



The view  
from here

By **ANDREW LE**  
Features editor

## Generation medication

Do you feel less happy than you want to be sometimes? I know I do, but I always accepted that as part of being human. I act impulsively and I am quick to anger - I even slammed my desk when McCain lost. But I always thought it was all a part of being me. But as of late I've had to ask myself, what defines a person for what they are? When I saw a commercial for medication, which defined a symptom of a disorder as "Do you feel less happy than you want to be sometimes?" I began to worry. If we all sacrificed our individuality for stability through medication how would we be able to differentiate ourselves from other people?

It seems to me that what we once accepted as eccentricities, we now deem disorders and attempt to prescribe it all away. I read a Victorian novel recently where a character was described as mercurial, and the first thing I thought of was bi-polar disorder - and immediately mentally prescribed Lithium. How terrible is it that I have been so conditioned that whenever I read about a character's quirks, I automatically assume it needs medication. There must have been a time when these little bits of uniqueness were accepted, since there was a time when medications weren't being thrown around like Soma.

"Cigarettes and speed for living, sleeping pills to feel forgiven" is a line to a Ted Leo song, and it perfectly describes the lifestyle of Generation RX. Whereas Generation X was defined by flannel and Kurt Cobain, Generation RX will be defined by the massive amounts of drugs that we are prescribed. If you don't pay enough attention in class, you get prescribed amphetamines; if your six-year-old jumps around too much he gets Pemoline. If you feel a bit anxious in social situations you get Paxil; if you feel jittery you get Benzodiazepine.

If I've only spent the last eight years of my life living in a Prozac Nation and I've already been this indoctrinated with this mentality, what will my kids be like? What will my kids be like if they are told in commercials day in and day out that every part of themselves is faulty and needs fixing?

People like to claim that we now live in a world that is more accepting of people for what they are, which is true on a superficial level - the color of someone's skin is no longer the alienating factor it once was. But fundamentally, in regard to what truly matters, we have failed. We have allowed ourselves to be medicated into uniformity, destroying the emotional instabilities and awkward bits that God instilled in each and every one of us and I think that is the worst part of it all.

## Birdwatching inspires gallery

By **ANKITA CHHABRA**  
Staff writer

Inspired from birding trips to Mexico, Chihuahua, San Blas, Jalisco, El Triunfo and research from the California Academy of Sciences and UC Berkeley comes an art exhibit by David Tomb in the Louie-Meager Art Gallery.

The exhibition opened last weekend and displayed Tomb's sketches and paintings of birds in vibrant colors and detail work. Tomb attended the College of Marin in Kentfield before graduating from State University of Long Beach. With his art degree, Tomb went on a journey that took him to the Academy of Arts in New York where he taught for three years.

Tomb's paintings recreate the sights and sounds of the Sierra Madre region in an artistic and educational experience in. Bird specimens that are on loan from science institutions, along with recorded birdcalls, fill the gallery. Not only does the visitor get to experience Tomb's talent with the paintbrush, they also experience the captured beauty of the Sierra Madre.

Among his many paintings, one that was especially popular and captured the eye of many was the "Resplendent Quetzal," which was a water wash painting of an extravagant bird. The bird has a green body that draws your attention toward the

bright color.

The title of the painting comes from the Aztec sky and creator god and combines the name quetzal, which means "brightly colored bird" and coatl, meaning "serpent."

The painting itself has a brightness of color that represents the sign of growth and light. The other art pieces each have their own stories behind them. Tomb's artwork varies from water wash to pencil work to colored pencil.

In combination with the show, other Bay Area educators will work with Tomb to give talks and workshops in Ohlone classrooms as well as the gallery. They will touch on topics such as how the exhibit relates to Mayan art, specifically in reference to the Quetzal (also known as the Plumed Serpent).

Tomb is a veteran of the art scene and has had solo exhibitions dating back to 1989. His gallery at the Louie Meager Gallery is only his latest in a long line of exhibitions, and he already has another gallery lined up in 2009 at the Angela Peralta Theatre Mazatlan in Mexico. Not only limited to painting and sketching, Tomb also has given lectures at such prestigious schools as Loyola Marymount.

There will be a reception at 6 p.m. on Dec. 6. The gallery is open from 12:30 to 2 p.m., Monday through Thursday and during all events at the Smith Center.



Photo courtesy of David Tomb

The 'Resplendent Quetzal' painting by Tomb.



Photo by Jack Husting

Kangaroo-costumed James Gallagher showed students the way to Australia last year.

## Students get chance to study Down Under

By **ANDREW LE**  
Features editor

Ohlone's study abroad program to Sydney, Australia is scheduled to take place in the fall of 2009.

Students who enroll in the study abroad program will be allowed to earn Ohlone credits in classes in Art 103B (Survey of World Art History) and Anthropology 102 (Cultural Anthropology) through Australian professors. Ohlone Professor Mark Brosamer is also offering English 101B (Intro to Literature) and English 112 (Modern Fiction), and Professor

Kay Harrison who will be teaching an English 203 (Travel Journaling) class.

In conjunction with earning Ohlone credits, students will also be able to explore Sydney, the Great Barrier Reef, Bondi Beach, the Blue Mountains and the Outback while immersing themselves in Australian culture. Students will also meet with fellow American and Australian students.

The next and last orientation meeting for the program this semester will be held on Tuesday, Nov. 18 in Room 5209 at 5 p.m. At the meeting, students will be informed about how the program works, specifics on the classes,

travel tips, financial aid and extra information. The application has three deadlines, with the first one on Dec. 8. Students who meet the first deadline will be given priority in their placement in the semester abroad program. Students must submit their application with a \$400 check payable to CAPA.

Room 5209, the place of the informational meeting, can be found off the cafeteria on the main Ohlone campus. For more information contact Brosamer at mbrosamer@ohlone.edu. Applications can be found at [www.ohlone.edu/org/studyabroad/sydney](http://www.ohlone.edu/org/studyabroad/sydney). The trip will cost roughly \$7,000.

# Ohlone plays a little night music

By **REBECCA SOLTAU**  
Staff writer

The Ohlone Wind Orchestra presented a fall concert featuring performances of well-known classical pieces, prominently featuring Brenda Tom at the piano. On Sunday, Nov. 9, the orchestra's performance went off flawlessly, and left the audience wanting more.

The orchestra presented exciting music that drew in the audience at

the various peaks of the performance. "The high points of the show were so engaging, I just couldn't tear myself away," said Misha Yalavarty, a student from Mission San Jose High School. "It really was just an awesome performance."

Some pieces that were included were George Gershwin's "Rhapsody In Blue" and Dmitri Shostakovich's "Festive Overture."

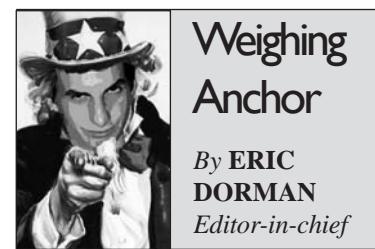
Other audience members reported that they drew inspiration from

the orchestra's phenomenal performance. "It made me think, 'yeah, I could totally get into this whole band thing.' Now I really want to go out and buy a saxophone," said Anthony Tsang, a business major at Ohlone.

There were, however, some who were less than enthusiastic. "[Rhapsody In Blue] was a little bit Ragtime, a little bit Charleston, and then, out of nowhere, it was all slow and classical. I just didn't like it that

much, but I guess that's the fault of the composer," said Mary West, a music teacher at Washington Manor Middle School in San Leandro.

The Ohlone Wind Orchestra Fall Concert was a one-time only performance. However, there are two upcoming events at the Smith Center that are similar in nature; the Chops Big Band, performing Friday, Nov. 21, and the Ohlone Chamber Orchestra, performing Sunday, Nov. 23.



**Weighing  
Anchor**

By **ERIC  
DORMAN**  
Editor-in-chief

## Golden Rule tarnished

Remember the Golden Rule? Most of us do. Like many, I can't remember not knowing it. It's a guide, a speed limit, a guardrail against hypocrisy, a reminder not to get too comfortable in our own shoes. Though it transcends religion, it forms the pillar on which every major religion rests.

So what happened? Even a week after the fact, I still cannot quite come to grips with the fact that gay marriage is banned in California, largely because of the effort of the Catholic and Mormon Churches, two religions that are supposed to stand for tolerance and understanding.

I must admit that all through this election season, I never believed that Proposition 8 stood a real chance of passing. Throughout the barrage of campaigning, I always maintained the view that Californians would not be foolish enough to pass legislation "protecting" an institution that has survived for millennia despite the best efforts of Genghis Khan, Henry the VIII and Britney Spears, among others, by barring monogamous, caring, family-oriented individuals from marrying. Obviously, I was mistaken.

So how did this happen? How did California fall victim to such a colossal swindle? As a Catholic, I am saddened to say this proposition could very well have failed were it not for the actions of my church. The Church was a heavy backer of the ban from the beginning, devoting dollars, pamphlets and sermons to attempt to sway California's approximately 11.5 million Catholics. The Mormon Church, too, threw its weight heavily behind the ban. Had either of these institutions followed the tenets of their religions and urged their congregations to treat all others—black, white, brown, gay, straight—as they would have those others treat them, the ban almost certainly would not have garnered the half-million votes of support it passed by.

Perhaps the Catholic Church has become complacent after 2000 years of existence. Perhaps it has forgotten its history. That's a shame, because at the root of that history is a story of discrimination, ignorance and persecution against a people who decided to reject intolerance and create a religion where everyone was accepted. Now, two millennia later, why the "members only" policy?

These churches should have known better. They should have realized the hypocrisy in their simultaneous preaching of love and tolerance and refusal to tolerate any who are different than they. They should have understood that talking the talk is meaningless without a dedicated effort at walking the walk. And above all, they should have remembered the Golden Rule.

# Disorienting your orientation

By **JAPNEET KAUR**  
Staff writer

The definition of "average" has changed considerably over time, especially when factoring in technological, social and psychological revolutions. According to "average" today, Lisa Morrow is just another average person. She is a 19-year-old Ohlone student who goes to class, hangs out with friends, lives with her family — and is lesbian.

What differentiates her from the average? The fact that she was sent away to Provo Canyon School — a boarding school in Utah — to be "fixed." Provo was the third of the four high schools Morrow attended in total. She started off at a public high school, but her mother felt that she was becoming rebellious, and enrolled her in an online high school. Little did her mother suspect the reason for such rebellion. Morrow convinced her mother to send her back to public school for her sophomore year, and two months later, came out to her parents. In January of 2004, at the age of 15, Morrow was sent off to a wilderness camp preceding her two-year stint in the boarding school.

The purpose of the wilderness camp was essentially to break Morrow, and others like her, down. She recalls the harsh conditions they were subjected to during the 13 weeks she spent there, including hiking everywhere through waist-high and sometimes chest-high snow, wearing a 70-pound backpack while hiking and bathing in the nearby freezing-cold river.

"By the end of this, I was willing to do anything — I was willing to try this place, to try to change," said Morrow. She went on to describe the school itself, and what life was like there. Provo Canyon School is for both boys and girls of a few different age groups, but the girls' campus was separate from the boys'.

There were two floors: the school, gym and cafeteria were downstairs; everything else was upstairs. The girls' days would start at 7 a.m., when they would get out of bed — they had to remain in bed until it was time to get up, no matter how early they were awake. Classes would start at 8 a.m., and end at 3 p.m. The girls could not go outside except for designated times, when they were escorted to a tennis court enclosed by a tall fence to exercise. They could not wear any clothing displaying cartoons, bands, brand names or rainbows. Girls with long hair had to wear ponytails at a certain level on their heads according to their age, starting with a ponytail at the top of a girl's head if she were 13, and ending with a ponytail at the

bottom of the hairline if she were 17. The food was always extremely fattening because of the anorexics and bulimics. If someone was overweight, they received less and less food, and sometimes none. "It was almost like jail," said Morrow.

Hand-in-hand with restrictions came punishments. The most basic of these is "taking a chair," during which the person being punished has to sit in a chair facing a wall, and cannot move until they apologize for what they did wrong and a staff member decides the punishment is over. Morrow's personal record is nine hours straight, because she refused to admit having done something that she did not do.

Another punishment was called "Dial 9." All available staff would pin down the "misbehaving" girl and drag her to a concrete room called observation. The room had an extremely high ceiling, one light bulb and a window near the top of the ceiling. There was a small window in the door through which staff could watch the person. One could only use the bathroom if escorted. The longest Morrow can remember anyone being in observation was two weeks.

There were several other punishments obviously with the aim of breaking down the girls' morale. Morrow recalls being accused of something and being punished by having to write down everything before she spoke it. She remembers another girl having to carry around a very heavy box. She could not put the box down, and she could not disclose what she had done to earn this punishment. If anyone ever stopped following through with their punishment, they were to endure something called "class two." Morrow was accused of speaking without writing her words down first, and had to go straight to a sort of detention after her school day ended. From then until bedtime, Morrow had to sit in a chair and do her homework, and once she finished it, copy words from the dictionary. She could not do simple things like crack her knuckles or look around. This usually went on as long as the staff wanted it to and in her case, for four days.

On top of all these unusual and sometimes extreme punishments, Morrow disclosed that staff members were often abusive. Though they never resorted to physical violence, they would verbally and emotionally abuse the girls under their care. They would yell at them while they were "taking a chair," telling the girls things like they were there because their parents didn't love them, that they would never amount to anything, and that they

were horrible people. According to Morrow, most of the staff members had it in for the girls. "There were only a few therapists who really did care about us. Any staff member who was good to us usually got fired — it wasn't just at the bottom level; the corruption ran all the way to the top."

The approach the school took toward dealing with the students' "problems" was somewhat unexpected compared to their approach toward the students in general. "All sorts of people were there — there were lesbians, drug addicts, criminals, and just downright manipulative or misbehaved people. The school never really took a specific stance on anything (like homosexuality), and tried to instill a sense of spirituality and religiousness in us. They didn't normally say they were trying to fix us...but they said we had to want to be cured."

The classes from 8 a.m. to 3 p.m. were regular high school classes, but the girls had therapy sessions to attend afterward, and weekly group therapy sessions as well as individual therapy. There were different therapy groups for different problems. The school believed that the core of bad behavior was rooted psychologically and that children like these girls were like this because of some sort of abuse — physical, emotional or sexual. They believed that working with these girls in therapy would fix all their problems. Though not forced to go to church, they were strongly encouraged to do so, and build a personal relationship with God. There was a church for Christians and a synagogue for Jews and so on. They were taught that if they built their personal relationship with Jesus, or with God, they would want to change on their own.

When asked how the school decided that someone was "fixed," or ready to leave, Morrow said "it depended on three things — how well you cooperated; when your therapist decided you were ready; and when your parents decided you were ready." The parents were allowed to visit, but it was not a frequent occurrence. Morrow considers herself lucky for getting about nine visits in two years, and attributed this to having family in Utah. She remembered someone who got as many as about 16 visits in a year and a half, and also someone who got only two in four years. Also, even if the therapist decided that a girl was ready based on her cooperation and how she appeared to have improved, they would still keep her a while longer just to make sure it was not merely a show of cooperation and that she hadn't really changed at all.

The Provo Canyon School could not be reached for comment. On its website it says "Provo Canyon School's treatment environment is founded upon core beliefs, core values, and traits of excellence that staff and youth learn and practice in their teams. These standards of excellence create an environment of care and concern, and help youth, parents, and the treatment team focus on identification, ownership and management of problem areas in a youth's life" (<http://www.provocanyon.com/index.html>).

Morrow was released from the school and returned home in June of 2006, at the age of 17. Her parents believed she had changed, and Morrow waited until she was 18 to come out to them once again. "I didn't even really have to say it, though — my mom just knew. She just asked me straight up, 'You're gay, aren't you?'"

After this, Morrow moved out of her parents' house for a while, but eventually moved back in. She describes her family situation now as she and her family having mutual respect for each other. "My mother may not like it, but she can't do anything about it. I don't think she even thinks I'm lesbian — I mean, I know she knows I like girls, but like, I think she thinks maybe I'm bisexual or something, that I like guys too. We have this rule, that I can't bring girlfriends in the house, and it's my parents' house, so I respect the rule. We do love each other, though."

When asked how Morrow feels about people insisting that homosexuality is not an inherent trait, but a lifestyle choice, she recalled the circumstances around being sent to the school. Her mother told her that she was only sending her there because she loved her. "And I believed her, I did, so I was willing to try it because I wanted to make her happy. But I went there, and I came back, and I hadn't changed. If I could've changed, I would've, and I never would have had to suffer through that God-awful school and cause myself and my parents so much pain. I would've changed if I could've."

On election day, Morrow was the leader of a group of people campaigning against Proposition 8. They were holding up signs and "not trying to convince anyone to change their mind about anything, but just asking people to please vote against Prop. 8." When asked at the time how she would feel if Proposition 8 were passed, Morrow replied that she "would move. I would just move out of California. I'm not going to live somewhere where I'm treated like a second-class citizen."