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Reading

ONCE MORE TO THE LAKE-E.B. WHITE

E.B. White's "Once More to the Lake" is a stunning mixture of description and narration, as White makes his observations and emotions clear and intimate, relying extensively on several methods of development. In his narrative "Once More to the Lake", first appearing in *Harper's* magazine in 1941, White emotionally accounts his memories of visiting a summer-side lake with his father, once he and his son visit the lake together. Through first-person narration to appeal to White's memories, elaborative description and examples to portray the vivid imagery within the setting of the essay, and process analysis to recall specific experiences throughout his camping voyages, White reminisces his childhood experience at the lake with his father, as he relives them with his own son. Although he expresses concern for the feeling of aging during his trip as he observes himself taking on the role of his father during the camping trips, White, indeed, is reminiscing his childhood at the lake, developing his memories clearly and emotionally.

Through first-person narration to appeal to White's memories, White establishes an intimate relationship between himself and the reader through the content of the essay. White narrates as his son went swimming with the others, "As he buckled the swollen belt, suddenly my groin felt the chill of death." The intensity within the language presented in this sentence portray that White indeed is affected by the actions occurring around him. Observing his own son swim in the lake, as White himself did when he was young, White envisions himself overtaking two roles, including his own and his fathers' when visiting the lake. The sight of his

son acting like him when he was a kid, White feels a sudden “chill of death”, as he then feels closer than ever to his passing. White consistently makes reference to the (non)-passage of time between his childhood and adulthood visits to the lake. “There was a choice of pie for dessert... and the waitresses were the same country girls, there having been no passage of time, only the illusion of it as in a dropped curtain-the waitresses were still fifteen; their hair had been washed...”, references to White’s personal-assurance that he is not aging. However, the White’s internal conflict presented in his essay “Once More to the Lake” is indeed the fear of aging, as he nearly denies the fact that he is approaching his time of death, by having his son relive his memories to his childhood summer lake.

Through elaborative description and examples to portray the vivid imagery within the setting of the essay, White easily reminiscences his childhood summers spent at the lake. Whites’ use of elaboration intensifies and heightens his emotions, as foreshadow to the entry of his son into the Lake’s scenery, by means of the passage of time between visits. For example, White recalls “I remembered clearest of all the early mornings, when the lake was cool and motionless, remembered how the bedroom smelled of the lumber it was made of and of the wet woods whose scent entered through the screen... I remembered being very careful never to rub my paddle against the gunwale for fear of disturbing the stillness of the cathedral. “, to establish the scenery of the Lake, as White goes into descriptive detail about his extraordinary childhood experiences on the lake. The effect of Whites’ examples on the essay as a whole, establish a reminiscent tone for the opposing perspective of the essay, when White views himself as the authority figure- his dear father- within the essay. White also quotes “ I kept remembering

everything, lying in bed in the mornings-the small steamboat that had a long rounded stern like the lip of a Ubangi, and how quietly she ran on the moonlight sails, when the older boys their mandolins and the girls sang and we ate doughnuts dipped in sugar, and how sweet the music was on the water in the shining night, and what it had felt like to think about girls then.”

White’s elaboration throughout his memory portrays the deep nostalgia White feels while camping with his son. It is crucial as to judging if White yearns to be a child again and physically-rather than mentally-relive his camping experiences. The constant reminiscing throughout E.B. White’s essay “Once more to the Lake”, symbolize his transformation from adult to elderly man, as he reflects upon his life and accomplishments, and quickly looks ahead to approaching death.

Through the use of process analysis, E.B. White elaborates to his audience, specific experiences throughout his camping voyages as a child. White’s analytical processing emotionally appeals to the reader, as White’s inner-self is clearly exposed. For example, White elaborates “The arriving had been so bug a business in itself, at the railway station the farm wagon drawn up, the first smell of the pine-laden air, the first glimpse of the smiling farmer, and the great importance of the trunks...cherished body of water.” White is successful at establishing unity between the speaker and the reader, within “Once More to the Lake”. White brings his reader’s imagination on a journey of vivid imagery and glorifying scenery, as he recalls his venture back to the lake with his son. White also appeals to his audience through his process of “mental deterioration”, as he slowly yet ambiguously accepts the fact that he is becoming of older age. “The only think that was wrong now, really, was the sound of the place, an unfamiliar

nervous sound of the outboard motors...In those other summertimes... They were...But now....”

White processes the usage of past tense verbs to analyze his emotional change, from childhood to adulthood. As a reader, it is to my curiosity as to which pertinent factors spewed such emotions from E.B. White. Clearly the White’s emotional impact on the reader has little effect on his son, who depicts the experience as an exciting one, driving his sense of adventure and fun to its absolute fullest.

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White, E.B. “Once More to the Lake”. *The Bedford Reader*. Ed. X.J. Kennedy, Dorothy M. Kennedy, and Jane E. Aaron. 8th ed. Boston, MA: Bedford/St. Martin’s, 2003. 629-635. Print.

WHY DON'T WE COMPLAIN?-WILLIAM F. BUCKLEY, JR.

William F. Buckley Jr.'s essay "Why Don't we Complain" combines humor, ethics, and emotional appeals, to question citizens as to why we choose to remain silent in flawed situations. Although Buckley may be questioning as to why others remain silent, he is also asserting the need for expression when something is not proper. In Buckley Jr.'s 1961 essay "Why Don't we Complain?", first published in *Esquire*, Buckley ethically asserts the need for citizens to complain when something is improperly done or functioning. Through the use of rhetorical examples to portray events in which it is imperative for one to speak out, elaborate description to formulate a mood in which the reader should feel enticed, and appeal to ethos to allude to situations in which it is "proper" to complain, Buckley declares that the reason no one complains is because we are all increasingly anxious to be unobtrusive, reluctant to make our voices heard, and hesitant about claiming our rights.

Buckley usage of rhetorical examples portray events in which it is imperative for one to speak out in flawed situations. Buckley makes the claim that in most situations, it is very general to find something that is improper. For example, in his example in which he is aboard a train, Buckley humorously asserts the need for one to speak up in order to maintain their comfort. "He shuffled down the aisle, picking up tickets, punching commutation cards. *No one addressed a word to him.* He approached my seat... 'Conductor', I began with a considerable edge to my voice...." It is to Buckley's utter confusion, despite the fact how freezing it was outside the train car, as to why nobody chose to speak up when the train car itself was way overheated. "... something that could easily be remedied by turning off the heat and allowing the great outdoors

to come indoors. All this is so obvious”, Buckley asserts, (but) “what is not obvious is what has happened to the American people.” At the conclusion of his out-of-focus movie, Buckley teases “I think it is safe to say that everybody suffered on that occasion. And I think it’s safe to assume that everyone was expecting someone else to take the initiative in going back to speak to the manager. ..someone surely would have summoned up the purposive indignation to get up out of his seat and file his complaint.” Buckley makes it quite clear that throughout his life, there had been times that where he just like the others were ashamed for remaining silent, he is disappointed at his fellow citizens for failing to take the initiative in the correction of flawed situations.

Buckley’s “Why Don’t We Complain” includes elaborate description to entice the mood in which a reader would be pronged to complaining. While in the train car, Buckley describes the environment as “85 degrees...sweaty...needed to loosen my tie...” however, he also adds “we did not moan”. Indeed the reader comprehends that outside the train car, as Buckley mentions, the temperature is below freezing. However once one step into the train, the environment is completely different, as one’s body must re-adapt to the conditions of the train. Buckley ponders as to why nobody chose to complain about the environment of the train, as to the environment of the motion picture. “(The screen) was off and very annoying. .. just out of focus... not glaringly out, but out.” Buckley is left with utter shock that no individuals “exploded into carecalls and foot stamping, calling dramatic attention to the irksome distortion”. However the reader, nonetheless, is left with much distraught, as the visual of Buckley’s frustration builds in our

minds, at such bothersome flaws. This rhetorical strategy is a relevant tool in a simple “call-to-action”, of when it is a necessity for one to complain.

Buckley’s appeal to ethos portray times in which it is “proper” to complain. After his experience at the movies, and long after his irksome experience on the train, Buckley is then faced with the wretched experiences of the “screw driver”, and the “airplane”. Granted, Buckley had the right to complain in all situations. It was an ethical, logical, and proper approach to the situation. However Buckley, in terms of the “screw driver” incident, failed to notice the consequences of complaining to individuals.

While Buckley asserts the need to complain, he also fails to acknowledge the consequences that can sometimes be associated with complaining to the “wrong” individual. Nonetheless, Buckley declares that the we as the public must complain, despite our anxiousness to be unobtrusive, reluctant to make our voices heard, and hesitant about claiming our rights. In a society where flaws are not uncommon, Buckley simply asserts that our voices must be heard.

Buckley Jr, William. “Why Don’t We Complain?”. *The Bedford Reader*. Ed. X.J. Kennedy, Dorothy M. Kennedy, and Jane E. Aaron. 8th ed. Boston, MA: Bedford/St. Martin’s, 2003. 543-549. Print.

SHOOTING AN ELEPHANT-GEORGE ORWELL

In George Orwell's narrative, "Shooting an Elephant", published in 1950 in *Shooting an Elephant and Other Essays*, Orwell solemnly recalls a moment in his life in which he murdered an innocent elephant, at the risk of "looking like a fool" in front of his town citizens. Through the usage of elaborate description to portray his various emotions with the elephant, rhetorical examples to formulate the mood of his memories, and cause-and-effect structure to entice the remorseful tone of the narrative, to moralize that ethnic groups must learn to cope by means of equality, in order to maintain a 'healthier' social relationship.

Orwell uses elaborate description to portray his various emotions with the elephant. He begins by describing the elephant as "poor quarter, a labyrinth, scratched with pineleaf...", to make a clear impression that Orwell does not "fall in love" with this creature at first sight. However once he learns that this elephant may have been the cause of the Indian's death, he begins to look at the mighty elephant as a "beast". By depicting the various details in each scene, such as the emotions within the crowd that followed him to the elephant's shooting; the treatment of the people of Burmese upon Orwell, and nonetheless, the results of the elephant's shooting, Orwell portrays a connection between himself and the elephant, through his elaborate descriptions while in the town of Burma.

Orwell includes rhetorical examples in his essay "Shooting an Elephant" to formulate the mood of his memories. Orwell begins his essay by setting the scene in the town of Burma, where "anti-European feeling was very bitter", and as a result, causing much hatred between Orwell and his job. Orwell continues to set a rather mystical yet frightening mood as he

describes the rather strange appearance of the elephant ...and the death of the Indian in the mud. The main example of this narrative, is the fact of the matter of Orwell physically shooting the elephant, creating a great feeling of regret for sparing the life of an innocent creature, to prevent himself from looking like a “fool” in front of Burmese citizens.

Orwell’s usage of cause-and-effect relationships entices the remorseful tone of the narrative, by means of conveying the injury within Orwell’s voice, as he presents this memory. Orwell begins his memory by stating himself as a police officer in Burma. However, he then is exposed to the elephant, and a relationship filled with hatred is then a tide of turns for peer pressure, in which Orwell, describing this meek elephant as a “beast” for potentially trampling the Indian, must shoot the elephant himself to prevent the appearance of looking like a “fool” himself, in front of the Burmese town citizens.

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Orwell, George. “Shooting an Elephant”. *The Bedford Reader*. Ed. X.J. Kennedy, Dorothy M. Kennedy, and Jane E. Aaron. 8th ed. Boston, MA: Bedford/St. Martin’s, 2003. 629-635. Print.

Entertainment

CATFISH- THE DILEMMA OF PRIVACY

“Catfish” is a 2010 American documentary tracking the facebook relationship between Yaniv (Nev) Schulman and “Megan”, whom he has never seen face-to-face before. While “Catfish” portrays the valuable message to keep your distance from strangers, the film also portrays strangers as ‘catfish’, or people part of your life who keep you on your toes and let you remember who you are. Through the usage of elaborate suspense and suspicion to keep the audience focused on the situation at hand, informative and cautious diction to allude to the dangers of communicating with strangers, and rhetorical evidence to conclude that ‘things are not what they appear’, Schulman’s documentary “Catfish” warns the great care that must be taken when using technology, especially when communicating with strangers.

“Catfish” is a documentary that tracks the facebook relationship between Nev Schulman and facebook friend “Megan”, after her little sister, “Abby”, an eight-year-old, publishes her artwork in a magazine that Schulman retrieves, resulting in a desire for Nev to meet “Abby”. Schulman’s documentary warns his audience to exercise great caution when communicating with strangers, especially over via internet.

“Catfish” includes tone shifts from light-hearted, to romantic, to humorous, and once Ned catches onto inklings portraying “Megan’s” false identity, the tone shifts to suspicious, cautious, and suspenseful. Tone is also a predominant rhetorical feature in this documentary, in order to appeal to the audience by means of ethics and logic, when interacting with a stranger. The effect of the tone shifts in “Catfish” warn of the dangers associated with communication, as the tone

shifted from light-hearted to great intensity throughout the progression of Ned and “Megan’s” relationship.

“Catfish” exercises logical and ethical appeals to portray the handle one must take in blind-communication. Schulman followed a code of ethics by not ‘exploding’ on “Megan”, and simply remaining as calm as he could throughout his entire facebook relationship. It was also quite logical of Schulman to fly out to “Megan’s” hometown for a surprise-visit. That way, he would be able to catch her ‘off-guard’ and in her true mind-frame, to possess to Schulman as to whom she really is.

However, upon the meeting of Nev and “Megan”, Nev is nonetheless baffled to discover that “Megan” is really Angela-her middle aged lower class mother. Angela reveals that she created an imaginary facebook world. She created profiles for herself, as well as her kids- Abby and Megan. Angela also reveals that Abby is not an eight-year-old artist, and Angela painted the photographs that Nev gazed upon herself. Therefore, the audience can conclude that the entire relationship was a fraud from the initial groundbreaker, since even the artistic talents of daughter Abby that sparked this facebook romance, was a scam in itself. At this point Angela elaborates that she had created this “fantasy” life to escape from the reality of raising her husband’s handicapped children. Angela “threw away” her career and her life to marry a single man with two handicapped children. She therefore made every profile picture on each facebook of hers, one of any modeler or someone attractive, to make her feel of higher class. She confessed that Nev was her “primary consumer”, since she overtook the roles of herself and Megan within the relationship. This particular angle in the story emits appeals to pathos. Who’s heart would

remain unshattered after being informed that Angela, so desperate for company, so desperate for companionship, so desperate for society, had to run-off and create an imaginary life for herself, rather than actually live it, as a result of her handicapped step-kids whom she has claimed custody? Clearly Angela was innocently going about her business, until Nev became 'trapped' in her world.

The documentary "Catfish" is relevant to 2010/2012 social times, as a result of evolving technology. America is at a peak in its technological advocates where social networking has become a major part in who we are and how we portray ourselves as social individuals. Presented in a way to warn social network users the dangers of interacting with strangers, "Catfish" contains rhetorical evidence to portray that "things are not what they appear". For example, after a short period of time when Nev and "Megan" begin to fantasize each other, Nev creates an image, "Someday.jpg", in which he emits himself fantasizing "Megan", and being "unable to keep his hands off of her". Suspicion arises when song recordings of "Megan" singing are identical to the original artist of the piece. "They're complete psychopaths!" Nev exclaimed. Angela releases her own evidence through her heart-to-heart with Nev, emotionally explaining the logic behind her fantasy facebook world.

The documentary "Catfish" addresses modern technology and its socially purposeful use, and how it is treated correctly and dangerously. While Angela claims that she brought Nev into her imaginary facebook life, the biggest mystery in the whole documentary is whether or not the relationship itself was a hoax. It is debatable that perhaps Nev and Angela fixed the entire dating scam to portray the dangers of technology to the world. Or perhaps nonetheless neither of them

were their own identities, causing greater dishevelment within the relationship. Regardless of the debates, “Catfish” socially asserts that it is imperative to treat technology properly and carefully, to avoid falling into the traps of other’s dangers, or ‘catfish’ individuals, who will unintentionally keep us on our feet, reminding us who we stand for.

Catfish. Dir. Henry Joost and Ariel Schulman. Perf. Yaniv Shulman and Angela Wesselman-Pierce. Paramount Pictures, 2010. Documentary. Film.

History

HUMANISM

Humanistic psychology had its beginnings in the early 50's with meetings in Detroit between Clark Moustakas, Abraham Maslow, Carl Rogers and other philosophers. They believed that life's key concepts were self actualization, health, creativity, individuality and meaning. Unlike the behaviorists, the humanists believe that the environment does not force us to become anything; instead, it acts as a background for our internal growth.

Interests of humanistic psychology include aspirations of individuals, their goals, desires, fears, their values, as well as actualizing of personal growth and qualities such as empathy, authenticity and intimacy. Followers of this psychological school assert that humans are not dominant to other species, such as animals, nor are they dominant to themselves, regardless of race, religion, gender, age, or ethnicity. The principles of Humanism assert abstaining from narcotics and drugs, violence, and false-hood, and focuses on the well-being of people.

The Humanistic approach follows the belief that people are basically good and are capable of reaching a state of perfection, in addition to focusing on the concerns of human values, while seeking ways to alleviate the pain of others. Humanists believe that the environment does not force us to become anything. Instead it acts as a background for our internal growth.

Among the earliest approaches was the developmental theory of Abraham Maslow emphasizing a hierarchy of needs and motivation. He provided the best known and mostly

widely understood perception in humanistic psychology. He believed that Watson and the other behaviorist's ideas about control were lacking. He saw human life as more than simply external reinforcement disputing the assumption that humanity was born without value or direction.

Maslow's best know contribution to humanistic psychology is his Needs Triangle or Pyramid. He reinforced his energy on realizing the positive aspects of mankind, while Freud saw mostly negativity. Maslow's needs hierarchy is frequently used to sum up the humanistic psychology belief system. The fundamental premise of hierarchy is that everyone is born with specific needs.

Humanism is a school of psychological thought relevant to human's actions in present-day, by means of seeking goodness within themselves and others. Humanists promote self-determination by means of striving to the very top of human needs and desires. The main focus of humanism is noting our place in the world.

Since humans are conscious creatures that are capable of thought and reason, all methods of experiments that generate data are rejected in humanism, since humans are a species with behavior and experience. Humanism promotes that humans "be all that they can be".

Gunasekara, V. (n.d.). *The core principles of secular humanism*. Web. 20 Feb. 2012.

"Humanistic Psychology." *About.com Psychology*. Web. 20 Feb. 2012.

Michigan school of professional psychology . (2006). Web. 20 Feb. 2012.

AIN'T I A WOMAN? by Sojourner Truth

THESIS STATEMENT

Sojourner Truth's 1851 speech "Ain't I a Woman" argues the necessity for female equality. Through the usage of assertive diction and vivid imagery to compare the man to the woman, rhetorical apostrophe to allude the origins of man, and rhetorical questioning to assertively promote feminist rights, Truth assertively argues the rights for women, in relation to their dominance amongst men. While Truth may be asserting the need for woman's rights, she also uses rhetorical examples and allusions to portray the equality in dominance, of men and women.

ANALYTICAL ARGUMENT

Sojourner Truth's 1851 speech "Ain't I a Woman" argues the necessity for female equality. Through the usage of assertive diction and vivid imagery to compare the man to the woman, rhetorical apostrophe to allude the origins of man, and rhetorical questioning to assertively promote feminist rights, Truth assertively argues the rights for women, in relation to their dominance amongst men. While Truth may be asserting the need for woman's rights, she also uses rhetorical examples and allusions to portray the equality in dominance, of men and women.

Truth's "Ain't I a Woman" of 1851 uses assertive diction and vivid imagery to compare the man to the woman. Truth clearly stretches the fact that men and women deserve equal rights. She states "Look at me! Look at my arm! I have ploughed and planted, and gathered into barns, and no man could head me!... I could work as much and eat as much as a man... I have borne thirteen children, and seen most all sold off to slavery....". Truth points out her hard labor in slavery to by means account for equality. Her arm, which most likely symbolizes force and masculinity, is a way to prove that women too, are capable of physical labor, instead of pleading to be "helped into carriages, and lifted over ditches, and to have the best place everywhere". Men, by scientific nature, have never birthed children. Truth points out the account that should be made, for the fact that women birth children, by natural laws, accompanying a need for 'toughness' and pain-resistance. Truth questions that men were resistant to pain and able to portray how 'tough' they are, wouldn't they, by nature, be selected to give birth? By using assertive diction such as "Look at me! Look at my arm!", Truth blatantly perceives to her audience, the work and structure of a woman, which can be easily compared- rather than contrasted- to a man.

In her speech "Aint I a Woman", Truth uses rhetorical apostrophe to allude the origins of man. Truth's premise within this argument is to assert the equality of men and women alike. She argues the statement "That little man in black...says women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman! Man had nothing to do with Him!" This biblical allusion apostrophizes the existence of Jesus Christ, to assert that man have come to exist through a

Supreme Ruler...and a woman herself. Truth religiously portrays her belief with all due respect, that women do indeed deserve the same rights as men, because although their Lord is not a woman...he certainly did not derive from a man!

Truth uses rhetorical questioning to assertively promote feminist rights. Truth uses emotional anaphora by repeating "Ain't I a woman?" Truth links this line to numerous statements, along the lines of "That man over there says that women need to be helped into carriages, and lifted over ditches, and to have the best place everywhere. Nobody ever helps me into carriages, or over mud-puddles, or gives me any best place!" "I could work as much and eat as much as a man-when I could get it- and bear the lash as well!" "I have borne thirteen children, and seen most all sold off to slavery, and when I cried out with my mother's grief, none but Jesus heard me! And ain't I a woman?" Truth then takes her argument a step further by arguing her feminism against the Bible. "Women can't have as much rights as men, 'cause Christ wasn't a woman! Where did your Christ come from? Where did your Christ come from? From God and a woman!" This declaration clearly portrays through rhetorical questioning, that Truth's main assertion within her argument is the promotion of feminist rights, and allow females to gain a stance in society.

. Sojourner Truth delivered her "Ain't I a woman" speech in the year 1851, immediately after the Civil War, long before the passage of the 19th Amendment, granting the right for individuals of all sexes to vote. While Truth may be asserting the need for woman's rights, she also uses rhetorical examples and allusions to portray the equality in dominance, of men and women.

Truth, . Sojourner. "Aint I a Woman?" Speech. Web. 06` Mar. 2012

HISTORICAL SPEETCH: IMPARTIAL SUFFRAGE- FREDERICK DOUGLASS

It's been two years since slaves have been freed after the 1861-1865 American Civil War. Their history is tragic, yet they choose not to complain. African Americans, by 1867, have achieved and evolved superbly, from a race with zero rights, to flourishing American politicians. But impartial suffrage for the Negro remains. In his *1867 Appeal to Congress for Impartial Suffrage*, Frederick Douglass warns Congress that now due to the fact that slaves are free; the South is seeking the means of a degraded class, and asks how Congress intends to fix this issue. Through the use of elaborate syntax to portray the never-ending sorrows of African Americans, appeal to pathos, in order to convince Congress what society is 'coming down to', and the use of rhetorical questioning, for members of Congress to think "Is this what we want for America?", in order to warn that whatever Congress decides, the country will either be "peaceful, united, happy, or troubled, divided, and miserable."

Through the use of elaborate syntax, Frederick Douglass portrays the never-ending sorrows faced by African Americans, as they continue to be degraded for simply being who they are, even after freed from slavery at the end of the Civil war. Right out of the gate, Douglass states "A very limited statement of the argument for impartial suffrage, and for including the negro in the body politic, would require more space than can be reasonably asked here." This is an allusion to the fact that Douglass's syntax will be very long and dragging...as is the suffering

of African Americans. Douglass provides anaphora, such as “It is true that... in any rebellious States, they were almost the only reliable friends the nation had throughout the whole tremendous war...that they were wiser than their masters and knew enough to be loyal...that they fought side by side in the loyal cause without gallant and patriotic white soldiers...All this and more is true of these loyal negroes.” Douglass’s syntax also consists of broken sentences, to decipher the difference between making peace and making enemies. “To exalt out enemies and cast down our friends,-to clothe out enemies, who sought destruction of the government...-is an act which need not be characterized here.” Douglass cannot assert strongly enough how greatly human selfishness has darkened Black History.

Douglass’s appeal to pathos intensifies the reality of what American society was “coming down to”, as a determining factor of its future, in the late 1800s. In the fourth paragraph of his document, Douglass clearly declares that “(African Americans) are not complaining of the past, but simply asking for a better future.” However the ignorant members of Congress may not have understood what African Americans meant by a “better future”, for they clearly were pro-Southern individuals. Douglass sarcastically proclaims “Exclude the negroes as a class from political rights,-teach them that the high and manly privilege of suffrage is to be enjoyed by white citizens only...and you at once deprive them of one of the main incentives to manly character and patriotic devotion to the interests of the government... you teach them to despise themselves, and all others to despise them.” Douglass’s usage of pathos is in the formulation of a question if nothing more so, simply asking “Why?” “Why” are African Americans excluded from society? “Why” are African Americans at the base of the caste system? And most

importantly, “Why” are African Americans so greatly despised amongst others...and themselves? All African Americans want, Douglass asserts, is a better future for themselves.

. Frederick Douglass’s use of rhetorical questioning, promotes thought to the American government, to question as to whether or not ‘this is what we want America to come down to’. Douglass makes the comparison “Look across the sea. Is Ireland ...fretful, discontented, compelled to support an establishment in which she does not believe... Is not Austria wise in removing all ground of complaint against her on the part of Hungary?...New Orleans, Memphis, Texas...Federal government?...faithful to the government?” Douglass clearly proves himself by portraying the fact of the matter as to no matter how much we sugar-coat the situation, compared to European governments, the United States of America indeed, is a nation racially divided. In his *1867 Appeal to Congress for Impartial Suffrage*, Frederick Douglass warns Congress that now due to the fact that slaves are free; the South is seeking the means of a degraded class, and asks how Congress intends to fix this issue. Through the use of elaborate syntax to portray the never-ending sorrows of African Americans, appeal to pathos, in order to convince Congress what society is ‘coming down to’, and the use of rhetorical questioning, for members of Congress to think “Is this what we want for America?”, in order to warn that whatever Congress decides, the country will either be “peaceful, united, happy, or troubled, divided, and miserable.”

A Chronology of US Historical Documents." *The University of Oklahoma College of Law: Appeal to Congress for Impartial Suffrage By Frederick Douglass*. Web. 22 Feb. 2012.

Universal Truth

"What I must do is all that concerns me, not what the people think."- Emerson

Transcendentalist Ralph Waldo Emerson authored the quote **"What I must do is all that concerns me, not what the people think."** Rather than the public assumption of Emerson portraying selfishness, he is clearly displaying self-reliance and unifying himself to his fullest potential, without being let down by the plagues within his world.

Emerson is famous for quoting this line in the act that he hopes to enable others to build themselves to their fullest potentials. Imagine if every individual in the entire world were self-reliant, nature-loving, and caring to develop themselves to their fullest. Imagine how many worthless lives would have been or would become developed. Imagine how many people, would mean *something*. Once an individual finds their place in their world, the ground structure is set for one to expand their horizons from there. Knowing who you are as a result of doing only what concerns yourself, can help you transform not only your own world, but *the* world as well. After all, when it comes to economic and environmental concerns, isn't that an initial concern to most people? Imagine if one person acted in a way that concerned them to help protect the environment. No amount of concern would account for how many lives the individual would be saving by means of preserving resources, and enacting in ways that not only are concerns to the individual, but helpful to others as well.

This quote is relevant today in the means that more people should be taking a stand for themselves. We live in the 21st century. A time when inflation sky-rocketed. A time when weapons of mass-destruction and wars stir in your neighboring continent. A time of political, environmental, and social turmoil. Each and every one of these issues effect all living beings in some way. If people, or simply a person, acted for the concern of themselves to harness even just one of these issues, they would be serving the rest of the world a remarkable amount of justice indeed.

"Ralph Waldo Emerson Quotes Quotable Quote." *Goodreads*. Web. 06 Mar. 2012.

GOVERNMENT

ISRAEL DOESN'T NEED TO WORRY; IRAN WON'T GET NUCLEAR WEAPON

“Hold your horses!” the Western Powers exclaim. As of February 2012, Israel has considered military action to eliminate a nuclear threat from Iran. However President Obama and Israeli Prime Minister Netanyahu are in agreement that the United States should not draw itself into any conflict with Iran, if the United States did not start it. Nonetheless, it is the duty of the United States of America to protect the country of Israel from the rain of Iranian missile strikes. While Dan McGinnis acknowledges that Iran is in the making of a weapon to use against Israel, through the usage of assuring diction, elaborate evidence, and appeal to ethos to portray future upholdings, McGinnis assures that Israel does not need to worry about Iran’s nuclear weapons, as a result of the rest of the world rearing to attack Iran after its first fire, in his article *Iran Doesn't Need to Worry; Iran Won't Get Nuclear Weapon*, published in *Yahoo! News*, on February 22nd, 2012.

McGinnis’s usage of assuring diction pacifies the public in terms of a nuclear war being sparked. He declares “Israel does not need to worry: Iran will not be allowed to possess a nuclear weapon. The U.S. and her allies have been clear on that from the start. If Iran fires the first bullet or makes an overt threat to do so, an overwhelming military response would decimate its offensive capabilities, and the nuclear facilities too.” McGinnis asserts through this paragraph that the United States and the rest of the Western Powers are ready to stand for their

brother countries. They will unite with Israel, should Iran be the spark, of a devastating nuclear weapon war.

McGinnis's usage of elaborate evidence depicts the unlikelihood of Israel being attacked with nuclear weapons by Iran. "A continuous delegation of high-profile U.S. defense experts have visited Israel lately, AFP reported." These visits have been the preliminary meetings before Israeli Defense Minister Barak visits the United States next week. McGinnis has included the fact that there is little doubt that the U.S. is sending a very strong unofficial signal to avoid conflict with Iran while international sanctions are taking hold. In effect, the last thing Obama wants is to be drawn in to conflict with Iran, if he does not start the conflict himself.

McGinnis's usage of rhetorical upholdings evidently concludes that Iran will not stand a chance should it choose to launch a nuclear weapon at Israel. Worldly affairs have evolved around the central issue of Iran and its nuclear weapons. The Israeli and American leaders are meeting peacefully in the White House to negate the issue and its impact on both nations. The Mutual defense treaties will force the U.S. military to protect Israel from a rain of Iranian missile strikes, by means of removing the missile launchers inside the Iranian territory in advance. Britain has dispatched one of its newest ships to the Persian Gulf, just in case of attack. Furthermore, China is "playing it safe" by restructuring its crude purchases, hoping to deeply reduce oil process to continue buying from Tehran.

"So Israel doesn't need not worry: Iran will not be allowed to possess a nuclear weapon", McGinnis declares. "Rather than advance more military threats, Iran would be well-advised to find an honorable, face-saving way to exit the current diplomatic crisis before someone pushes a button to end it for them."

IRAN AND ISRAEL: THREATS AND COUNTER-THREATS

Palash R. Ghosh's article *Iran and Israel: Threats and Counter-Threats*, published in the *International Business Times* on February 22nd, 2012, is constructed with a forewarning tone. Although Ghosh measures both sides for and against Iran's atomic bomb, Ghosh insinuates that Israel will need to attack Iran to protect itself from the Iranian atomic bomb, through the portrayal of rhetorical evidence, addressing of world reactions, as well as the inclusion of expert testimony.

Ghosh's portrayal of rhetorical evidence insinuates that Israel will need to attack Iran in order to wage protection against its atomic bomb. Ghosh wraps his article in the idea that Israel may launch a strike on Iran's nuclear plants, which, if weapons are developed, will threaten the nation's existence. Western powers of who consume Iranian oil are pressuring Iran to give up its ambitions of launching a catastrophic attack. But while Iran is developing an atomic bomb, it does not have a policy of conducting pre-emptive military strikes in response to other world threats. Ghosh's greatest inclusion of evidence lies within the statement "Last November, the IAEA published a report strongly suggesting that Iran is pursuing the development of an atomic bomb." This central topic depicts the fact that Iran indeed is in the development of a nuclear weapon that it will launch against Israel, and it will not let anything stand in its way.

Ghosh's addressing of worldly affairs insinuates the likeliness of an Iranian nuclear weapon attack against Israel. "Foreign minister Avigdor Lieberman told Israeli TV that warnings from the U.S. and Russia... would have no bearing on Israel's decision". Despite the clear interception of world nations and their opinions towards Israel's decisions, Israel has chosen to stand its ground and fend for themselves. Israel is well-aware that regardless of either method of

defense, by means of attacking or standing their grounds, they will face heavy penalties within their nation and world-wide. If Israel chooses to attack Iran, it is highly likely that they will be bashed by the entire world for bombing Iran, perhaps sparking a war in itself. However if Israel chooses to ignore the threat altogether, Iran's nuclear weapons have threatened to exterminate Israel from the face of the map.

Ghosh's use of expert testimony exhibit the effect that Iran will be likely to launch a nuclear weapon at Israel. For example, Russia's Deputy Foreign Minister Gennady Gatilov warned that "an Israeli strike on Iran would be nothing short of catastrophic. Of course any possible military scenario against Iran would be catastrophic for the region and for the whole system of international relations." The United Nation's International Atomic Energy Agency has published a report "strongly suggesting that Iran is pursuing the development of an atomic bomb." Furthermore, Mahmoud-Reza Sajjadi told Moscow reporters that "In Iran, we've heard nothing about the IAEA requesting a visit to Parchin. Parchin isn't a place where nuclear activities are being carried out, but is a part of Iran's defense industry." Ghosh's expert testimonial evidence exhibit the manner in how Israel will defend itself, in a seeming-to-be Iranian nuclear attack.

Ghosh's article *Iran and Israel: Threats and Counter-Threats*, insinuates the more-than-likelihood of an Iranian nuclear attack, on the nation of Israel, and Israel's independent problem-solving, on how to preserve their nation.

**SYNTHESIS ARGUMENT- SHOULD ISRAEL BE CONCERNED WITH IRANIAN
NUCLEAR WEAPONS, AND LAUNCH AN ATTACK TO PRESERVE THEIR NATION?**

Modern technology has invaded our 21st century world, evolving the minds of processes of humans in every which way. Near the peak end of the Second World War, the atomic bomb exploded to life. Weapons have ever since evolved into dangerous and deadly monsters, like no planet has ever seen before. In the Middle East, Iran is plotting their own nuclear weapon at this time, in which they will use to exterminate Israel from the face of the map. However Israel is faced with exceeding criticism and unwanted involvement from other nations, as to whether or not they should strike Iran to preserve their country...until the clock ticks out. Many nations believe that Israel should not attack Iran, in account for its consequences; however they fail to address the fact that this matter lies strictly within the responsibility with the Israeli government, for the sake of protecting their nation.

Many nations believe that Israel should not attack Iran, in account for its consequences. As quoted in Ghosh's article, Russia's Deputy Foreign Minister Gennady Gatiolov told reporters "Of course any possible military scenario against Iran will be catastrophic for the region and for the whole system of international relations ...I hope Israel understands all these consequences of such action for themselves."

Indeed, any attack against a single nation will lead to nothing but shear devastation. However, Israel must stand up for its rights and defend itself to the bitter core. Their fate lies within the captivity of Iran. I am a full believer that Israel does not need to deal with the peer

pressure from Western Nations, as if they are all teenage children. Israel is a flourishing nation that has a mind of its own and can make its own decisions. The existence of Israel and its people are at peak stake, due to the bullying nation of Iran. I fully believe that Israel should launch an attack on Iran, for the sake of its sheer existence. However I do agree that Israel must account for their actions prior to their attack. If Israel chooses to launch an attack, it should only do so if it is sure that it will end Iran altogether. By 'end', I reference to the fact that Israel will have made such a drastic impact on Iran that it will lose any defense it held up against Israel. Israel has to be the hero for the rest of the world. The cowardly countries of the rest of the world have yet to put an end to Iran's nuclear development. Perhaps they accept their ignorance to the fact that they are putting *their* nation's at stake by not 'ending' Iran. Israel needs to *be* the heroic nation that ceases the nuclear development of Iran. Even though it may be scorned and verbally abused for their act, the world will thank Israel later for saving the entire planet.

Ghosh's article *Iran and Israel: Threats and Counter-Threats* displays support for my beliefs in the action that it addresses that "an Israeli strike on Iran would be nothing short of catastrophic", however "...warnings from the U.S. and Russia against such military action would have no bearing in Israel's decision."

Meanwhile, McGinnis's article *Iran Doesn't Need to Worry; Iran Won't Get Nuclear Weapon*, asserts the claim that Iran will not be allowed to possess a nuclear weapon. "The U.S. and her allies have been clear on that from the start. If Iran fires the first bullet or makes a threat to do so, an overwhelming military response would decimate its offensive capabilities, and the nuclear facilities too". As positive as this may sound, McGinnis also makes the claim that "The last thing Obama wants is to be drawn into a conflict with Iran that he doesn't choose to start,

which is what will happen if Israel attacks and Tehran responds”. According to this excerpt, outside nations such as the United States unwilling to seek involvement in this dilemma will remain uninvolved and neutral. As a result, this ‘overwhelming military response’ would be from very select few- if any-willing countries to defend Israel. Furthermore it will be quite challenging for a country to “pick up and fight” for Israel, if they are letting the ties for independence swerve, as Israel makes their own decisions, leaving all other countries out of their thought-processing and problem solving.

In debating whether or not Israel should launch an attack against Iran to preserve their nation, I believe that Israel should be all for it. Afterall, it’s their fate, their land, their people, and their nation, so they mine as well follow their hearts rather than take any “lip” from other countries, in their heroic acts to not only defend themselves, but the rest of the world as well, if they altogether ‘end’ Iran and its nuclear weapon scare.

MARYLAND GAY MARRIAGE BILL PASSES, HEADS TO GOVERNOR

Cheers of joy echoed the walls within the Maryland Senate on Thursday February 23rd 2012, as it became the eighth state in the nation to approve same-sex marriage. While Alice Popovici references to states where same-sex marriage is outlawed, she also centers her editorial on the state Maryland, which just passed a bill to proclaim that same-sex marriage is in law. Through her use of expert testimony to convey public and individual opinions on the bill, numerical data and statistics to expose how the bill came to its passing, and balanced structure and diction to qualify her data, Popovici portrays her excitement for the passing of the same-sex marriage bill in Maryland, in her editorial *Maryland Gay Marriage bill passes, heads to governor*, on February 23rd, 2012.

Popovici's uses expert testimony to convey public and individual opinions on the Maryland gay marriage bill. Democratic Senator Jamie Raskin, who supported the bill and defended it throughout the debate, quotes "I'm elated. I feel very good about democracy today, I feel very good about equality and freedom and marriage." Maya Deane-Polak, who is satisfied that the bill allowed her mothers to legally wed after 30 years together, also feels that the bill "provides a lot of dignity and respect for (her) family as a whole." Clearly through her portrayal of expert testimony, Popovici reveals the public opinion, on the positive aspects and social satisfactions, as per the passage of the Maryland gay marriage bill.

Popovici's inclusion of numerical data and statistics portray the public support of the Maryland gay marriage bill, as it exposes how it came to passing. According to Popovici's data, the preliminary vote tally of 25 to 22 allowed this bill to become a law. For those who wish for the bill to be repelled, an obtainment of 56,000 signatures would be needed to get the measure on the ballot, and, needless to say, that is a plethora of signatures!! Quite obviously, the vast majority of Maryland voters agreed to pass this bill, promoting their desire to allow gay rights flourish their state, and another part of their nation.

Popovici's balanced structure and diction throughout her column qualify her evidence, by means of analyzing and distinguishing the thoughts of the Maryland Senate, the Maryland citizens, expert testimonies, as well as her own thoughts. Popovici provides clear transitions within her column to distinguish the facts and the evidence, from the opinions and the opposes, in order to manipulate a clear and qualified editorial. For example, Popovici structures her introductory paragraphs by announcing the bills passing. She continues by explaining the impact of the bill in the Maryland Senate, by means of portraying numerical data and statistics. Following these paragraphs are expert testimonies by various individuals of either the Maryland Senate or the citizens, and their opinions and testimonies on the passing of this bill. Prior to closing out her editorial with a brief synopsis of the bill's "next steps", Popovici quickly refutes opposing viewers who felt that the bill should have been vetoed, by addressing the fact that "...opponents failed in attempts to introduce about half-dozen amendments to the bill...including a change that would have broadened the bill's religious liberty protections."

Popovici's February 23rd 2012 article *Maryland Gay Marriage bill passes, heads to governor*, intensifies the excitement portrayed within the state of Maryland, being the eighth state in the nation to legalize gay and lesbian nuptials.

CHRISTIE KEEPS HIS PROMISE TO VETO GAY MARRIAGE BILL

Although we continue to celebrate the passing of the gay rights bill in Maryland last week on February 23rd, it appears that homosexuals are not seen equally in all pairs of eyes around the nation. On February 17th, 2012, Governor Chris Christie vetoed the newly passed bill that would legalize same-sex marriage in New Jersey. Kate Zernike's February 17th, 2012 article *Christie Keeps his Promise to Veto Gay Marriage Bill*, scornfully utilizes cause-effect relationships and logical and ethical appeals to portray the decisions made by Chris Christie based on his influence on the state of New Jersey, as well as historical data and statistics, to disappointingly expose that according to Christie, homosexuals are not viewed the same way, in the eyes of New Jersey law.

Zernike's scornful use of cause-effect relationships and logical and ethical appeals portray the somewhat negative decisions made by New Jersey State Governor Chris Christie, in regards to his veto of the same-sex marriage bill. Zernike states the claim that "the governor's veto was conditional, asking the State Legislature to amend the bill, so that rather than legalizing same-sex marriages, it would establish an overseer to handle complaints that the states five-year-old civil union law did not provide...couples the same protections that marriage would". This statement is an attempt for Christie to place himself upon a pedestal for "looking out" for homosexuals, when he is truly degrading them of their natural right to love. However, Christie logically asserts that "An issue of this magnitude and importance, which requires a constitutional amendment, should be left to the people of New Jersey to decide". Furthermore, at the same time, Christie declared that same-sex couples deserved the same benefits enjoyed by married

couples. However, he “considerably” stated that he was simply “looking out” for any discrimination that would plague same-sex couples.

Zornike’s inclusion of historical data and statistics disappointingly expose that according to Christie, homosexuals are not viewed the same way, in the eyes of New Jersey law. The governor argued that “civil unions did not discriminate, saying that there had been only 13 complaints about the law since it was passed in 2006, compared with 1,300 complaints about discrimination based on disability and 1,200 based on race.” Once again, Christie portrays that he regrets his decision, however he must remain assertive and demand his case, in order to promote that regardless of his after-thoughts, his initial decision was the correct one to make. “An override will be difficult. It requires 54 votes in the Assembly and 27 in the Senate... Democrats would need votes from Republicans, and the governor is known for enforcing party discipline.” It is clear that the decision made by Christie was a one decided with no initial regret, as he “makes it clear, in no uncertain terms, that he does not think...(homosexual couples) are equal in the eyes of the law”. While advocates for this bill have two years to override the veto, their opponents have “vowed to try and unseat lawmakers who supported the bill.”

Kate Zernike’s February 17th, 2012 article *Christie Keeps his Promise to Veto Gay Marriage Bill*, scornfully utilizes cause-effect relationships and logical and ethical appeals to portray the decisions made by Chris Christie based on his influence on the state of New Jersey, as well as historical data and statistics, to disappointingly expose that according to Christie, homosexuals are not viewed the same way, in the eyes of New Jersey law. While homosexuals continue to fight for their rights, as are many other discriminated groups, they continue to be faced with the set of ignorant individuals, who feel that these groups are not ‘human’ to be

blessed with such privileges, while the ignorance itself is inhumane, by preventing all of us to be “one nation, under God, with Liberty, and Justice for All”.

**SYNTHESIS ARGUMENT- SHOULD SAME-SEX MARRIAGE BE A NATION-
WIDE RIGHT?**

The year 2012 is in full uproar ahead. Time is taking off and flying like the speed of light, where it is never to be harnessed again. However the world would certainly benefit from harnessing this time again, to undo what has yet to be done. Since the beginning of time, ethnic and social groups- from blacks to Jews, from Muslims to Gays, from skinny to fat- no matter who you were, it was all about how one looked like. And if one didn't look exactly like the “normal” guy next to them, then life carried with them a greatly heavy burden- the burden of equality. Granted that the bible clearly states that “Man and woman must reproduce”, in addition to the fact that homosexual couples face greater discrimination than heterosexual couples, ignorant individuals fail to open their eyes and see, that homosexuals are social individuals, who deserve the same rights as the rest of society. I am a full believer that same-sex marriage should be a nation-wide right.

“My country 'tis of thee, sweet land of liberty...” Indeed. America is the “Land of the Free”. Prisoner John Willis, who once again is confined behind bars for an extended amount of time- a ‘look-down’ on society, one might say, is “free” to marry the woman of his choosing at anytime during his sentence. However down the road, Harry Jones and Peter Fox, two idealistic members of society, do not share the same freedom as John Willis. Harry and Peter, who both have a burning passion and love for each other, are told by a law on a simple slip of paper, that

their passion, their urge, their natural love for each other...must cease. What kind of "Land of the Free" do we live in, where individuals cannot even marry to whom they love? Indeed. The mind-set of a homosexual differs from a heterosexual. However despite the mind, one must come to realize that the remainder of the homosexual and heterosexual, remain exactly the same, down to the bone, from the liver, to the kidney, and of course, to the heart. What has caused such an intense social "gap", since our Founding Fathers signed the American Constitution in 1789, promoting freedom and liberty for all American citizens? Where have our hearts gone? Are the eyes of Americans blind to the sight of justice, just as King George of Great Britain was in the 1700's with the American colonies?

We fail to realize nowadays that we were granted to live in a society filled with individualism and equality. But why are Black Americans still segregated? Why are there German swastikas drawn upon the windows of Jewish Synagogues? Why are Muslims the most suspiciously-looked-at and commonly inspected, when one travels through an American airport? Most importantly, why do we only look at people through one pair of eyes? Why is it Americans are ignorant to the concept of adaptation, when accustoming themselves to various ethnic cultures in America? In 1776, our Founding Fathers signed the Declaration of Independence, declaring America its own free separate nation, and in the 1789 Constitution, promoting liberty and justice for one and all, why are we living in a society in the year 2012, filled with hate? One contributor to the hate, is the effect of anti-gay marriage. A dire-natural love for an individual cannot cease. "True love can never die." If two people are told by a piece of paper containing a law that they are not allowed to have feelings for each other, then those feelings will turn to scorn and contempt. I assure you that the Founding Fathers would be devastated if they made

their way into the 21st Century, to find their “Land of the Free”, plagued with hated, scorn, and great distress.

In this great big world of ours, we all share many common aspects, but most importantly, we are all functioning individuals, of who deserve equal rights and privileges. But where are these rights and privileges? May I remind you quite bluntly if you will, that “Gays are people too”. “Blacks are people too”. “YOU’RE A PERSON TOO!!” I declare with absolutely no doubt, that the world would be at peace, if we all saw and accepted each other through neutral eyes, and the next time one sees a homosexual couple, they must remember that they too have someone who they love, just like their own spouse. America and nations around the globe would be at tranquility, of only we saw each other as one.

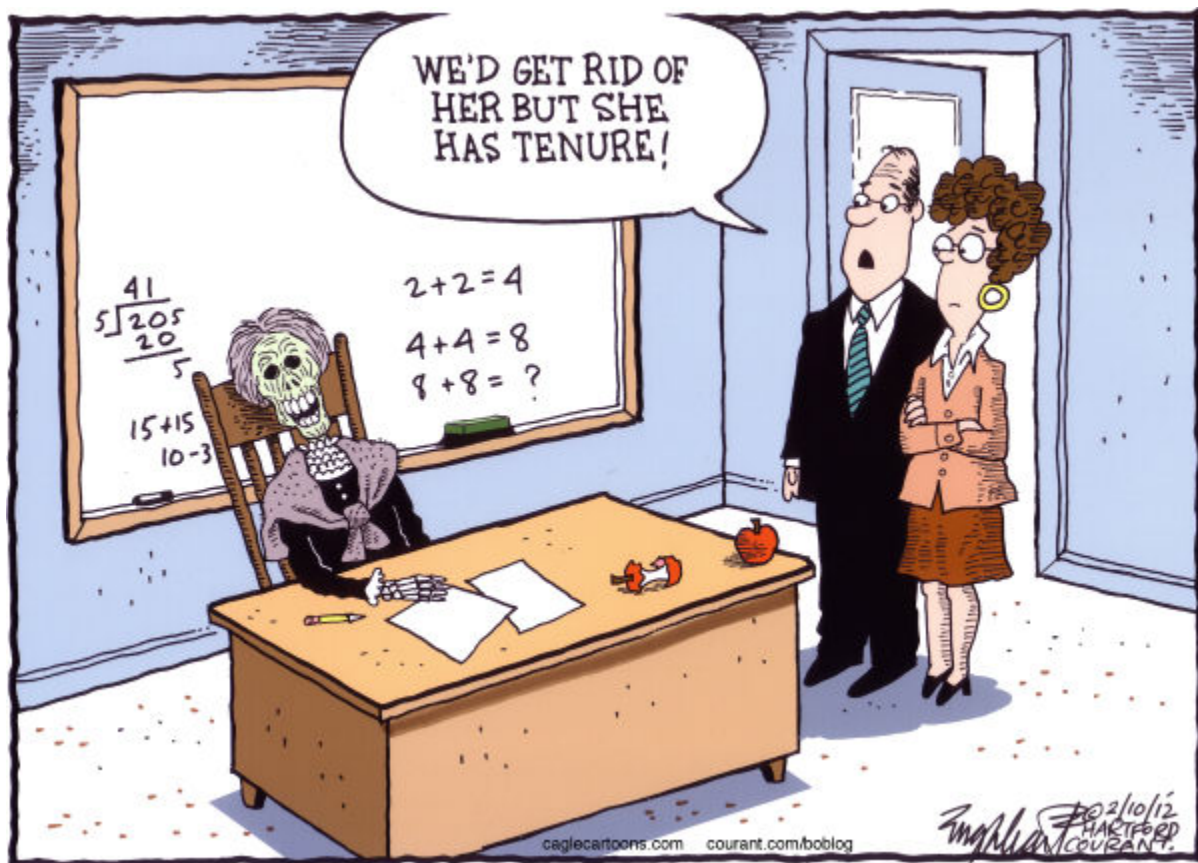
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Observation



PoliticalCartoons.com Homepage." Cartoon. *PoliticalCartoons.com Homepage*. Web. 06 Mar. 2012.

As a student in the public school system, I have faced numerous circumstances in which I have been trapped in a room with a “teacher” who deserves to be overthrown by the board however because of the cursed concept of “tenure”, these “teachers” are granted the right to stay “teaching”. Within this political cartoon, a skeletal or other non-human degraded being is shown in a teacher’s desk with apple cores and other paraphernalia to symbolize a lack of quality, in order to depict the individuals who are in the workforce and educating students today. Being granted the right to educate at such a mentally-peaked state, is due to the result of tenure, or a

law that keeps any teacher who has been in their school system for a given number of years the right to seniority, or additional rights and privileges, by means of maintaining their positions in their teaching career, being subjected to other grants at their benefit.

This visual identifies the satire of this “creature” being granted tenure. This model argues that teachers who simply consume classroom space and engulf the brain cells of students with no knowledge to offer or instill, do not deserve a position in their teaching career. Prior knowledge for this model is being well-aware that our schools are infested with “burnt-out teachers” whose educational spark has burnt out, and are no longer meaningful to their student’s education. The opinion of this cartoonist is that tenure should be outlawed, in order to promote a more effective school district nation-wide, by promoting teachers whose educational spark is burning bright and exploding with wisdom and knowledge, and “throw overboard” the teachers who no longer have the willingness and desire to touch the heart of enthusiastic and knowledge-yearning students.



PoliticalCartoons.com Homepage." Cartoon. *PoliticalCartoons.com Homepage*. Web. 06 Mar. 2012.

In a modern society, technology is used for the unity amongst people. Social networking is a key element in initiating the interaction amongst others.

The main subject in the 2010 documentary "Catfish", Angela Wesselman, created an imaginary facebook life for herself. Regretting the 'disposal' of her life when marrying her husband, Vince, and gaining the custody of his two handicapped children, Wesselman craved company, interaction, and most of all, society itself. She then made numerous facebook profiles for herself and children, altering their images from their reality lower-class to upper-class individuals. This method of interaction allowed Wesselman to engage in society through technological interaction, or "facebook".

It is unfortunate that Angela's life degraded to this state; however it was clearly a portrayal of escape from reality.

In the political cartoon above, a little girl states while gazing at the vacant opposite side on a swing set, "that all of (her) mother's imaginary friends are on something called 'facebook' ". This political cartoon is a direct and ironic satire towards the situation of Angela Wesselman, for her creation of a fantasy facebook life.

This political cartoon further envelops the social harm caused by technology. This cartoon elaborates on the fact that in the 21st century, it is very rare for individuals to genuinely speak face-to-face, as a result of text-messaging or "facebooking" another person. Furthermore, although social networks have connected us with our friends and families, it has also connected us with strangers and those of whom are unknown to us. This can lead to a potentially dangerous, if not fatal social disintegration, for the value of verbal communication will no longer exist. The idea that social networks isolate us from reality brings out the concept of "imaginary friends". Angela Wesselman's facebook page(s) were a deliberate fantasy of her world. Everyone whom she created was virtually fake, as an attempt to desolate herself from her own real life issues.

With the evolvement of 21st century technology, it is likely that come the future, the only friends we have will be through social networking, as the art of verbal communication will slowly die out.