himself 30 feet away from the entrance of the McDonalds when an old schoolmate stopped and greeted him. Though the next words were, “Don’t you

know you can't smoke near a building?! Put that out or distance yourself from those you are putting in harm's way!" (Accident - 10).

"Actually, the sign says 25 feet from the entrance. There's even a marker right here saying that this is 30 feet away and the 25 feet marker is where you would expect it."

"Argh, you are always right," said Alica.

"Indeed. And just so you know, a smoker has never died after taking a drag off a cigarette. Thus, smoking has yet to kill anyone" (Begging the Question - 11).

"Hmm, that's a good point."

"As always! So what have you been up to? It's been years!"

"I think you'll find this funny, but I've been auditioning for science fiction movies."

"Makes sense, I guess, you always wanted to be a chemist," says Brian as he remembers the last time they chatted. "What made you go into acting?"

Alica thought for a moment and then responded, "Well I told my hairstylist two years, she told me that scientists were always science fiction movie actors and never went to college. So I dropped out of college and have been trying desperately to act in a movie. It's the only way I can become a chemist" (Appeal to Unqualified Authority - 12).

"Um, Alica, have you ever asked a scientist to confirm what your hairstylist told you?"

"She has been right about many other things so she must be right about this. If you disagree I'll have to punch you in the neck. Obviously you know that she is right" (Appeal to Force - 13).

"I see your wisdom in this matter."

"I knew you were smart."

Brian responds, "Well, no one has ever proven me to not be smart. It must be true" (Appeal to Ignorance - 14).

"Now that you're out of the military, have you been to college?"

"Yes, it's been entertaining—", said Brian before being interrupted by his alarm. "I almost forgot that I need to go finish my paper! Sorry Alica, but I need to head home. Let's see each other soon."

"Take care, Brian. Maybe next time you'll stop smoking so much."

"Maybe."

Heading to the subway station, Brian had to go through the shopping mall which is integrated into the transit center. A bento shop caught his eye and made him forget about the urgency to return home.

"How much for a katsu-don bento?" asked Brian of the clerk.

"That would be 6000 won."

Realizing he was missing his wallet, Brian felt a little desperate due to his hunger. Brian pleaded, "I'm a starving college student and have no money. Your bento is just what I need to keep me alive for another day. Surely you will find that I do not need to pay for the bento" (Appeal to Pity - 15).

"Are you nuts, sir? You are starving as are the children in Africa. Africa is a big place and needs a lot of railroads to be built. We need to build a spaceport in Africa in order to provide a reason to build railroads" (Red Herring - 16).

"I see your point," said Brian as he fumbled in his pockets for any possible change. Finding a 10,000 won bill and passing it onto the clerk for the food.

“You gave me a 10,000 won for a 6,000 won product. Let me put this into my calculator... Here you go, I owe you 1,000 won. Have a great day”, said the clerk as he pushed Brian out of the store (Missing the Point - 17). Surprisingly, Brian did not realize that he was just short changed by 3,000 won and he continued his trip home. On the way home he thought to himself, “Ha! The clerk made a mistake and gave me an extra 500 won. A future mathematician like myself knows how to seal a good deal out of another’s mistakes!” (Suppressed Evidence - 18).

Arriving at his hometown’s terminal, Brian excitedly strolled down the sidewalk on his way home. Catching his eye, Brian darted his eyes down next to the trashcan and realized that he found his wallet. Excitedly, he let forth a roar of laughter at how lucky he was that his wallet had not been picked up. However though, an old man on the bench next to the trashcan was suddenly awakened and further frightened at the foreigner cowering before him. Quickly composing himself, he caught Brian’s attention by commenting, “Isn’t there a karaoke bar you could save that noise for? Combining that horrendous voice and your Russian, I’m sure that you would charm the local girls.”

“Sorry! I just found my wallet at the trashcan after missing it all day.”

“Missing your wallet all day? Perhaps if you would keep it on your person, you would not have to worry about being separated from it in the future,” remarked the old man (Amphiboly - 19).

“Hmm, you have a good point. I do have a question, though.”

“And what is that?”

“Why do you think I speak Russian?”

“I don’t, I was just heckling you.”

Stupefied, Brian bid farewell to the old man and continued on his way home.

Upon returning home, Brian’s neighbor was sweeping the entrance to their house. Courteously, Brian greeted her, “Hello Belldandy, how was your day?”

“Brian! Hi! It was good, Kei just got back an hour ago from his Quantum Mechanics class and is rambling about small nothings all around us. Same conversation, different day. Let me go get him.”

Moments later Brian is knocked down from behind as Kei tackles him, with the yell, “Ninja!”

“Ahhh!”

After they brushed themselves off, Brian asked about Kei about the Schrödinger's cat concept. Kei explained, “The idea is mainly that by observing an event, one changes the outcome. One can not know for sure if the cat is dead or alive.”

“Well if the cat was immortal, then we would surely know that the cat is alive whether or not the poison was released. Thus, the cat is certainly alive. Ha, I solved the riddle!” (Straw Man - 20).

"Remember last week when you were verbally attacked by "Seji" on YouTube? There's a reason why I did that," sighed Kei. "By the way, stop calling my country the United States. We're at war with them and if you don't watch yourself, you'll understand why we root for the state when watching '1984.'"

Brian Hack
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 August 4th, 2017
 Second Paper

Part One

After much deliberation of the ideas of social contracts, implicit contracts, and rights, one conclusion has become certain: All social contracts, such as those with society and government, should be viewed as illegitimate and subsequently dissolved. Humans are viewed as minors until the age of 18 in America and, as such, not expected to be capable of entering into contracts without a guardian's consent. As these minors are educated, government and society are forced upon them like paternal used-car salesmen. If a person were to reject this contract, it is likely that they would eventually be forced to vacate their residence. Even if they had the means to relocate, there are very few habitable lands on the planet today which are ungoverned. Regardless of the good nature of the social contract and those who bring us into them, a society cannot claim to be truly free if it does not allow for an individual to reject that contract without being required to vacate their residence.

As the Declaration of Independence states, "mankind [is] more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." The Declaration does narrow the passage in the context by recommending that a corrupt government be replaced but not a "long-established government" which may only have a few defects. If it is allowable to restrict the freedom to reject the social contracts of American society, then that social contract should be allowed to continue to exist. In either case, it should be allowed that each individual can be viewed as a sovereign entity in and of themselves.

Continuing onto the Constitution, the document opens with "We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America." As the individual is a sovereign entity, then the Constitution is equivalent to an alliance pact between all members. Furthermore, this alliance includes the establishment of an arbiter, a bilateral defense agreement of sanctioning one another or coming to the others defence, not providing but promoting the welfare of each member, and ensuring the autonomy of all members and their offspring. In a way, it seems that the Constitution does not establish a government but rather provides a framework for all the people whom are considered Americans. By "securing the Blessings of Liberty," the Constitution could be inferring that the individual is, indeed, a sovereign entity. If this is so, then there is not much of a contract to reject as the government is separate from the people itself and is only a complicated method of resolving disputes between individual sovereign entities.

The item, "promote the general Welfare," is of interest to today's society as both Democrats and Republicans are debating education and healthcare reforms. According to US Code Title 20, the federal government maintains no authority over education as that is reserved to the state governments. That is why Common Core must be approved on a state-by-state basis and is not implemented from the federal level. Despite the outrage concerning Common Core and what is it really teaching, the actual standards appears similar to the Personnel Qualification

Standards as used by the Navy. As important as education is, the funding is likely too high if schools are instead using the money for athletics or cosmetic upgrades of their campuses. It would be a better plan to utilize something like Common Core in order to standardize the core concepts into a training manual which could be utilized by teachers after attending a vocational school.

As for healthcare, the federal government should take on a similar stance as education and not become deeply integrated. Although the idea of expanding health insurance coverage is a nice idea, the government should not invest itself too far. If they wish to help the citizens with healthcare, they should institute a type of eminent domain for buying up patents for medical devices or drugs which are likely to be the biggest cost of healthcare. As eminent domain for real estate property requires just compensation, the same could be made for patents and other intellectual property rights which attribute to increased cost. If the concerned party does not wish to sell their intellectual property for a reasonable price to recuperate their costs and some expected profit, then it may be necessary for the government to invalidate their holding for the public good. In order to maintain trust in the patent system, the government should only do this in exceptional cases. Although there are likely to be students and researchers which would still discover new patentable ideas should the government revoke them without compensation, it would not be a good idea to do so even if it is an exceptional case.

As rejecting any and all social contracts forced upon a person at birth is a liability for those societies and governments which put great care into raising them, the idea of a truly free society seems to be a utopian idea which will only exist in thought. It is not ultimately necessary for an individual to have such a freedom realized as the benefit of including oneself into society may be allowable instead. Perhaps in the future humanity will have received a level of technological prowess to allow individuals to settle their own corners of space and obtain the freedom of complete rejection of social contracts, however as long as planet Earth is as far as we can go...maybe the Hani-Aka tribe in Southeast Asia would welcome a new person living amongst them.

Part Two

$$\begin{array}{l}
 R \supset V \\
 V \bullet (W \vee \sim W) \\
 V \supset F \\
 \sim R \supset S \\
 I \\
 A \supset I \\
 \sim S \\
 R \supset (L \supset \sim F) \\
 \underline{S \supset \sim F} \\
 (T \supset F) \vee (V \supset W)
 \end{array}$$

For: A = Constitution as an alliance pact
 F = Totally free
 I = Individual is sovereign entity
 L = Liability for government/society to have supported individual

R = Able to reject social contract
 S = Social contract allowed to exist
 T = Technology prowess
 V = Must vacate residence
 W = Welcome in Hani-Aka tribe/ungoverned land

Part Three

The process of writing this paper and the argument was rather difficult and it did not come to mind until the last minute. It incorporated many ideas I had floating around in my head though it did not cover the main idea which I wanted to write about. That, however, is fine as I found it interesting how this worked out in the end. One thing I was not expecting was for it to all come together the first time writing it, though it did take some time thinking through each line as I wrote.

As I was symbolizing my argument, I thought I would have to symbolize chunks and present three different arguments in one paper. However, I found that I had a consistent thread which permeated the whole paper and allowed for what seems to be the proper outcome of this writing assignment: one whole argument and not many. After I finished symbolizing my argument, I utilized the indirect truth table to figure out if it were valid or not. At first, no; at second after reinterpreting my propositions, no; after the third time I realized what my conclusion's proposition statement truly entailed, and yes it pulled up a contradiction. So, yes, my argument is valid.

Is my argument sound? It should be a sound argument as the premises all seem to be true. This would be due to the necessity of a social contract involving being in society, or rejecting it by hiding in the mountains or on an asteroid in the future.

If someone were to doubt the truth of my premises, then they may wish to point out a way in which one cannot be bound in a social contract without needing to leave society. If that were possible, perhaps the person which has been able to do this would be a Buddhist monk or other guru.

Overall, it was interesting to write this paper and then symbolize my argument. The prospect of having to analyze my own writing and figure out how it should be symbolized, though, was rather worrying. Not only that, but when I finished writing this paper I thought, "This is most likely going to be invalid."

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20 U.S.C, § 48-3403

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<<https://www.archives.gov/founding-docs/constitution-transcript>>

"Contractarianism: Crash Course Philosophy #37". CrashCourse, YouTube: 2016.

<<https://www.youtube.com/watch?v=2Co6pNvd9mc>>

This video provided a brief discussion of Hobbes' work and ideas, social contracts, and implicit contracts.

Declaration Of Independence

U.S. Constitution, Preamble

"What Is Justice?: Crash Course Philosophy #40". CrashCourse, YouTube: 2016.

<<https://www.youtube.com/watch?v=HOCTHVCKm90>>

This video provided an insight into the ideas of "negative rights."

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 July 15th, 2017
 Midterm Project: Chomskian Linguistics

Comparing and Contrasting Two Prominent Fields of Linguistics with Liberal Studies: Bloomfieldian Linguistics and Chomskian Linguistics

For those born into modern civilization, it may strike a person as obvious that language is important and that it has existed for quite some time. As we age and pass through our education system, a system of the rules of our language are instilled by teaching and learning. Given the extent of mass-reproduced references such as dictionaries, we are quite certain that there is a definite usage and meaning of the components of language. Though it is more likely to see an abridged dictionary than an unabridged one, these dictionaries are likely to contain a reference for the use of grammar as well as a legend for etymology and phonetic notations throughout the definitions listed. Yet, after being awed by the immense collection of systematic collections for the correct and proper usage of our language, the question should arise: How did this come into creation and who regulates the information as our language changes?

Our authoritative references on language are a creation from the science of language, or linguistics, and the people who study and work in this field of science are called linguists. Though there have been many fields in the history of linguistics, there are two predominant schools of thought which commanded attention in the mid-twentieth century. As Rowe and Levine write, these two schools would be called Bloomfieldian Linguistics and the idea of Generative Grammar as advanced by Noam Chomsky. The Bloomfieldian approach was a “structuralism” which was “descriptive” and built its base upon a foundation of phonetics and led its way up through phonology and morphology before arriving at syntax, with a further allowance towards semantics. Though this approach is still utilized throughout the text, titled as “A Concise Introduction to Linguistics,” Chomsky had broke with this school due to their emphasis of linguistic performance and championed, instead, the importance of linguistic competence. The major component of his ideas was that of generative grammar and recursion, which he explained as a result of a human genetic potential for language (Rowe and Levine, 136-138). It is from the works of these efforts to understand the basics of how language is learned, produced, and utilized that we have been able to form the authoritative sources we use to improve our language, and instruct our children.

Although Bloomfieldian Linguistics may have had a major impact in creating the foundations of our current understanding of how to classify parts of language, it is the importance of linguistic competence as Chomsky emphasized which has fundamentally changed the field of linguistics into its present state. Instead of the “mechanistic approach” of language learning by instruction, Chomsky’s approach is like that of a “software program designed to generate new sentences on demand,” also called a “mentalist approach.” His various publications have alluded to the idea of a “linguistic acquisition device” and the existence of a universal grammar (Rowe and Levine, 138). This appears to coincide with Rubin’s description of the grammaticality of expressing understanding in Japanese: “people don’t *wakaru* things; things themselves do *wakaru*: they ‘are clear’ or they are ‘understandable,’ and if we happen to be in

the neighborhood, they are clear to us.” An example of what would be a grammatical way of expressing understanding in Japanese would be 「I 何 something が わかる」, with 何 indicating the direction of understanding from something and が describing that the verb originated from that something. Thus, the act of understanding would be taken by something as an action onto the observer (Rubin, 95). Although humans certainly can learn from instruction, Chomsky’s work has shown that linguistic competence appears before the introduction of instruction or absence of it.

Despite the evidence which the efforts of Chomsky’s work has provided to the science of linguistics, there still remains controversy regarding genetic potential and the existence of a universal grammar. Due to the finding of the FOX2P gene which disturbs language acquisition, there is certainly proof for the validity of genetic potential in language (Rowe and Levine, 138). In an interview from 1977, Chomsky explains that there is a limitation of experimentation that can be done on humans though this can be supplemented with nonhuman animals and reasoning. He further explains his argument on human genetic potential as being an outcome of evolution which happened to separate humans from nonhuman animals in developing language. As the evidence for genetic potential grows, Chomsky asserts that there should be a common and universal grammatical structure which underlies all languages (“The Ideas”). However, as of 1995, Chomsky has modified his views in favor of “minimalism” or “the minimalist program” which maintains the existence of an underlying universal grammar without the “concepts of deep and surface structure” (Rowe and Levine, 138). Through the breadth of Chomsky’s work, the aspects of genetics and universal grammar have always remained a significant premise for his arguments.

This view seems convincing as it leads to much reasonable work which is used today, there may be a reason to suspect the premises of genetics and universal grammar. First, the appearance of a genetic potential may be due to the large amounts of observations and analyses that support the idea that humans just happen to think, learn, and adapt on their own. This allows us to be able to see the brain as being analogous to a computer; a fully functioning processor which can be given instructions through its input and process it for some type of output. Yet unlike a computer processor, the human brain does not come into the world ready to compute according to a defined set of instructions. The genetics play a role in forming the construction of a human body and the brain but, the fetus is not fully developed before it starts moving of its own accord inside the womb. It is accepted as common knowledge that the human brain is still developing past puberty and into adulthood as that is the reasoning for prohibiting the consumption of alcohol and tobacco by minors. Thus, there is an excess of time in which the fetus can be acted on by the environment in its development by realizing that its brain is responding to outside stimuli before birth. An example of this can be found by the advice of speaking to the baby or placing headphones on the baby bump. Although genetics does have a function in developing humans to the point where we learn language, it is the environment which ultimately leads us to learn language and not a genetic predisposition for acquiring language.

Second, the appearance of a universal grammar may be explained by the interaction of Western and Eastern Civilization over the last three millennia. Though there are early languages which have yet to be deciphered, such as the Minoan Linear A scripts, there is a wide range of languages which are related to a conceptual Proto-Indo-European language in Western

Civilization. Professor Noble describes the extent of the Latin language world as well as the continuance of its use long after the fall of the Roman Empire. This was due to a commitment of maintaining its structure and proper usage throughout most of Europe for another millennia (Noble). Though there exists numerous non-Latin languages from Europe, the intellectual necessity of reading Greek and Latin persisted until the modern revolutions of intellectual thought (Bucholz). This continued relevance of ancient languages along contemporary languages should certainly be considered.

As for the Eastern Civilization languages, these had early interaction with other languages in Asia as well as with Western Civilization. Professor Benjamin denotes the first Silk Roads Era as starting in 200 B.C. with the Chinese dynasty of the Han. After the end of the Han dynasty, this massive trading network slowed until reestablished under the Tang dynasty. Early in his lecture course, he notes the evidence of the Chinese writing system dating back to the Shang dynasty which ended before 1000 B.C. A common theme of education in Eastern Civilization, particularly among China, Korea, Japan, and parts of Southeast Asia, is the reading of classical Confucian texts and examinations requiring the writing of essays utilizing writings spanning a period of up to two millennia (Benjamin). Again, in Eastern Civilization, there appears a common theme of scholars turning to examples of languages formed by ancient societies throughout long periods of time. Combined with the interactions of cultures, societies, and languages on the Silk Roads in the past and present day globalization, the appearance of a universal grammar could be attributable to these long interactions of prominent languages of societies in Eurasia and Africa.

Returning to the idea of genetic potential as a result of the evolution of our species, there is justifiable reasons to designating nonhuman animals as incapable of using language at the high level in which humans do. Following the history of our species, the earliest usage of written language appears to only have existed for a few millennia at the advent of civilization. Although this is not definitive for the exact emergence of writing, it coincides with the time in which large populations have gathered in close proximity for a length of time. The extent of spoken language, due to being a quickly dissipating sound wave, would be unknown but probably existed before written language. In the first chapter of Rowe and Levine's text, there is discussion of Broca's and Wernicke's areas of the brain. Broca's area is seen earlier in the evolutionary chain, dealing with utilizing speech organs and articulation, and Wernicke's area is seen in humans and associated with the usage of grammar and words (19). This should suggest that speech is more common than the understanding of words and, should similar structures be formed, allow nonhuman animals to learn language as they continue to evolve. Since these areas are associated with the basics of language, it is likely that the human brain was fully formed before language had become as common as it is today. Unless the process of evolution is allowed to advance in the future development of nonhuman animals, humans should remain the only animals with language due to the evolution of our genetic makeup.

Another reason that may prevent nonhuman animals from forming language is the idea of play. This is similar to what the philosophical entertainer Alan Watts says in many recorded lectures which tries to give the idea of enjoying work as thinking of it as play. In a segment of audio, Watts states that many thoughts in one's mind are not theirs but have been given to them by others (Watts). Taking this and attempting a thought experiment of how a baby human or a

nonhuman animal sees the world of a person talking to them, they likely do not understand the language being used and are entertained by the speech. An animal like a cat may be curious but then return to being lazy, yet the human baby would likely attempt to mimic the adult human. Over time, the baby will keep learning the rules of this mysterious game and will be rewarded by the excitement of the adult that the baby is starting to correctly use parts of language. Yet, as Rowe and Levine write about the Clever Hans effect as a probable reason for nonhuman animal language usage, this effect may also be effective for describing a baby's language capabilities. Over time, possibly when introduced into the education system, a child begins to learn the rigor of human society and language. At this point, a child begins doing homework which involves quoting dictionaries or other language tasks. As a nonhuman animal does not have this early introduction to language or a society like that of humans, perhaps the idea of play is never interrupted and thus the efforts of language teaching experiments will continue to fail.

Regardless of the actuality of humans appearing as special in the learning and use of language, genetics does play a role in determining why it is that it is humans and not nonhuman animals are able to use language. Separately, Bloomfieldian Linguistics and Chomsky's Generative Grammar do not accurately describe the process of learning, teaching, or using language. It should be possible to combine the two schools of thought with the whole of linguistics in order to better put forth an understanding of the linguistic process. Starting with the genetic development of a human fetus, it is constantly acted upon the environment. From birth, the linguistic competence of the baby is formed until it reaches the stage, in modern times, they are sent to an instructive institution where they are taught the prescriptive grammar of their native language. During the further development of puberty and as adolescence is finished, that human interacts with society indistinguishable from any other human, unless there are defects in their genetic makeup or development. Though that human may share a commonality between their language and that of a foreigner, this is likely due to the numerous historical interactions of their languages. More so, the linguistic competence among individuals could be more foreign to those sharing a common language than with the foreign language. And in spite of all these differences, humanity still forms the societies and governments which Locke and Hobbes conceptualized; whether their languages are mutually intelligible or as simple as the Pirahã people of the Amazon.

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 September 6th, 2017
 Final Essay

Katakamuna: A Recovered Language of the Prehistoric Advanced Civilization of the Japanese

Despite being surrounded by Chinese and Korean speakers for over two millennia, the Japanese language has kept a phonology that has been largely unaffected throughout its historical development. Even with the introduction of Chinese characters in the first millennia C.E., those characters were originally used to convey the native Japanese sounds instead of for the logographic meanings attached to them. The Kana, Hiragana and Katakana, are derived from those characters while the Japanese language eventually adopted the use of Chinese characters for their meaning. Due to the lack of a known indigenous writing system before the introduction of characters, attempts to look into prehistoric Japanese has been a difficult process. Although there has been attempts at constructing proto-languages, which also tend to include the Ryukyu languages such as on the island of Okinawa, there have been other claims of discoveries of early Japanese writing which attribute itself to the prehistoric origins of Japanese. One of those claims is Katakamuna, with a collection of over 80 songs and a plethora of words, meanings, and interpretations that have been documented.

The historical development of Katakamuna is uncertain and most of the literature is in Japanese, but there is some English literature discussing its discovery and other elements of the language. According to an article on Okunomichi, the discoverer was engineer-physicist Narasaki Satsuki and had published his original book on Katakamuna around the year 1965. While in Manchuria, he had received scrolls from a “mountain ascetic” named Hiratoji (“Katakamuna”). Narasaki’s work in attempting to understand Katakamuna was explained in author Fukano Kazuyuki’s book, “Chōkagakusho Katakamuna No Nazo” or 超科学書「カタカムナ」の謎。Perusing the book, there are charts which show the syllabic characters used in the language, a depiction of a small number of songs, and a list and explanation of words and concepts of Katakamuna (Fukano). Considering known examples of early written documents, there is a pattern of religious texts and attempts to understand the world being given predominance in being recorded over normal day-to-day language of that society or culture. The civilization of the Katakamuna language does not appear to deviate from this pattern, as the scrolls are interpreted as a form of scientific study which has been arranged into songs that can be recited. Though the historical development is uncertain, there is an established base for Katakamuna which can be analyzed other than just the discoverer himself.

The linguistic characteristics of Katakamuna concern phonology, morphology, syntax, and a writing system. Following the Japanese phonology, the phonemes consist of consonants (C) and vowels (V) which are used together as CV, V, or, in the case of /n/, C at the end of a word (“The Super...-2”). Katakamuna morphemes are of a limited number, but are used to describe complex concepts instead of just simple objects like an apple. Thus, the whole of Katakamuna appears to be that of root morphemes which can be compounded in order to create the words of the language. The syntax appears to be that of an analytic language, as the morphemes are not used to qualify the words (“The Super...-1”). Finally, the writing system does not appear to be

intended to be written on paper but rather with specialized tools to create neat lines and circles. Perhaps if one were skilled with the characters, they would have no problem with writing Katakamuna by hand. An interesting characteristic with the writing system is that each song begins with a special symbol in the middle and the rest of the text spirals in a clockwise fashion around that symbol ("The Super...-2"). A complex language compared to modern languages, with a phonological system similar to Japanese, Katakamuna has a defined set of grammar and vocabulary to communicate with.

As amazing it would be if Katakamuna was a recovered language of Japanese prehistory and its claims of an advanced civilization, there exists a few obstacles to verifying this. First, it may be difficult to find cognates in Japanese or the Ainu language which would remain from Katakamuna. Second, the syllabic system of 48 basic sounds and 5 vowels is very similar to the modern Japanese syllabic system. This is a problem as Daniel Vogler writes in his paper that Old Japanese included the vowels of *ë*, *ö*, and *ï* which were given corresponding Chinese characters for phonetic usage (Vogler). It could be the case that the original Japanese phonetics added vowels and then subsequently lost them over time, or that Narasaki created the phonemes for the exact match of 48 Katakamuna characters from his native Japanese tongue, but this does seem odd. Third, the interpreted science appears to have a strong correlation with quantum mechanics. Seeing as the scholars in Alexandria, Egypt were able to discover many facts with primitive methods before the Common Era without today's technology, it might be possible for an elite group of prehistoric peoples to theorize quantum mechanics if the conditions happened to be right. The problem, however, is that not only was Narasaki a physicist but Japanese scholars were the third group of scientists that had written upon the topic around the time of World War II. Although Katakamuna may be an extensive claim for a prehistoric language of the ancestors of the Japanese, there are at least three arguments that could be made against the validity of such a claim.

Regardless of the authenticity of Katakamuna as an ancient language or an elaborate hoax, it does present itself as an intriguing language to be studied and explored. A translation of the available Japanese literature into English would be helpful in allowing for interested linguists to work with and study this language. By treating Katakamuna as a truly ancient language, it may help anthropologists, historians, and linguists in improving or innovating techniques for studying artifacts yet to be deciphered such as the Linear A tablets of the Minoans. Despite the variety and diversity of cultures, languages, and societies, it remains that we are all individually members of the same species. Perhaps it is that principle of shared humanity that makes the visual depictions of Katakamuna appear beautiful and elegant. An astronomer may notice that the special character in the middle of a song appears to be the circle-enclosed crosshair which is used as a symbol to depict Earth.

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 September 10th, 2017
 Final Project

Research Proposal for a Hypothetical Linguistics Study: Katakamuna

Introduction and Research Question(s)

I wish to analyze the written language of Katakamuna and attempt to find links between it and other languages. Katakamuna is a non-inflecting language with five vowels, whereas Japanese is a highly inflected language which also has five vowels. Although there is no visual comparison of Katakamuna script with Japanese scripts, the Katakamuna syllables are presented as having a one-to-one correspondence with contemporary Japanese syllables. The known examples of Katakamuna appear to be limited in the scope of universal scientific and nature terms in the sense of fundamental laws and theories of modern physics, not specific terms of specialized vocabulary necessary for dividing species or more nuanced concepts as in bioinformatics.

What is the relation of Katakamuna to Modern Japanese?

Is there a pattern that can be seen from Katakamuna onto related languages to the Japonic language family?

Are there cognates with scientific jargon of Japanese or historical social concepts such as familial relationships in religious texts?

Is Katakamuna's linguistic relationship stronger in regards to modern languages, or in regards to proto-languages?

Review of Literature

A non-inflecting language is one where the words are used one after the other without a morpheme in between which will change grammatical functions such as plurality, case, tense or completion, or negation. Chinese is an example of such a language and is in the same region as Japonic language development, but the vowel structure appears more complex.

The syllables of Katakamuna and Japonic languages such as Old Japanese, Modern Japanese, and Ryukyuan are typically made up of a consonant and vowel, only a vowel, or the suffix of /n/ to a syllable. Old Japanese is assessed as having 8 vowels (Vogler). The Okinawan variant of Ryukyuan uses 4 vowels, whereas the Amami variant used 6 vowels ("Ryūkyū-Go"). Proto-Japanese is thought to have had 7 vowels (Frellesvig, Bjarke, and John Whitman). Despite the similarity of 5 vowels in both Katakamuna and Modern Japanese, there is evidence of both addition and losses of vowels in the Japonic language family.

Seeing as Narasaki Satsuki, the person who discovered Katakumana, is the only person to produce Katakamuna documents, it would be necessary to consider influences in case he fabricated the language and claims of Katakamuna. First, Narasaki relates the discovery of Katakamuna to an earlier encounter with a Taoist monk in Manchuria ("Katakamuna"). Second, Narasaki was born in Hokkaido ("Narasaki"). Hokkaido has a large population of Ainu, an aboriginal people of the Japanese islands, who speak the Ainu language. Thus, the Manchu and

Ainu languages would be potential influences to be analyzed.

In reviewing a grammar on the Manchu language, two potential cognates appeared. “Ama” is translated as meaning “father,” and “eme” as meaning “mother” (Wylie, Wu-ko, and Chêng). According to Okunomichi, in Katakamuna “ama” means “universe...includes time, space, and everything” with “ame” meaning “the space aspect of [the] universe” (“The Super...-1”). Although a single datapoint, this may support the idea of including familial words into the data to be analyzed.

Methodology

The data necessary to be collected would pertain to Katakamuna, then scientific jargon, familial terms, and general structure of potentially related languages. Regarding Katakamuna, a list of morphemes, with semantic and syntactic explanations, is found in Fukano’s book. It would also be helpful to collect a copy of the original songs which Narasaki published in his book “Nihon no Jōkodai Bunka” with the Japanese title of 日本の上古代文化 (“Katakamuna”).

Potentially related languages would include the Japonic family of Proto-Japanese, Old Japanese, Modern Japanese, and the Ryukyuan languages, the Ainu language, and the Manchu language. Scientific jargon would likely only be found in Modern Japanese. Analyzing general structure, familial terms, as well as religious terms in Shinto would apply to all related languages.

After the data has been collected, they would be analyzed for cognates and a wave model produced relating shared characteristics.

Conclusion

My original idea for the study was to find a way to decipher Minoan script through analysis of Katakamuna. This was based off the claim that Katakamuna is 10,000 years old and could have found a way across Eurasia if it, indeed, were of an advanced civilization. Also, the spiral format of Katakamuna visually resembled that of the Phaistos Disk. However, upon reviewing Kober’s work, it appears that the Phaistos Disk is not a representative sample of Minoan artifacts. Thus, I turned to the idea of attempting to compare Katakamuna to known languages which may have been influenced by it, or if there were languages which influenced Narasaki in creating Katakamuna. The end result of conducting this study would be to better determine the validity of Katakamuna as an ancient language, or a modern creation.

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Culture As Reflected By Food or Mealtimes

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COM 263 Intercultural Communication

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25 Jan 2018

HW# 1

The act of eating food is intrinsic to every human and the time which one eats is variable but there are patterns evident in societies as to what they eat and what they do when they do eat, this pattern can be considered culture. An example would be the Japanese and saying *いただきます* [itadakimasu] before eating any meal. The phrase “itadakimasu” is typically translated or inferred to tourists and language learners as humbly thanking the host for the meal, as the verb “itadaku” means “to receive”. A friend of mine told me that the tradition derived from the phrase *いのち を いただきます* [inochi wo itadakimasu], with “inochi” meaning “life”. As he described it, one is thanking the plant or animal whose life had to be taken so the person eating can sustain their life. The reason why I chose to illustrate this example of culture, is because its ambiguousness allows one to recognize the efforts of the person hosting as well as the system of nature which allows them to live. Also, in a way, it offers a form of resistance in the case where one is forced to receive hospitality due to the exertions of social power over them, from either society as a whole or a group in particular.

Breaking Down Intercultural Communication Aspects By Considering Police Officers

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25 Jan 2018

CH# 2

Generally, in geographical areas of those governed, the cultures of the peoples in such region have people that fulfill the role of law-enforcement, or police officers. Cultures of the United States will generally see the police as protecting, corrupt, strict, strong, or weak. However, despite the characterization of the United States as a more masculinity-oriented society on Hofstede's spectrum of value orientation, the role of police officer can be strict and fluid. An example of context in intercultural communication would be when a traffic light is out and someone is directing traffic. Although anyone could do it, people will likely trust and expect the police officer or a similar-uniformed individual to direct traffic. This could be due to their representation as a symbol of authority and orderliness. Again, anyone could direct traffic, but the reaction of traffic towards the police officer will likely be respectful and not taken negatively, regardless of the individual's view on police in general. The reason why I chose this example was because I had noticed this this morning on the way to the campus and, thinking of it later, helped me realize more than just that the traffic light was being worked on.

Role Models as Agents of Social Change

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30 Jan 2018

HW# 2 of 6

Role models can be seen as an institutional agent of social change in a culture, particularly if symbolized as a source of noise in the environment; that is, the role model, as noise, can exist as a dichotomy of good or bad, intended or unintended, and consisting of an individual or a group. The role model's effect on culture can be determined by the building block of power, as groups may have positions that are prominent due to hierarchy or subdued due to the diminished role of hierarchy. If the role model is not prominent, they can still have an effect by shaping the environment. By being on a higher level of hierarchy, or a part of the environment, the role model is able to influence communication towards a particular goal or raise barriers via holding the group's attention and criticizing its attributes. As a reserved individual who sees a need for change, I find it important to realize this aspect of the culture dynamic as a way to obtain long-term change by applying force to other institutional agents of social change while letting my peers, comrades, or outsiders a chance to contribute their creative efforts.

Online Interpersonal Relationships and Intimacy

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27 Mar 2018

Online interpersonal relationships can be intimate. I know this because I have formed relationships with many people, many of whom I still have not met, and became closely acquainted with those people.

Tourism Gone Wrong

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29 Mar 2018

CH# 10

Richard Lawson's "Why Logan Paul Should Really Worry Us" elaborates on the role model influence of Logan Paul. This article is resulting from the dawn of this new year when many Japanese-oriented Youtube channels and Youtube-oriented commentators rebuked Logan Paul at length for disrespectful conduct while visiting Japan in December 2017. Among the numerous offenses, on video, were: throwing plush toys ("Pokeballs") at cars, restaurant owners, and police officers; harassing locals performing their job in a famous fish market; buying fish from that market, trying to touch locals with the raw fish, and then leaving the fish on the back of a taxi-cab; and, the most infamous, going into the "suicide forest", finding a dead body, laughing and making fun of that dead body, and then placing the video on YouTube which then became the "#1 Trending" video, without restrictions, to any man, woman, or child watching YouTube at that time. All of these videos were lauded by Paul's fans for "being a Maverick" or "funny" and, as Lawson's article explains, those fans are children and teenagers that will become adults with values in complete opposition to both Western and Eastern values. This incident evidences intercultural communication in tourism contexts, particularly contortment in public, as it shows what not to do when visiting... any country. Also evidenced is how this incident was caused by a new media celebrity on the medium of new media and both accepted and rejected by various people on new media. I chose this article because I was one of those investing time in learning about the incident as well as opining where I could. The effective aspect of intercultural communication was that many interviewers on YouTube discussed the incident with local Japanese people and foreigners invested in Japanese culture. The ineffective aspect is that though some Paul fans were disgusted, the overwhelming majority blindly supported Paul's actions. Sadly, the attitude displayed by Paul and his fans is reminiscent of former shipmates of mine.

Intimacy and Love

Brian Hack

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COM 263 Intercultural Communication

Ted Lloyd

03 Apr 2018

I see intimacy as a closeness to another, or being quite acquainted with someone. I have experienced this, but I have noticed that the environment makes a difference as to how far intimacy develops.

I see love as both caring for and having feelings of emotions for another, without a simple, logical reason for doing so. I have felt love in various circumstances, but especially in moments when I am proceeding through difficult situations and someone stops to help me see a better path.

The important part to note is that whereas I see intimacy and love in general terms, others will associate them with romantic ideals or otherwise sexual concepts. If one defines intimacy and love as exclusively romantic or sexual, then I must be aware of misconceptions about the friendly actions I intended to portray.

Day Without A Mexican

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26 Apr 2018

HW# 6

I first watched DWOM (Day Without A Mexican) at the library near the end of March, and then a second time in LA102 on April 24th, 2018. The people I watched the movie with were Hayley, Kourtney, Ligia, Martin, Son, and Victor. Hayley, found it “interesting that the movie focused on housekeeping and agricultural jobs.” Kourtney, thought “the video showed we all need Mexicans and everyone else, and that the video showed that.” Ligia, noticed “that the economy stopped when the Mexicans disappeared, and that everyone contributes to society.” Martin, stated that he thinks “one should appreciate the presence of everyone and just know every person plays an important part in our society.” Son, thought it was “interesting that Mexicans make a huge impact and that America wouldn’t run without them.” Victor, said “you never know what you have until it’s gone.”

The subject of the film is about how the society of the State of California would fare if one ethnic/cultural group were to disappear altogether. I was ~~forced against my will~~ tasked with writing a position paper on this film and, as such, chose to write on this subject. This film dealt with numerous intercultural concepts such as macro- and micro-cultures, intercultural listening, world views, snarl vs. purr words, perception, prejudice, pluralism, and Thinking Under the Influence (TUI). Perception was a predominant concept as many statistics were shown that although the Mexican immigrants take resources, their production totals exceed what is taken; thus, they are beneficial to the Californian society. My opinion regarding the film is that, thankfully, Mexican immigrants are more accepted now. However, this is due to the original resistance against Mexicans being focused on African and Muslim refugees. If a new movie were to be created for the present day, it would be the refugees, Africans, Muslims, and Arabs who

would disappear. ...If one were to be at GCC at night during that disappearance, the campus would be a ghost town.

An example of a stereotype that was portrayed in the film concerned Lila, the reporter. Despite fitting the role of a Latina reporter, the boss wanted Lila to speak Spanglish and “not Anglicize” the words. This is a mixture of perception, prejudice, and TUI, as it is the prejudice which led the boss to think under the influence of the stereotype that Lila must act in a certain way to be perceived favorably by the viewers. The idea of wanting to see a more accurate representation of oneself in the media is a common reason for not liking a particular news network. However, I feel that telling a person how to act like a stereotype goes against an “accurate” portrayal and may cause further discontent with that news network from those who are stereotyped.

Another example of a stereotype portrayed in the film was regarding the military: the military will sacrifice anyone for “the greater good”, especially if they are not a part of the majority. The specific example I am alluding to is when the general gave permission for Lila to be flatlined in order to test Dr. Takeshi’s hypothesis. This, to me, is a prejudice or stereotype formed from the usual portrayal of the military as being “trained to kill” or “always taking orders without question”. In war time this is more of the case, since the individuals in the military have less time or desire to question an order’s lawfulness. In peacetime, or quasi-peace-war time of the present, the individuals in the military have more time to process an order and stop if that order is unlawful. Hopefully, the military would not have followed on the general’s orders since Lila is an American citizen and not a puppet subject of a totalitarian regime.

To conclude, those looking to determine the “better race” should be put in LSD camps for the rest of their lives.

<a reference to a 1960s movie, “Wild in the Streets”>

Lesson 9 Project

Daily Roman Life — Mathematics

Brian Hack
LAT101-30498

Modern View of Roman Mathematics

- “The Romans' greatest contribution to mathematics was the killing of Archimedes.”
 - (Jen, Griffith and Stephenson)
- “A complex numbering system prevented an entire civilization from advancing in mathematics, science, banking and astronomy.”
 - (Solomon)
- “The students have decided that the Romans contributed very little to the history of math other than the numbers look pretty on clocks and outlines.”
 - (Dr. Mason, Lovejoy and Lovejoy)
- “In a BBC2 sponsored series Building the Impossible...structural engineer Chris Wise wonders how the Romans did the calculations necessary to design and build the Roman Catapult used to destroy the walls of Jerusalem in 70 AD, when the math necessary wouldn't be developed for over 1500 years!”
 - (Stephenson)

My Findings Concerning Roman Mathematics

- Initially a rather difficult topic to find information on
- Regarding actual written problems, a deep absence of evidence exists, but that is not evidence of absence*
 - How did they handle trade?
 - How did they engineer their buildings?
 - How did they engineer their buildings in such a way they are still standing?
 - How did they build their famous military weapons?
- Amusing remarks against the Romans
- The existence of the Roman Hand Abacus
 - Apparently a pocket-sized version of a Babylonian Salamis Tablet (Stephenson)

*Caveat: Maher and Makowski state that “Latin literature provides a rich supply of material that deals with arithmetical problems and calculations”, but has only “been treated in depth” by Gottfried Fiedlein alone (Maher and Makowski 376).

Aspects of Mathematics in Roman Life

- Teaching of Mathematics
- Attitude of Romans towards Mathematics
- Arithmetic
- Hand Abacus
- Calculations
- Engineering

Teaching of Mathematics (O'Connor, Robertson and Watson)

- Until the age of 12, Romans were educated at home
 - Basic arithmetic
 - Counting via abacus and with fingers
- After that, Roman boys would attend Literature schools
 - Little focus on mathematics
 - Would learn mathematics as necessitated by their future occupation
- Additional schooling could be undertaken
 - Facilitated by an expert in Mathematics
 - “Taught [via] several examples and was heavily calculation based”

My interpretation of the further schooling is that although new mathematical discoveries are not reported, these small number of Romans that had more learning likely had an intuitional feel for mathematics due to being “heavily calculation based.”

Roman Mathematical Attitude (O'Connor, Robertson and Watson)

- Support for Geometry by Quintilian on the grounds of
 - Strengthening of the mind by working through “axioms and proofs.”
 - The important uses such as
 - Discussing policy
 - Land-surveying issues
- Then there were Sophists who prioritized “Oratorio”
- Pinnacle of education was Rhetoric

In Professor Noble’s “Foundations of Western Civilization,” there was mention of the Charlemagne renaissance. Although centuries ahead of the typical Roman period, the education system created was focused on seven areas: Grammar, Logic, Rhetoric, and Geometry, among others (Noble).

The Literature school Roman boys attended may have been a model for the future Charlemagne system.

Roman Arithmetics

In “Mathematicians Of The Roman Empire,” Mr. Solomon argues that Roman numerals completely hindered Roman progress. The chief reason given was due to the lack of a zero, as well as the “subtractive element that makes numbers easier to write, but adds complexity to equations” (Solomon).

A lot of commentary I have seen on mathematical history regards the lack of zeros and negative numbers, among other concepts, as stepping stones towards today’s mathematics. My research on Roman mathematics makes me question this on account of reading Stephenson’s work concerning the Roman Hand Abacus, as well as below.

Maher and Makowski, in “Literary Evidence For Roman Arithmetic With Fractions,” notes the lack of zero and “place value” argument but refutes by citing work done by French Anderson. That work “explains the mental processes by which numeral symbols, without place value and without a zero, may be used” for performing arithmetic (Maher and Makowski 376).

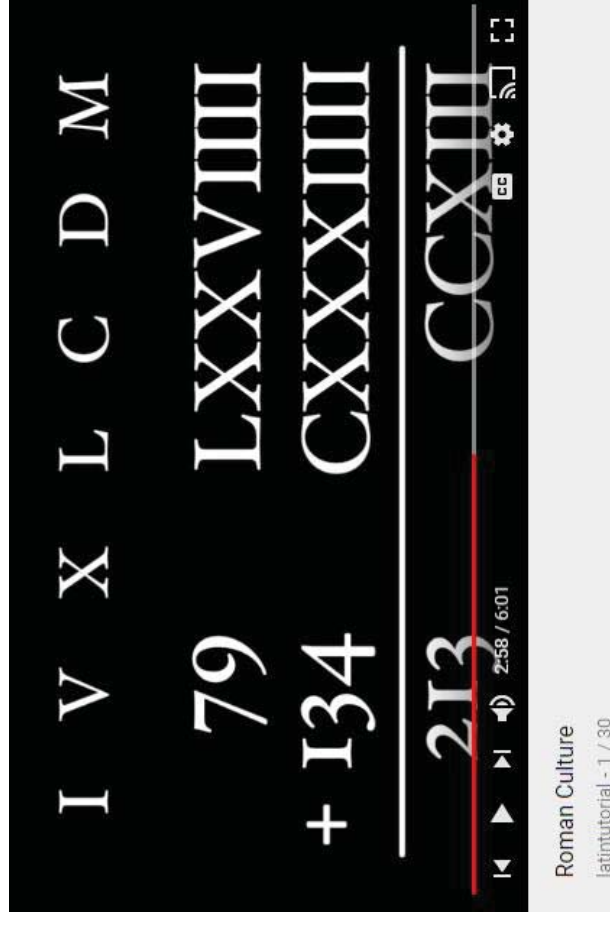
Adding Roman Numerals (Johnson)

In his video about Roman Numerals, Johnson notes that the common notation of “IV” and “IX” today was not so common in Ancient Rome.

Even if those were used, “IIII” and “VIIII” would replace them when calculating.

In order to add, it is rather straightforward. Add all the numerals together, and then combine terms (e.g., VV into X or IIIII into V).

Subtraction is an inverse of addition so I would imagine that if Romans can add, they can subtract just as easily...



The screenshot shows a video player interface with a black background and white text. At the top, the Roman numerals I, V, X, L, C, D, M are listed. Below this, the number 79 is shown in Roman numerals as LXXVIII. Underneath, the number 134 is shown in Roman numerals as CXXXIII. A horizontal line separates these from the result, 213, which is shown in Roman numerals as CCXIII. At the bottom of the player, there are navigation icons (back, play, forward, volume, full screen) and a progress bar showing 2:58 / 6:01. The video title 'Roman Culture' and the URL 'latintutorial - 1 / 30' are visible at the bottom.

Multiplying Roman Numerals (Johnson)

Later in the same video about Roman numerals, Johnson explained the process of multiplying Roman numerals:

Roman numerals:

- If used, convert items like “IV” and “IX” into their additive versions.
- Then, “half” the left side as far as possible.
- Next, double the left side.
- Afterwards, remove lines where both sides are even.
- Finally, add all of the right side together (i.e., $134+268+536+4288$).

Division was not discussed. If one has the reciprocals, then division is just like multiplication in modern mathematics.

And, yes, 39 multiplied by 134 is equal to 5226.

A screenshot of a video player showing a list of Roman numerals and their decimal equivalents. The list is as follows:

I	V	X	L	C	D	M
39	XXXVIII	CXXXIII	134			
19	XVIII	CCLXVIII	268			
9	VIII	DXXXVI	536			
1	I	MMMMCCLXXXVIII	4,288			
		5,226	MMMMMCCXXVI			

At the bottom of the player, there is a progress bar and a timestamp of 5:41 / 6:01. The video title is "Roman Culture" and the URL is "latintutorial - 1 / 30".

A screenshot of a video player showing a list of Roman numerals and their decimal equivalents. The list is as follows:

I	V	X	L	C	D	M
39	XXXVIII	CXXXIII	134			
19	XVIII	CCLXVIII	268			
9	VIII	DXXXVI	536			
4	IIII	MLXXII	1,072			
2	II	MMCXXXIII	2,144			
		MMMMCCLXXXVIII	4,288			

At the bottom of the player, there is a progress bar and a timestamp of 5:01 / 6:01. The video title is "Roman Culture" and the URL is "latintutorial - 1 / 30".

Roman Fractions (Maher and Makowski 376-399)

Along with other ancient civilizations, “the Romans had a fraction system” which “was a ‘unitary’ fraction system” where “the numerator was one”. To the right is the table which lists notations and names that were used for common fractions.

An example of a written calculation is from Columella, using the “unitary fraction system” to compound interest at a 6% rate. The two year total was exactly as we would calculate today, but the annual yield was off by two-tenths (0.2).

Excerpts from Frontinus were shown as the first use of “general type” fractions in surviving Roman literature. Though not expressed in the Latin, this was accounted as being modified for an audience that did not have that knowledge. When considering his work, it was found he had used $22/7$ (3.1429) for the value of π (3.1416).

ROMAN ARITHMETIC WITH FRACTIONS

APPENDIX 3. TABLE OF ROMAN FRACTIONS*
1 as = 12 unctae

1/12	deunx	S::
5/6	dextans (decunx)	S::
3/4	dodrans (nonuncium)	S::
2/3	bes (bessis)	S:
7/12	septunx	S.
1/2	semis	S
5/12	quincunx	::
1/3	triens	::
1/4	quadrans (teruncius)	::
1/6	sextans	:
1/8	sestuncia	{ • or L •
1/12	uncia	.
1/24	semiuncia	{ or L or €
1/36	binæ sextulæ (duella)	ʒ or ʒ
1/48	siculus	ʒ
1/72	sextula	ʒ
1/144	dimidia sextula	ʒ
1/288	scriptulum	ʒ or ʒ

* Source: A. Bouché-Leclercq, *Manuel des institutions romaines* (Paris, 1886), 567.

(Maher and Makowski 397)

Roman Hand Abacus (Stephenson)

Stephenson points out that mechanical devices, and abaci, are not computers unless someone is operating them. In that case, the “person-device computes and is a computer.”

Stephenson asserts that the Hand Abacus appears to be a modified version of the Roman counting table, and that both appear to be derived from the Babylonian “Salamis Tablet.”

However, when discussing the calculations of Frontinus, Stephenson points out that it is likely neither Roman implements could have been used but it is possible “the Romans would have done the calculation on three coupled Salamis Tablets.”

In “Roman Counting Instruments”, Stephenson had noted that the size of a replica of the Hand Abacus “was such that the abacus could fit in a modern shirt pocket” (Jen, Griffith and Stephenson).

Calculations

Pebbles seem to be a common implement for how Romans used their abaci. Dr. Jen points out that “to calculate” would be “calculus ponere” in Latin, meaning “to place pebbles.” Then there was an “expression ‘vocare aliquem ad calculos’” when “a Roman wanted to settle accounts with someone,” meaning “to call them to the pebbles” (Jen, Griffith and Stephenson).

Stephenson notes that “certainly the Romans would also use their abaci for engineering calculations” (Stephenson).

In “Roman Arithmetic with Fractions,” it is mentioned that the Romans had “great facility with the abacus and with finger reckoning. The “evidence of the computations of Columella and others points to the conclusion that” multiplication tables existed or were “created as the occasion required” (Maher and Makowski 376,383).

Although we have algebra, trigonometry, and Calculus today, the period of slide rules and referring to specialized charts is still not that far behind us!

Engineering Feats

In the article “Mathematical Beauty In Rome”, describing USCD’s study abroad program, it is explained that the Colosseum design are “concentric ellipses.” It points out that the “gardener’s method” of pulling rope around two points would not work, and that it is “a mathematical property of concentric ellipses that they cannot be drawn parallel” (Pasquale).

This is only one example of many where the Romans appear to have used mathematics in constructing buildings that are still around today. I picked this one since it illustrates the complexity of a finished engineering project, but also the simplicity when taken a step at a time.

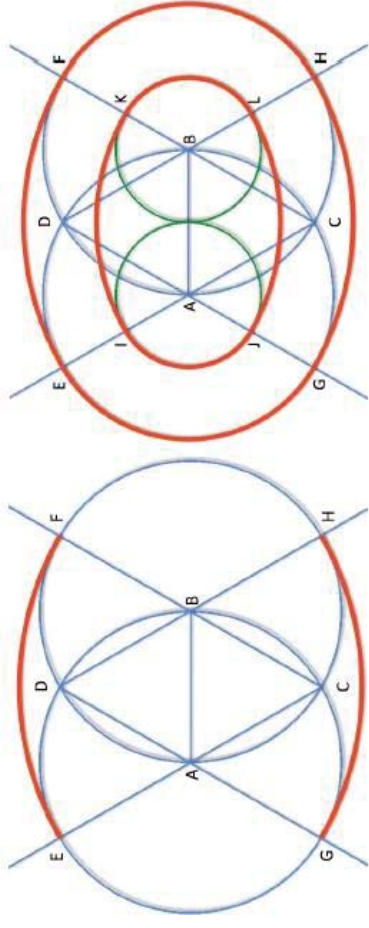


FIGURE III

STRAIGHTEDGE-AND-COMPASS CONSTRUCTION FOR OVALS USING SERLIO’S METHOD. REFERRING TO THE LEFT CONSTRUCTION, STEP 1: DRAW LINE AB; STEP 2: DRAW CIRCLE A, B (I.E., CENTERED AT A WITH RADIUS AB); STEP 3: DRAW CIRCLE B, A; STEP 4: LOCATE INTERSECTIONS C AND D; STEP 5: DRAW RAYS CA, CB, DA, DB; STEP 6: LOCATE INTERSECTIONS E, F, G, H; STEP 7: DRAW ARCS EF (OF CIRCLE C, E) AND GH (OF CIRCLE D, G). FOR INNER OVAL, USE SAME FOCI A AND B BUT SMALLER RADIUS AI, AS SHOWN IN RIGHT CONSTRUCTION.

Mathematics and Roman Civilization

Two lessons which Joseph Pasquale says students learn in USCD's "Mathematical Beauty In Rome" study abroad program is that: "architects kept their ideas and methods secret;" and also, "knowledge in many areas, spanning art, science, and philosophy, was supremely valued" (Pasquale).

Although Mathematics may not be overtly expressed in Roman history and its day-to-day life in the sources we have today, Occam's Razor should be used when faced with the engineering feats of the Romans, the magnificent buildings standing today all over Europe, and the immense burdens which just Rome's large population must have placed on the whole Ancient Roman Empire.

With all the trading being done, merchants throughout the empire, and engineers everywhere, the simplest explanation is that Mathematics permeated Roman society.

Legacy of Roman Mathematics

The legacy of Roman Mathematics, when positive, is that they were superb with applied Mathematics. Otherwise the legacy is negative with quips about using Roman numerals and not knowing of zero. And yet there remains the questions of “how did they do this” or “that?”

A direct effect of the Roman on Mathematics might be seen in the counting systems of Romance languages when compared with Germanic languages like English: Romance languages stop at ten and then use a combination of ten and a unit; English, however, does not change until after eleven and twelve.

Another effect could be providing the language needed to express Mathematical ideas. Most of the vocabulary in Mathematics is derived from Latin and Greek, with a portion from the Arabs and India.

Other effects may simply have been covered up over time. In Appendix C of “Ancient Computers,” Stephenson quotes from Kojima’s book “Advanced Abacus” to show how the early Chinese abacus pictorials resemble a Roman origin. Stephenson offers his opinion that the Chinese obtained the Roman abacus via Silk Road trade, ignoring it as “an inferior device” until after 1000 years when their devices could not meet their needs (Stephenson).

Conclusion

Today, calculations are performed on computers, calculators, and on paper that will be disposed of. Ideas, concepts, and proofs are in books that are proliferated around the world. Our mathematics is highly influenced by many civilizations and philosophers over millennia.

If, for some reason, there were no scholars or interest in retaining our body of knowledge, how many generations would it take until we would look like an innumerate civilization ourselves?

As people like to say, “Rome was not built in a day.” Perhaps it could also be said that Rome was not built without Mathematics?

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Brian Hack
LAT101-30498
April 15th, 2018
Lesson 13 — Why Latin? Essay

So, why learn Latin? First of all, there are still many texts that are looking to be read and their contents rediscovered. When looking for information on Roman Mathematics, I found out that the Romans did have a strong mathematical background. However, one paper I found stated that there are many arithmetic discussions which have only been treated in depth by one contemporary source, and that source apparently did not do the subject justice. Although I am sure that example is compelling enough to dig into Latin, I would like to talk about why I am studying Latin in addition to what I have gained from doing so. My reasons include building a background for learning Romance languages, improving my use of any language, and to get closer to the old standards of German scholars from a century ago. Thus, my drive is partly pragmatic as well as heritage learning.

Despite having studied French for a semester in high school, as well as living in Arizona near Spanish-speaking people, I had no foundation in the Romance languages. Now that I have learned a semester of Latin, I have noticed patterns in Spanish pronouns, have figured out what the ‘hat’, or ^, is on French letters, and have been able to pick out Latin words written in a Romance language. That ‘hat’ on French letters appears to be where an ‘s’ was in the original Latin word, but has been omitted. As I progress in my studies of Latin and the Romance languages, I expect to retain more of the language for daily use.

My understanding of language may have been good before starting Latin, but I still have found numerous grammatical aspects and the new vocabulary to be useful. The genitive case is considered a more advanced topic in German and is not commonly introduced until after a year,

or possibly longer. Yet, Latin has shown me that it is essentially creating an adjective out of a noun. Though the forms and endings may differ in German, I imagine I will find their genitive case to be easier had I not learned it through Latin. In English, my Latin vocabulary has allowed me to deconstruct new words introduced in my classes and better remember them when it comes time for the exam. On many quizzes and exams this semester, there were many times when deconstructing the words gave me that final push into keeping a high 'A' score. Alongside understanding grammatical constructs and new English vocabulary, the most important improvement in my use of language has been in conversation with others.

Over the winter break, leading up to this Spring semester, I had read a book called "The German Genius" which discussed the contributions of the Germans over the last few centuries, with a common theme of the scholars having known Latin. Being of German heritage myself, I was happily surprised that most of our modern sciences are rooted in the German pursuit of knowledge. Although I left the military to finally attend college, the only future I saw for myself was to go back after obtaining a degree. Now, after delving into some history, general education classes, and Latin, I might be able to see myself pursuing the scholarly route for a much longer time than I imagined. In the near future I will be introduced to more Latin than just studying it itself, as I will be taking a year of General Biology. Though Greek is also used in the naming convention, a friend of mine let me study with her as she was attempting to memorize her notes.

No matter what my future ultimately holds, knowing Latin will let me read the foundational texts on Mathematics, my intended major. Truthfully, my first desire to learn Latin was after my friend had said "when I drink Mountain Dew I feel a great urge to conquer large parts of Europe"; the first half was in English, whereas the rest was in Latin. Whether for practical reasons or curiosity, learning Latin will be a rewarding endeavor. Just pick up Wheelock's Latin, maybe sign up for a course, and learn how to taunt your enemies within days.

Brian Hack
AHU245-33184
October 13th, 2018
Midterm Essay

Reading the Writings of a Palestinian Author

Of the several novels presented for this cultural exploration essay, I chose Ghassan Kanafani's "Men in the Sun and Other Palestinian Stories". I had read the beginning of both "Cities of Salt" and "Married to a Bedouin" but, while I would like to read them in the future, Kanafani's novel caught my eye due to the underlying setting of the Palestinian situation.

This novel is the first which I have read which deals with how Palestinians see the world and thus was important to me, seeing that I have always heard the Israeli and American sides of the Israeli-Palestinian-Arab conflict. Coming from a Christian upbringing, the name of Israel has always stood out to me as a special place. Then, the September 11th incident encouraged my decision to later join the military as well as make me pay attention to the Middle Eastern situation when President Bush launched campaigns into Afghanistan and then Iraq. Next, I had the chance to experience the Persian Gulf on my first deployment as well as visit Israel seven times over all three deployments. Finally, having interacted with Arabs here at home at the colleges I have begun to think back on the Arab locals I had met in Bahrain, Israel, and Turkey and have been eager to think about the Israeli-Palestinian conflict from the Arab point of view.

Kanafani's novel, "Men in the Sun and Other Palestinian Stories", appears at first to be a small collection of stories but the plots, themes, and outcomes are rich in cultural insights, ethical dilemmas, as well as a tribute to the Palestinians who have survived the initial stages of diaspora and are still alive and working towards finding a place and future where they and their children can live normally once again. The stories, in the order they appear in this collection, are "Men in the Sun", "The Land of Sad Oranges", "If You Were a Horse...", "A Hand in the Grave", "Umm Saad", "The Falcon", and "Letter from Gaza". The translator, Hilary Kilpatrick, quotes Kanafani's wife, Anni, who says that Kanafani's "inspiration" in writing was "the Palestinian-Arab struggle" (1999, p. 9). The story "Men in the Sun" exemplifies this struggle by setting various Palestinians working together to avoid legal barriers by Arab nations that prevent the Palestinians from traveling to Kuwait where opportunities can be found for supporting families or making one's way in the world.

The stories found in Kanafani's novel can be summed up as the following: "Men in the Sun" relates three Palestinians of three different age groups trying to make their way through unreliable smuggling routes to Kuwait, with the assistance of another Palestinian which offers

the most promising and reliable, albeit risky, route to their destination; those three were looking to support their families. “The Land of Sad Oranges” follows a family that had arrived in Lebanon, having left their home after the modern-day state of Israel came into existence, and the father became stressed with supporting the family and felt tempted to end everything with his revolver. “If You Were a Horse...” does not immediately revolve around supporting one’s family, but instead raises the question of how one should deal with superstition and if such superstition could inadvertently lead one to their demise. “A Hand in the Grave” shows two young men eager to be worthy of their medical school who also shows the support network of the family. “Umm Saad” presents a mother whose son has joined a guerilla movement and supports her son, especially after hearing that quickly entering a war environment may be best for her son’s survival. “The Falcon” presents Arab uneasiness with Bedouins and a long-awaited conversation with the Bedouin reveals a patient existence ready for death to arrive. Until re-reading Kilpatrick’s introduction, I was unaware that the engineers in “The Falcon” were “Palestinian professionals who have been unable to find work elsewhere” (Kanafani, 1999, p. 14). “Letter from Gaza” shows an individual that, despite plans for moving to the United States, becoming an engineer, and leaving Gaza in the past, decides to stay put after a sense of Palestinian identity emerges inside of him, wishing his friend to return and “learn...what life is and what existence is worth” (Kanafani, 1999, p. 115).

So far in this course, we have discussed the historical and geographical aspects of the Arab world, religion and its members, identities of ethnic, national, and communal origin, the effects of urbanization and modernization, and the Arab ideal of the family. Historical topics were also absent except for those in the last century, namely the creation of the Palestinian diaspora through the 1948 creation of the modern-day state of Israel. Geography played a large role in the hot desert setting of “Men in the Sun” as mention of the river, “Shatt al-Arab”, was present in order to help the reader contrast between the harsh desert reality and prospect of a distant oasis. Religious topics were largely absent except, first, the questioning of “What do you know?” after the village counsel is told that the teacher they received “[doesn’t] know how to lead the prayers” (Kanafani, 1999, p. 23). Second was the mention of Qur’an recitation in “A Hand in the Grave” when the son compared an imam requiring the memorization of “section ‘Ain Min’” to the requirement of medical school’s “[providing of] a skeleton” (Kanafani, 1999, p. 91). Identity is present in nearly every story in the form of Palestinians learning to trust each other, as in “Men in the Sun”, from general Palestinian experiences such as the father’s despair in supporting his family in “The Land of Sad Oranges”, or the importance of staying in the Palestinian home of Gaza in “Letter from Gaza”. Urbanization and modernization topics were portrayed in the corruption and legal barriers present in “Men in the Sun”, but would be better discussed as relating to national identity. Familial topics were largely the most expressed theme of Kanafani’s writings and were present in each story in this collection.

The most important themes discovered was the efforts of males to support their families, the forging of the Palestinian identity, as well as marriage and divorce. The three Palestinians in “Men in the Sun” all had families which they left for Kuwait in order to support. While two of them, Marwan and Assad, would likely grow up and start their own family, ceasing support of their parents like Marwan’s brother, Abu Qais became convinced that death was better than straining his family even in his old age. Then, the fourth Palestinian, Abul Khaizuran, met Marwan at just the right time to form a group Abul would lead to Kuwait. Having overcome Assad’s suspicions due to his follies in being smuggled, the three Palestinians had put all their trust in Abul on the last barrier to Kuwait as evidenced by Abul’s lingering question of “‘Why didn’t you knock on the sides of the tank?’”. With “The Land of Sad Oranges”, the father was constantly thinking about the orange trees he had back home which, with his later rush for his revolver, appears to be a reminiscence of just a short time prior when he was able to support his family. Now, without his land or a promising opportunity in Lebanon, the stresses of having to support his family led to the attempt to end the suffering with that revolver. Thankfully, the mother stopped him and her patience allowed the father to rethink his attempt as well as give the children a realization of the situation in which their family now lives.

Realization of a Palestinian identity, aside from the above diaspora stories, is on full display in “Letter from Gaza” and possibly “The Falcon”. In “Letter from Gaza”, the friend writing the letter describes the feelings that led him to promise to go to Sacramento with the other friend, despite being delayed. As that friend writes, he mentions how he was undeterred after getting accepted by the Ministry of Education in Kuwait. However, that friend describes how seeing his brother’s daughter’s condition after having her leg amputated. After half a letter of describing how he wanted to leave Gaza, with comments about how wretched the place is and “that a happy life was a kind of social deviation”, his tone towards Gaza immediately reversed after seeing Nadia (Kanafani, 1999, pg. 114). The final depiction of Gaza in “Letter from Gaza” shows what I feel to be the driving force behind the Palestinian identity as a sign of pride, courage, and community: “Nadia could have saved herself, she could have run away, rescued her leg. But she didn’t”.

Marriage and divorce was explored briefly in “Men in the Sun” in both Assad’s and Marwan’s lives. Assad may have received money from his uncle in order to help find opportunity in Kuwait, but the uncle left with a remark about Assad being in a better position to marry his daughter. Then, with Marwan, his father had divorced his mother in order to marry a woman with an amputated leg due to the promise of financial stability since Marwan’s brother had stopped sending money from Kuwait. Abul Khaizuran later pointed out that Marwan’s brother had stopped sending money since the brother had gotten married.

Throughout reading Kanafani's novel, I was amazed by the various situations that were depicted and had hoped for better endings than were given for the characters I had just become acquainted with. Most endings were sudden and required a bit of thought to discover what had just happened, and I was surprised at how many threads of the story were solved when looking back at the story.

The Palestinians have gone through many struggles in the last century and Kanafani's writings have helped me understand the disdain towards Israel voiced by a Palestinian classmate of mine during a class this summer. I also remembered an experience from my deployment after the Egyptian revolution in 2011 where my ship had picked up a fisherman fleeing Egypt in hopes of a better life for his family in Cyprus or elsewhere in the European Union, however his path would have taken him towards Spain and he likely would have died had we not intervened. That fisherman's heart sank when he saw the Egyptian Navy vessel approach our ship to take him home, but someone onboard our ship managed to keep in contact with him and reported, months later, that he was glad to be back with his family and that he was doing his best to make his situation work out for the best in Egypt.

While there is still so much more that I wish to learn about Arabic culture, I am better understanding the reasons behind the Palestinian identity, the modern-day attempt of the Egyptian fisherman putting himself at risk on the Mediterranean Sea for his family, as well the Israeli-Palestinian-Arab plight of the last century to the present. As mentioned earlier, Kanafani's "Men in the Sun and Other Palestinian Stories" may be a small collection, but contains a vast reservoir of cultural insight in his writings.

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AHU245-33184
November 25th, 2018
Final Essay

Discussion of Aladdin and Presented Stereotypes

In the semester leading up to this paper, I had mixed feelings about analyzing Aladdin since this was one of my favorite movies from childhood and, as time passes, one typically remembers either really bad events or good ones. Preparing for this paper, I had watched Aladdin in its entirety two days prior. While I saw some stereotypes, generally these seemed to be a part of the storytelling which I have seen as common throughout Disney works, especially, and European literature: introduce a setting of a far-away place, display the setting and establish the world, and then discuss contemporary issues of the society which originated the story. The description of Aladdin as a “diamond in the rough”, the acts of generosity displayed by Aladdin, as well as the teamwork of the just-days-prior strangers, all culminate in a story which connects with me and guides introspection into my own life. In fact, a lot of stereotypes that I had expected seemed to barely have any connection to Arabs but rather general societal issues. However, upon watching the first ten minutes again, I now realize why Disney’s Aladdin is seen as being set in the Arab World: the names of the characters, the climate setting, the use of Arabic words and phrases, and the depiction of common Arab World clichés. Before addressing those aspects, the meaning of stereotypes and its effects should be discussed. Once stereotypes and its effects have been defined, we will return to the specific aspects just mentioned. Afterwards, the usefulness of utilizing such elements in storytelling will be addressed.

While the meaning of stereotype and knowledge of its effects may seem to be known to most English speaking people living in the United States in the year 2018, the act of talking about “good” and “bad” stereotypes demonstrates that perhaps we really do not know what stereotypes are and their effects! As such, I will present two definitions of a stereotype and attempt to present what my understanding of the term is before addressing the effects of stereotypes. According to the Merriam-Webster dictionary, a stereotype is “something conforming to a fixed or general pattern” with a note regarding the use of the word to describe groups of people using “oversimplified opinion” (stereotype, (n.d.), noun def.2). From the lesson notes of the course, stereotype is defined as an “image of a group that ignores individual differences within that group” (Challenges and Stereotypes, (n.d.), key word 1). From the definitions as a “general pattern” and “image of a group”, a stereotype is a mental construct used to classify a group of people and their mannerisms, cultural traits, and appearance. There are many reasons why this happens and why it should not happen, but chief among these reasons appears to be that there are many “groups” of people and a sense of maintaining who is friendly. The main problem regarding stereotypes is that since these are just patterns, “generalizations and simplified understandings need to change as [the stereotype holders] are exposed to more complex information about a subject” (Challenges and Stereotypes, (n.d.)).

Among stereotypes there is a broad spectrum qualitatively describing whether or not they are “good” or “bad”, yet thinking of stereotypes in such a way guides people into ignoring negative effects of “good” stereotypes. An example of such a “good” stereotype would be

concerning those who are described as “smart” or a “genius”, since many people tend to uphold Albert Einstein as someone we want our children to be like and many students who struggle to receive ‘C’s express a sense of jealousy regarding classmates who “always” receive ‘A’s. The first word people would use to describe me used to be “smart” but, starting a few years ago, I have started to explain to people that I see that word negatively despite their intention of complimenting me. As much as I would like to accept their compliment, being seen as “smart” has often come with an unspoken meaning of “not good at anything else” or “but could not live in the ‘real world’”.

When I served aboard the ship, USS Ramage, the term “smart” seemed applicable due to my versatility in doing many jobs aboard the ship, being friendly, and also being known for my work ethic. Then, when I transferred to a new duty station, I did not realize the negativity behind the phrase “smart” which my coworkers were expressing in front of me. For most of my time, I genuinely believed I was among equals, peers. Yet two years in, I finally realized that I was seen differently than the others and that many comments I made would be ignored and when finally addressed, seen as antagonistic.

Living through both the positive and negative effects of a “good” stereotype, I feel that I can better understand a “genius” figure like Albert Einstein: he explored his curiosities, expressed his ideas and realizations, and just happened to become a scientific celebrity. A few accounts of his life express his desire to live privately and that he saw media attention as constant, unwanted interruptions into his life. As I frequently am labeled as “smart”, I have thought about my own life and seen that many things contributed to who I am and how I see the world: I happened to live in places that let me explore and wonder about the world, my physical defects and receiving of glasses led to a better appreciation of my visual senses and thus “seeing what others do not”, and that I failed many times at the most “basic” of academics and critical thinking very early and possibly at a greater magnitude than my peers. Although being seen as belonging to the “smart” group is a “good” stereotype, my individual history and hardships can easily be ignored and my overall ability seen as “natural”, resulting in more hardships for me when the stereotype is not challenged.

By identifying a stereotype as a simplified pattern of a group of people and exploring negative effects of even “good” stereotypes, we will now turn back to the first ten minutes of Aladdin. In order to bring the viewer into the setting depicted by Disney, various stereotypes were utilized in the form of using Arabic-sounding names, a desert climate, the use of Arabic language, and various clichés from the Arab World. The names Aladdin, Jafar, Jasmine, Aghrabah; all of these have the sound of being Arabic and are easily constructed using a basic knowledge of the Arabic writing system. Perhaps the one non-Arabic name would be of Jasmine’s pet tiger, Rajah, which sounds like an Indian name due to Bengal tigers coming from the region of India.

The desert climate is a common depiction of the Middle East among Americans, whom DiMarco (2004) describes as seeing “the Middle East [as a place] of vast deserts, camel caravans, ...” and that “most individuals do not” imagine a place of “urbanization” (DiMarco, p.1). In the opening of Aladdin, a merchant passes through the desert on the back of a camel until finally arriving at the city. Once inside, he gets off of the camel and starts doing his routine while the camel is gasping for water. Just as Arizona is categorically a desert climate and surprises visitors with landscapes of vegetation and farms outside of the city areas, this simplified setting

of a desert landscape of nothing but sand may exist but should not be seen as the only landscape available in the Middle East.

The use of the Arabic language begins with the merchant addressing the viewer with “assalamu” and appears at other points throughout the first ten minutes. The usage appears consistent with the context and further solidifies Aladdin’s setting as in the Arab World. In addition to use of the Arabic language, the stylistic rendition of the title appears to be modeled after Arabic calligraphy.

Various clichés of the Arab World include the mannerisms of the merchant, items such as the hookah, lamps, and the fez, attire of women, and other “enchanted” elements such as the opening music, dancing smoke, and belly dancers. The mannerisms of the merchant include a very friendly demeanor, silliness, and trying to pitch a sale. I have seen this in Turkey with the merchants constantly saying “my friend, my friend”, but not all people in the Arab World do this. Thus, there is at least some truth in this particular depiction, but could lead to an idea that all Arabs do this. Also, the spirit of haggling within Arab societies and other non-Arab societies is not fully developed in this particular cliché.

Items shown in the beginning of Aladdin such as the hookah, the style of lamp, and the fez are seen as cultural artifacts of the Arab World. Here with the hookah is one aspect of the silliness of the merchant: the hookah displayed is also combined with an alarm clock and other conflicting utilities into one single item which is being offered to the viewer. While I am unsure of the cultural uniqueness of the lamp style depicted, I associate this image as being originated in the Arab World. Also, the fez is another item which I associate as originating from the Arab World and saw sold at shops in Turkey.

Women’s attire through Aladdin consists of a simple veil and dress, usually brown, being worn by commoners or a dress with a tube top. Other Disney movies tend to have a limited wardrobe for its characters, and Aladdin is no exception. Along with other media about the Middle East, it is likely that viewers would associate this attire with Middle Easterners and expect to see this should they visit.

Of the “enchanted” elements of Aladdin, the most predominant would be the opening music, accompanying dancing smoke, and belly dancers. One of the first lines includes being from a “far-away place”, the prevalence of camel caravans, being barbaric, and flying carpets. Other media regarding the Middle East depict snake charmers, which is likely the visual intended by the dancing smoke. The room of belly dancers that Aladdin flees into gives the viewers a contrast between outside attire and inside attire, as well as reinforce the image that women in the Middle East either cover themselves completely or show themselves off, depending on where they are.

Within the first ten minutes of Aladdin, the stereotypes have been placed so as to convince the viewer of the setting as being in the Middle East. As Disney markets their films to children, these images are likely to be the ones which new generations will come to expect of the Middle East, the Arab World, and Arabs. As discussed earlier, both “good” and “bad” stereotypes cause an effect on the group that is depicted. With the setting being a “far-away place”, Arabs and other Middle Easterners will likely be seen as foreign and not a native born citizen of the country they live in. Visiting the Middle East and seeing women in European or American clothing could be seen as the West invading another culture. The mannerisms of an Arab salesperson may be perceived as trying to sell low quality products or as a nuisance. Then,

when combined with other media, such as national news programs, depicting the Middle East as a place of constant warfare, of evil, or of constant struggle, viewers may be holding onto conflicting and extreme stereotypes: Arabs and Middle Easterners are foreign and from a culture that can't be understood; they are dangerous and need to be watched.

Why, then, with the possibilities of negative effects, would filmmakers use stereotypes in their movies? The immediate answer I think of is due to the appeal which comes with utilizing images which do not come from the society of the filmmaker. Listening to lectures on European history, the sense of adventure and exploration that came from the stories of Marco Polo and other explorers sold many books and caused many people to wish to visit or plunder the places they heard about. Today with the frontier of space, a popular theme is the "wonders of space awaiting us" or exploration as through the Star Trek television shows and other discussions of mining and living in space or on Mars.

Another answer which comes to mind is that because these images are seemingly foreign, the filmmakers can make errors or attribute incorrect depictions as being a part of the creative process. Such ways of creativity can be limited when dealing with images of the filmmaker's own culture by critics and the audience, yet accepted when the viewer has no direct experience with the culture being portrayed or borrowed from.

A more favorable answer could be that the filmmaker has direct experience of the culture and wishes to honor or pay tribute to that culture by sharing its images through the art of film. As a result of watching Aladdin as a child, I likely had a fondness and curiosity of the Arab World that I might not otherwise have had without Aladdin. There are many things that I experienced in the Arab World, in Japan, in Germany, and through the United States which, if I were a filmmaker, I would love to express. It is my hope that Disney had created Aladdin from this mindset.

From the three answers above, I believe that filmmakers have various reasons that result in using stereotypes in their movies, ranging from well-meaning intentions to simply trying to excite their audience and make money. The effectiveness of utilizing stereotypes in storytelling also has a range of answers, as well, from distracting to being constructive. With Aladdin, the stereotypes may be obvious but the story which is told is a reflection of values that Disney wishes to instill: generosity, freedom, and being honest. After escaping from the palace guards, Aladdin gives away the bread he stole to two children sifting through scraps, despite the hardships he endured in obtaining that bread. Genie used his powers without utilizing one of Aladdin's three wishes due to the promise of freedom from the lamp, though at first Genie did not believe Aladdin would ask for such a wish. Jasmine only accepted Aladdin as himself, the "street rat" and not as a prince, a falsehood which ended up causing a lot of trouble for the kingdom and Jasmine's family. Through these situations, I believe that the use of stereotypes helped create a world and story which may have been ignored had the filmmaker had used images from American society.

Not all movies make use of stereotypes in a constructive manner like Aladdin, two notable examples being "Team America: World Police" and "You Don't Mess With the Zohan". With "Team America", the only purpose of stereotypes being used was to make fun of and create an animated action movie at the expense of the image of Arabs and Muslims. That movie would certainly fall under the category of "distracting". As for "Zohan", the stereotypical images are at such a level as to be labeled "distracting" but, overall, should be seen as "constructive". Thanks

to “Zohan”, I had a desire to try hummus while in the Middle East and Israel and came to cherish it as much as other Arabs, Israelis, or Middle Easterners. As for “Team America”, I acted on stereotypes I later became ashamed of when I learned more about Arabs. While “Aladdin”, “Zohan”, and “Team America” all used stereotypes effectively to bring about their movie’s purpose, the world would not lose much if “Team America” was lost.

Understanding the stereotypes utilized in a movie does not necessarily lead to spoiling that movie. I would argue that understanding the stereotypes would instead make a movie much more interesting and meaningful, since the nuances which a respectful filmmaker introduced could be appreciated. Also, by recognizing a stereotype, the group of people depicted can be separated from the story, setting, and characters in the fictional world which was imagined. Having read and written about Arabic culture these last four months, I enjoyed watching Aladdin for the first time in over a decade and as an adult! As I mentioned at the opening of this essay, I saw a beautiful theme and message radiating through the story which connected with me. Also, Aladdin inspired me to hopefully find a way to express my gratitude to Arabs for resisting assimilation into the United States macro-culture, embracing their own culture, and sharing their traditions and customs with me.

Being aware of the stereotypes present in Aladdin, I am unsure of if I would just let my future children watch the movie without supervision. Although I think there is a beautiful story, children in today’s American society seem to have a tendency to collect negative images of other groups of people due to the polarization of political correctness and political incorrectness. However, since I do have a grasp of the stereotypes present and a willingness to interact with other groups of people, I think the possibility of negative images being retained would be rather low.

Regarding other movies, I think the best approach would be to always place the story in a fictional world which does not match reality. Stereotypes are a result of the human condition and are present in every piece of art that humans create. A world without stereotypes would be hard to imagine, since the act of stereotyping is caused by our ability to see and communicate patterns. As mentioned in “Challenges and Stereotypes”, stereotypes need to change when exposed to new information. In addition, I think that we must push ourselves to find that information. Moreover, we should develop a conceptual model of a person, group, and society which recognizes each other as unique yet also the same if our personal circumstances were reversed.

While Disney’s rendition of Aladdin is likely the best known today, Razzaque says that “those who have read the original story pointed out that it actually takes place in China” (Razzaque, 2017, September 14). An article on Interesting Literature describes the origin of Aladdin as a “story [that] is part of the Arabian Nights, or the ‘One Thousand and One Nights’” and then relays that Aladdin is not an original story to the novel, but rather added “by a French translator, Antoine Galland” (Surprising Facts, 2013). In another article, Razzaque explains that “in 1887...it was revealed that Galland had an oral source, ‘the Maronite Hanna of Aleppo’, known as Hanna Diyab whom had visited Paris and also had exposure to both Arabic and European storytelling (Razzaque, 2017, November 14). The story of the Aladdin story is quite an amazing chain of coincidences and additions of multiple people throughout the years, across many regions and cultures. All three articles describe the changes in the Aladdin story over its centuries of existence and somehow Disney came to the conclusion to present the story as in the

1992 animated movie. Although Aladdin may have been a bit excessive in placing the setting in the Arab World, I think the most awe-inspiring aspect is that Aladdin was originated by someone who accidentally became a bridge between the European, Arab, and Asian worlds.

Aghrabah, “most strange” (Final Lesson, (n.d.), detail 2.d.ii).

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Part Three

Reflection

Thoughts on Morning of March 29th, 2019

Thoughts on Morning of March 31st, 2019

Thoughts on Morning of March 29th, 2019

Brian Hack

2019-03-31

The Six Days War afflicted both Israel and the surrounding Arab nations. While I am unsure of who is necessarily right or wrong, the most fascinating thing is how a small country fended itself off from larger nations around it.

Sensing that the nations around it were preparing to invade, the Israelis sent most of its Air Force under radar cover to cripple the Egyptian Air Force, the largest and most dangerous. This pre-emptive strike was done by staggering flight times according to target distance so that 5 minutes before strike, over 150 fighter jets rose above radar cover and then dive bombed and disabled the air fields and most of the Egyptian Air Force. After obtaining air superiority, Israel turned its focus towards the others and maintained the war effort.

Near the end of the war, a battalion of Egyptian tanks were passing through the Sinai desert through a treacherous path. The first and last tanks were disabled to prevent movement, disabling the entire battalion.

...War is a devastating thing, so we should leave it in the past and place more effort in diplomacy and peace-making; not just regarding nations, but also ourselves. Let us learn from the past, keep their records as a reminder for the future, and not use might to make right.

Allow right to be might, but make sure right is attached to a commonly shared standard and not of our own volitions.

Thoughts on Morning of March 31st, 2019

Brian Hack

2019-03-31

Less than two years ago, I lost a shipmate of mine who was a positive influence on my life. His ship collided with another out at sea, which happened to flood the berthing where he was likely to have slept in. ...He did not die because he was in berthing at the time, but because he was the last one to go in and try to locate anyone else who was trapped in that berthing. He gave his life to help others survive, and it is thanks to his efforts, along with the rest of the crew, that the total loss of life was just 7 people, including FCC Rehm himself.

That USS Fitzgerald incident, and later the USS McCain incident, happened during my first semester at GCC when I was slacking off in ENG102. I was coming up on finishing an assignment and, after having chatted with the professor, I wrote that I would do my best to excel because I wanted to learn my craft so well that FCC Rehm would be proud of me.

When the information finally came out, the summary report implicated the leadership and watchstanders by the following: “failure to plan for safety. Failure to adhere to sound navigational practice. Failure to execute basic watch standing practices. Failure to properly use available navigation tools. Failure to respond deliberately and effectively when in extremis.”

For some reason, I have been working towards finding where in American culture do we allow ourselves to let incompetence persist. Finding where in American culture do we celebrate incompetence. One place I have become aware of in the last week is in our educational system: cheating, the idea of being good at one thing and horrible at the other, and the lack of caring about others. Not all of us are responsible for the past, but we may be responsible for the future.

Who gave me the right to deem certain things in American culture as needing to change?
Who gave the right to keep toxic parts of American culture which cause harm?

I hope you will continue my efforts in changing American culture to something better, and more American too. I hope we can retain our American identity while leaving a beautiful culture to the people who will take it from us in the future.

May FCC Rehm rest in peace, and that he be proud of his heroic actions two summers ago. I will always try to remember him, and make sure that he would be proud of me, as well.

Part Four

Antidote to Totalitarianism

Education-via-poem

Flyer: Heal the 38th Parallel

Bridge Building

This is an "education-via-poem" I circulated back in September. Under the Chinese name 必学。;) Bi Xue. ...Sprite, the drink.

BRIAN HACK·SUNDAY, NOVEMBER 10, 2019·READING TIME: 5 MINUTES

Since this is a poem, and I cede all rights to the Intellectual Property before you, feel free to rewrite it... Share it in its entirety... Or (have it) translate(d) it into another language.

Be a pirate, please.

The goal is to save Kong Hong before it becomes another "May 35th".

/*the idea is to let this be a white-hole (opposite of the astronomical black-hole). :) */

===

Pardon the intrusion, bitte... Can you help me with something?

Can you spread my education-via-poem?

===

001-

Hey, want to help me save the World?

The Chinese Communist Party is spraying dye onto Protesters in Kong Hong to identify them later, condemning them for reaching for outside-foreign help instead of approaching a Government oppressing them, and is using the police to beat people mostly carrying only the deadliest weapon around: an umbrella.

Want to know more? Read my poem:

"The Bible is a Love Story (...Duh): Break Time, Break Time Itself"

The Chinese Government is a danger to us all.

God help the Chinese. God help us all.

As long as the Chinese Communist Party is in power, everyone is in danger.

But, fear not, I think there is a way to make things better.

Just, uh, I think you will see for yourself when you read my education-via-poem.

===

===

Forward ;)

I want you to be a pirate and steal this and share it with those you know.
Feel free to use a VPN, Google Input Tools, and become Chinese yourself on the Internet.

13 is a happy number.

$1+3 = 4$... $4*4 = 16$... $1+6 = 7$
 $7*7 = 35$... $3+5 = 8$... $8*8 = 64$
 $6+4 = 10$... $10*10 = 100$... $1+0+0 = 1$
 $1*1 = 1$
 $1*1 = 1$
...ad nauseum...

000

===

===

"The Bible is a Love Story (...Duh): Break Time, Break Time Itself"

To all my comrades, I love you more than you may realize.
Whether I had/have/will have met/meet/will meet you.
In- or out- side of my life.

===

The Bible is a love story, canchu see?
You add the meaning, you remix it, you put your own special touch onto it.
That is what it is for, that is why it is written.
For you, in whatever language you speak or... want to speak.
It was there all along.

It came from nothing, which is what makes it true.
It is founded on water, that which gives us life.
Water can be expressed chemically as H-O-H.
Remove a bond, H-O H, and it turns into an alcohol.
Connect the bond again, H-O-H, and you have turned wine back into water.

Be careful of H-H, for it will explode with the wrong touch.
Watch out for O-O, pure oxygen, for it will restart fires.

Be my H-O and I will make you H-O-H.
Be my H-O-H and I will make you H-O H or H O-H.

Everything has been before you, the whole time, and now I hope I have helped you see:
You were always perfect, never were you imperfect.

Once you master the triangle, the Trinity, past-present-future...
Everything falls into place.

How many guards do you need to secure an art museum?

...
...

...None.

...But, with one that moves... you can provide reassurance that someone is watching and checking.

Just because you have eyes on everything... does not mean you see everything...
...If no one cares, if no one cares to check... to question...
It doesn't matter how many guards you have.
Link will still get through, and rescue Zelda.

It is a Super Mario World, A Whole New World, where we have to catch all the Pokemon.
...To be the best there ever was.

Sometimes, a Mathematician takes things to the extremes and sees what breaks.
Sometimes, a Mathematician must add zero (0) to make it all work out.
Because 0 is $(-1) + (+1)$, and can help find a missing-hidden piece of the puzzle.

Add too much and the model is unworkable.
Add too little and the model doesn't work.

Somehow, with trial and error, the right balance will be found...
...for the problem at hand.
Equilibrium...Stability...Foundation

Therefore, there is not one thing wrong... to say... that the creator... God...
Added nothing at all.
Because he giveth, and
He taketh away.

It is us, always was us, who gave the meaning.
That put in the extra (+) or (-).

With 3 points, you define a plane. A triangle. A floor.
With 4 points, you define a space. An object. A slice of the universe in time.
With 5 points, you define space-time.
With 6, the point defined by Jesus.
7... by me.
8... by you.
...when you share this...
10... 111... 3942...
ad nauseum
Ad Astra
Per Aspera

Space is not the final frontier.
It is all around us, in us, and in front of us.
Most of the universe is empty space.

But here.
Here on Earth.
There is so much space that
...is full
...of life
...love
and
...many interesting things.

Open your eyes, my love, and see.

I am a concept.
An idea.
You will never find me.
Do not try.

For ideas are not of this world.
They do not come from Physics, Science, or Chemistry.
They come from the soul.

TE()AMO(S)

Read Amos. Then, read the Bible from beginning to end.

Make sure to get a Bible with the original ten commandments, not the one that replaced them with quotations from Xi Jinping.

However, honestly, it does not matter.
Just read, love, and drink wine.

Welcome to the Thunderdome.
-002

===

But, like, seriously.

Don't try to find me.

I saw what your ancestors did to Einstein.
Your ancestors turned him into a spectacle.
The media of your ancestors harassed him.

When he stuck his tongue out, he was making a point:
get out of my life,
I am trying to live
and work
in peace.

Sheesh.

-003

哈哈

!!!!

by the way

...

the Qu'ran recognizes Jesus
the Book of Mormon recognizes Jesus

...

and the other religions appear to focus on the soul as well

...

they may not see a Creator, but
I see no reason
we cannot
coexist
in our own ways

in peace

and

love

...

the perspectives are different, yes

but

love all the same

love

03.X.2019

Anyone can build a bridge that stands, it takes an engineer to build one that barely stands.

And, a mathematician to show how it can be expanded on in the future and to what extent.

A technician to keep things maintained.

A soldier to protect it.

A doctor to keep everyone well.

A farmer to keep everyone fed and alive.

Athletes to drive our abilities to being better.

Philosophers to question.

Friends to rely on.

Family to support us.

And ourselves to live our lives the way we want to.

(Always, higher powers to keep in favor of.)

-wolfgang

Education is the gift that keeps giving.

People are only different in direction:

$$|-1| = |+1| = 1$$

When all things are considered, we are still fundamentally people at the core, regardless of where you are headed or qualities attributed to you.

You have always been worthy of love.