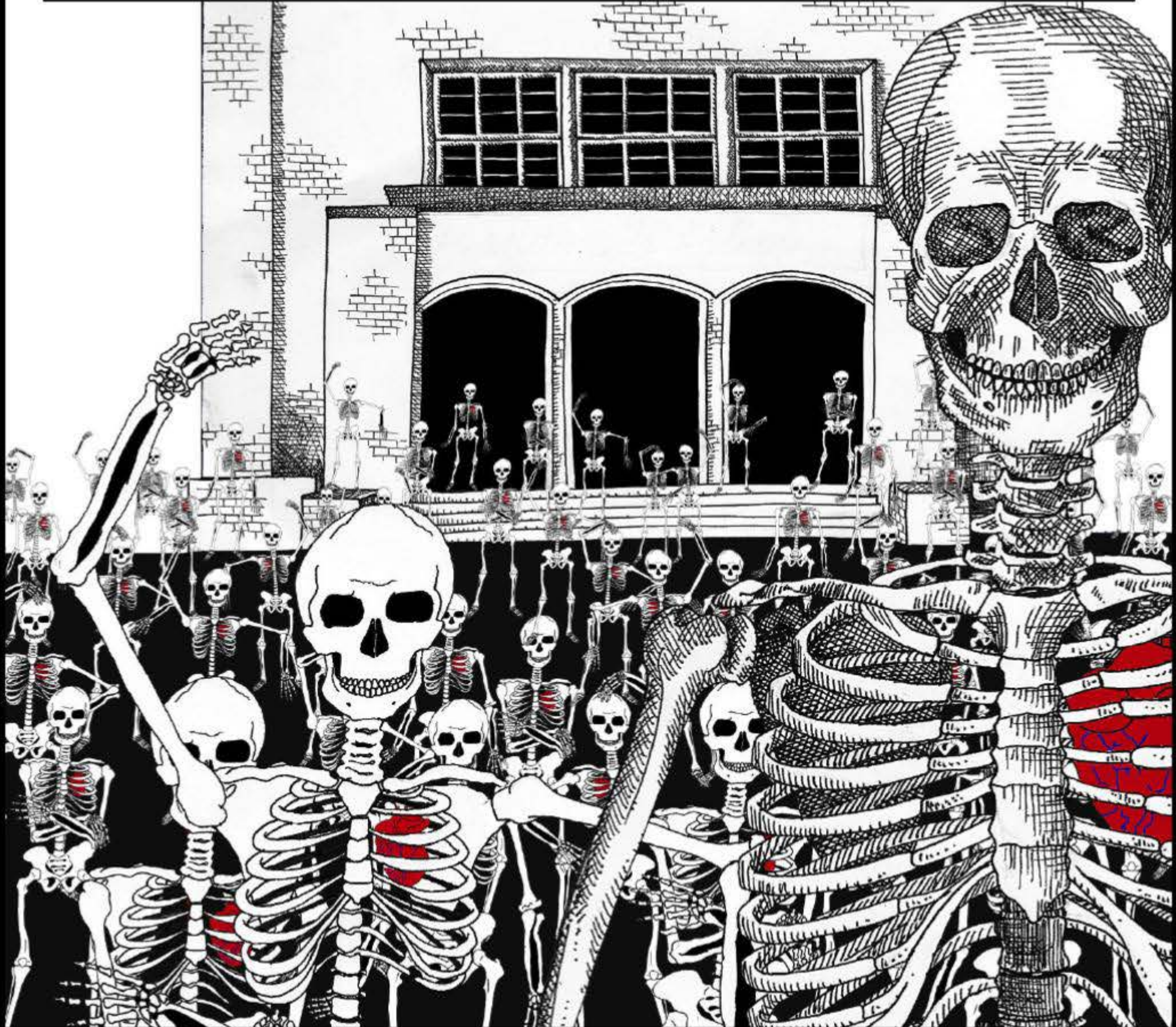


THE MATRIX

REVOLUTION & POLICY



*Low/medium
Senior
Revenue*

COMMUNITY MAP
Using the paper and pencils provided, please draw a map of your community. If you don't know where a place is, draw it blank.

On the map please include:

- PLU
- Pacific Ave
- Garfield Street
- Your favorite place on Garfield: Orange
- The place where you live: Blue
- Your workplace: Green N/A

- Where you feel most comfortable: Purple
- The place you typically drink: Yellow
- Washington High School: Red
- Sunset Park & Rec Center: Light Green

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DEAR READERS,

What a long, crazy year it's been. To think last year, the future of this publication was foggy (to say the least). Thank you to all of those who believed in us.

We'd also like to thank those who attended our discussions, submitted to the publication, and read *The Matrix*. Our mission is to connect voices across campus in one central location, and we could not possibly accomplish this goal without your support. Secondly, we'd like to take this opportunity to mention our vision of *The Matrix*. We see *The Matrix* as more than just the physical journal you're reading right now; rather, *The Matrix* is the embodiment of social justice as seen in the Diversity Center, the Women's Center, the SAL wing, and more. But we bridge the gap between the classroom and action by providing opportunities for students to publish their academic papers dealing with social justice. To further this mission, we encourage all of you reading this, whether you are returning to PLU next year or not, to save that term paper you're writing about race relations or oppression of sexual minorities or any other social justice topic and send it to us next fall.

The final piece in this issue reflects the overarching goal we had as editors this year: to tear down the "Lute Dome" from the inside out. Whether we as Lutes are in active service throughout Parkland or critically analyzing the stereotypes we may hold, it is important to understand PLU as *one* aspect of Parkland, not the whole. We hope you will continue this dialogue through future issues of *The Matrix*.

As always, please let us know how you feel about this issue. Think we went overboard with the color? Or maybe you love one of the pieces we included? Either way, send us an *email*—because *The Matrix* belongs to the PLU community, not just the two of us.

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SOCIAL JUSTICE IS

EDUCATING YOURSELF ON THE INEQUALITIES OF LIFE AND THEN SEEKING OUT WAYS TO BETTER THE DISCREPANCIES BETWEEN WHAT PEOPLE HAVE AND WHAT THEY DESERVE AS HUMAN BEINGS. IF YOU ACKNOWLEDGE SOCIAL JUSTICE AS AN IMPERATIVE PART OF WHAT IT MEANS TO UNDERSTAND THE WORLD, YOU ARE SAYING THAT EVERY PERSON REGARDLESS OF CLASS, SEXUAL IDENTITY, OR ANY OTHER SOCIAL CONSTRUCT DESERVES A LIFE WITHOUT OPPRESSION. ORGANIZATIONS AND EVENTS AROUND CAMPUS BRING LIFE TO THE ISSUES WE MAY ONLY SEE ON PAPER. THE TUNNEL OF OPPRESSION, VAGINA MONOLOGUE PRODUCTIONS, HARMONY, AND MANY OTHER GROUPS TAKE PIECES OF THIS LARGE ISSUE FOR STUDENTS TO CONNECT TO. PLU ENCOURAGES US TO EDUCATE OURSELVES ABOUT THE LEGACY OF INEQUALITIES IN OUR WORLD; AND THEN CALLS FOR US TO GET ANGRY THAT THE LEGACY HAS NOT ENDED. THAT ANGER IS WHAT MAKES US WANT TO LEARN MORE, EXPERIENCE MORE, PROVIDE MORE, SHARE MORE, ACCEPT MORE, FIGHT MORE, AND GIVE MORE OF OURSELVES

OVER TO THE IDEAL THAT EQUAL GROUND CAN EXIST. WE MAY NEVER SEE THAT GROUND IN OUR LIFETIME, BUT IF WE KEEP WALKING IT MAY FIND OUR FEET.

- Nicole Laumb

What issues do you care about on campus, in your community, or around the world?

Issues of privilege;

Would you change anything about the way social justice issues are presented on campus?

Institutional + ideological changes

What is social justice??

A collective working for a common good.

Where do you see social justice on campus?

On the SAL floor in Stuen

This April, RHA put on an event called FWAM'D. *The Matrix* participated in this arts walk by offering students an opportunity to jot down their responses to questions about social justice. Thanks to everyone who visited our booth!

What issues do you care about on campus, in your community, or around the world?

Human rights for everyone

What is social justice??

Social justice is anything someone is passionate about and advocating for those things. It's all about advocacy! Also, speaking up for those who can't speak for themselves.

Do you think social justice is an important part of the PLU community?

Social Justice is important, however, PLU ^{students} ~~kind~~ neglect certain issues such as Race, ethnicity, and sexuality because they're not as prevalent to ~~them~~ them. But it should be. AND PRIVILEGE!!! ↑

F.

W.

A.

M.

D.

What is social justice??

Being equal human rights

OOD

What issues do you care about on campus, in your community, or around the world?

Human trafficking

RITING

Do you think social justice is an important part of the PLU community?

Yes! It's part of what defines us

RT

What issues do you care about on campus, in your community, or around the world?

women's rights and their voices being heard!

USIC

Would you change anything about the way social justice issues are presented on campus?

I don't know because I'm not sure if I've seen it.

ANCE

What issues do you care about on campus, in your community, or around the world?

Women's rights
"equal pay for equal work" "female genital mutilation"

JUST THE WAY YOU ARE

Story by HILARY SCARBROUGH

Art by FLETCH JOYNER

DOES PLU LOVE SOCIAL JUSTICE?

WELL...

WE HAVE THE VAGINA MONOLOGUES,

WHILE OTHER CAMPUSES BAN IT,

WE HOSTED A NATIONAL MEN AGAINST VIOLENCE CONFERENCE,

PLUS

WE HAVE A WOMEN'S CENTER WITH AN ON-CAMPUS VICTIM'S ADVOCATE.

PLU'S MISSION STATEMENT SAYS: "PLU SEEKS TO EMPOWER STUDENTS FOR LIVES OF THOUGHTFUL INQUIRY, SERVICE, LEADERSHIP, AND CARE— FOR OTHER PEOPLE, THEIR COMMUNITIES, AND THE EARTH."

TAKE BACK THE NIGHT!

THIS HAS HAPPENED FOR ME WHILE BEING HERE.

EVENTS I'VE BEEN INVOLVED WITH AT PLU HAVE SHAPED THE STRONG, INDEPENDENT WOMAN I'VE BECOME.

CONSENT IS SEXY!

THROUGH MY INVOLVEMENT AT THE WOMEN'S CENTER, I'VE LEARNED TO THINK ABOUT MY ACTIONS AND HOW I WAS RAISED. I'VE LEARNED LEADERSHIP, AND HOW TO HELP OUT OTHERS.

ATTENDING A LUTHERAN SCHOOL, I NEVER THOUGHT I'D END UP MOSTLY NAKED IN FRONT OF A CAMERA.

IT WAS FALL OF 2009 WHEN I WAS APPROACHED BY LAUREN AT THE WOMEN'S CENTER ABOUT "LOVE YOUR BODY DAY".

HEY, HILARY, WANNA POSE SEEMINGLY NUDE FOR A CALENDAR PROMOTING POSITIVE BODY IMAGE?

I HAVE A PROBLEM SAYING NO TO EVENTS AND WHAT-NOT.

YEAH! SOUNDS GREAT!

I REALIZED WHAT I HAD JUST AGREED TO. I WOULD HAVE TO POSE NAKED IN FRONT OF A CAMERA. EVERYONE WILL SEE ME! NO CLOTHING TO HIDE BEHIND. JUST ME.

GREAT!

THANKS.

Crap...

WHEN I GOT HOME, I STARTED THINKING BACK TO WHEN I WAS A LITTLE GIRL. THE OTHER KIDS USED TO CALL ME FAT.

IT WAS THE WORST IN MIDDLE SCHOOL. THERE WAS ONE BOY, J.J., I REMEMBER WELL FROM GYM CLASS. HE WAS SHORT, ALMOST AS SHORT AS ME. THE DIFFERENCE WAS THAT HE WAS POPULAR. I KNEW A LOT OF PEOPLE, BUT I WASN'T POPULAR.

ME 4'11"

J.J.

MEARS M.S.

MEARS M.S.

IN GYM CLASS, HE WOULD ALWAYS CALL ME FAT. I COULDN'T RUN VERY WELL, BUT I TRIED.

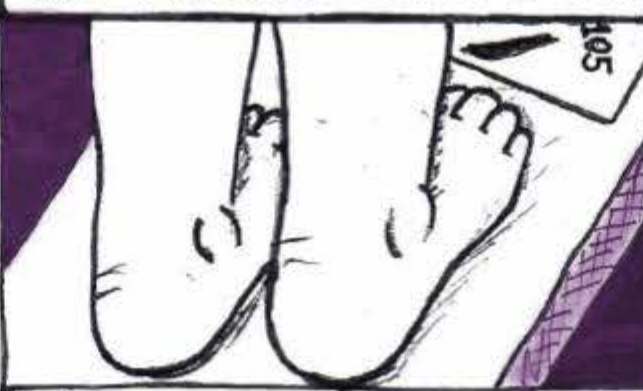
RUN FATTY!!

HE MADE ME FEEL SO UNCOMFORTABLE WITH MYSELF.

THE SUMMER AFTER 8TH GRADE, I STOPPED EATING SWEETS AND STARTED RUNNING A MILE EVERY DAY. I LOST 25 POUNDS.



I WAS ABOUT 4'11" AND 105 POUNDS, BUT I STILL FELT LIKE I WASN'T SKINNY ENOUGH.



WHEN I LOOK AT PHOTOS OF THAT 1ST YEAR OF HIGH SCHOOL, I CAN'T BELIEVE I WAS STILL UNHAPPY WITH MY BODY.

IT'S BEEN A STRUGGLE. I STILL FEEL DOWN ON MYSELF EVERY ONCE IN A WHILE. BUT "LOVE YOUR BODY DAY" REALLY HELPED ME WITH MY BODY IMAGE.



I KNEW IT WAS SOMETHING I SHOULD DO. I NEEDED TO RECLAIM MY BODY. I NEEDED TO ACCEPT THE BEAUTIFUL BODY I WAS SO LUCKY TO RECEIVE.

AND THAT IS HOW I FOUND MYSELF ABOUT TO STAND IN FRONT OF A PHOTOGRAPHER, DRESSED IN A STRAPLESS BRA AND PANTIES, HOLDING A HEART-SHAPED SIGN.



BUT I DID IT.

AND IT WAS LIBERATING.



I FELT POWERFUL, BEAUTIFUL, (THOUGH, HONESTLY, A LITTLE UNCOMFORTABLE). I PLACED MYSELF OUT OF MY COMFORT ZONE AND IT PAID OFF.



I LOOK AT THE PICTURE THEY USED FOR THE CALENDAR AND GLOW WITH PRIDE.



I LOVE MY BODY. EASTVO I LOVE MY CAMPUS COMMUNITY.



TOGETHER WE ARE FIGHTING SOCIAL STIGMAS AGAINST BODY IMAGE TO SHOW THE BEAUTY WITHIN EVERY SINGLE ONE OF US.

I AM PROUD TO BE A LUTE,



AN ACTIVIST, AND A WOMAN.

7/16

EMPTY BOWLS

The PLU Community Garden: Bethany Fenton, Religion '12

Photos by: Nicole Laumb



The Community Garden is involved in a lot for social justice. Empty Bowls is an event where the ceramic teachers and students make bowls, the community garden donates food from the garden to dining services as well as plans the event, and dining services makes soup. We sell the bowls for \$10.00 and you get a bottomless cup of soup. Last year all of the proceeds were given to Catholic community services. The community garden has gone around to Boys & Girls clubs teaching the benefits of gardening as well as a few gardening skills. Many different children's groups come to the garden for learning as well. Last summer and this summer the garden plans to teach at the children's museums in their series "From the Dirt to the Table."

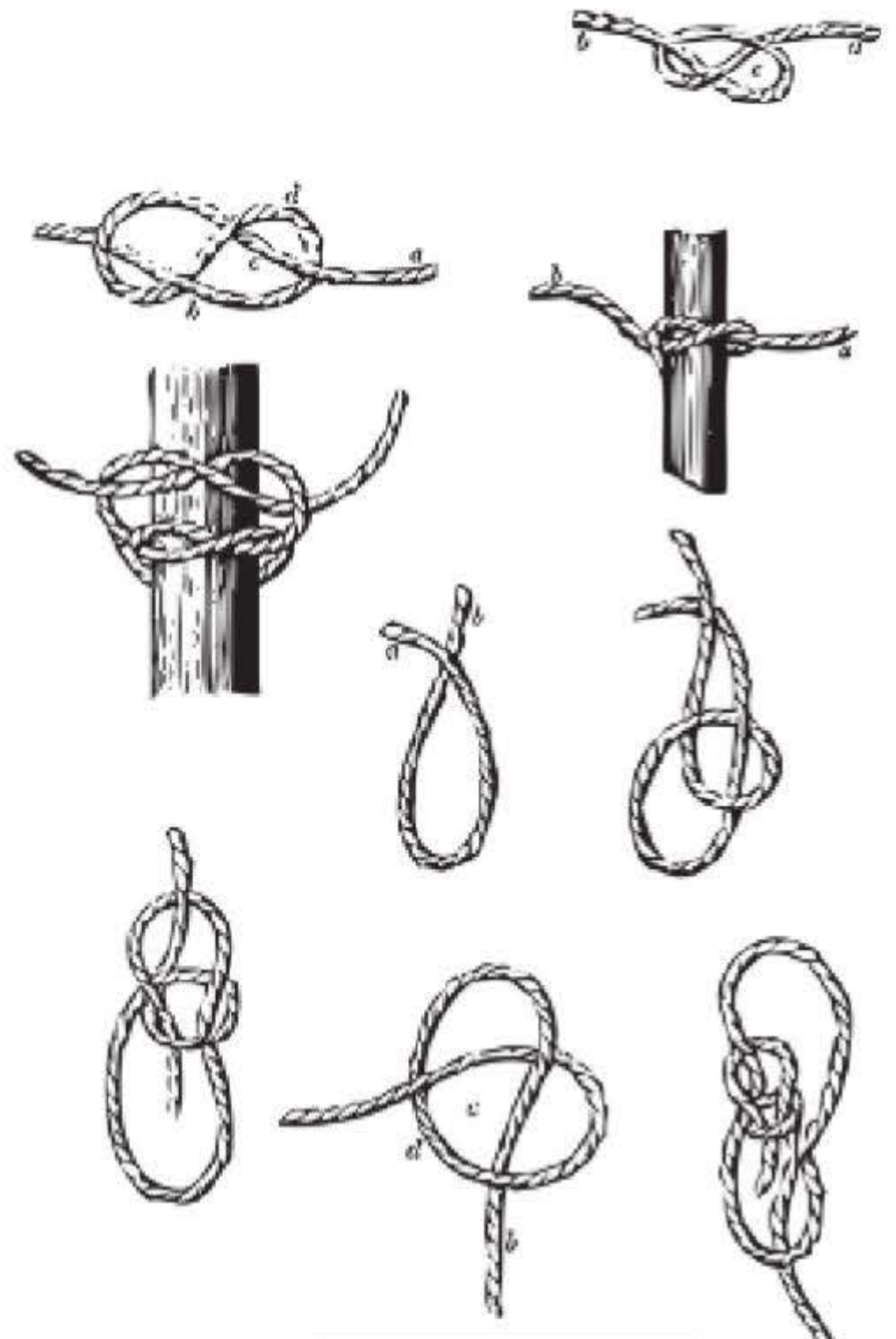
Recently the community garden found funding to raise two of its beds and lay down geoblock to make the garden a wheelchair friendly place. We will now be able to bring in our disabled community members as well as the older generation who is either in wheelchairs or just cannot get down on their knees.



ROPES

David Steele, English '10

And the ropes untied, made into swings, bracelets, strung up between trees and walked upon, or drawn tight and cut into letters, words, lines, a poem about how our gags can be pulled forth, used as bandages for these wounds or flown at half staff to remember or burned, burned into a thought that only can be released with the flames. And if that's too much, then remembering how to wake up twice a day, how to open both sets of eyelids and not be so willing to close them. How to be pebbles kicked, echoing off cold wet dull bricks. Where to stand, and still there when flood stage is lost underwater. Maybe learning to swim. Maybe learning to float. Maybe these ropes are only as thick as we weave them, only as tight as we wind ourselves in.



POLICY OUTCRY

Nicole Laumb, Journalism [Sociology minor] '11



IN MARCH OF 2008, WHILE STUDYING ABROAD IN London, I came across a large protest taking place outside of Parliament. The group was formed out of protest against the UK security councils agreement to end the Tamil Tiger terrorists groups operating in Sri Lanka by supporting the Sri Lankan governments war efforts. They claimed it would support a genocide against the Tamil people. Observers passing the protest were interested, alarmed, and confused as to what the demands of the people were and what their association was with the known terrorist group. It seemed the focus of the group was to publicize the possible killings of civilians, or that the agreement would allow the Sri Lankan government to kill without recognizing surrender. The dispute was resolved in 2009 after an estimated tens of thousands of civilians were killed. For more information research the Sri Lankan Civil War.



REDEFINING SOCIAL JUSTICE: DEAD CHICKENS & DIAMONDS

Danyelle Thomas, Hispanic Studies and Political Studies '11

Otavallo, Ecuador is not only one of South America's largest open air markets, but the people and their textile products serve as valuable evidence that indigenous communities are an important part of the global economy. While exploring the outdoor market during our 2011 Jterm study away trip, I came to understand the idea of "Social Justice" in an entirely new way. Redefining the way that I think about the implications of this term required first examining my own biases, and recognizing them as such, in order to construct a new definition—one that is based on a day to day experience, rather than textbook definitions. Otavallo was this experience for me. In just a few hours, I went from thinking that I fully understood this notion of Social Justice to realizing that what I understood was a fluffy, naïve definition, without any sense of practical application—and that's exactly the problem: I defined it for me. That is, until I stepped into the market.

While watching a Western European man play the hang drum, an instrument not typically found outside of the Swiss Alps region, I noticed that he was surrounded by a crowd of people from all over the world. Of particular interest to me was the group of indigenous men listening to, and taking pictures of, the Swiss hang drum and its artist. Having read about various indigenous groups from my comfortable PLU lifestyle, I had constructed an image of "indigenous people." This image assumed that they're a homogenous group of people around the world and it certainly did not include cell phones or video cameras, and generally placed the indigenous as the musicians in Otavallo, rather than in the audience.

While quietly deconstructing my naïve image of these individuals, something even more peculiar caught my eye. A fancily dressed European woman, decorated in modern designer brands and more shiny jewelry than I've ever seen in one place, was standing next to me, carrying a small scowling dog on a pillow, as though it were



some kind of king. Behind her walked an Otavalan woman, dressed in her traditional clothing—a modest contrast to that of the European woman, without shoes, but with feet that had shaped themselves for walking on the rough ground, carrying a chicken upside-down by its feet. These contrasting images, and subsequent conversations have led me to redefine my pre-constructed, and very privileged, notion of "Social Justice"—to examine my prejudices and question my education in a way that creates space for consideration and celebration of difference, and to invest time into hearing others' stories to begin to try understand the diversity and complexity of the human experience—only then will I be able to clearly articulate what "Social Justice" means.

A DISNEYLAND IN THE DESERT

PART II

Josh Hammerling, English & German '11

IN THE FALL 2010 ISSUE OF THE MATRIX, HAMMERLING DETAILS THE ASTONISHING DEVELOPMENT OF U.A.E'S CAPITAL, DUBAI. FROM INDOOR SKIING TO MAN-MADE ISLANDS (?), DUBAI HAS BECOME A PROVERBIAL "DISNEYLAND IN THE DESERT." IN PART II, HE DISCUSSES THE COST OF CAPITALISM--THE UNDOCUMENTED, AND UNPROTECTED, WORKERS WHO HAVE CREATED THIS DISNEYLAND.

I spent the next few weeks of J-term, 2008 casually searching for more tangible evidence of the construction workers' place in Dubai. There was little insight to be gained from physically exploring the inner city; however, a few days after visiting the Burj al-Arab, I walked down a road near the creek and came across a few men in blue-uniforms. Inert bodies drooped over a pair of granite benches like Dali's clocks, arms sagging to the concrete below. I raised my camera, then hesitated for a moment, finally deciding they wouldn't mind if I took their picture. As I adjusted the focus, two of them moved slightly and looked in my direction. Marble eyes gazed out of heads swaddled in sooty scarves. I lowered my camera as I shifted my glance, and then walked toward the creek without looking back. I was cowardice wielding a camera, and had squandered the only opportunity I'd have to make contact with the construction workers during my brief sojourn in Dubai. Perhaps they wouldn't have spoken English anyways.

Try as you may to uncover the nitty-gritty of Dubai through talking to people on the street or to tour guides at resorts, the "official story" is generally all you'll get. As if open, critical dialogue in the city would inevitably lead to your swift incarceration. I later found out the Royal Family actually has a zero-tolerance policy for dissent; protestors of any sort tend to be deported immediately. The laborers aren't even allowed to form unions. The Royal Family responds to critics of this policy with a question: Who needs labor unions when you have a benevolent government in place looking after the well being of all workers?

The fact of the matter is the Emirati government isn't doing enough to protect their expat construction workers. Thousands of North Africans and Southeast Asians have come to the city chasing a version of the

American Dream. Once the workers arrive in Dubai, their passports are confiscated for safekeeping—to ensure they don't run away. Stripped of their basic humanity, the workers enter a cycle of being bused back and forth between their barracks on the outskirts of the city and various construction sites, often working 14-hour shifts. If they are injured on the job, they receive mediocre treatment and are frequently forced to pay for a ticket home. Without the utilization of this workforce, present-day Dubai would not exist; so it goes.

That was perhaps the most puzzling thing about my time in Dubai; although I was able to glean a significant amount of information from journalists and officials from various news outlets and tax-free zones, the controversial issue of the construction worker plight was generally avoided. The absence of construction workers in the public sphere made it easy to overlook the issue altogether.

* * *

The floors of the construction site next to our hotel continued stacking higher and higher. The initial fascination I felt while viewing this spectacle from my hotel window gradually gave way to nausea. There seemed to be no limit to the city's growth—that is, until the economic downturn of 2009 happened. Our J-term class had already left the city when Dubai's 84 billion dollars of debt was released to the public. The revelation of Dubai's impending downfall elicited a new reaction from the Western world, one which Todd Reisz, a journalist and architect working in Dubai, has since referred to as "Dubai-bashing." Hundreds of such articles have permeated the Internet in the last few years—all of which employ hyperbole as a thematic device. Johann Hari reduces Dubai to that which was built "from nothing in just a few wild decades on credit

and ecocide, suppression and slavery,” going on to conclude, “Dubai is a living metal metaphor for the neo-liberal globalised world that may be crashing – at last – into history.” Simon Jenkins, in an article for *The Guardian*, reduced Dubai to “iconic overkill, a festival of egotism with humanity denied. An architectural chorus line of towers, each shouting louder and kicking higher... the dunes will reclaim the place.” In a similar tone, a reporter from *The Independent* referred to the city as “An awful lot of wreckage after an orgy of hedonistic excess” (AP). It may look like a modern country, notes Caroline Cadwalladr, “but it takes more than a few skyscrapers to create one of those.” Another called it “A tombstone for capitalist hubris and exuberance... Wall Street meets Las Vegas. Meets Xanadu. On crack” (Nobel). Mike Davis, who set aside a whole chapter of a book to the topic, recounting the “Evil Paradises” of the modern world, diagnosed Dubai as not merely a hybrid of cities such as Vegas, Manhattan, Orlando, Monaco, and Singapore, but rather “their collective summation and mythologization: a hallucinatory pastiche of the big, the bad, and the ugly” (51). I initially read these articles as exaggerated claims about legitimate issues in Dubai, a city that seems to have employed Fritz Lang’s Metropolis as its operative model. Reisz seems to think otherwise.

Reisz argues that the Dubai-bashing articles allowed the deficit-depressed Western world to “bathe in smug *schadenfreude* and forget about its own troubles,” to regain confidence in the face of our own financial crisis (Abandoned). The problem with Reisz’s analysis is it fails to address the legitimate concerns of the hyperbolic articles. After all, hyperbolic rhetoric is not meant literally, but rather is used to emphasize aspects of an assertion. In this case, the journalists were exaggerating the situation in Dubai to emphasize the government’s unregulated spending concerning architecture and their gross violation of human rights. Claiming that such acts of journalism were merely *schadenfreude* does not efface the fact that construction workers are being treated inhumanely, or that the government’s actions are contributing to the widening gap between the rich and poor. In his recent article, “Making Dubai: A Process in Crisis,” Reisz comments on the present conceptions of the city: “No matter how many derisive labels one side of the world conjures up for Dubai, the city still stands for freedom, daresay hope, in a part of the world whose population (and growth rate) easily outstrips that of North America and the European Union. Dubai’s

greatest export and perhaps its last chance at survival lie in this image. And it is one that no PR agent could ever take credit for.”

It is noble of Reisz to defend Dubai as an image of hope for the countless individuals struggling in North Africa and Southeast Asia, but what of the fact that these dreamers have been systematically oppressed upon arrival to work in this half-built paradise? Commenting on the potential dangers of capitalist societies built on the American model of cultural appropriation, Jean Baudrillard insists, “it is this culture which, the world over, fascinates those very people who suffer most at its hands, and it does so through the deep, insane conviction that it has made all their dreams come true” (Baudrillard 77). If this image-fueled reverie signals the need for a safe haven in such a turbulent region, why not advocate for some level of oversight and security on behalf of those working there? There are clearly systemic problems in Dubai that must be addressed before any substantial reforms can be put into place concerning construction workers.

It is not sufficient to conclude that we in the West are simply wallowing in *schadenfreude* by taking interest in the articles of Haari and the “Dubai Bashers.” The question of whether or not it is fair to refer to Dubai in such a manner may, in the end, be of little consequence, for the consumption of these exaggerated, dare say commodified, journalistic images has obscured our view of the eerily similar problem we have in the United States. The situation we see in Dubai concerning the rights of workers ironically reveals the paradigmatic structure of our own nation state; we have averted our eyes from the plight of our own migrant workers to lambast the actions of a young country bent on burgeoning to the point of hyper-realistic excess. Perhaps it is time to re-position the searing magnifying glass of our inquiries above that country, which ultimately provided the operative model for Dubai in the first place—our own.

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THE WORLD

WE'VE

MADE

Ron Martin-Dent, English '11

Earlier this year, Pierce Transit held a county-wide referendum to determine the future of public transportation in Pierce County. In order to maintain and expand their local bus services, Pierce Transit asked voters to approve a .3% sales tax increase (that's 3¢ for every \$10 purchase). This is not the first time that Pierce Transit has requested an increase in sales tax to help pay for their services; however, the economic recession has hit their revenues hard.

After weeks of lawn signs, public debates, and heated exchanges on the editorial page of the Tacoma News Tribune, the citizens of Pierce County went to the polls on February 8. The ballot measure to increase sales tax— and by extension to maintain public transportation in this community— failed. Fifty-five percent of voters voted against the sales tax increase.

When the referendum failed, Pierce Transit planned to start cutting back service on certain routes. They could no longer afford to operate the same schedules that many commuters have come to rely on. Even before the vote took place, people who depend on the bus for transportation— especially students and low-income families— began to worry that cuts in their bus routes would make it virtually impossible to get where they needed to go.

Then on February 28, a natural gas explosion at a Pierce Transit refueling station in Lakewood caused (among other complications) the agency to start cutting services immediately. An estimated 35% of bus services will be cut by October.



On April 8, I saw this poster at the Transit Center at 10th and Commerce in Downtown Tacoma. The poster protests the recent cuts in Pierce Transit services. Without offering solutions, it urges riders to “Tell Pierce Transit to stop the bus cuts!”

I see this whole saga as part of a larger issue. On every level, our government is dealing with issues of budget deficits and cuts in public services. Public transportation in Pierce County is just one of the many services that are on the chopping block.

I don't have an answer to this problem. I'm not going to bother pointing fingers at any one factor or political party, because I think there's a shared blame here. I do, however, want to ask you, Matrix readers, the following question:

As citizens of Tacoma, of Washington, and of the United States of America, we have collectively declared that we do not want to raise taxes— especially not during the worst economic recession since World War II. At the same time, we've told our elected officials that we don't want any cuts to public services or entitlement programs.

We can't have it both ways.

So I ask you: Is it worth keeping a few extra pennies, a few dollars, perhaps even a few hundred or thousands of dollars in our pockets— and in the pockets of billionaires and our largest corporations—, even if that means cutting aid to the people who need it most?

GAY

Aaron Bizier, English and Communication '14

That's so—What can it be,
but—bliss kisses off
the igniting flames of a
world of intrigue,
captured by bliss so
pure—you must be gay

In all your glory and glitter,
the sun shines down with wonder.
Think again—people are people—
beneath the sun, sitting
on this third rock, the species
falsely flourishes with mock peace.

What are you thinking?—
A love is bliss and bliss
is gay—but clouds roll in,
fog takes its place, and
rain floods all hopes
for a gay world.

SAND

Surrounded by nothing,
enclosed by everything,
a tear strewn face,
marred by tattoos of
pain, gazes into the depths
of the setting space.

Disappearing into the distance,
the sand beneath her feet
falls under pressure,
as a life—trapped
In a caged world—
wonders about the future.

Beyond the bars of fear,
lays the deep seated love,
that was never there.
behind her, her
footprints in the sand
leave the torn world.



In February 2011, House of Representatives proposed to cut Title X, or the over \$300 million in funding for family planning and cancer screening services. It would have also barred 90-year-old Planned Parenthood from its \$75 million worth of funds as well as any future funding plans.

WHO WINS? *a creative piece by* *Alicia Coragiulo, Social Work [Women's & Gender Studies minor] '11*

I can hear their thoughts, although they speak no words. The looks on their faces say it all; their eyes glaring at me speaking sickening phrases. I feel ill. Their signs were created for me, with me in mind. I am being judged. To enter the parking lot or not, that is the question. I continually drive in circles, contemplating whether or not I should. If I don't, it's another day wasted, but if I do, then I still have to exit my vehicle, my barrier, my safety and gather up the courage to walk through the doors. If I stay in my car, they have won. If I leave my car, I am unprotected, free to their attacks: glares, snickering, screaming, condemnations. If I open the doors and enter the building, I will have won.

The doors feel heavy, they can't open and shut behind me quick enough. I did it, I won and am safe now. Now there is a thick wall behind me, made of cement, wood, drywall, and other various materials, shielding me from their presence. I know they are there, but I can no longer see them. I play like I am a young innocent child, covering my eyes, imagining and believ-

ing that they cannot see me, that I am really not standing here waiting for my turn. I watch the news some nights...another bombing, another death. Why do they kill people to show that "killing" is wrong? Will this happen to me? What happens when I leave these high and thick walls that protect me from my enemies? I walk up to the front counter, they ask me my name, I tell them reluctantly. If I say it aloud, then I exist. They smile and come out from behind the counter and we walk down a warm, safe hallway.

We enter a room and the door is closed; another shield. I am happily greeted by many, I am safe. I get what I want and what I need. They know and I know, but no one on the outside. I could have been here for any type of check-up or procedure, or simply some information. I put on my coat and leave the room. I hesitate near the exit, the same doors I entered just a few moments ago that provided me the barrier and safety I needed, but once I leave, then what? I take a deep breath and close my eyes. I grab the handle, turn it to my right, I pull the door open, I see the sun

light. The door shuts behind me, it seems too quiet compared to the noise that I hear all around me. I did it, I exited the safe-haven. I walk towards my car, I keep my head down. Will this keep my identity hidden? But wait...why am I hiding? I lift my head, my eyes are open and my jaw strong, I am walking with my head held high. I unlock my car door and I enter my shining armor. I feel strong, like a knight. Why shouldn't I? Did I do something wrong? No one knows but me.

I put the key in the ignition and 3...2...1...start your engine! I grasp the steering wheel and place the car in drive. Am I ready, can I brave the army ahead of me? Here I go. I slowly inch toward the end of the parking lot and the street that holds my freedom. They are ready, ready to pounce and attack, but instead I punch the gas, ignoring their actions and the repeated clicking of my blinker leads me to the pavement of my freedom. I smile and then I laugh out loud, alone. I feel accomplished and invincible, but then I remember... I am one of the lucky ones.

HATE SPEECH

Nicole Laumb

The First Amendment grants the freedom of speech. But when cases like the Assistant Attorney General of Michigan harassing a student and peers bullying each other to the point of suicide make headlines, it questions what speech is truly an extension of that freedom.

Which would you protect?

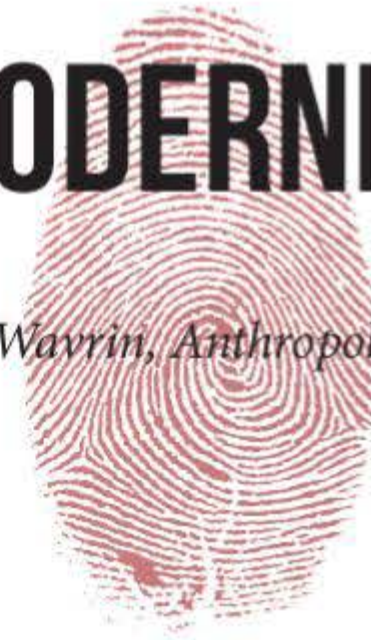


When most people think about anthropology, they imagine an Indiana Jones-type living in an exotic far-away land among people who share no cultural characteristics with Western society. The truth is, crucial studies can be done within the confines of our own state. The Makah, our fellow Washingtonians, are a perfect medium for examining how indigenous populations interface with the pressures of modernity. On a global scale, the nutrition and health of indigenous populations falls short compared to the communities with which they coexist. The Makah, who occupy the northwestern-most point of the Olympic peninsula in Neah Bay, Washington, are no exception. Because healthcare was one of the primary selling points leading up to the treaties during the nineteenth century, their faltering health is a troubling trend. The primary disease ravaging the lives of many Makah is type 2 diabetes. Generally, this disease is caused by the increased consumption of refined sugars and unsaturated fats, coupled with a sedentary lifestyle. However, the “new nutrition science,” an initiative of the International Union of Nutritional Sciences, has led to a paradigm shift that involves situating the epidemiology of any disease into the evolutionary context of a given population. Basically, cultures are healthier when they eat what their ancestors ate. While European contact has led to the increased consumption of processed and refined cereal-based products, the traditional marine-based diet that fed the Makah for thousands of years has declined drastically. Research on cultures who subsist on a heavy marine diet shows that these populations metabolize their traditionally consumed food sources more effectively than the increasingly abundant carbohydrate-heavy cash crops that are common in the modern Western diet. This includes anything from bread and oats to rice and corn, each of which is found in a surprising range of American food products. While today’s Makah people are exposed to the aforementioned risk factors of diabetes, the absence of dietary elements that were significant to Makah nutrition for thousands of years may contribute to the precipitous rise of diabetes found in Neah Bay.

The biggest nutritional shift faced by the Makah has been the transition from subsisting primarily on whale meat and blubber to consuming practically no whale products at all. Archeological findings indicate that whaling has been important to the Makah for around 4,000 years. The most important species to the Makah were the gray and humpback whales, which migrate from the equatorial Pacific to the waters surrounding Alaska during Spring in order to feed- during this process, these creatures pass right by Neah Bay. It is estimated that whale may have contributed between 78% and 88% of the meat in the prehistoric Makah diet. While the Makah hunted whales sustainably for several millennia, it took

MAKAH HEALTH & THE PRESSURES OF MODERNITY

Jake Wavrin, Anthropology '11



“MANY OF OUR TRIBAL MEMBERS FEEL THAT OUR HEALTH PROBLEMS RESULT FROM THE LOSS OF OUR TRADITIONAL SEAFOOD AND SEA-MAMMAL DIET.”

a mere century of commercial whaling by American colonizers before several species of whales were on the brink of extinction.

Due to this drastic population depletion, several federal and international political entities have arisen to protect whale populations. The International Whaling Commission (IWC), which began in 1946, is a powerful political body regulating whale hunting in 88 member states. The IWC has enforced a worldwide

ban with exceptions for aboriginal subsistence. This exception gives the Makah the right to harvest up to 20 whales over a 5 year period with a maximum of 5 whales in a calendar year. On the federal level, a series of conservation laws protecting endangered species began in 1966, culminating in the Endangered Species Act of 1973 (ESA), which is the present-day foundation of the U.S. conservation effort. Both the humpback and gray whales were protected by the ESA. Bolstering the ESA is the Marine Mammal Protection Act (MMPA) of 1972, which prohibits harvesting any marine mammal within the United States. Due to the MMPA's conflict with the Makah Treaty of 1855, it was amended in 1994 to clarify that the MMPA does not negate Native fishing or hunting rights. The following year, the gray whale was delisted due to population recovery. The humpback whale population is also growing, but still considered endangered.

Upon the delisting of the gray whale, the Makah announced they would resume whaling and took their first whale in over 70 years on May 17, 1999. Aside from one unsanctioned rogue hunt in 2007 and opportunistic harvesting of beached whales, the 1999 whale is the only whale taken by the Makah since the early 20th century. Despite the 1995 amendment of the MMPA preserving Native treaty rights and the federal government's approval of the IWC-mandated gray whale quota, animal rights groups challenged this decision, claiming that the federal government failed to follow the National Environmental Policy Act (NEPA). Such requirements included an approval of the Makah whaling quota through backing by an environmental impact assessment. Although an environmental assessment was performed and concluded there would be no negative ramifications of the quota given to the Makah, the Ninth Circuit Court of Appeals sided with the anti-whaling coalition. It suspended federal approval of the quota because the environmental assessment was done after the U.S. government signed the Makah whaling proposal. After a second environmental assessment concluded that the quota would not threaten the gray whale population, the anti-whaling coalition claimed that the decision still violated the MMPA and that the environmental assessment still failed to adequately fulfill the requirements of the NEPA. This culminated in the 2002 decision in *Anderson v. Evans* in which the Ninth Circuit Court of Appeals concluded that the environmental assessment was not substantial due to a lack of understanding of the Pacific Coast Feeding Aggregation (PCFA).

The PCFA is an isolated population within the gray whale species from which most of the Makah whales come from. Along with separate migratory patterns, research has demonstrated a level of genetic difference between the eastern and western gray whale populations. However, this genetic difference only separates them as populations, not distinct species. Despite other studies demonstrating that the PCFA are not significantly biologically different from the rest of the gray whale population and that the impact of hunting specifically on the PCFA would have no negative repercussions, the judges rejected the second environmental assessment with a 2 to 1 decision.

The Makah appealed this decision, but it was denied on June 7, 2004, voiding the Makah's treaty rights, 2 federally approved environmental assessments, and the International Whaling Commission's support. You would think the backing of multiple federal and international political entities would be enough to protect the Makah from the repeated assault of lawsuits from the small, yet financially powerful sect of

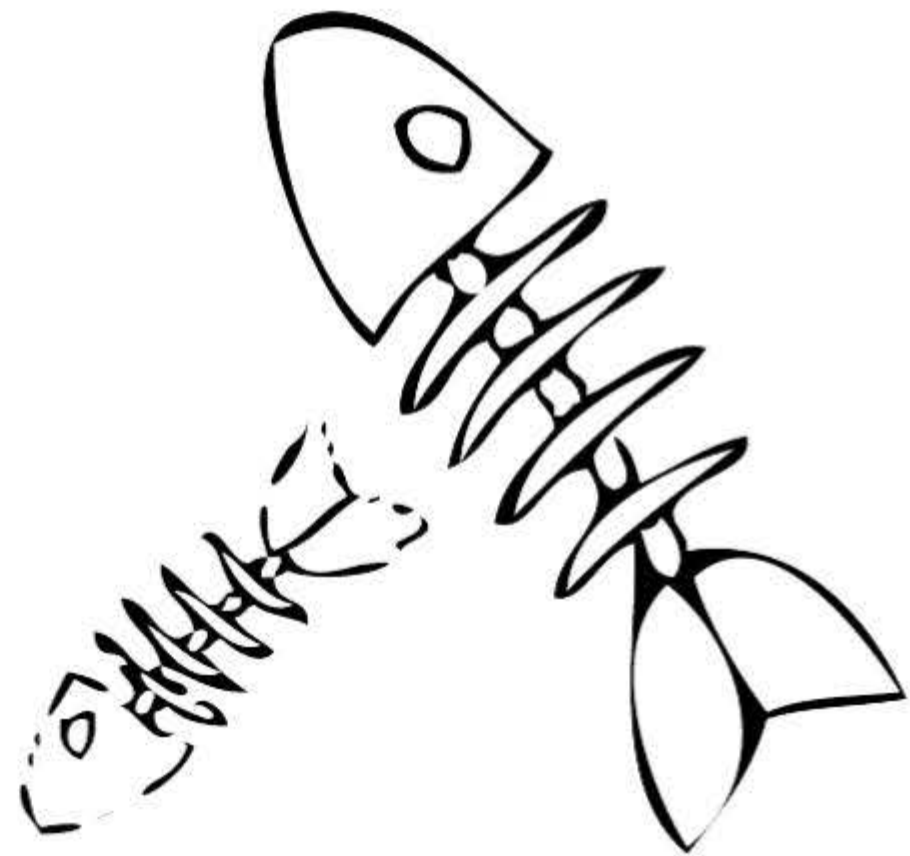
America that comprises the Anti-Whaling Commission.

Much of the research on the nutritional benefits of whaling is not specific to the Makah, but there is an established body of evidence demonstrating the cultural significance of whaling to the Makah. In *The Makah Manifesto*, Former president of the Makah Whaling Commission conveys the relative significance of these components of the argument for whaling:

“Many of our tribal members feel that our health problems result from the loss of our traditional seafood and sea-mammal diet. We would like to restore the meat of the whale to that diet. We also believe that the problems that are troubling our young people stem from lack of discipline and pride and we hope that the restoration of whaling will help to restore that. But we also want to fulfill the legacy of our forefathers and restore a part of our culture that was taken from us... Though it may be difficult for some people to accept, we are acting out of purely cultural motives. In fact, it is costing our tribe an enormous amount of money to carry on the whale-hunting program. It is, if you please, part of our religion, because for us, culture means religion.”

The willingness to continue utilizing traditional foods utilized by ancestral Makah when the harvest costs outweigh the market price has been found in several indigenous populations. Regardless of the nutritional contribution, the cultural meaning clearly outweighs other possible motives. Unfortunately for the Makah unquantifiable measures such as cultural meaning seem to fall short of what the judicial system considers cold hard evidence. This failure is reiterated by the legal filibustering done by anti-whaling interest groups that leveraged the government into spending tax dollars on repetitive environmental assessments, only to conclude that these were not empirically sound. While I concede that the nutritional argument in favor of whaling is far less important than the cultural significance of whaling to the Makah, the institution that controls the fate of these people requires the quantifiable evidence that could be gleaned from this type of study. Just as the genetic distinction between the western and eastern gray whale populations was central to supporting the anti-whaling coalition's case, implementing the new nutrition science to demonstrate evolutionary differences between indigenous and Western populations may aid in the return of whale meat to the Makah diet.

“IT IS, IF YOU PLEASE, PART OF OUR RELIGION, BECAUSE FOR US, CULTURE MEANS RELIGION.”



WELCOME TO THE LUTE DOME:

ONE STUDENT'S ATTEMPT TO BREAK DOWN THE WALLS

Andrea (Drew) Jeffery, Sociology '10

DEAR PLU,

I address you as not only the administration, but the working staff and student body. I am grateful for everything you have given me, and as an alumnus I feel part of the family. As part of the fam, it's time for me to pipe up. We have skeletons to discuss.

In May of 2010 I conducted a sociological study on the perceptions and experiences of our students in regards to their local Parkland community. This was my capstone project, the culmination of my college career. It is with a mix of gratitude and conscience that I present these findings.

I sought to explore student perceptions about Parkland and how they were affected by those of their peers and university faculty. My study used an urban sociological frame along with identity, and insider/outsider theories to apprehend how the student experience of our currently stratified community might be influenced by the ideas of their peers and role models. Private schools like PLU attract a more select student body because of their entrance requirements, cost, and ideological orientation. They draw more students from out-of-state and tend to center around liberal worldviews (Gumprecht 2003). The racial makeup of our school, regardless of the quality of our Diversity Center, puts us in the predominantly Caucasian category. There is no denying that we are the rich white kids on the hill. but there is nothing expressly wrong with that either. The bit that troubles me is that for all our well-meaning liberal socio-political agendas and the "think globally, act locally" slogans we feed our budding egos, PLU talks the talk, but do we walk the walk? This reality rests with no one policy, department or person, but collectively we as a campus are responsible for the ideas that circulate and represent us. It's time to get real.

THE LUTE DOME

Through data analysis of 14 interviews and a mental map tool of my own design, it became clear that students at Pacific Lutheran University were acutely aware of a social and spatial divide between their school and the greater Parkland community just beyond

campus. This divide was summed up by its slang term "The Lute Dome" or "PLU Bubble" and was discussed in-depth with every single participant. I first heard the phrase "Lute Dome" on arrival my freshman year and according to my data, so do all students. The abbreviation "P.Y." came a little later and nearly all PLU students understood it to mean "Parkland Youth." Freshman feel more relative anomie, or social disorientation, on arriving at college, so the spread of in-group slang is likely a function of social representation theory; they adopt the language of their peers as a means of grounding their new identity (Guerin 2001). Our in-groups (those social groups we belong to) are the number one influence on our daily perception; as freshmen it is literally our identity as "Lutes." But what exactly is the Lute Dome?

The data shows that regardless of opinion or level of community involvement, students experienced the Lute Dome not only as a spatial but a cognitive mechanism that serves to "other" Parkland from PLU and protect students. I used in-depth interviews in combination with a map tool that asked students to mark locations such as their favorite place to drink, where they felt the safest, and the location of several community fixtures like the local high school to test if there was any connection between students' cohesion levels and the size and accuracy with which they perceived their community. The results yielded by this tool were among the most interesting, but the short version is this:

Students who spent more time off campus tended to come from lower-income backgrounds, developed a higher degree of community cohesion, and viewed Parkland more favorably than students who spent all their time on campus. These high cohesion students also had larger, more inclusive and more geographically accurate mental maps than other students. It appears that the main locus of interaction for students highly involved in the community were locally owned businesses, not franchises, where both students and residents casually engaged in empathic exchange and conversation. A watering hole if you will, where all the animals can drink together. These students' investment in the local community was facilitated by the fre-

quency with which they left campus. Hipp and Perrin (2006) refer to this as “loose social ties” or the habitual closing of social and spacial distance which gives way to empathy (Ilcan 1999). Because of their positive first-hand experiences with the community high-cohesion students were very aware of and opposed to the segregation of the PLU and Parkland communities.

FEAR & RACISM

The students I interviewed from middle and upper-class backgrounds had lower cohesion levels and tended to view Parkland as dangerous and decrepit. They consistently drew the smallest, simplest maps, and had the most geographical errors of any group. Many had no idea where Washington High School is, or that there is even a high school in the area.

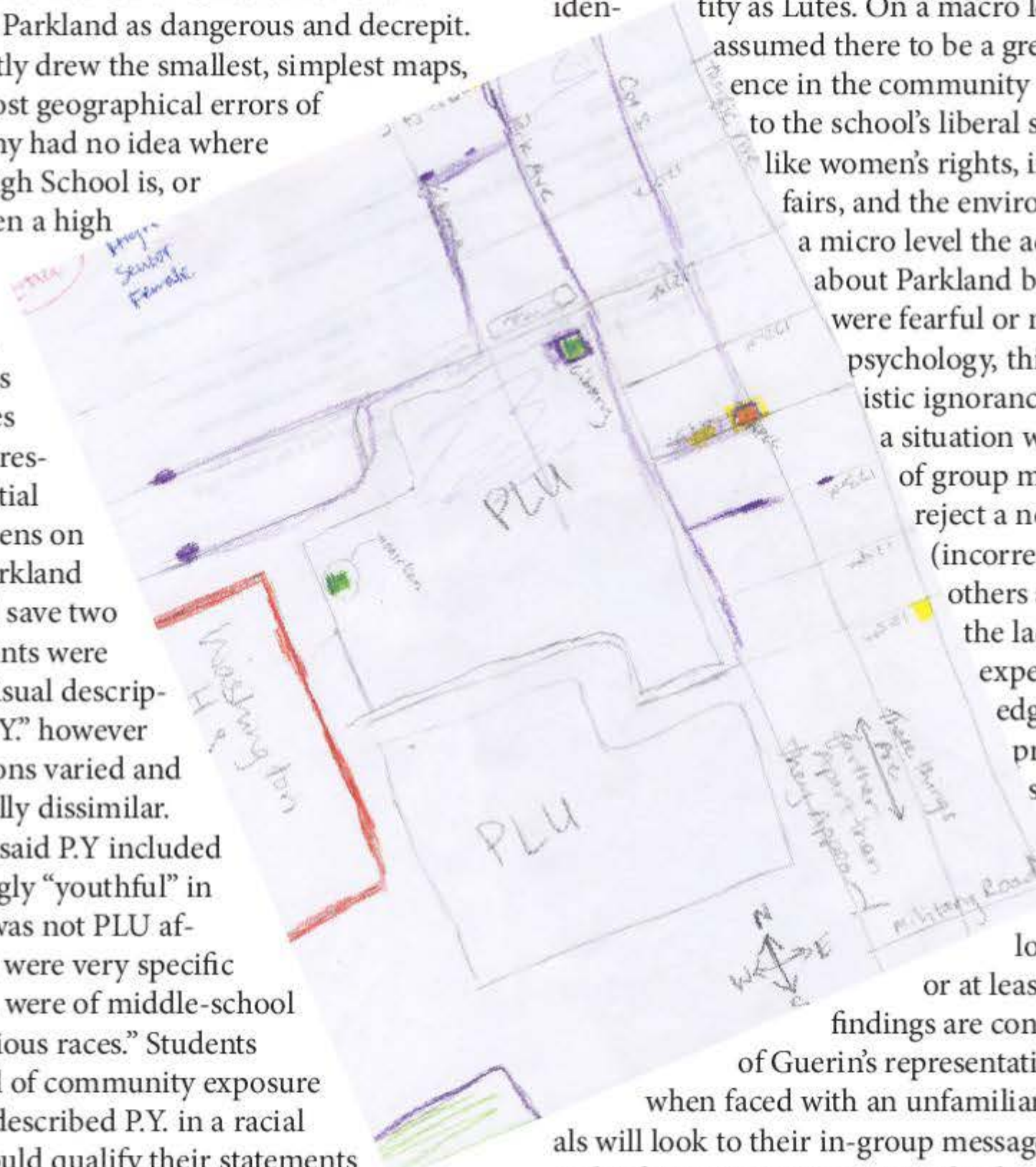
These students drew their ideas from visual cues including the presence of residential children and teens on campus, or “Parkland Youth/ P.Y.” All save two of my participants were able to give a visual description of such “P.Y.” however these descriptions varied and some were totally dissimilar. Some students said P.Y. included anyone seemingly “youthful” in Parkland that was not PLU affiliated. Others were very specific saying that P.Y. were of middle-school age and “of various races.” Students with a low level of community exposure almost always described P.Y. in a racial context and would qualify their statements as if to sound politically correct. The data show that negative attitudes about P.Y. were in fact tied to students’ perceptions of race, because only students with low cohesion both made a point to sound politically correct about race while describing P.Y. as troublesome and made these descriptions somehow indicative of Parkland’s disheveled situation. Students who kept closer to campus repeatedly spoke fearfully

of their neighborhood, regardless of their first-hand experience was actually quite safe. Students who held favorable attitudes about Parkland were not afraid of the area at any time of day but when asked about how they thought the PLU student body felt, every single participant mentioned the pervasive attitude of fear or disgust felt by other students (their peer group) about the area.

IN-GROUP MESSAGES: WE ARE LUTES

The strongest influence on student attitudes was their identity as Lutes. On a macro level students assumed there to be a greater PLU presence in the community than was real due to the school’s liberal stance on things like women’s rights, international affairs, and the environment, while on a micro level the actual messages about Parkland being exchanged were fearful or negative. In social psychology, this is called pluralistic ignorance which describes a situation where a majority of group members privately reject a norm, but assume (incorrectly) that most others accept it. Despite the lack of personal experience or knowledge of outreach programs, many students cited PLU’s mission of service as proof of the school’s local involvement or at least concern. These findings are consistent with those of Guerin’s representation theory (2001); when faced with an unfamiliar issue, individuals will look to their in-group messages for orientation and information. Lutes are in the dome, but everyone else is an outsider, or “other.”

Students with higher class backgrounds and lower cohesion also had a tendency to interpret my interview concepts with bias according to their in-group identities. Two interview questions specifically, those about outreach and the university’s social obligations to area residents were most subject to in-group



identity spin. When asked if he had heard about any outreach programs to the local community Pepper, a senior comp-sci major, pointed to the school's recent expansion of the Neeb Center, PLU Bookstore, and 208 Garfield saying that "rebuilding the area is bettering the area." Later he went on to mention the importance of involving "community leaders" in the planning of a football stadium scheduled to replace the golf course on campus and how he thought a lot of people would benefit from it. Sociologically speaking this is known as gentrification, or the socio-cultural displacement that results when wealthier people acquire property in low income and working class community. Gentrification very specifically would only benefit Lutes. This point is not meant to be so critical of the PLU Development Dept, as much as to point out the gross disparity between the actual question that was asked and the answer I received..

This author is aware that PLU has some outreach programs, however I ask my readers to really pay attention to where those efforts are directed. The greater Tacoma and maybe James Sales Elementary, but not Washington High or Keithly Middle school, and there are no independent programs targeted to interact with our area residents or local women. Could this be because we are afraid to get involved with populations we stereotype as "young black angsty teens" that hold a grudge against their "more fortunate" neighbors?

WAKE UP PLU!

The Lute in-group bias appears to reinforce Parkland's perceived negative image by continually "othering" the community and preferring to keep to themselves. Do these biases reinforce the Lute Dome divide while simultaneously allowing PLU-ers to maintain a positive self-image as a service-oriented institution instead of taking an active role in opposing the ignorance and perceived crime (which perpetuates their fear)?

However, there are students who are aware of these facts. All three groups expressed the notion that Garfield Street is in some way the link between PLU and Parkland which is supported by the fact that students who frequented the street both felt safer in and more attached to Parkland as a community. Students with the highest levels of community cohesion also had the most interaction with non-PLU residents at the local businesses on Garfield but tended to avoid the franchises because they felt impersonal and less rewarding in their interactions.

NITTY GRITTY

The one thing I'd like to hammer home is this. To faculty and staff, as Lutes our young eyes watch your every move and your comments inform our perceptions, so please back them with experience! STUDENTS; you have POWER! You do not need to be afraid of your community- it's not what you deserve, and it's not what you pay for. The key to keeping our home safe is not just holing up and withdrawing to our campus while we try to defer responsibility to those we pay to secure us. Regardless of how you feel about what's been written here, the only way to be safe at PLU is to make our neighborhood a safe one by being seen, being heard, and being clear on what we will and won't stand for on our doorstep.

On debriefing, many students had additional questions and wanted to discuss my research topic further. I made note of some of the ideas and suggestions for community interaction that arose from these conversations. Here I thank my participants and offer our ideas to PLU and to Parkland for the betterment of our community and our home.

It is clear that an increase in student involvement and inter-community interaction would benefit both students and residents by a) quelling any unnecessary fears and empowering students to feel that they can influence the safety and quality of their home, and b) increasing the diversity of perspective and experiences available to both students and residents through contact with each other, c) ease students' transition from high school to adulthood, and d) creating learning opportunities for residents and service learning for students.

According to Martin, Smith and Phillips (2003) the shift into a governance town-gown paradigm is the best way to inspire such results and is characterized by a synergistic partnership that incorporates the strength of partners and takes a collective action approach to resolving weaknesses. Their article identifies seven elements that together are present in successful university-community partnerships (Martin et al 2003).

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POLICY SUGGESTIONS

1) *Service learning* implements programs designed to involve students in the community as a regular part of their coursework. Let's walk the walk Lutes!

2) *Service provision* involves students and faculty engaging in long-term projects targeted towards accomplishing goals specific to the community and sustaining its connection with the university. This means drawing community members and residents out too. (Way to go Community Garden! GET DIRTY!)

3) *Faculty involvement* means stepping away from apathy, taking a stand to inspire students and be a living example. Thank You to our professors who take us out of the classroom! And especially to the ones to who will drink beer with us!

4) *Student Volunteerism* involves individual students as well as small groups actively engaging in community activities that are both specific to their interests and unrelated to their service learning coursework (Martin et al 2003). ...Capstones anyone?

5) Having '*community in the classroom*' involves creating upper-level university courses in which students and faculty take action to bolster community-building and improve residents' ability to help their community and themselves. A good example might be setting up a joint effort between the Women's Center /Marriage &Family Therapy/Child Development departments to create an affordable child-care program for both PLU students and faculty as well as Washington High Faculty and students.

6) *Engaging in applied research* invites students and administration to participate in collecting and analyzing data on issues relevant to the community and sharing it with them. ...Capstones again! And Profs, this means you too!

7) Finally, *major institutional change* involves designing initiatives that inspire cultural and organizational changes within the university mission and structure for the purpose of promoting university-community interaction and coordination (Martin et al 2003).

I believe it is important for PLU to begin a relationship with nearby Washington High School in which university students serve as mentors and that incorporates service learning for students at both schools. Research supports the notion that high school students are more receptive to messages from slightly older young adults than those who are much older and if these Parkland youth harbor any animosity as some PLU students suspect, initiating such a relationship is the only way to resolve it (Lucy-Allen et al 2000). Also, PLU could include local news and happenings of the Parkland area in their news letters and e-mails. Ultimately the administration, the professors, and the students must choose empathy and diversity. We must create a new in-group message for Parkland and PLU to become the community that we could be.

DEAR PRESIDENT ANDERSON AND PLU DEVELOPMENT TEAM,

You might feel that in me you've created a monster, but please know just how much my PLU experience has meant to me, and therefore how important the integrity of our family is to me as well. This has been a five page summation of what was a badass 37 page sociological study. If you would like me to email you a full copy, send word to the Matrix at matrix@plu.edu.

WHO WILL WE HEAR FROM NEXT YEAR?

Am-
nesty International;
first-year students; Business classes;
Meat Free Mondays; Anthropology
classes; Women's Center; Vol-
unteer Cen- ter; Psychology
classes; sopho- mores; **faculty;**
Pacific islander Club; IHON
students; juniors; **Black Stu-**
dent Union;
SAPET; Feminist
Student Union;
seniors;
Literature class-
es; Circle K;
Campus
Ministry;
MAPPE; pro-
fessors; Rieke
Scholars;
Sociology

classes; diver-
sity advocates;
alumni;

PACIFIC LUTHERAN UNIVERSITY

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